

The faith sector relationship with state:

Investigating resourcing for social/charitable services
offered by faith sector charities in Aotearoa New Zealand

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Abstract

The presence and functions of faith organisations in communities and societies have been acknowledged by governments internationally and factored into the relationships established between the state and the faith sector. This initiative has been lacking in Aotearoa New Zealand, although faith organisations here have historically been significantly involved in the provision of social/charitable (Soc/Ch) services and continue to do so. To enhance understanding of the faith sector's relationship with state, this research investigates, 1) what Soc/Ch services faith sector charities (FSCs) provide and the reasons why they undertake to provide them; 2) how FSCs raise funds for Soc/Ch services and why they face challenges in applying for government and non-government funding; and 3) when and why FSCs engage or do not engage with government and non-government organisations.

To explain the multi-dimensional and dynamic institutional processes and activities of charities in the faith sector, three research components (objects) are examined in a variety of ways – social service provision, fundraising activity and inter-organisational/government relationships. Official data is used to identify the faith sector charities (FSCs) in Aotearoa New Zealand and gain information about the macro-level demographic features of the faith sector. Survey responses from a representative sample of the FSCs supplement information about meso-level activities that are not captured in the official data. Case studies help explore micro-level properties of FSCs in relation to the three objects.

The critical realist approach is used to guide the research investigation. It offers a mode of reasoning and conceptualisation of reality that helps describe and explain objects of study in a nuanced way. Emergent organisational properties of FSCs in relation to the three objects of study are abstracted from case study data. Normative behaviour and practices of FSCs are abducted and theoretical structures of causal explanations about each of the objects are retroducted from information collected through all of the data. Critical realism allows the object to be disaggregated into its component parts across three domains of reality – the domain of the empirical (what is seen), domain of the actual (what may/may not occur) and domain of the real (what generates

events/activities). It reveals institutional patterns that provide information about the role of the faith sector and its relationship with the state.

The research found that FSCs in Aotearoa New Zealand are default providers of supplementary services that are not provided by the state; they may undertake complementary services subject to receiving funding support from the state; and they are uniquely placed to be the voice for their faith community and undertake representation and/or consultation functions, i.e., play an adversarial/advocacy role on behalf of their community with the state. Two areas of active engagement between the state and FSCs were identified. One, FSCs attempt to seek resources from government funding agencies for provision of Soc/Ch services. Two, the government engages with FSCs for community representation purposes or consultation in relation to policy and service delivery in the social sectors served by FSCs.

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Abbreviations

Some phrases and terms that repeatedly occur throughout the thesis are abbreviated. The abbreviations that are used are:

FBO	Faith-based Organisation
FSC	Faith Sector Charity
Prgms/Svcs	Programmes/Services
Soc/Ch	Social/Charitable

Attestation of Authorship

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.

Nikhat M. A. Moulvi
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Chapter 1: Introduction

1.1 Researcher's position

The researcher migrated to Aotearoa New Zealand¹ in 2003 and, as a new migrant, one of her first contacts with community in Auckland, New Zealand, was through a religious organisation that provided religious services/activities. Her original purpose in connecting with the religious organisation was to participate in prayer and rituals distinctive to the religious sect that she adhered to. There were more than one of these same-sect organisations in different parts of the city, set up by different language and ethnic groups within the followers of the same religious sect. Along with offering a platform for observance of religious rituals, these religious organisations also offered a support system for the researcher, her family and the families of other new migrants to manage settlement-related challenges. This was facilitated through access to other individuals and families in the community, i.e., helping establish community networks and also through formal and informal organisational assistance such as help with job searching, finding a house, understanding the education system and navigating health services. In time the researcher became involved with more than one of these religious organisations in a voluntary capacity and became aware of their resource challenges.

In 2004, the researcher gained employment with the Ministry of Education in Auckland, New Zealand, followed by the Department of Internal Affairs and then Creative New Zealand. In all her roles across these three central government departments over a period of 10 years, the researcher was involved directly or indirectly with charities operating in the community and voluntary sector, in relation to the administration of government funding support for this sector. The researcher became aware that FSCs in New Zealand form a part of the community and voluntary sector and that, along with religious services/activities, they also undertake the provision of social services for which they could access funding. However, many of these faith organisations did not apply for funding and one of the reasons for this was lack of knowledge about resource support from government and non-government funding agencies.

¹ Aotearoa New Zealand will be referred to as New Zealand henceforth.

In September 2014, the researcher completed a Master of Arts thesis with the School of Social Sciences and Public Policy Auckland University of Technology titled, “Understanding the Community and Voluntary Sector of New Zealand with a Focus on Charities” (Moulvi, 2014). This thesis explored and analysed the general aspects of the charitable sector such as the development of the sector since 1885; investigated features such as the complexity of cross-sector activities in the charitable sector; examined funding sources for the sector; and studied the government and non-government funding support that the charitable sector receives.

Thus, the researcher’s personal, professional and academic involvement with religious organisations, funding agencies and the community and voluntary sector led to development of interest in understanding the faith sector in New Zealand and its relationship with the state. The state providing resource support for Soc/Ch services creates the potential for a relationship to be developed with FSCs. However, this option seemed not to be well utilised, at least by ethnic or faith minorities. Hence, this research attempts to investigate resourcing for Soc/Ch services offered by FSCs in New Zealand and, through this process, understand the faith sector relationship with state.

1.2 Scoping the study

A preliminary review of literature and data helped identify the regularities in the faith sector and faith organisations in New Zealand. These helped formulate the research questions and are presented below.

1.2.1 Legal framework

There are three main types of laws and regulations in New Zealand relevant to non-profit organisations (also referred to in the thesis as “non-profits” as a shorthand) including religious organisations. These are, 1) laws pertaining to their legal forms, 2) tax regulations, and 3) registration as a charity (Tennant et al., 2006). Religious organisations, as part of the non-profit sector, can choose to be established as a legal entity by incorporating with the Companies Office, Ministry for Business, Innovation and Employment (MBIE). They may incorporate as a charitable trust under the Charitable Trusts Act 1957, as an incorporated society under the Incorporated Societies Act 1908 or acquire some other legal structure relevant to them (Charities Services, 2019b). Religious organisations in New Zealand may also be incorporated by their own

legislation such as the Anglican Church Trusts Act 1981 and the Roman Catholic Bishops Empowering Act 1997 (Tennant et al., 2006).

The Charities Act 2005 makes provisions for trusts, societies and other institutions to be registered as charitable entities. To acquire a charitable status, organisations need to meet the charitable purposes criteria in Section 5(1) of the Charities Act 2005: “In this Act, unless the context otherwise requires, charitable purpose includes every charitable purpose, whether it relates to the relief of poverty, the advancement of education or religion, or any other matter beneficial to the community.” Registration as a charitable entity gives organisations eligibility for income tax exemptions, allows them to gain donee organisation status, i.e., give tax benefits to donors, and meet the requirements of funders of non-profit organisations (Community Law, n.d.).

In 1858, New Zealand, as a colony of the British Empire, inherited the common law system of England that allows laws to be developed by judges through court decisions (Coates, 2015). The concept of charitable purposes was developed through hundreds of cases and was based on the Statute of Charitable Uses 1601, also known as the Statute of Elizabeth (Poirier, 2013). Thus, the state provides religious organisations with the framework – brought in by settlers from England – to establish themselves as legal and charitable entities with similar benefits and obligations as other non-profit organisations in New Zealand.

Incorporated and registered organisations have to meet compliance requirements to maintain their legal and charitable status. The three key government agencies they liaise with in this regard are: 1) the Companies Office (MBIE) for compliance related to incorporation, 2) the Inland Revenue Department for tax-related matters, and 3) Charities Services (the Department of Internal Affairs) for obligations related to having charitable status. Among other responsibilities, registered charities are required to submit an annual report that includes financial and non-financial information according to Charities Services’ reporting standards.

Charities Services is a New Zealand government agency. It is part of the Department of Internal Affairs and administers the Charities Act 2005. The information provided by organisations in their application for registration as a charity, and in their annual returns, enables Charities Services to maintain a register of all the charities in New Zealand (Charities Services, n.d.-a). The Charities Register data has summary information on all

the charities and is publicly available on the Charities Services website. This data was used to establish preliminary information about faith organisations in New Zealand discussed below.

1.2.2 Steady increase

In the period following the signing of the Treaty of Waitangi (1840), an increased number of British migrants arrived and settled in New Zealand. They brought with them their own unique ways of operating social groupings based on the individualistic values and cultures they came from. This included establishing and operating secular and religious non-profit organisations (Belich, 1996; Liu et al., 1999; Tennant et al., 2006). Over the years, other migrant communities of various faith affiliations that settled in New Zealand established religious organisations with the intention of continuing and preserving their beliefs, philosophies and way of life, to protect rights, deal with prejudice or, conversely, to maintain the domination of identity and values (Donovan, 1996). Faith organisations in New Zealand began to be established by the British settlers in the early 19th century and subsequent immigrant communities played a role in growing and developing the faith sector in New Zealand.

In the Charities Register data, the FSCs are identifiable by the “social sector” and the “activities” they select to describe themselves at the time of applying for registration to gain charitable status. This allows the enumeration of charities operating in each social sector and also the activities they undertake. The Charities Services (previously known as the Charities Commission) reported that the “Religious Activities” sector is the second largest social sector in New Zealand – after the education sector – and it has grown: the number of charities operating in the “Religious activities” sector had increased from 3,694 charities in 2009 to 4,064 charities in 2011 (Charities Commission, 2011). On 4 January 2016, the Charities Register data was downloaded from the Charities Services website (Charities Services, 2016) for the purposes of preliminary analysis. It showed there were a total of 6,496 charities that self-identified as operating in the “Religious activities” sector or undertaking to “Provide religious services/activities” (Charities Services, 2016). This confirmed that the number of faith organisations in New Zealand has continued to increase.

1.2.3 Social service provision

A well-known fact about faith organisations is that they often combine religious activities with the provision of Soc/Ch services, either to meet the needs of their faith community or as a means to maximise their faith audience. In the 19th century, faith organisations in New Zealand began with supporting the disadvantaged for evangelical purposes. Later this role evolved from addressing social needs (emergency relief, housing, orphanages, aged care...) and advanced to advocating and lobbying with the government to address poverty, housing, welfare issues and criminal justice (Conradson, 2008). From 1950 onwards, religious and other welfare agencies that provided, e.g., residential care for the elderly began to be subsidised by central government. At present, religious organisations continue to be providers of established social services although private providers and the non-profit sector have now taken over more of this role (Poirier, 2013; Tennant et al., 2006). “Faith-based organisations are to contemporary society what charitable organisations were to earlier times. Although many are small, together they make a significant contribution to the human services – for both Christian and non-Christian people”, concluded Hann (2010) in his thesis on faith-based organisations (FBOs) in New Zealand that work with people with drug and alcohol issues.

The preliminary analysis of Charities Register data, downloaded on 4 January 2016 (Charities Services, 2016), showed that out of the 6,496 FSCs, while the majority operated in the “Religious activities” social sector (97%), a considerable number of FSCs also operated in the “Education/training/research” (53%), “Social services” (44%) and “Community development” (36%) sectors. The Charities Register data also showed that the charitable activity that majority of FSCs (out of 6,496) are engaged in is intended to “Provide religious services/activities” (77%). However, a considerable number of FSCs also “Provide services (e.g. care/counselling) (49%), “Provide buildings/facilities/open space” (36%), “Provide advice/information/advocacy” (35%) and “Make grants to organisations (including schools or other charities)” (29%). This further confirmed, that along with undertaking religious services/activities, faith organisations played other service roles in the social sector.

1.2.4 Funding challenges

Community and voluntary sector surveys (ComVoices, 2019) and reports (New Zealand Council of Christian Social Services, 2016) have highlighted the challenges for community organisations in meeting the demand for services under funding constraints. FSCs – as part of the community and voluntary sector – in New Zealand attempt to negotiate for government and philanthropic funding where possible and arrange their own resources where ideological and other differences occur (Mcloughlin, 2011). In research on understanding how faith affects the relationships of FBOs in New Zealand with their donors, Mcloughlin (2011) found that: 1) FBOs engage in development work as part of their religious duty and are well-placed to undertake this development work because of their networks and their ability to harness resources; 2) to secure secular funding, some FBOs create a separate secular service set-up that has no connection with their religious activities and some other FBOs clearly explain to funders how their faith component is used in the development work they undertake; and 3) most FBOs source their own funds and resources and work on the periphery of the development sector in New Zealand. The research also identified that FBOs believe they are disadvantaged when applying for funds from the government or secular funders. However, there are various donors in the sector and they have different funding requirements; accordingly, FBOs make adjustments between their faith-based work and their development initiatives to meet these requirements (Mcloughlin, 2011).

There are different types of faith organisations in the faith sector and this too can be a factor in their ability to secure funding. For example, Hann (2010) identified that among congregational, denominational (national network FBOs) and independent (free-standing) FBOs, denominational and independent FBOs are more likely to be recipients of government funding and seem not to be compromising their religiosity as a result of it. However, congregational FBOs are less likely to be recipients of government funding, their services do not meet the professional standards required for government contracts and they have ideological differences with the state (Hann, 2010).

A review of the funding sources of the 6,496 FSCs (identified through the Charities Register data, downloaded on 4 January 2016 (Charities Services, 2016), showed that only 11% said they tapped into “Govt. grants/contracts” and the significant majority of said they sourced funds through “Donations/koha” (71%), “Other investment income”

(60%) and through “All other income” (50%) (Charities Services, 2016). Although these proportions do not reflect the actual income from these funding sources, they broadly indicate that FSCs rely more on donations, investments and other income than government grants. This further corroborates the research findings presented above that indicate faith organisations face challenges in accessing government funding.

1.3 Research questions

The regularities in the information about faith organisations in New Zealand presented above suggested the following questions to be explored by this research:

- Q1. What Soc/Ch services do FSCs provide and why do they involve themselves in providing these Soc/Ch services?
- Q2. How do FSCs raise funds and why do they face challenges when applying for funds from government and/or non-government funders?
- Q3. When and why do FSCs engage/not engage with the government and non-government organisations?

The research aims to develop an understanding of the faith sector relationship with state by investigating the resourcing for Soc/Ch services offered by FSCs in New Zealand. The chapter summaries below present a brief overview of the research steps followed.

1.4 Chapter summaries

Chapter 2: Literature Review. This chapter presents a brief history of tangata whenua,² British settlers and later immigrant communities in New Zealand and the social and religious institutions established by them. The political history of New Zealand and development of the welfare state is reviewed along with state funding for the non-profit sector and the Human Rights Commission initiative in acknowledgement of the growing religious diversity. International developments in the faith sector are highlighted and

² Māori term described in the *Te Aka Māori-English, English-Māori Dictionary and Index* as follows: “tangata whenua (noun) local people, hosts, indigenous people – people born of the whenua, i.e. of the placenta and of the land where the people's ancestors have lived and where their placenta are buried” (Moorfield, 2011). In common usage it is a term used for Māori as the Indigenous people of New Zealand.

non-profit sector theories are explored and applied as relevant to the three objects investigated in this research – social service provision, fundraising activity and inter-organisational/government relations.

Chapter 3: Methodology. In this chapter, the critical realist ontology and epistemology that guides the research investigation is explained. The seven stages of explanatory research design, which trace the development from concrete (empirical) understanding of the research components to abstract constructions of their causal explanations, are described. The chapter includes the analytical techniques used – configurational, normative and field analysis culminating in institutional explanation – to build theory about the faith sector relationship with state. The chapter also describes the three data collection methods – analysis of official data, structured survey, case study – and ethical considerations.

Chapter 4: Findings and Analysis – Part 1. This chapter has three parts. First, the process of identifying faith sector charities (FSCs) in New Zealand through the Charities Register data is discussed in detail. The use of this data to identify a representative sample for undertaking a structured survey and the data collected through the structured survey is described. In the second part, findings from the Charities Register data in relation to two of the objects – social service provision and fundraising activity – are presented along with a brief analysis of the findings. In the third part, findings from the survey responses in relation to all the three objects – social service provision, fundraising activity and inter-organisational/government relations – are presented along with analysis of the findings.

Chapter 5: Findings and Analysis – Part 2. In this chapter, findings from case studies of the nine randomly selected FSCs are presented in the form of a thick description of each FSC. These descriptions are configured to identify: 1) What Soc/Ch services are undertaken; 2) How the services are executed; 3) How funding is sourced; 4) Why the services are undertaken; and 5) Challenges. Configurational analysis of this information helps disaggregate (abstract from empirical data) the emergent organisational properties of FSCs that are then grouped, based on whether they have an enabling or constraining role, in relation to the three objects of investigation – social service provision, fundraising activity and inter-organisational/government relations.

Chapter 6: Analysis and Discussion. This chapter has three parts. The first part presents analysis of the normative behaviour and practices of case study FSCs in relation to the three research components. These are abducted (reconceptualised) from the emergent organisational properties and FSC contexts identified through configurational analysis. In the second part, field analysis is undertaken whereby all of the findings (empirical data, theory and concepts) obtained through the research process are used to retroduct (conceptualise beyond the empirical) a theoretical structure of causal explanations for the three objects. This is illustrated with the help of retroductive (conceptual) models viewed across the three critical realist ontological domains of reality – empirical (what is seen), actual (what may/may not occur) and real (what generates events/activities). The third part offers an institutional explanation of the faith sector relationship with state.

Chapter 7: Conclusions. The final chapter in the thesis presents an overview of findings about the New Zealand FSCs. It highlights the research contribution and research limitations, makes recommendations to address some of the identified challenges, and offers suggestions in relation to further research studies.

Chapter 2: Literature Review

This review is divided into four sections. The first section undertakes a brief investigation into New Zealand's history to identify how society developed through the process of migration and settlement. It explores the religious affiliations, community cultures and organisational forms of Māori, early European settlers and other ethnic communities that migrated to New Zealand. It also looks at the establishment and role of religious institutions across different ethnicities and faith groups. The second section discusses the formation of the New Zealand Government in the 19th century, its role as a welfare state in an evolving community and voluntary sector, and state funding for the non-profit sector. A brief analysis of the frame of reference for understanding the relation between state and religion, and the application of the 'secular' concept in New Zealand, is also ventured. The third section explores international developments in the faith sector and the fourth section presents non-profit sector theories relevant to and applied in this research.

2.1 History of New Zealand communities

2.1.1 Early communities

Māori are the Indigenous people of New Zealand, the tangata whenua (people of the land) who came from East Polynesia more than 1,000 years ago and settled the land (Henare, 2000). Māori philosophy and culture feature strong interconnection between nature and humanity wherein the universe is a giant 'kin' and the heaven and earth in it are the first parents to all things and beings (Johansen, 1954/2012). Māori social organisations are fundamentally based on kinship and constitute four interacting levels. These are 1) whānau, extended family; 2) hapū, often explained as sub-tribes, consist of several whānau groups with a common ancestor; 3) iwi, understood as a Māori tribe, consist of several hapū and whānau. Iwi is an important social identity that emerged since the colonial era; 4) Māori, an ethnic identity that has prevailed since contact with European settlers (Henare, 2000; Statistics New Zealand, 2016). Māori social groupings are not stratified or static and vary considerably across different areas. They are subject to environmental, migration and population changes, and are also shaped by conflict (Ballara, 1998; King, 2003).

With whānau at the base, Māori associational forms provide for the social needs of members who in turn collectively carry out the group's activities. Individualistic attitudes in relation to group participation are counter-intuitive (King, 2003). Māori kin-based groups – before the imposition of European civil society and concepts of non-profit social organisations (Tennant et al., 2008) – were self-sufficient, catered for their members' needs and well established in their culture and way of life. Māori traditional religion, which is the basis of Māori culture (Māoritanga), developed thousands of years ago from the Pacific Ocean region (Henare, 1996). The cosmic religious and philosophical outlook they carry is expressed in daily prayer, speech and song. Māori traditional religion is not captured in or learnt through text, it is studied and practised through Māoritanga (Henare, 2000).

In 1797, evangelical missionary work in the Pacific area was initiated by the Anglican Church Missionary Society and the Methodist Wesleyan Missionary Society from their base in Sydney. Reverend Samuel Marsden – Anglican chaplain of New South Wales – arrived in New Zealand in November 1814 and set up the first Christian mission station in the Bay of Islands (Belich, 1996). Māori had already come in contact with Christianity towards the end of the 18th century through traders, whalers and sealers, although missionary accounts of Māori engagement with Christianity began from 1814. The first hapū and iwi leader to accept Christianity in 1830 was Rawiri Taiwhanga of Te Uri-o-Hau section of Ngā Puhi (Henare, 1996; Mein Smith, 2011).

Missionary societies were the first European organisations in New Zealand. The Anglicans (1814) came first followed by Wesleyans (1823) and the Roman Catholic Church (1838) (Tennant et al., 2006). Reverend Samuel Leigh set up the Wesleyan Missionary Society in 1823 in Whangaroa and re-established it in Hokianga in 1828. From mid-1830s the number of mission stations, chapels and churches increased and spread beyond Northland. By 1845 there were 12 small Wesleyan Missionary Societies and 24 small and large Christian mission stations across New Zealand. In 1838 Bishop Jean Baptiste Pompallier set up the first Roman Catholic mission station funded by the French Marist organisation and by 1844 they had 12 mission stations. By the end of the 19th century the Catholic Church had four dioceses in New Zealand, and more were added later. Although it had some degree of local autonomy, the Pope had the ultimate authority (Belich, 1996; Brown, 1996).

From 1843 Presbyterians began missionary work in the Manawatū and eventually offered ministry services to Scottish settlers. Other churches that were founded early in New Zealand included Brethren Assemblies in the 1850; Baptists in the 1840s meeting in Wellington eventually formed a Union of 25 congregations in 1882; the Salvation Army, with its concern for the destitute, reached Port Chalmers in 1883 and spread rapidly. Methodists were missionaries to Māori and pastors to Pākehā. Methodism came to New Zealand in the form of United Free Methodist Church and Bible Christian Church. It became a united autonomous body by 1913 (Brown, 1996).

The early Christian missions were embraced by Māori and owed their survival in New Zealand to the protection and support of Northland Māori chiefs but the power remained with the Anglican Church's authorities (Belich, 1996; Te Paa, 2005). In the 1830s and 1840s, Māori converts spread Christianity on their own initiative but the missions soon took to formally designating them as teachers and directing their work among the iwi (Lange, 2000). In 1857 the Anglican Church in New Zealand adopted a constitution which established it as a 'voluntary society' giving the clergy and laity representative and legislative rights and functions while maintaining the Archbishop of Canterbury as spiritual head. There were six Anglican dioceses by 1869 followed by the Waikato diocese established in 1926 (Brown, 1996).

The Church Missionary Society came to New Zealand with the agenda to civilise the Māori and they were followed a couple of decades later by Anglican settlers with the agenda to colonise (Te Paa, 2005). The signing of The Treaty of Waitangi – Te Tiriti o Waitangi – on 6 February 1840 between about 540 Māori chiefs and a representative of the British Crown is the most important event in New Zealand history. The Treaty was meant to settle affairs between the two parties; however, it was written out in English and Māori language. Most – except 39 – Māori chiefs signed the Māori version of it and expected to be able to retain tino rangatiratanga (full authority) while allowing government over their lands. The English version gave the British Crown sovereignty over New Zealand and the option to purchase land that Māori would sell (Orange, 2015).

In the period following the signing of the Treaty, increasing numbers of Europeans arrived in New Zealand. Settlement was executed by a number of British politicians-cum-officials in the New Zealand Company also operating as advertisers and migration

and loan agents. Their purpose was to bring in British people and their money to populate New Zealand and facilitate colonisation (Belich, 1996). An advertisement by the New Zealand Company in 1839 read:

The aim of the Directors is not confined to mere emigration, but is directed to colonization in its ancient and systematic form. Their object is to transplant English society with its various gradations in due proportions, carrying out our laws, customs, associations, habits, manners, feelings—everything of England, in short, but the soil. (quoted in G.B. Parliamentary Papers 18, as cited in Sargent, 2001, p. 3)

Establishing British rule in New Zealand involved the contribution of resources by the British state towards mission activities and schools. The growth and expansion of Pākehā society and economy provided strong support for a conversion which entailed both religious conversion as well as the conversion of Māori into something similar to Europeans through assimilation (Belich, 1996; Sorrenson, 1975). Colonisation in New Zealand was aided by government policies such as the Native Schools Act of 1867 that facilitated the Europeanisation of Māori children through schooling; the introduction of Resident Magistrates in Māori districts to adjudicate with English civil and criminal law; and the Native Land Acts of 1862 and 1865 to enable acquisition of Māori land (Sorrenson, 1975).

Around the 1850s, Māori interest in Christian mission stations waned and one of the reasons was the desire to distinguish themselves from Pākehā (European settlers) in all things, including religion (Belich, 1996). The 1850s and 1860s saw the emergence of the pan-tribal Māori prophetic movements and the landholding or anti-selling movements. Indigenous Māori-Christian religions such as Ringatū and Hauhau were born from the prophetic movements (Elsmore, 1989; Sinclair, 2002). The land-related agitations paved the way for the 1850s King Movement (Te Kīngitanga) that arose among a number of iwi with the purpose of establishing unity and sovereignty of Māori against colonisation. In 1858 the Waikato chief Pōtatau Te Wherowhero was declared Māori king and in 1860 he was succeeded by his son King Tāwhiao. The same year the British Government waged war in Taranaki and in 1864 gained control of the Māori King's lands for settlement purposes (Department of Internal Affairs, 1996; Meijl, 1993). In the period 1850 to 1900, Māori were engaged in wars to protect their lands from Pākehā, and suffered from diseases and land alienation. As a result, the Māori

population decreased from 100,000 – 150,000 before the arrival of the Europeans to 40,000 as per the 1896 census (Liu et al., 1999).

In 1893 the key tribal institutions of hui (social/ceremonial gathering), tangihanga (Māori funeral rite), mana (personal or collective honour, prestige and power) and pā (fortified settlements) continued to exist. Māori participation in Pākehā industries did not signal assimilation or detribalisation. Māori used the structures, scriptures and rituals of the European churches and made them integral to Māoritanga. In this way they remained strongly entrenched in their distinct rituals, customs and world view derived from traditional Māori religion (Belich, 1996; Lange, 2003).

In 1928, Sir Apirana Ngata, the foremost Māori politician, was instrumental in convincing the Anglican Church to establish a Māori bishopric in New Zealand (Belich, 1996). Early 20th century Māori leaders such as Sir James Carroll, Sir Apirana Ngata, Sir Māui Pōmare and Sir Peter Buck became Cabinet Ministers, helping Māori establish co-operation with the Pākehā (Stevens, 2015). At the same time, events such as the rise of Rātana's indigenously developed Māori-Christian religious movement and the emergence in the Waikato of Princess Te Puea – granddaughter of the second Māori King – helped the Māori maintain segregation. As a result, in the 1900s, while Pākehā indulged in the rhetoric of assimilation, Māori had separate military, religious, sporting, welfare, land-development, educational and cultural organisations that helped establish Māori relationship and identity with the state and society (Belich, 1996).

2.1.2 Later New Zealand communities

2.1.2.1 Mainstream communities

British settlers had brought their own unique ways of organising social groupings to New Zealand. These were based on the individualistic values and social culture of the countries from which they came. The early settlers laboured to change the land and its institutions to resemble Great Britain in appearance as well as in the way it was governed (Liu et al., 1999; Tennant et al., 2008). Generally, new settlements in New Zealand were planned on the basis of having a community life guided by religious affiliation although secular communities were proposed too (Sargent, 2001). The colonial era had a number of voluntary organisations including sports and recreational clubs, charitable welfare associations, friendly societies, craft guilds, and political, military, educational and religious institutions, and many others (Tennant et al., 2008).

For new migrants from Britain, the residential communities in which they were living in close proximity to one another presented a context for bonding. Voluntary organisations based on residential communities allowed newcomers to be quickly incorporated, thus overcoming their transient nature. Most of these organisations were made up of a small core group of settled people who held together the local residential community but tended not to extend the scope of work. The institutions more likely to involve a wider group of people and potential for bonding were the schools and churches (Belich, 1996).

In the early 20th century in New Zealand society, the English, Scottish, Welsh, Scandinavians and Germans made up 75% to 80% of the population. These are the groups that successfully – though not completely – assimilated in New Zealand (Belich, 2001). Following is a brief account of the major ethnic groups in New Zealand and their faith affiliations, to help understand the development of ethnic culture and religious communities across different areas in New Zealand.

English churches – beginning with the Church of England established by missionary Samuel Marsden and the first bishop, George Selwyn – were a major influence in the religious affiliation of New Zealanders. In the 19th century, 40% of New Zealanders belonged to the Church of England and many Gothic-style Anglican churches – more than a hundred – were designed by English architects. The political and economic influence of the British Empire had a significant role to play in the cultural traditions and legal institutions established in New Zealand (Phillips & Hearn, 2013).

Scottish influence was strong in the areas of religion, education and politics. Their early migration and the fact that they represented a quarter of the early New Zealand population ensured that the Scottish culture became integral to New Zealand (Belich, 1996; Buelmann, 2011; Sargent, 2001). New Zealand's archetype consisted of rural people and this further enhanced the Scottish values (egalitarian, down-to-earth but competent and successful) within the national compound culture. In the South Island, with settlements based on religious affiliation, the Scottish culture persevered but in other places they willingly assimilated (Belich, 2001; Brown, 1996). In 1871, Scottish Presbyterians were 17% to 20% of the Pākehā population in all other provinces except Taranaki and Nelson that were unusually English (Belich, 2001).

After the English and Scottish, people from Northern Europe were the preferred immigrants for New Zealand. In 1911 about 1% of the New Zealand population (4,000)

were Scandinavians and Germans. Their immigration had begun from 1840 onwards, both genders arrived and they also intermarried. As a result, by the end of the 19th century, more than 100,000 New Zealanders were of German descent. In 1878, 8.5% of the population were Germans and they clustered in places like Northland, Rangitikei, Palmerston North, urban Wellington, Nelson, and Westland. The Germans were affiliated to the Lutheran Church which in 1950 had 4,000 adherents (Belich, 2001).

2.1.2.2 Minority communities

The Catholic Irish in New Zealand were not the dominant group in any of the major regions e.g., Auckland or Canterbury, but they had a tendency to form clusters/networks in urban or rural neighbourhoods. There was a strong sense of Irish community in Southland. Religion was mixed with culture and gatherings were marked by a mix of Pākehā and Celtic cultural traditions (Belich, 2001). There were 240 Catholic Irish schools in the 1950s that were attended by 75% of Catholic children and helped maintain the culture. Therefore, despite immigration control, pressures of assimilation and a smaller population, the Catholic Irish culture persisted (Belich, 2001; McCarthy, 2005).

Until the latter half of the 20th century, the selection of migrants to populate New Zealand was based on nationality and ethnic origin, and mainly favoured Europeans. However, key changes in immigration policies, e.g., the recruitment of skilled workers for essential industries in the 1960s paved the way for Pacific Islanders, and the 1986 immigration policy review and the creation of skilled migrant categories opened the doors wider for Asian migrants (Parliamentary Library, 2008).

The Pacific migrants of the 1940s came from congregational backgrounds and brought their religious faith to New Zealand. In 1947 the Congregational Union of New Zealand Assembly officially accepted the Pacific Islanders' Congregational Church (PICC) as their responsibility. Following this, several branches of PICC grew across New Zealand and church buildings were acquired. In 1969 the PICC officially became the Pacific Islander's Presbyterian Church. Eventually, Samoans established a branch of the Congregational Christian Church of Samoa, Tongans and Fijians joined the Methodist Church and further cultural and religious plurality abounded (Duncan, 1996). Pacific Islanders preferred to settle in Auckland – similar to other immigrants – not only because this is where they could find jobs but also this helped them to cluster with

others from the same or similar place of origin. The church is known to be an important ethnic/communal organisation among Pacific Island cultures and their neighbourhood clusters. Like Māori Christianity, Pacific Christianity merges community with adherence to church. The church is a symbol of community unity and community capacity both in the Pacific Islands and in the New Zealand city suburbs where the Pacific Island communities have settled in numbers (Belich, 2001; Mackley-Crump, 2015).

The largest group of Asian New Zealanders are the Chinese whose links with New Zealand dates back to the 1790s when seal furs were sold in the Canton markets and again in the 1860s when the Chinese came to the South Island gold diggings. Between 1871 and 1920, 15,500 Chinese entered New Zealand and while some returned home, others settled in Otago, Westland and Southland (Belich, 2001). The Chinese gold miners who came from 1850 onwards brought with them Buddhist beliefs and built Taoist temples, none of which have survived. But from 1950 onwards, New Zealanders and Australians became interested in Buddhism and the Buddhist Society of New Zealand was formed in 1956 at Takapuna, Auckland. Also, from 1960 onwards, meditation sessions began to be held in various places across New Zealand (Viradhammo, 1996).

A mixed group of British and European Jews came to New Zealand in the early 19th century. They built synagogues in the places they settled in but gradually most were concentrated in Auckland, Wellington, Christchurch and Dunedin. Occasionally, informal groups also operated in towns such as Nelson, Hamilton and Palmerston North (Simms, 1996). In the 1980s there were about 500 Jewish families each in Auckland and Wellington connected with the liberal or orthodox congregations. They had their own religious schools, clubs and youth groups (Belich, 2001).

By the end of the 19th century Hindus from India began arriving in New Zealand. In the beginning they were a small group and suffered prejudice. To protect their rights and preserve culture and religion, the first Indian Association was formed in 1920 in Auckland, followed by Wellington and the Waikato. These were then affiliated to a Central Indian Association formed in 1926. As the Indian community grew and spread across New Zealand, other associations were formed in different cities (Wilson, 1996). The first Sikhs migrated to New Zealand in the 1890s, initially via Australia, Hong

Kong, Malaysia or Fiji and then directly from Punjab in India. In October 1964 the New Zealand Sikh Society was founded and eventually two *gurudwaras* (Sikh temples) were built in Auckland and Hamilton (Singh, 1996).

The early migrant minority groups such as the Catholic Irish, Chinese and Dalmatians followed by the Italians, Greeks, Indians, Lebanese and Jews managed to counter assimilation with the mainstream communities by clustering with their own community. However, clustering over a long period of time was not possible because of the need to move to places where the jobs were, especially during the 1880s economic downturn and 1920s Great Depression (Phillips & Hearn, 2013). Minority communities did not have their own schools but had places for worship, e.g., the Jewish synagogues and the Greek Orthodox churches. However, not all communities had the numbers it took to have their own religious places and those who shared mainstream religions did not need to do so. Instead, ethnic cultural and sports clubs were more common forms of communal institutions, e.g., Indian societies and associations were formed from 1918 onwards, and from 1930 Dalmatian clubs in Auckland became the centre of their social life (Belich, 2001).

2.1.2.3 Fringe communities

The New Christian Church/Swedenborgian Church in New Zealand is traced back to 1842. It had its first American-trained New Zealand minister in 1917; the denominational Churches of Christ (Life and Advent) began in 1844 and non-denominational Churches of Christ were established in the 1950s by American missionaries; the Religious Society of Friends, also known as the Quakers, who have a significant presence in Pennsylvania, have held worship meetings in New Zealand since 1853; Other Christian denominations in New Zealand include those connected with America, such as the Church of Jesus Christ of Latter-day Saints (Mormons), whose missionaries came to New Zealand in 1854, and the Exclusive Brethren, whose founder came to New Zealand in 1876. The Exclusive Brethren is different from the Plymouth Brethren/Open Brethren established in 1831; Christadelphians came to New Zealand in the 1880s; The Seventh-day Adventist Church founder visited New Zealand in 1893; the Unitarian Church, which is more British than American, had its first British minister arrive in New Zealand in 1901; representatives of the Jehovah's Witnesses first came to New Zealand in 1904; the first congregation of Christian Scientists in New Zealand was

formed in 1907 – the same year in which the Church of the Nazarene was formed in the United States – and has strong presence in Auckland; in 1916 the Theosophist Church or the Liberal Catholic Church was established and had two priests ordained in 1917 by its founder who visited New Zealand; Pentecostalism was introduced in 1922 through both American missionaries and British evangelists. The Associated Pentecostal Churches of New Zealand include the Assemblies of God, the Apostolic Church, the Elim Church and the Indigenous churches of New Zealand; branches of the Christian Spiritualist Church were established in New Zealand in the 1930s; The Worldwide Church of God founded in 1935 has its headquarters in California and reached New Zealand through its founder's radio programme entitled *The World Tomorrow* and through a magazine called *The Plain Truth*; The Unification Church (Moonies) which was born in Korea in 1954 and established in America has a very small membership in New Zealand; The Metropolitan Community Church, which has a homosexual ministry, was founded in 1968 in Los Angeles and has branches in New Zealand (Colless, 1996).

The Orthodox Church in New Zealand is not a mission church but a “transplanted colony”. Most are Greek and under the Ecumenical Patriarchate of Constantinople. However, Romania, Serbia, and Antioch (in Syria) are also represented in New Zealand as well as an exile Synod, the Russian Orthodox Church outside Russia. The non-Greek groups seek oversight from bishops in Australia. In 1947 the Greek Orthodox Church joined the National Council of Churches (NCC) followed by the Antiochians in 1982. In 1987 the new Conference of Churches in New Zealand was launched giving the Orthodox Church prominence (Oppenheim, 1996).

In the period 1880 to 1945, churches gained stable infrastructures and along with offering religious ceremonies provided the venue and resources for community programmes and activities and delivery of social services (Tennant et al., 2008). The role of the ubiquitous church in New Zealand did not remain limited to religious, community and social life. The church was involved in advocacy roles and political developments alongside people and organisations. For example, in the 19th and 20th centuries the church supported youth and sports practices (1855 onwards), participated in the prohibition movement (1894–1914), protested wartime conscription (1916), campaigned against contraception (late 1950s) and supported Māori protest at Waitangi (1971–1998) (Belich, 2001).

Muslims have arrived in New Zealand from different parts of the world since the 1850s but very few were permanently settled before the 1950s. The first New Zealand Muslim Association was formed in Auckland in 1950 and others followed within Auckland, Wellington, Canterbury, Waikato-Bay of Plenty, Manawātū and Otago. The Federation of Islamic Associations of New Zealand, made up of the representatives of different Muslim associations, was formed in 1979 (Krogt, 1996).

Of the esoteric (small/inner group) religions, Spiritualism is the oldest in New Zealand inspired by visiting American Spiritualist lecturers 1870s onwards. There are several Spiritualist Churches in New Zealand. The first theosophist lodge was founded in Wellington in 1888 and included the Prime Minister Sir Harry Atkinson. However, this fell apart when its founder returned to England. The Theosophical Society was founded in Dunedin in 1893. The Golden Dawn Order operated from 1912 to 1978 in Havelock North. The Church of Scientology, the Gnostic Society, Emin Foundation, School of Philosophy and Centrepoint are some other esoteric movements that were founded from the 1950s onwards (Ellwood, 1996).

Freethinker, secularist and rationalist societies prevailed during the 1880s. Prime Ministers Robert Stout and John Ballance were among the freethinkers of the time. There were more than 30 groups in different parts of New Zealand. These groups were forerunners to the formation of the Humanist Society of New Zealand (HSNZ) founded in 1967 with rationalist connections (Earles, 1996).

In 1913 Miss Margaret Stevenson was the first New Zealander to accept Baha'i teachings. The first Local Spiritual Assembly was formed in 1926, and the first National Spiritual Assembly of New Zealand Baha'is was elected in 1957 (Elsmore, 1996).

The Women's Spirituality Movement began in New Zealand in the decade 1975–1985 mostly through books on feminist theology, neopagan feminist spirituality and women in religion. Neopaganism and Christianity are two main manifestations of this movement. The third National Ecumenical Feminist Women's Conference in 1988 held in Christchurch included Pagan spirituality and was labelled the "Women's Ministries and Spiritual Conference" (Benland, 1996).

2.1.3 Section summary

The above historical account of early and later communities in New Zealand (19th and 20th centuries) helps understand that despite embracing early Christian missions Māori remained entrenched in the rituals, customs and worldview of traditional Maori religion and that the majority of religions in New Zealand were brought by immigrants from various countries across the world and adapted to the new situation. Settlers established missions, churches, societies, temples, mosques, synagogues, etc., in order to be able to continue and preserve their beliefs and philosophies, their way of life, their customs and culture; but these institutions also helped protect their rights and deal with prejudice or, conversely, to maintain the domination of their own identity and set of values. The information presented also provides the background for the diverse and complex community set up in New Zealand where the concept of ethnicity and religious affiliation categories are often used to describe, understand and work with communities. However, the two identifiers overlap and even in themselves do not allow for clear separation of groups. Inter-denominational, non-denominational, non-religious, multi-ethnic identities, and also the existence of the same faith across multiple ethnicities or the same ethnicity across multiple faiths, pose challenges in establishing groups and identities.

2.2 Role of the state in New Zealand society

2.2.1 Welfare state

A key feature of 19th and 20th century development in New Zealand society was the shaping of nationalism/collective culture and identity. This occurred in several areas including politics, sports, creative arts and youth culture (Belich, 2001; Tennant et al., 2008). A brief account of this period is presented below. It includes content that highlights the role of a welfare state in society, the relationship that developed between the state and the voluntary sector, the establishment of secular interest organisations and the continuing role of Christian organisations.

The first general elections were held in New Zealand in 1853. The Members of Parliament (MPs) were individuals who represented informal communities and for 37 years there were no formal parties. In 1890 New Zealand's first political party, the Liberal Party, was elected. Its policies were progressive and focussed on individual

welfare, trade unions and working conditions. It was followed in 1912 by the Reform Party made up of conservative MPs who promoted the interests of farmers. The Labour Party was formed in 1916 and came to power in 1935. Its focus was to improve workers' rights and working conditions and it was proactive in terms of engaging with community (unions, women's groups, etc.) and addressing issues. While the left-wing groups had merged to form the Labour Party, in 1936 the right-wing factions formed the National Party. The latter advocated for businesses and farmers, individual freedom and small government, i.e., less government intervention. Until the 1990s, a two-party parliament prevailed in New Zealand (Belich, 2001; New Zealand Parliament, 2021; Tennant et al., 2008). Since the first elections in 1853, New Zealand had followed a First Past the Post (FPP) electoral system in which popular parties tended to win and minor parties were disadvantaged. Its replacement with the Mixed Member Proportional (MMP) voting system in 1996 allowed smaller parties such as the Green Party and ACT to enter Parliament (Department of Internal Affairs, n.d.-i; New Zealand Parliament, 2021).

The political history of New Zealand has been focused on the labour force and work in New Zealand. Accordingly, governments introduced welfare measures, e.g., the Liberals introduced state-supported pensions, the first Labour Government introduced welfare benefits and took up spending on education and housing and even the right-wing National Party maintained a focus on citizens' rights and welfare (New Zealand Parliament, 2020). From the outset in the 19th century, the state (comprising of settlers) endeavoured to meet the needs of a predominantly settler society by providing land, loans and welfare services as a right to citizens (Tennant et al., 2008). In 1916, the state gave land-tax exemption to charities "established exclusively for charitable, educational, religious, or scientific purposes of a public nature" (Land and Income Tax Act 1916, s 57(i), s 59(a), s 84(k)). In this period the state also relied on non-profit organisations for the delivery of social services and gave grants-in-aid to those who requested it. For example, the Plunket Society (1907) received considerable grants and subsidies for its infant welfare services from successive governments (including National) until Labour cutbacks in 1984 (Bryder, 2008).

The 1930s was a period of war and depression which gave rise to unemployment in New Zealand. This was met with voluntary sector support by city missions and church social services who eventually advocated for greater state intervention due to the

magnitude of the challenges being faced (Tennant, 2007; Tennant et al., 2008). Under the 1935 Labour Government, the state extended welfare support for education and housing while voluntary social services organisations – including churches – continued to complement the role of the state. During this period churches had strong infrastructure and alongside offering religious services/activities they undertook the delivery of youth, women's and other social services (Tennant et al., 2008). From 1950, subsidies were made to religious and welfare organisations by the Department of Health toward residential care for elderly. Other government departments, e.g., the Department of Justice, also funded voluntary organisations for social services. Besides funding, the state offered personnel and material support by seconding public servants to voluntary organisations, offering training assistance, offices and facilities as well as perks such as free transport passes, library access, etc. This was a period of less formal relationship between the state and voluntary sector (O'Brien et al., 2009; Tennant et al., 2008). In the 1960s, the government financial contribution to the voluntary social services sector increased. A range of activities were funded including welfare support for Pacific Island migrants offered by churches, Māori education programmes and youth initiatives such as Girl Guides (Oram, 1969, as cited in Tennant et al., 2008).

The 1935 Labour Government's welfare provisions featured full employment and a shorter work week allowing for leisure time and wider engagement in activities that contributed to development of New Zealand culture and identity (Tennant et al., 2008; Belich, 2001). In the late 19th century, cricket, rugby, rowing and athletics were sports for men. Golf, tennis, croquet and hockey were played by both men and women. National associations for these and other sports were formed between 1880 and 1900, laying the foundation for the development of a sporting culture that became a powerful medium for establishing a collective nationalistic identity (Belich, 2001). Sporting bodies relied on the local government for the provision of grounds and facilities. In the 1960s, local councils also employed recreation and community development officers to facilitate and support such initiatives (O'Brien et al., 2009).

From the 1940s, arts and culture productions increased. Secular organisations associated with creative arts were set up and received state support. In 1946 the Literary Fund and Symphony Orchestra were instituted; in 1953 the Royal New Zealand Ballet was founded; the Arts Advisory Council was formed in the 1960s, the National Library in 1965 and a Dance School in 1967; in 1978 the government-funded Film Commission

was instituted; there were 13 art galleries and museums opened between 1940 and 1960 and 88 between 1960 and 1980. Government-supported professional theatres opened in Auckland, Wellington and other places. Popular music developed the most and gained a reputation among the New Zealand public (Belich, 2001).

In the youth sector, state support for education enabled access to secondary and tertiary education, creating conditions for the nurturing of a youth culture and for youth groups to be established (Belich, 2001). The Young Men's and Women's Christian Associations had existed from the 1850s and 1870s. In the 20th century, faith-based youth groups such as Boys' and Girls' Brigades and Boy Scouts and Girl Guides flourished. In the 1970s, activism emerged, especially among the younger population, advocating for social causes such as environmentalism and feminism, opposing South African apartheid and Vietnam wars, and supporting Māori sovereignty (Belich, 2001; Tennant et al., 2008).

Māori-directed social entities founded from the 1950s onwards included the Māori Women's Welfare League, to promote the wellbeing of Māori women and their families (1951); the New Zealand Māori Council, established under the Māori Welfare Act 1962 to promote encourage and assist Māori in social, economic and cultural endeavours; and Te Ataarangi Incorporated, a community-based programme for Māori language learning (1970) (Te Puni Kōkiri, 2011). The Treaty of Waitangi Act was passed in 1975 and the Waitangi Tribunal was set up to investigate treaty breaches by the Crown. Other advocacy and interest groups such as the Disabled Persons' Assembly (1983) and the Grey Power organisation (1985) also emerged and vied for resources (Tennant et al., 2008).

The fall of wool prices in 1966 and increase in oil prices (1974–1977) raised unemployment and inflation in New Zealand (Reddell & Sleeman, 2008). In 1973, Britain joined the European Economic Community, excluding producers from outside the European market. This significantly impacted exports from New Zealand taken by Britain which dropped from 50% in 1965 to 7% in 1989 (Belich, 2001). The economic instability of this time caused welfare provisions to be questioned and neo-liberal voices were raised in favour of a civil society independent of government and commercial motivations (D. G. Green, 1996). The 1984 Labour Government significantly restructured the state and economy. and funding for many social services was

withdrawn. The government established contractual relationships, especially for purchase of health and social services. Contracting increased professional expectations and accountability requirements from social service organisations. Charities that experienced a reduction in funding attempted to raise funds from other sources, charge fees or curtail services where necessary (Cordery, 2012). A 1986 review of government funding for voluntary social services undertaken by Driver and Robinson (1986) on behalf of the New Zealand Planning Council, concluded with the following comments:

the voluntary social services sector is seriously under-resourced in relation to the tasks that it is expected to carry out. Voluntary agencies and informal groups usually take on the difficult developmental, preventive and non-institutional social service activities while being denied the ongoing funding and other forms of assistance that are necessary for this to be done effectively. (p. 55)

In the face of resource challenges non-profits became adept at publicly advocating for social issues and needs and the capacities of social sector organisations to meet them. The umbrella group, New Zealand Council of Christian Social Services, published a series of reports in this regard criticising government social policies (O'Brien et al., 2009). By the end of the 20th century, governments began to look at building a better understanding and better relationships with the voluntary social sector, and to this end developed frameworks for measuring social capital (Spellerberg, 2001). A number of government initiatives were undertaken to develop relationships between the state and the community and voluntary sector. These included the appointment of a Minister Responsible for the Community and Voluntary Sector (1999); the issue of the Statement of Government Intentions for an Improved Community-Government Relationship (2001 reviewed in 2008); the establishment of Te Wero (2003) that made recommendations for a stronger relationship between government agencies and Māori; and Pathway to Partnership (2007) funding for setting out the relationship between government and non-profit essential service providers (O'Brien et al., 2009). These initiatives indicate that in New Zealand the non-profit/community and voluntary sector undertakes provision of complementary services resourced by the government. Thus, sharing a two-way relationship. However, since the 1984 social welfare reforms the sector has reported being under-resourced and inadequately funded by the government (Driver & Robinson, 1986; Jenkins, 2019). Furthermore, the New Zealand population has become increasingly diverse in terms of culture, ethnicity, religion, languages, sexual orientation, etc. (Bromell & Hyland, 2007). This social diversity is reflected in the

community and voluntary sector through services rendered as well as the establishment of diverse interest organisations, which presents a challenge for central and local government in relation to meeting their funding needs (Department of Internal Affairs, 2020; Local Government New Zealand, 2015)

2.2.2 State funding

A 1986 review of government funding for voluntary social services reported that the sector received a total of \$75.4 million in funding from eight government departments (Social Welfare, Education, Health, Internal Affairs, Justice, Māori Affairs, Women's Affairs and Inter-departmental). A further contribution of \$6.7 million was made from state lottery proceeds (Driver & Robinson, 1986). In 1987 the government established Lotto NZ as a crown entity responsible for the redistribution of lottery profits through the New Zealand Lotteries Grants Board. Sports, creative arts and other charitable community initiatives receive the bulk of Lotteries funding (Department of Internal Affairs, 2020).

In 2002 government allocations to the non-profit sector included health and welfare organisations, sport, recreation and creative arts, religious activities, environment, employment and economic development services. The total central government funding was an estimated \$920.6 million (31% of total non-profit sector income) with an additional \$91.3 million (3%) from the Lotteries Grants Board and \$28.2 million (1%) from local government. The sector also received non-government funds through service fees (\$1,250 million, 42%), personal donations (\$281.9 million, 10%), philanthropic and community trusts (\$142.8 million, 5%), gaming machine trusts (\$131.2 million, 4%), corporate giving (\$80 million, 3%) and bequests (\$37.7 million, 1%) (Tennant et al., 2006).

A 2007 Department of Internal Affairs survey captured direct funding payments made by government departments, partially measured indirect funding payments made by crown entities and local authorities, but did not include other funding sources such as Lottery Grants, gaming machine societies, community and philanthropic trusts, and bequests and donations. The survey reported payments made by government departments (2004–2006) to non-profit organisations according to 11 activity groups as defined by the New Zealand Standard Classification of Non-profit Organisation (NZSCNPO). A breakdown of this information can be seen in Table 1, below:

Table 1: Government funding for non-profit organisations

Table E Departmental payments, indirect and total funding reported, by activity						
\$ millions						
Activity group	Direct funding		Indirect funding		Total funding	
	2004/05	2005/06	2004/05	2005/06	2004/05	2005/06
1 Culture and recreation	22.0	20.3	69.4	72.7	91.4	93.0
2 Education and Research	340.7	383.5	33.2	32.9	373.9	416.4
3 Health	120.1	125.7	5.3	6.9	125.3	132.6
4 Social Services and emergency/relief	534.0	593.4	3.3	4.6	537.3	598.0
5 Environmental/animal protection	5.3	5.7	0.0	0.0	5.3	5.7
6 Development and housing	74.3	80.4	7.5	10.2	81.8	90.5
7 Civic and advocacy	10.8	12.5	7.0	8.6	17.8	21.1
8 Philanthropic and other intermediaries	0.8	0.7	0.0	0.0	0.8	0.7
9 International organisations, aid and relief	17.4	20.1	2.6	2.6	20.0	22.6
10 Religious congregations and organisations	1.4	1.8	0.0	0.0	1.4	1.8
11 Unions, business and professional organisations	3.6	3.2	0.0	2.3	3.6	5.5
Total^	1130.5	1247.3	128.2	140.8	1258.7	1388.1

^ includes a small amount of funding not elsewhere classified.

Note: Only limited amounts of indirect funding were reported.

Note. Extracted from Department of Internal Affairs (2007), p. 38.

Analysis of the NZSCNPO categories confirmed that ‘Religious congregations and associations’ is a primary activity group that has ‘Religion not elsewhere classified’ as a subgroup; this includes such organisations as church social services, religious hospitals, church schools, etc. The survey report shows that the majority of funding was allocated to the religious organisations in the subgroup category and only a negligible amount to organisations in the primary group. Thus, clearly the government funding which FSCs receive is for the non-religious secular component of their activities.

The above data about government funding allocations in 1986, 2002 and 2007 help identify four things:

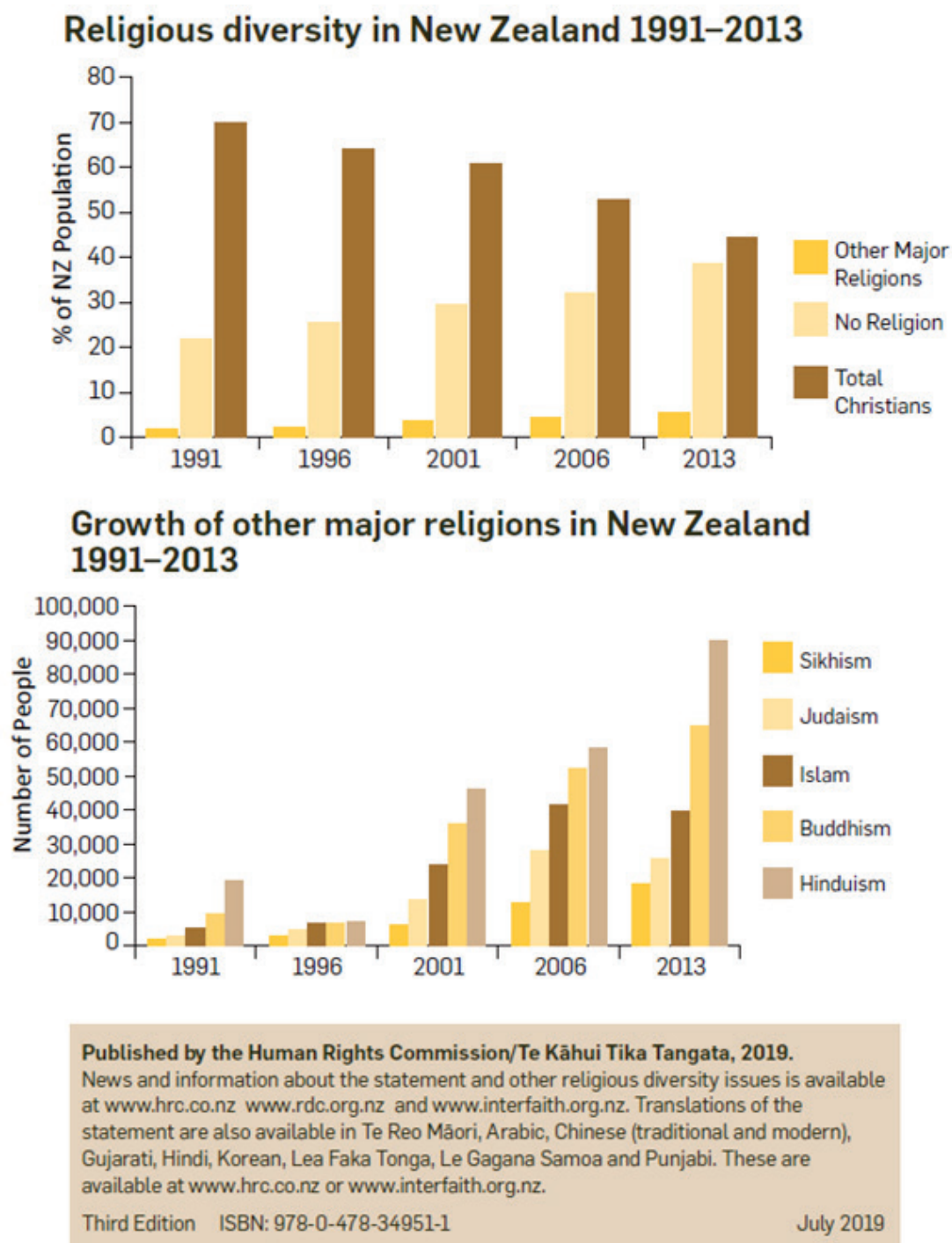
- 1) Religious organisations do not feature as a separate category in the 1986 review and there is no indication of government funding allocated to them. However, religious organisations feature in the 2002 and the 2007 reports and are also shown to receive government funding. The 2007 report further elucidates that, religious organisations receive less than 0.2% of the community and voluntary sector funding.
- 2) The 2002 data shows that the community and voluntary sector receives 35% of its income from government funding (Lotteries, central and local government). It generates the most revenue through payment/fees for services (42%).

- 3) The 2007 data shows that the largest amount of government funding is allocated to ‘Social Services and emergency/relief’ activities (43%), followed by ‘Education and Research’ (30%), and ‘Health’ (10%). Notably, the ‘Culture and recreation’ group receives slightly more funding than ‘Development and housing’.
- 4) The NZSCNPO categories helped establish that there are sub-groups among religious organisations of which those established for provision of social services, healthcare and schooling are more likely to receive government funding. However, a small amount of resourcing is also allocated to the primary group, i.e., ‘Religious congregations and associations’.

2.2.3 Secular state

The first official *Statement on Religious Diversity* was published in 2007 by the Human Rights Commission (Human Rights Commission, n.d.). It was meant to initiate public discussion about the diverse religions in New Zealand, articulate a framework for the rights and responsibilities of religious communities, and enable “peaceful coexistence” by providing guidance for managing conflict. The third and most recent edition of this *Statement on Religious Diversity* was published by the Human Rights Commission in 2019. The report, titled *Religious Diversity in Aotearoa New Zealand*, began with the following graph illustrating the growth in religious diversity and other major religions in New Zealand from 1991 to 2013. See Figure 1, below.

Figure 1: Growth in religious diversity and other major religions in New Zealand 1991–2013



Note. Frontispiece extracted from Human Rights Commission (2019).

The Human Rights Commission (2019) report included the following statement (a frame of reference) about the relationship between state and religion: “The State seeks to treat all faith communities and those who profess no religion equally before the law.

New Zealand has no official or established religion” (p. 4). The commentary elaborating on the above statement explicates that religious diversity was acknowledged from the beginning when the New Zealand Parliament first convened in 1854. At that time the state chose not to have an established church so that “perfect political equality” can be maintained and no faith is seen as more important than another. However, there is no “strict demarcation between state and religion” in New Zealand. The emphasis is on “equal treatment of all faiths”, whether they are the majority population of Christians, the growing number of people claiming to have no religion, or various other faith communities. (Human Rights Commission, 2019, pp. 7-8).

The 2007 original draft of the *Statement on Religious Diversity* was extensively discussed in New Zealand through submissions, on public forums, and in the media. The third edition of the statement alluded to this widespread discussion alongside the comment that “New Zealanders often think ours is a secular country, where there is little concern about religion” (Human Rights Commission, 2019, p. 6). Presumably the suggestion made through this comment is that participating in discussion about religious diversity is equal to showing “concern about religion” which is contrary to being secular, albeit “New Zealanders often think” of their country as secular.

The term ‘secular’ has been officially adopted in New Zealand, mostly in the context of education, beginning with its inclusion in the Education Act 1877, section 84(2). The “secular character” of teaching mentioned in the act was open to interpretation and understood in more than one way, e.g., “non-controversial and non-sectarian religious teaching” or teaching that was independent of and did not rely upon religion (Herring, 2016). As with previous acts, the current Education and Training Act 2020 affirms in section 77 that “Teaching in State primary and intermediate schools must be secular” and secular is explained as “Not connected with religious matters” (Ministry of Education, 2018). However, in the Education and Training Act 2020, provisions are also made in sections 56–60 for “Religious instruction and observances at State primary and intermediate schools” under certain conditions and at the discretion of the school’s board of trustees.

The secular principle has also been invoked in court cases when the boundaries and nature of relationship between state and faith came into question. For example, in the

Burqa trial (2004)³ and Hagley Mosque (2003)⁴ controversies, the case of the Wellington City Council by-law (1917)⁵ and several others. The court decisions have been accommodating of religion and avoiding of faith-related friction (Ahdar, 2006; Griffiths, 2011; Wright 2007). In essence this has been the state's stance with religion and is supported by legislations such as the New Zealand Bill of Rights Act (NZBORA) 1990 and Human Rights Act (HRA) 1993 that provide religious freedoms, equality of rights and protection from discrimination.

The NZBORA 1990 is a parliamentary statute that sets out the civil and political rights and fundamental freedoms in New Zealand. The relevant sections in the act are 13, 15, 20 and 19(1). Section 13 provides for "Freedom of thought, conscience, and religion. Everyone has the right to freedom of thought, conscience, religion, and belief, including the right to adopt and to hold opinions without interference." Section 15 makes provision for the "Manifestation of religion and belief. Every person has the right to manifest that person's religion or belief in worship, observance, practice, or teaching, either individually or in community with others, and either in public or in private." Section 20 provides protection for the "Rights of minorities. A person who belongs to an ethnic, religious, or linguistic minority in New Zealand shall not be denied the right, in community with other members of that minority, to enjoy the culture, to profess and practise the religion, or to use the language, of that minority." Section 19(1) addresses, "Freedom from discrimination. Everyone has the right to freedom from discrimination on the grounds of discrimination in the Human Rights Act 1993." The HRA 1993, section 21(1), lists 13 prohibited grounds of discrimination, including "(c) religious

³ In a 2004 criminal trial, two Muslim women were given permission to testify as witnesses from behind a screen where only the counsel and the judge could see their faces. This was because the women wore a burqa (veil covering the face) as part of their religious belief (Human Rights Commission, 2005).

⁴ In 2003, a state school, Hagley Community College in Christchurch, used government funds to construct a prayer room for its Muslim students. A complaint was made to the Auditor-General about the legality of the spending based on the secular element in the Education Act. To this he replied there were, "no secular provisions in the Education Act 1989 pertinent to the concerns" (as cited in Griffiths, 2011, p. 501).

⁵ In 1917, a Wellington City Council by-law that prohibited the playing of golf on Sundays was violated. The Chief Justice of the Supreme Court acquitted the respondent on the grounds that the by-law was originally made only for Sunday observance and therefore deemed invalid as per related legislation. (Ahdar, 2006).

belief and (d) ethical belief, which means the lack of a religious belief, whether in respect of a particular religion or religions or all religions.”

The items of legislation discussed above are the key laws that shape the arguments and court decisions that call for the determination of the relationship between state and religion. In the absence of a constitution and any formal declaration of New Zealand as a secular state, the measure of the separation between state and religion is informal. It is established through state practices and is subject to interpretation (Wright, 2007).

2.2.4 Section summary

The review in this section traces the development of New Zealand as a welfare state. Broadly, it features a period of affluence and generous state support for community initiatives (1935-1970s), followed by cutbacks since the economic crisis in the last quarter of the 20th century and the restorative phase featuring relationship building between the state and the community sector since the start of the 21st century. For the community, the period of affluence helped nurture culture and identity in New Zealand society and various secular interest groups flourished. In the wake of the cutback period community organisations struggled, and advocated for resources, while in the present restorative phase there are newer challenges with growing diversity and funding needs. The religious organisations had a head start with Christian missions and built strong infrastructures. In the period of affluence, there was diminished religious activity (Belich, 2001) but the churches remained relevant by offering other services, such as care for the elderly and youth development. Despite social services being offered, religious organisations receive a very tiny share of state funding. This is further investigated in the research. The Human Rights Commission (2019) proposes that “The State seeks to treat all faith communities and those who profess no religion equally before the law” (p. 4). However, whether this holds true in relation to resource support for faith communities and Soc/Ch services offered by FSCs in New Zealand is explored in this research.

2.3 International developments in the faith sector

The state and faith-sector relationship for social service delivery initially came into focus in the United States when the welfare reform bill that included a “charitable choice” provision – allowing religious groups to compete for grants – was signed into

law by President Clinton (1996). It was significantly expanded across other federal programmes by President Bush who established a separate White House Office of Faith-Based and Community Initiatives. President Obama's administration continued to maintain this initiative (Carlson-Thies, 2010). In the UK, under Blair's Labour Government, FBOs were seen as key to the delivery of the current UK Government's social and political goals, as community representatives and service providers (Stunell, 2010).

Similarities between British and American faith-based initiatives stemmed from the fact that they were introduced amid welfare restructuring and privatisation, were supported by religiously inclined political leaders, and were seen as able to reach 'inner city' (socially excluded) communities that private providers could not (Zehavi, 2008). In countries such as Australia and New Zealand, while the expansion of faith-based activity into welfare provision has been reported (Conradson, 2008; Melville & McDonald, 2006), it has not developed into a well-defined government-supported faith-based initiative.

A survey by Zehavi (2013) of the welfare involvement of FBOs in England, Israel, Germany and the Netherlands revealed that FBO activity depended on an opportunity structure (created by welfare restructuring), religious supply (denoted by active membership) and political leaders. For example, comparing England and Israel, while Israel showed an increase in religious supply (active membership), England showed a decline but the political leadership in both countries increased support for FBOs albeit for different reasons. Israel favoured the expansion of FBO welfare services due to being religiously inclined, while in England the secular political parties saw a broader role for FBOs in society. In the Christian democratic countries of Germany and Netherlands, FBO involvement in welfare delivery already existed but the key Christian organisations were constrained due to diminishing supply (membership) and state support. In Germany, the FBOs faced competitive contracting and secularisation, while in the Netherlands their merging with secular social service organisations threatened to compromise the religious character of welfare provision (Zehavi, 2013).

In most developed countries, the role of religion in the lives of people has changed and since the end of the last millennium the relationship of the state with religious institutions has also been altered through welfare state restructuring aimed at reducing

state dependency and shifting responsibility to individuals and communities (Hackworth & Akers, 2011; Kaya 2015).

Case studies of ethnically diverse countries in the Asia-Pacific region – Indonesia, Fiji and Samoa – conducted by Thornton et al. (2012) showed that religious organisations have the capacity to advocate on behalf of the poor, influence policy, deliver services and undertake development work, but they face the following challenges in their relationships with the government:

- 1) In Indonesia, despite goals to reduce the high levels of poverty, strained relationships between FBOs and the state are an obstruction. Government agencies run their own programmes and do not initiate partnerships with FBOs delivering similar services. Further, income regulations limit FBO access to resources, compromising their social activities.
- 2) In Fiji, the state has relied on and partnered with religious organisations to deliver community initiatives. However, the forces of globalisation and democratisation have threatened the social autonomy of religious communities, with implications for their role with the state as development partners.
- 3) In Samoa, religion is intrinsic to the way of life and 98% of the population are Christians identifying as members of a church community. However, mainstream denominations focus on spiritual development and do not actively support social work. On the other hand, government-led initiatives to address poverty and social issues are unable to achieve desired outcomes due to the lack of community involvement.

In Nigeria, historically Muslim FBOs and Christian missions have undertaken educational, health and social activities, later turning to politics to address other issues (Odumosu, 2009). The capacity of religion to mobilise communities and take political action – at times against the state – has caused African states such as Nigeria to maintain strict separation, with religion limiting the resources available to FBOs for developmental activities. To affect successful mitigation of social issues (poverty and inequity) in Nigeria through the optimal utilisation of the scarce resources, Olarinmoye (2012) proposes that the secular orientation of the state needs to be reconciled with the religious nature of FBO community work.

In the Middle East, the role of FBOs was redefined by pioneers concerned with bringing faith into the development project using a ‘pious neo-liberal’ approach. This features individual responsibility, pro-activeness, self-help, choice, accountability, etc., moving the focus away from state or societal failures (Atia, 2012).

2.3.1 Section summary

This brief review of developments and considerations in other countries in regard to the relationship between state and faith indicates that 1) religious organisations are relevant to governments because of their reach within communities; 2) governments partner with FBOs because they are instrumental in addressing social issues; 3) FBOs undertake social and developmental activities of their own accord but they also partner with the state to meet resource needs; and 4) the religious character of FBO work hinders their relationship with secular governments and this is navigated differently in different countries according to their historical, social and political situation. Faith-based activity has been a feature of New Zealand society since the first migrants settled in the country but this has not developed into a well-defined government-supported initiative.

2.4 Non-profit sector theories

Non-profit sector theories developed in the last quarter of the 20th century adopt economic, sociological and political science approaches to explaining the existence and behaviour of non-profit organisations (Anheier, 2014). The economic approach takes a demand and supply view, suggesting that failures of the government, market and voluntary sectors create a demand for services and non-profit organisations occur as a response to it, while social entrepreneurship and civic engagement contribute to the supply factors in the creation of non-profits. The sociological approach addresses the limitations of economic approaches by taking into consideration historical elements and social behaviours outside the market space that influence and shape the non-profit sector. The political science approach theorises the definitions of private, public and quasi-public goods (in the area of non-profit sector activity) in different political environments, and the implications of the policies adopted by non-profit organisations in the provision of these goods (Anheier, 2014). The theories relevant to this research that explores, the faith sector relationship with state by investigating resourcing for Soc/Ch services offered by FSCs in New Zealand, are presented below.

2.4.1 Heterogeneity theory

Heterogeneity theory is an economic theory proposed by Weisbrod (1975). It uses two basic concepts to explain the existence of non-profit organisations, demand heterogeneity and the median voter. Demand heterogeneity refers to the demand for public goods (e.g., national defence, public art, lighthouses, etc.) and quasi-public goods (e.g., museums, theatres, libraries, etc.), and the extent to which this demand varies – in quantity and quality – for different population groups. The median voter represents the largest demand for these goods within an electorate and the population group that the government mostly aims to satisfy. The government's failure in meeting all of the demands leaves dissatisfied voters and creates potential for non-profit organisations to fill the gaps in provision of public goods. Based on this theory proposition that Weisbrod (1975) makes is the idea that in a heterogeneous society there are more non-profit organisations than in a homogeneous society and that the number of non-profit organisations is positively related to increases in the diversity of a population, in terms of ethnicity, language, religion, age, income, professions, lifestyles, etc. (Anheier, 2014).

In scoping the study, it was established that the number of faith organisations in New Zealand has steadily increased (see section 1.2.2). The earlier discussion in this chapter on religious diversity (see section 2.2.3) included a graph (see Figure 1) of the growth in religious diversity and other major religions in New Zealand. Based on the heterogeneity theory discussed in the previous paragraph, the increase in FSCs can be attributed to the increase in the religious diversity of the population of New Zealand. This has implications for government policy and support for the non-profit sector at large and the faith sector within it. Enhancing understanding of faith sector organisations can be a starting point and an area that this research aims to make a contribution toward.

A general tendency for the size of the non-profit sector to increase as a consequence of the increase in religious heterogeneity in some countries was found by Salamon and Anheier (1998). The United States is one such example where the vast array of non-profit organisations can be attributed to its population mixture of religious, ethnic, political, and racial backgrounds. However, there are exceptions, e.g., Ireland, Belgium,

Israel, and the Czech Republic, where the size and scope of the sector is better explained through the social origins theory developed by Salamon and Anheier (1998).

2.4.2 Social origins theory

The social origins theory is a sociological theory that advances the understanding of cross-national differences in the non-profit sector by explaining that historical and social events and economic forces have a strong effect on the existing size and structure of the sector (Salamon & Anheier, 1998). Four models of non-profit development were proposed by Salamon and Anheier (1998) and cross-features were identified in each model, allowing comparisons to be made. The four models and their characteristic features are:

- 1) Liberal model – large economic size of non-profit sector linked to low government social spending (political influence of the working class is low), and higher civic engagement (preference for voluntary approaches), e.g., the United States and the UK.
- 2) Corporatist model – large economic size of non-profit sector linked to high government spending (the state allies with the non-profit sector, retains the support of social elites), and lower civic engagement (the state pre-empts and addresses demand for welfare provision), e.g., Germany and France.
- 3) Statist model – small economic size of non-profit sector linked to low government welfare spending (the state exercises a measure of autonomy, favouring economic and business elites), and lower civic engagement (weaker middle class, divisions in working class), e.g., Japan.
- 4) Social democratic model – small economic size of non-profit sector linked to high government welfare protections (political influence of the working class is high), and higher civic engagement (significant participation in advocacy and expressive⁶ functions), e.g., Sweden, Norway, Denmark and Finland (Anheier, 2014; Salamon & Anheier, 1998).

The Johns Hopkins Comparative Nonprofit Sector Project was an international initiative aimed at enhancing understanding about the non-profit sector. The project included 45

⁶ Culture, recreation, civic and advocacy non-profit sector activities.

countries from all regions of the world and established common frameworks allowing comparisons to be made (Johns Hopkins University, n.d.). The above-mentioned four non-profit development models (Liberal, Corporatist, Statist and Social democratic) proposed by Salamon and Anheier (1998), were further refined through the Comparative Nonprofit Sector Project and more country clusters were added to the models such as the ‘Anglo-Saxon’ cluster, Nordic welfare states, European-style welfare partnerships, and an Asian-industrialised cluster (Salamon et al., 2003; Tennant, 2009). New Zealand was found to have parallels with three of the four non-profit development models and their corresponding country clusters. These were the social democratic (‘Nordic’ cluster⁷), corporatist (European-style ‘welfare partnership’ cluster⁸) and liberal (‘Anglo-Saxon’ cluster⁹) models (Tennant, 2009).

The ‘Nordic’ cluster included greater reliance on volunteers and a dominant expressive non-profit sector function (culture, recreation, civic and advocacy activities) drawing revenue from service fees and membership dues with the provision of social services being undertaken directly by the state. This was more evident in the period of affluence (1935-1970s, see section 2.2). The New Zealand non-profit sector has now moved away from this model (Tennant, 2009; Tennant et al., 2008). The European-style ‘welfare partnership’ cluster featured a large non-profit sector in which the state allied with well-established non-profit organisations such as the Catholic Church (historically) for the delivery of highly subsidised, publicly funded human services employing a number of paid staff. New Zealand has current affinity with this model but government support is at a lower level compared to other welfare-partnership countries (Tennant, 2009; Tennant et al., 2008). The ‘Anglo-Saxon’ cluster involved a large non-profit sector but lower levels of government support (witnessed in the post 1970s recession and welfare restructuring in New Zealand), greater reliance on volunteers, philanthropy and income through fees for services. New Zealand is currently closest to the Anglo-Saxon model but the state has a strong influence in the non-profit sector – which is contrary to this

⁷ Nordic cluster includes: Denmark, Finland, Norway, Sweden.

⁸ Welfare partnership cluster includes: Austria, Belgium, Canada, France, Germany, Ireland, Israel, Italy, Netherlands, Portugal, Spain.

⁹ Anglo-Saxon cluster includes: Australia, New Zealand, United Kingdom, United States.

model – and the presence of Indigenous (Māori) organisations is unaccounted for in this and other country clusters (Sanders et al., 2008; Tennant, 2009).

Empirical testing of the social origins theory was found to be difficult because of the complexity and nebulous nature of the factors (e.g., middle class and social elites) relevant to the theory. The four non-profit development models were described as archetypes with the testing of cases in different countries presenting hybridity instead of alignment with the models (Anheier, 2014). This was further complicated by the potential for movement (by the non-profit sector of a country) between cluster categories over a period of time (Tennant, 2009).

Hybridity in sectors (public, private, non-profit) and in organisational forms (public, for-profit and non-profit) is an increasingly common phenomenon. Hybridity occurs when previously distinct elements are combined, e.g., the social and economic objectives of an organisation are merged through social entrepreneurship or formal cooperatives emerge from informal social movements (Anheier & Krlev, 2014).

Hybridisation in non-profit organisations can be an adaptive strategy to help create sustainability in financial crisis, cope with government reforms or enhance community engagement (Smith, 2010). Former theories that explained the existence of organisations across different sectors were built on the assumption of distinctiveness in their characteristics and objectives. However, theories now seek to explain the evolution in organisational forms and their fields from distinctiveness to hybridity. Current theory building is informed by research that queries organisational behaviour and the conditions that impact organisations (Anheier, 2014; Smith, 2010). This is the area that this study makes a contribution towards.

2.4.3 Theories applied

Scoping of the study (see section 1.2) helped establish regularities such as: the steady increase in the number of faith organisations in New Zealand; that along with religious services/activities, faith organisations provide Soc/Ch services; and that faith organisations face funding challenges. These regularities helped identify the research questions that broadly investigate three areas: 1) social service provision, 2) fundraising activity; and 3) inter-organisational/government relations of FSCs in New Zealand. The mechanisms that explain faith organisational behaviour in relation to these three activities are also explored. These mechanisms were firstly identified with the help of

existing non-profit sector and organisational theories, they were applied in the faith organisational context and then corroborated throughout the research. The existing theories that were employed are presented below.

2.4.3.1 Entrepreneurship theory

The heterogeneity theory discussed above draws attention to the demand aspect of non-profit sector services. The entrepreneurship theory reviewed here explains the presence of non-profit organisations from a supply perspective. The theory argues that non-profits arise from a certain type of entrepreneurial behaviour, i.e., a specific attitude to change instrumental in “carrying out new combinations” (Badelt, 1997, p. 163).

Generally, an entrepreneur is someone who takes the risk of setting up an enterprise or a new business venture. Social entrepreneurs are different from business entrepreneurs in that their intention is to create social value rather than economic value (James, 1987; Rose-Ackerman, 1996). Various types of entrepreneurs in the non-profit sector guide the mission, goals and product that the non-profit organisation delivers. The motivations of these entrepreneurs are critical to the organisation’s development and progress. This kind of entrepreneurship is most evident in the faith-based sector where, in a bid to maximise non-monetary returns such as faith, adherents, believers, etc., entrepreneurs often combine these maximisation efforts with service delivery functions (Anheier, 2005; James, 1987).

The two critical elements of entrepreneurship theory in relation to non-profits are: 1) non-profit organisations are not looking to make profits, they have non-monetary objectives for the services they undertake; and, 2) the (social) service provision itself is not the real reason for the organisation to exist, it is only the means to achieve an ultimate (faith) goal (Anheier, 2005; James, 1987).

Entrepreneurship is empowering and transformative at the individual, organisational and societal level. People may be driven by opportunity, necessity or self-efficacy to action entrepreneurial initiatives. “Opportunity-driven” entrepreneurship involves capitalising on available resources to create better options or the advancement of opportunities. “Necessity-driven” entrepreneurs emerge from adversity or a lack of choices and seek alternative (often creative) ways to meet needs. “Self-efficacy” (belief in oneself) drives individuals or groups to overcome social or psychological

disequilibrium by engaging in affirming initiatives, e.g., the enterprising activities of youth, Indigenous people and immigrants (Frederick et al., 2018).

The establishing of a faith organisation is an enterprise of the respective faith communities. From the 19th century to present times, immigrants from various countries arrived in New Zealand with different religions, adding to population diversity and creating heterogeneity in the demand for services. The entrepreneurial initiative undertaken by immigrant groups – through establishing non-profit religious groups – helps meet the supply for this demand. Additionally, value-based non-profits such as religious institutions often combine products/services so that one product is the true and desired output (e.g., faith, salvation), and the other is the auxiliary co-product (e.g., social services, altruism) which is simply a means to the former desired goal. Faith organisations may be driven by entrepreneurial incentives, such as opportunity, need, self-efficacy or other, to offer social services. This study seeks to further understand – from an entrepreneurial perspective – the impetus for FSCs to undertake the provision of Soc/Ch services.

2.4.3.2 Contingency theory

Traditional organisational theories focused on finding the best way to organise. The contingency approach turned this around and asked what kind of organisation is required to cope with different environments (Tillotson, 1980). The term ‘contingency theory’ was coined by Lawrence and Lorsch (1967, as cited in Tillotson, 1980). The contingency theory of organisation – a subset of the contingency approach – seeks to explain the relationship between the characteristics of the organisation and its effectiveness in, e.g., attaining its goals, functioning well, and satisfying stakeholders or employees (Donaldson, 2001). “A contingency is any variable that moderates the effect of an organisational characteristic on organisational performance” (Donaldson, 2001, p. 7).

A contingency factor is a moderator of an organisational characteristic and helps determine which characteristic produces high or low levels of organisational performance or effectiveness. Therefore, not all moderators are contingencies (Donaldson, 2001). The contingency factors describe an organisation’s setting and include: 1) size (number of employees); 2) organisational technology (tools, techniques and actions that produce products/services); 3) environment (elements outside the

organisation boundaries); 4) organisation's goals and strategies (organisation intent and plan of action defining operational scope and relationship with customers, competitors, employees); and 5) organisation's culture (values and beliefs, understandings and norms shared by employees (Daft, 2020).

Contingency factors along with structural dimensions are two interacting and interdependent features of an organisation and together represent its traits. The structural dimensions of an organisation describe its internal characteristics and include: 1) formalisation (organisation documentation, i.e., policies and procedures); 2) specialisation (division of labour); 3) hierarchy of authority (span of control for managers); 4) complexity (vertical-hierarchical, horizontal-number of departments and spatial-geographical complexity); and 5) centralisation (decision-making) (Daft, 2020).

Elements of contingency factors (size, organisational technology, environment, organisation's goals and strategies, and organisation's culture) influence and shape the structural dimensions of an organisation. One of the elements of an organisation's contingency factors is the environment. These include industry, government, customers, suppliers and the financial community. Often, an organisation is most affected by other organisations or sectors in the environment (Daft, 2020). In this situation, the contingency factors determine how the organisation copes with the environment.

Contingency theory has largely been used for private and public sector research. It was applied to non-profit sector research by Foster and Meinhard (2002) who conducted a study on how the (contingency) characteristics of voluntary social service organisations in Toronto influenced their actions/responses to government cutbacks. Their analysis revealed that newer organisations, agencies of small size (in budget or staff numbers) and those who draw income from a diversity of funding sources used a wider variety of options to manage the environmental challenges.

The contingency theory of organisation is applied to this research to explain the fundraising activities undertaken by faith organisations. The intention is to identify contingency factors that potentially impact faith organisations' fundraising activity, with a focus on sourcing funds from government and/or non-government funders.

2.4.3.3 Voluntary failure theory

The heterogeneity theory discussed above (see section 2.4.1) argues that non-profit organisations exist due to the government's failure to meet the heterogeneous demand for services, leaving voters dissatisfied and forced to seek alternatives via the non-profit sector. One of the criticisms of economic theories such as the heterogeneity theory is that they consider non-profit organisations to be replacing the government in the provision of public goods, and fail to acknowledge the interaction and the mutually beneficial relationship between them (Anheier, 2014; Salamon, 1987). The 'third-party government' theory proposed by Salamon (1987) highlights the state and non-profit sector partnerships in the delivery of human services. This partnership is explained by separating the role of the government as the regulator and funder on the one hand, and as the provider of services on the other. It is the latter function for which the government negotiates third-party arrangements with the for-profit and non-profit sectors (Salamon, 1987).

Voluntary/non-profit organisations have the ability to personalise the provision of services, operate at small scales, adjust care to suit the clients, and create competition for service provision (Salamon, 1987). The voluntary response to social needs is born out of people's sense of social obligation and natural tendencies for collective action, but there are inherent weaknesses and limitations (Anheier, 2014). The 'voluntary failure theory' proposed by Salamon (1987) identifies four areas of voluntary/non-profit sector shortcomings that call for government support, 1) "Philanthropic insufficiency" – inability to generate resources; 2) "Philanthropic Particularism" – the tendency to focus on particular subgroups; 3) "Philanthropic Paternalism" – those who control charitable resource determine what it is used for and who it serves; and 4) "Philanthropic Amateurism" – amateur approaches to problems of individuals and society (Anheier, 2014; Salamon, 1987). The government can offset these four voluntary sector shortcomings by providing a reliable stream of resources, setting priorities through a democratic process, making access to care a right instead of a privilege, and instituting quality-control standards (Salamon, 1987). Thus, collaboration appears more meaningful than the replacement of government by the non-profit sector or vice versa.

The relationship between the non-profit sector and government is multifaceted and complex. It tends to vary by type of organisation (large vs. small), field (social services

vs. international development), and levels of government (e.g., central, regional, local). Also, the relationship may involve funding support, non-monetary support, policy mandates involving non-profits, and regulatory/accountability relationship flows (Anheier, 2014).

To further understand the theoretical rationale for government and the non-profit sector relationship, Young (1999, 2000) proposes three alternative models of government and the non-profit sector relationship, each of which places the non-profit sector in a different role with the government:

- 1) Non-profits as ‘supplements’ to government. This is based on individual preferences that are different to services designed for median voters. In this situation voluntary resources are mobilised to supplement the need or fill the role for services not provided the government.
- 2) Non-profits and government as ‘complements’. This is based on government-non-profit partnerships where governments fund and non-profits deliver public services.
- 3) Non-profits and government as ‘adversaries’. This is based on non-profits taking on an advocacy role in their relationship with the government in the process of building policy and delivering services.

The non-profit sector is not isolated from the for-profit and public sectors but is part of a mixed economy of care and service provision and relies heavily on government funding (Anheier, 2014). Unlike health, education, arts and culture, etc., religion as a field of activity exists mostly within the non-profit sector with no comparable undertakings in the private or government sector. Even so, religious groups do not exist in isolation from other social institutions. This study explores faith organisations’ engagement with government and other agencies from a voluntary failure perspective. Young’s (1999) models of relations – defining role relationships - are applied to understand and describe the faith sector relationship with state in New Zealand.

2.5 Conclusion

The literature review informs about the development of the faith sector through the diverse communities that settled in New Zealand. It also traced the development in the role and relationship of the state with the community through the welfare and secular

framework. What this has meant for faith organisations in New Zealand, and how have they operated in the wider community and state setting, was explored through the research. A review of international developments in the faith sector highlighted the nature of partnerships between the faith and state and the associated challenges. Finally, the theories discussed help locate this research investigation within the broader understandings established about the existence of the non-profit sector and its relationship with the state.

Chapter 3: Methodology

The research aimed to develop an understanding of the faith sector relationship with state by investigating resourcing for Soc/Ch services offered by FSCs in New Zealand. The questions this research asked are: Q1) What Soc/Ch services do FSCs provide and why do they involve themselves in providing these Soc/Ch? Q2) How do FSCs raise funds and why do they face challenges when applying for funds from government and/or non-government funders? Q3) When and why do FSCs engage/not engage with the government and non-government organisations? The critical realist approach is used to guide this research investigation and is detailed in this chapter.

3.1 Ontology

The concept of the ‘paradigm’ was introduced by Thomas Kuhn (1996). Paradigms (beliefs or theories) consist of views about the nature of reality and how it is to be investigated. The identification of the paradigm not only makes explicit the philosophical assumptions and logic of enquiry used in the research but the process of considering different paradigms helps a researcher select one (or more) that will facilitate answering the research question. In determining the philosophical approach for this research, three research paradigms were considered, namely positivism, interpretivism and critical realism.

Positivism assumes that reality is objective, tangible and has an independent existence; it is not directly accessible but can be understood, identified and measured (Park et al., 2020; Ryan, 2015). In order to gain knowledge about reality, theories are proposed and empirically tested through trial and error with a view to falsifying rather than confirming them (hypothetico-deductive method) (Ryan, 2015). Some of the criticisms of this research paradigm and the reason for not selecting it for this research are that it is directed towards understanding the status quo instead of questioning or challenging it. Further, it ignores the historical and social conditions that affect social action, and the values of participants or the researcher are repudiated (Horkheimer & Adorno, 1947/2002; Park et al., 2020).

Interpretivism assumes that social actors in everyday life produce and reproduce shared interpretations and construct social reality. This reality varies/differs in the degree to

which there is agreement or disagreement about it among social actors and the extent to which it constrains or facilitates individuals or social activity (Blaikie & Priest, 2017). While interpretivism allows for greater depth in research study, it accommodates personal viewpoints and values; is subjective and also influenced by researcher bias. Thus, its reliability and generalisability may be compromised. However, the reason for not selecting interpretivism as the paradigm for this research is its inability to recognise external social structures outside of those that social actors believe exist (Blaikie & Priest, 2017).

Critical realism is a metatheory, a philosophical approach associated with Roy Bhaskar (2008). It combines two analytical elements, a general ontology (transcendental realism) and its application in the social science field (critical naturalism). Critical realism takes the view that social reality emerges from material and discursive relations which need to be unravelled to understand the conditions under which they emerge. Critical realism also proposes that reality exists independent of the knowledge of reality that social actors may have. Knowledge of reality is socially constructed, gained through sense data and perception, unable to detect all possibilities – and therefore fundamentally flawed or less like reality (Danermark, Ekstrom, Jakobsen & Karlsson, 2001; Eastwood, Jalaludin & Kemp, 2014; Frauley & Pearce, 2007; Killam, 2013).

While empirical realism posits that what can be observed is all that exists in the world, and actualism assumes that what actually occurs exhausts all the world's possibilities, critical realism proposes that the world is characterised by emergence, i.e., situations in which conjunctions of the properties of entities/objects (parts of the world) continually produce new objects (Kazi, 2001; Sayer, 2000). Objects can be material (individuals, organisations, water) or immaterial (laws, values, relations) and have distinctive properties i.e., they are not just a collection of constituent parts but have a bearing in their own right. Emergence occurs when the causal properties of an object become greater than, different to and not reducible to the sum of its lower parts, e.g., individuals come together as a team and can do things that members on their own cannot. Causal properties are those that possess the power to affect change when they interact with the powers of another object, e.g., team members use skills and resources to deliver programmes (O'Mahoney & Vincent, 2014). In critical realist ontology, reality is stratified and hierarchically ordered. Lower levels create the conditions for a higher level to emerge and each stratum may interact with the layer above or below to produce

new objects with causal powers and mechanisms. While objects possess causal powers, they may or may not be exercised, and if they are exercised, they may or may not be actualised (Eastwood et al., 2014; O'Mahoney & Vincent, 2014). For example, non-profit entities have the power to apply for government grants but they may not exercise this power and if they do, it may not be actualised if funding is declined.

3.1.1 Domains of reality

Critical realist ontology identifies and defines three distinct strata (realms of social reality) called 'domains of reality' and considers the causal powers of entities/objects to be operating across them. These are the domain of empirical, the domain of actual and the domain of real. 1) The 'domain of empirical' is where the material referents of objects are intercepted through human sensory experiences and perception. This is the realm in which manifest phenomena linked to powers and mechanisms are found. 2) The 'domain of actual' is where events occur in space and time when the mechanisms of objects are activated. Events occur independently of whether they are observed or not. 3) The 'domain of real' is the deeper realm where the structures of objects and mechanisms exist independently of our understanding of them. Their powers and mechanisms may remain dormant or become active (under certain conditions) and generate the actual and the empirical (Bygstad & Munkvold, 2011; Eastwood et al., 2014; Kazi, 2001; O'Mahoney & Vincent, 2014; Sayer, 2000). For example, sensory evidence of Soc/Ch service provision undertaken by a non-profit organisation exists in the domain of empirical; the service provision itself may or may not be observed but it is an event that occurs and exists in the domain of actual; and the non-profit organisation as a structured entity has the ability to provide services because of its powers and mechanisms which exist in the domain of real.

Some of the fundamental ideas about reality in the critical realist approach resonate with the researcher's beliefs that reality exists independent of the knowledge of it, references to reality can be found in empirical situations, reality is layered and infinitely relative, and our perception of reality is limited. The critical realist metatheory is used to guide this research because it offers a mode of reasoning and conceptualisation of reality that helps describe and explain objects of study in a more nuanced way than other approaches, e.g., by allowing objects, structures and mechanisms to be distinguished and causal powers to be explained.

3.2 Epistemology

Having reviewed ontological assumptions about the nature of social reality, this section considers critical realism's approach to investigating and producing knowledge about the object of study. Critical realism's stratified ontology proposes that social reality is layered and there are deeper realms that cannot be accessed directly. That which is evident is an indicator of elements that exist in the other realms and are reached through conceptual explanation. Critical realist epistemology calls for social scientists to construct conceptual explanatory models by building on empirical data and theorising about the unseen layers of social phenomena (Easton, 2010; Frauley & Pearce, 2007). These models make use of conceptual elements such as objects, structures, events, causal powers, mechanisms and tendencies as tools that facilitate the explanation of the phenomena being studied. The key conceptual elements used in a critical realism research enquiry are briefly described below.

3.2.1 Objects/entities

Objects are the focus of a critical realist study. Objects can be material or immaterial, simple or complex, natural or social, e.g., people, organisations, attitudes, relationships or other. Social objects emerge from material and discursive relations which need to be unravelled to understand the conditions under which they emerge. In studying social objects, attention is directed towards their nature and abilities so that the structures and causal powers they possess can be identified (Easton, 2010; Frauley & Pearce, 2007; Sayer, 2000). There are three objects related to faith organisations that this research investigates: 1) social service provision, 2) fundraising activity, and 3) inter-organisational/government relations.

3.2.2 Structures of objects

Critical realism is inherently concerned with the articulation of social structures and social action (events) which are believed to be reproduced through human interaction, non-human interaction, and also interactions between human and non-human entities. Social structures pre-exist social actions and enable or constrain them (Frauley & Pearce, 2007). Objects/entities usually have structures, e.g., organisations have departmental structures that enable events/outcomes to be achieved. There can be structures within structures, e.g., departments have teams that carry out specific tasks

and teams have individuals with their structural features (e.g., gender, education, beliefs and experience) that enable or constrain their actions (Easton, 2010). Structures can also be seen as emergent entities with causal powers that are internally related to the lower entities they emerge from (Sayer, 2000).

3.2.3 Events/effects

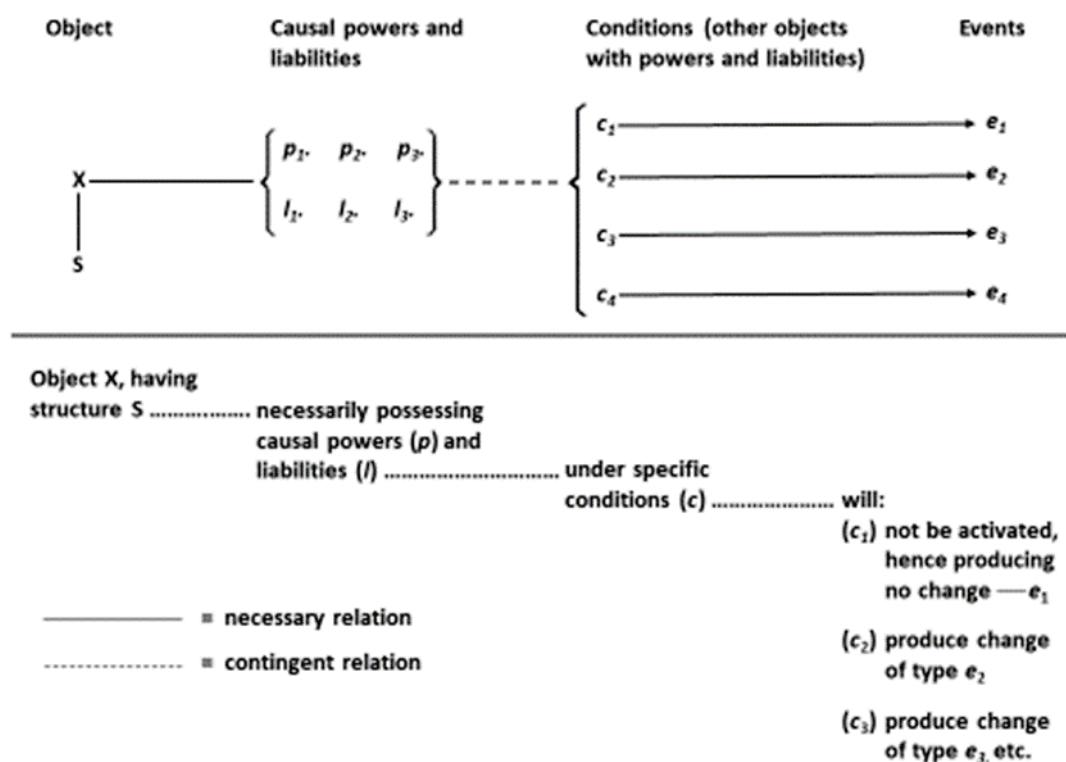
Events related to objects are the external and visible parts of the phenomena being studied. While positivism seeks to make predictions based on the regularity of events or the patterns in which they occur, realism looks for tendencies that help explain the events, independent of their occurrence. The former aims to establish correlation and justification, and the latter to discover and understand how events are produced (Frauley & Pearce, 2007). Critical realist research investigates the processes that produce events, though they may or may not be directly observed. Events exist in the ‘domain of actual’, their occurrence – or non-occurrence – is evidenced through data in the ‘domain of empirical’. Events provide an indication of the structures, powers and mechanisms in the ‘domain of real’ that enable or constrain their occurrence (Easton, 2010).

3.2.4 Causal powers and liabilities

Causal powers are the emergent properties of objects/entities, i.e., they are properties that emerge from the parts being organised into a certain kind of whole (object) and are not possessed by the parts (Elder-Vass, 2017, 2010). For example, the causal power/emergent property of teams to deliver programmes is not possessed by individual members. It is the internal and necessary relations between the parts that generates the causal powers or emergent properties of an object (Archer, 1995; Elder-Vass, 2010). Causal powers are not always activated, i.e., they do not always cause something to occur. When the powers are activated, the results are determined by the conditions in which they are stimulated. Thus, the same causal powers produce different results subject to conditions (Sayer, 2000). Powers also have intrinsic liabilities (properties) such as susceptibility to change or dependence. For example, human beings have the power to work and they depend on others to develop or use those powers (Danermark et al., 2001). In the words of Sayer (2000), causal powers are “capacities to behave in particular ways, and causal liabilities or passive powers ... [are] specific susceptibilities to certain kinds of change” (p. 11).

Objects/entities have an internal and necessary relation with their causal powers (Danermark et al., 2001). For example, charities (i.e., entities) necessarily have personnel with skills (i.e., power and liability). However, causal powers or mechanisms have an external and contingent relation with the effects/events they produce (Danermark et al., 2001), i.e., powers and mechanisms will only result in an event occurring subject to environmental or contextual conditions. For example, in the running of a charity, the actualisation of the power of personnel with skills or of the charitable motive is indeterminate and subject to conditions such as government policies, availability of resources and also internal organisational factors. This relation between objects, causal powers and liabilities, conditions and events, helps structure the causal explanation of objects. Figure 2 below presents Sayer and Sayer's (2010) illustration of this structure of causal explanation.

Figure 2: Structure of causal explanation



Note. Extracted from Sayer and Sayer (2010, p. 74).

3.2.5 Mechanisms

In critical realist research, mechanisms are a key aspect of causal explanation. Much of critical realist research is about identifying the processes and mechanisms at work in the

phenomena being studied (Ackroyd & Karlson, 2014). They are the ways in which, through their powers and liabilities, objects/entities cause events to occur. However, they are not directly observable and exist in the deeper realm, the domain of real (Bhaskar, 2008; Easton 2010; Eastwood et al., 2014). For example, the charitable intention of a non-profit organisation or the profit-making motive of a business enterprise exist beneath the empirical surface and are the mechanisms that shape the activities of these entities.

“The objects have the powers they have by virtue of their structures, and mechanisms exist and are what they are because of this structure; this is the nature of the object” (Danermark et al., 2001, p. 55). For example, a charity (i.e., an entity) has the organisational capability in terms of technology, skills, processes (i.e., powers and liabilities) by virtue of having organisational structures such as rules, roles, responsibilities, and information flows. The charitable purposes (i.e., the mechanism) of the charity exists because of this structure that enables Soc/Ch work to be undertaken (i.e., events/activities).

3.2.6 Tendencies

A structured object – given its powers and liabilities – engenders tendencies to act in a certain way, although the effects (events or outcomes) of the actions are contingent and not necessarily predetermined or predictable (Danermark et al., 2001; Eastwood et al., 2014). Tendencies can be regarded as powers or liabilities in that they are potentialities possessed by an object. However, while powers may or may not be exercised, tendencies may be exercised but without necessarily being actualised or perceived in a particular outcome (Bhaskar, 2008). For example, a community organisation may or may not have the power to meet community needs but it may have the power and tendency to be aware of community needs. This awareness may not be actualised or perceived in the outcomes/events the tendency may produce.

Since objects have powers that may or may not be exercised, mechanisms exist whether they are activated or not and when they are activated the effect/outcome they produce is subject to conditions (Danermark et al., 2001). Bhaskar (2008) proposed that causal laws must be analysed as tendencies of objects to behave in a certain way, separate to whether they actually act that way or not. In the words of Bhaskar (2008):

It is by reference not just to the enduring powers but the unrealized activities or unmanifest (or incompletely manifest) actions of things that the phenomena of the world are explained. It is the idea of continuing activity as distinct from that of enduring power that the concept of tendency is designed to capture. In the concept of tendency, the concept of power is thus literally dynamized or set in motion. (p. 50)

In the critical realist view, the world consists of things (mostly complex objects) that possess tendencies, liabilities and powers which help explain social phenomena (Bhaskar, 2008). To explain the faith sector relationship with state, the nature of the three social objects were explored – social service provision, fundraising activity and inter-organisational/government relations. Specifically, the powers, liabilities and tendencies that each of the objects possess, the events that they produce, and the conditions that facilitate or hinder events were identified and analysed.

3.3 Research design

Bhaskar presented two models – theoretical and applied – to investigate social objects, their constitutive properties, the mechanisms that produce events and the processes involved (Archer et al., 1998; Danermark et al., 2001). Research to obtain a theoretical explanation begins with the Description of features, Retroduction to causes, Elimination of alternatives, and Identification of mechanisms and structures (abbreviated as ‘DREI’). Research for an applied explanation proceeds with the Resolution of event into parts, theoretical Redescription of parts, Retrodiction to antecedents of the parts and Elimination of alternative causes (RRRE) (Archer et al., 1998, p. xvii). Danermark et al. (2001) proposed a six-stage model for explanatory research incorporating the important elements of Bhaskar’s reasoning: Description, Analytical Resolution, Abduction/Theoretical Redescription, Retroduction, Comparison Between Different Theories and Abstractions, Concretisation and Contextualisation. Danermark et al.’s (2001) model allows movement from the concrete understanding of the properties of social objects to the abstract construction of causal explanation and back to the concrete.

In developing the research design for this research, some of the above elements were used to explain the complex and dynamic faith sector relationship with state. The design took into consideration the scope of the study, available data, nature of the objects and aim of the research. Also, since the focus of the investigation was faith entities, suitable methods for the analysis of organisations were identified. To undertake organisational

case studies using a critical realist approach, Vincent and Wapshott (2014) proposed “modes of data analysis and tactics for using theory” (p. 159) when research is attempting to develop better understanding or investigate unknown causes as against explaining something specific. These “analytical tactics” – configurational, normative and field analysis culminating in institutional explanation – are used in this research and incorporated in the following seven research stages.

1. Abstracting objects (Scoping of study)
2. Historical contexts and existing theories
3. Describing objects (Macro, meso, micro data)
4. Abstracting properties (Configurational analysis)
5. Abducting tendencies (Normative analysis)
6. Retroductive conceptualising (Field analysis)
7. Theorising faith sector relationship with state

Below is a detailed discussion on how these seven research stages are applied to this research study.

3.3.1 Stage 1: Abstracting objects (Scoping of study)

Abstraction is movement from a concrete empirical observation to the abstract theoretical realm (Decoteau, 2016). Social systems are open and complex therefore social scientists have to rely on abstraction and conceptualisation to study a system’s component parts and how they interact (Sayer, 2000). Abstraction or an abstract concept has been described by Danermark et al. (2001) as “something which is formed when we – albeit in thought – separate or isolate one particular aspect of a concrete object or phenomenon; and what we abstract from is all the other aspects possessed by concrete phenomena” (p. 42).

In scoping the study at the outset – involving a preliminary review of literature and Charities Register data – existing regularities in the faith sector were established (see section 1.2). These regularities informed the secondary research questions (see section 1.3) which in turn helped ‘abstract’ the three social objects that this research investigates, i.e., social service provision, fundraising activity and inter-organisational/government relations. These social objects were essentially the faith

organisation activities that were of interest to this study. The research investigated them as abstract social objects and attempted to identify – in critical realist terms – their nature and component parts. The aim was to develop an understanding of the resourcing for Soc/Ch services offered by FSCs in New Zealand and in this context explain the faith sector relationship with state.

3.3.2 Stage 2: Historical contexts and existing theories

“Many features of critical realism in practice suggest that we might pay more attention to the historical dimensions of analyses” (Mutch, 2014, p. 223). Thus, to examine the faith sector relationship with state, the historical context was established by exploring the development of the faith sector and communities in New Zealand (see section 2.1). The historical spaces where politics and religion intersect and development of the role of the state in New Zealand communities and society were also explored (see section 2.2). Further, existing non-profit sector and organisational theory propositions – relevant to mechanisms that help explain faith organisations’ behaviour – in relation to the three objects were identified (see section 2.4.3). The understanding of the historical contexts and application of existing theories supported the conceptualisation and explanation of the faith sector relationship with state.

3.3.3 Stage 3: Describing objects (Macro, meso, micro data)

The three data collection methods employed for the research – secondary analysis of official data, structured surveys and case studies – were designed to gain information about the nature and properties of the three social objects, i.e., social service provision, fundraising activity and inter-organisational/government relations. The official Charities Register data was used to identify the FSCs in New Zealand and provide information about macro-level demographic features of the faith sector. The surveys uncovered meso-level activities of FSCs in relation to the three objects that are not captured in the official data. The case studies explored the micro-level properties of FSCs relevant to the three objects of study. This provided comprehensive empirical data and information upon which the conceptual elements of a critical realist explanation could be built.

3.3.4 Stage 4: Abstracting properties (Configurational analysis)

This stage involved breaking down the manifest organisational features of FSCs evident from case study data to derive the properties and component parts of the social objects

that lie in the deeper realms. This was achieved by first undertaking a configurative analysis of the case study data. Configurational analysis involved a thick description of the case study FSCs and helped account for how FSCs articulate the objects under investigation (Vincent & Wapshott, 2014). Following this, the conceptual organisational properties of FSCs relevant to each of the three objects were abstracted from the empirical concrete case study data, based on their enabling or constraining role in relation to the objects. For example, where a case study FSC indicated that they learn about community needs through their personnel, the abstracted idea is that they have internal mechanisms for the identification of community need. This conceptual FSC property is of interest by virtue of its enabling relation with the object, social service provision.

It needs to be mentioned here that throughout the research there was ongoing adjustment of abstracted elements. For example, at the start of the study the 'relations with government' was abstracted as one of the three objects to be investigated. However, the data showed that faith organisations will often have very little or no contact with government agencies but all of them had some form of inter-organisational contact. Hence, the abstracted object was adjusted to 'inter-organisational/government relations' to capture its potential contribution to the explanation this research sought. Similar adjustments to the identification of FSC properties and the understanding of their relations with the social objects were made as necessary, thus circumventing the unsuitability of theoretical ideas (abstractions) and enhancing their practical application (Sayer & Sayer, 2010).

3.3.5 Stage 5: Abducting tendencies (Normative analysis)

While deduction draws conclusions about individual phenomena from universal laws and induction derives law-like relations from empirical observations, abduction allows the mediation of theories and concepts to explain phenomena (Danermark et al., 2001). Abduction may combine both deductive and inductive processes, the former to unravel the causal chain from the hypothesis and the latter to evaluate the hypothesis from empirical data (Timmermans & Tavory, 2012). Abduction allows the subject of study to be reconceptualised and a new and different account to be produced (Ackroyd & Karlsson, 2014). In the words of Danermark et al. (2001):

Abduction is to move from a conception of something to a different, possibly more developed or deeper conception of it. This happens through our placing and interpreting the original ideas about the phenomenon in the frame of a new set of ideas. (p. 91)

Abduction was used at this stage of the research to move from the conception of FSC properties (see stage 4) to a conception of FSC tendencies, conditions and events in relation to the three objects – social service provision, fundraising activity and inter-organisational/government relations. As discussed in section 3.2.6, a structured entity such as an FSC engenders tendencies to act in a certain way but the effects of the actions are contingent upon conditions and not predetermined or predictable. Also, tendencies may not be actualised or perceived in the event/effect produced. Thus, abduction was employed to arrive at the normative tendencies of FSCs by using theories and concepts. The abductive inferences also involved abstracting aspects of the object under examination (Danermark et al., 2001). Further, normative tendencies emerged from enduring activities and indicated the internal/external conditions that impacted the events they produced (Vincent & Wapshott, 2014). These normative tendencies, internal/external conditions, and events were abducted from the properties of the objects, which are abstracted from configuration analysis of case study data in stage 4. Organisational concepts that apply, such as faith organisation typology and organisational development stage, were used to support the abduction of tendencies, conditions and events.

3.3.6 Stage 6: Retroductive conceptualising (Field analysis)

After abstracting FSC properties and abducting FSC tendencies, conditions, and events from the case study data in stages 4 and 5, field analysis was undertaken to understand how the broader contexts and conditions relevant to the three objects contributed to their causal explanation (Vincent & Wapshott, 2014). The understanding of relevant historical contexts and existing theories along with macro and meso description of the objects, developed in stages 2 and 3, were used for the field analysis. The empirical and conceptual component parts of the objects thus collated included relevant historical contexts, theory propositions of mechanisms, events, internal/external conditions and tendencies. In stage 6, these component parts were used to construct a theoretical structure of causal explanation about the objects, viewed across three realms of existence. Critical realism allows an object to be disaggregated into its component parts

across three domains of reality – the domain of empirical (sensory experiences gained), domain of actual (events or conditions observed/unobserved) and domain of real (mechanisms and tendencies activated/dormant) (Danermark et al., 2001; Decoteau, 2016; Sayer, 2000).

Retroduction is used to allow movement from the knowledge of that which is empirically observed to a conceptualisation of transfactual conditions beyond the empirical, i.e., of causal laws about mechanisms and tendencies that may exist without being activated or actualised. This is achieved through “thought operations and counterfactual thinking to argue towards transfactual conditions” (Danermark et al., 2001, p. 80). Retroduction may often involve discovering patterns over time and across different contexts, asking questions such as what properties exist for something to be possible, determining relations between the component parts of objects, and postulating powers, liabilities and mechanisms that cause events to occur (Danermark et al., 2001; Easton 2010; O’Mahoney & Vincent, 2014). In Bhaskar’s (2014) words, “Retroduction involves imagining a model of a mechanism, which, if it were real, would account for the phenomenon in question” (p. vii).

While the strength of retroduction is the ability to derive knowledge that cannot be empirically observed (i.e., tendencies and mechanisms), its limitation is the inability to definitively assess the validity of conclusions drawn through it (Danermark et al., 2001, pp. 80-81). Therefore, comprehensive data from a number of different sources are collected, and critical realist claims about reality are examined in a variety of ways in order to get the closest possible estimation of reality (Frauley & Pearce, 2007; Easton, 2010; Killam, 2013). Abduction and retroduction were the main logics of inquiry used in this research. As abstract forms of reasoning, these are important explanatory tools in critical realist research (Danermark et al., 2001; Eastwood et al., 2014).

3.3.7 Stage 7: Theorising faith sector relationship with state

The “analytical tactics” proposed by Vincent and Wapshott (2014) – configurational, normative and field analysis culminating in institutional explanation – were used by those authors to explain the causal forces that impact the specific manifestations of the particular mechanisms they observed. However, this research used the modes of analysis (configurational, normative and field analysis) to identify the causal forces (tendencies and conditions) and their manifestations (events), and postulate their logical

connectedness with mechanisms found in existing theories. Causal explanations constructed for the three objects – social service provision, fundraising activity and inter-organisational and government relations – revealed institutional patterns about the role of the faith sector and the relationship with state. These were considered alongside Young's (1999, 2000) theoretical models of non-profit sector role and relationship with the government (see section 2.4.3.3). Juxtaposing non-profit sector theories highlighted the distinctiveness of the faith sector and also helped account for unanswered elements of the faith sector relationship with state.

3.4 Data collection

The critical realist approach is compatible with a wide variety of research methods and the choice of methods depends on what provides the best information about the nature and properties of the objects under investigation (Sayer, 2000). A mixed method approach (quantitative and qualitative) to data collection was adopted for this research. Bryman (2012, p. 633) described various ways of combining qualitative and quantitative research. Among these, a few that apply to this research are:

- Offset – The depth of information such as the background and the complexities of the sector could not be derived from quantitative research and the extent and demographic profile of the faith sector could not be obtained through qualitative research. Thus, combining the two helped offset the weaknesses and drew on the strengths of the other.
- Completeness – using qualitative and quantitative data allowed a more comprehensive account of the wider faith sector and the FSCs in it to emerge from the research.
- Explanation – both qualitative and quantitative data were used to validate/substantiate and interpret/explain the findings generated.

Thus, both quantitative and qualitative data were collected using the following methods:

1. Secondary analysis of official data
2. Structured survey
3. Case study

3.4.1 Secondary analysis of official data

Official data for this study was obtained through the Charities Register which is maintained by the Charities Services, a New Zealand Government agency. It records information about all registered charities in New Zealand. This information is publicly accessible through the Charities Services website.

Essentially, the Charities Register helped identify FSCs in New Zealand and generate information about them such as the number of charities featuring in the faith sector of New Zealand, the social sectors they service, the nature of their activities, number of staff and volunteers, income and expenditure trends and funding sources. The Charities Register data also helped establish that the largest number of FSCs located in any single region are in Auckland (33%) and that Auckland charities receive the majority of government grants (70%). This helped narrow down the sampling frame for the structured survey.

The key advantages of using official data such as Charities Register data include: the saving of cost and time; access to high quality government statistics, most of which consists of verifiable authentic data; ability to undertake subgroup analysis and reanalysis through selection/sub-categorisation of variables and various other quantitative data analysis techniques; and the generalisability of findings (Bryman, 2012). Furthermore, the researcher is familiar with the data having used it in a professional capacity as well as for academic research (Moulvi, 2014). Certain information that is relevant to this research but was not found in the Charities Register data – such as the breakdown of types of Soc/Ch services, government and non-government funders that charities apply to, government agencies contacted and reason for contact, etc. – were obtained by undertaking a survey of FSCs. In addition, knowledge about the inner workings of a charity in relation to social service provision, fundraising activity and inter-organisational and government relations was explored through case studies of randomly selected faith organisations. The survey and case study methods are discussed in the next two sections.

3.4.2 Structured survey

A structured survey was undertaken of all the FSCs operating in Auckland region to collect demographic details such as religious denomination (which does not feature in the Charities Register data), the type and scope of Soc/Ch services FSCs offer, their

sources of funds for the provision of Soc/Ch services, whether they have a dedicated person or team for fundraising, and whether they have connected/engaged with the government for funding or other purposes.

The survey included questions relating to the three social objects of interest to this research, i.e., social service provision, fundraising activity and inter-organisational/government relations. The survey questionnaire was sent to 2,749 FSCs in the Auckland region identified through the Charities Register data. An online survey questionnaire was sent to FSCs that had email addresses and a printed survey questionnaire was posted to the others. The survey included an incentive for respondents to be eligible for a \$100 cash draw once completed surveys had been received. At the end of the survey questionnaire, the following question was asked: “Would you be willing to receive an invitation to future research study that will help enhance knowledge and understanding of faith-based organisations in New Zealand?”

The survey respondents who agreed to participate in further research were included in the data set used for random selection of FSCs for case study purposes. The random selection was undertaken using SPSS software. The other data collected through the survey helped produce qualitative and quantitative information for this research.

3.4.3 Case study

The randomly selected charities were contacted to gain consent for their participation in the case study. Approval was sought to undertake semi-structured interviews with fundraising staff and/or board members along with permission to access and scrutinise organisational documents.

A case study is “an empirical inquiry that investigates a contemporary phenomenon in depth and within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident” (Yin, 2009, p. 18). Case studies allow the identification and analysis of details of a phenomenon that other methods may overlook. As described by Easton (2010), “A critical realist case approach is particularly well suited to relatively clearly bounded, but complex, phenomena such as organisations, inter-organisational relationships or nets of connected organisations” (p. 123).

The objective of the case studies was to undertake an in-depth investigation of institutional processes and activities of faith organisations especially in relation to Soc/Ch service provision and the resourcing of it. Towards this end, the unstructured interviews queried the events that happened prior to the decision by a faith organisation to provide Soc/Ch services and the processes that occurred following this decision. The former explored the reasons or motives for FSCs to undertake services and the latter explored organisational processes in place to facilitate it, e.g., by securing resources for it. The interviews were also intended to shed light on the organisation's relationship with other social sector organisations, funders and government agencies.

3.5 Ethical considerations

The following ethical concerns were taken into consideration:

1. The researcher is an adherent of a religion therefore any potential bias that the researcher may have had towards other religions was alleviated in the following ways:
 - a. Faith organisations for case study were identified through a process of random selection, thus avoiding bias.
 - b. The study focused on the provision of social services by religious organisations and denomination was only taken into consideration to gauge diversity of respondents. This was explained in the 'Participant Information Sheet' (see appendix A8) and verbally communicated to the case study participants at the initial meeting.
 - c. The interview did not include any questions pertaining to beliefs and religious rituals. However, information about faith-inspired practices shared by interview participants that was relevant to the research was included in the data and analysis.
 - d. The interview transcripts were shared with the participants to confirm that the information provided by the faith charity's representative/s was recorded accurately.
 - e. The religious denomination of charities was not a factor in the analysis of information and the generation of findings.

2. Potentially, the case study participant/s may have been uncomfortable discussing their financial situation or funding sources (government or non-government) or the results of their funding applications. These discomforts were alleviated in the following ways:
 - a. The 'Participant Information Sheet' sent to FSCs selected for the case study made it explicit that participation was voluntary (see appendix A8).
 - b. The researcher assured the participants that the privacy of interview participants and confidentiality of organisational information will be maintained. Formal consent was obtained and confidentiality forms were signed accordingly (see the research tools in Appendix A).
3. The privacy of participants and the confidentiality of information was maintained in the following ways:
 - a. Survey respondents are not identified by name and only collective quantitative information that indicates trends or patterns are presented in the thesis
 - b. Representative/s of the faith charity are identified not by their names but by their official positions in the organisation.
 - c. FSCs that participated in the case study are not identified by their name. They are given coded names. Any data such as religious denomination, income size, year of incorporation that would risk identification of the organisation in combination with other information is withheld.
 - d. The external transcriber paid to undertake transcription signed a confidentiality form.
 - e. The survey data, consent forms, information from the review of organisational documents, recorded interviews and the written transcripts (saved on a separate USB flash drive) are stored at AUT and will be destroyed after six years.

Chapter 4: Findings and Analysis – Part 1

This chapter details the process that was followed to identify FSCs in New Zealand from the Charities Register data. It describes how this FSC data set was used to identify a representative sampling frame in which to conduct an online and postal structured survey of FSCs in Auckland. Findings from the analysis of both the Charities Register data and the survey data are also presented. The findings inform the three research components that this research is concerned with, i.e., the social service provision, the fundraising activity and the inter-organisational/government relations of FSCs.

4.1 FSCs in New Zealand

4.1.1 Preliminary analysis of Charities Register data

In scoping the study (see section 1.2), preliminary analysis of the 2016 Charities Register data helped establish that 1) the number of FSCs in New Zealand has steadily increased, 2) along with undertaking religious activities FSCs provide other social services, and 3) FSCs face challenges in accessing government funding and are more likely to source funds through donations, investments and other income. The 2016 Charities Register data had a total of 6,496 FSCs that self-identified as operating in the “Religious activities” sector or undertaking to “Provide religious services/activities” (see section 1.2.2). The data was further explored to identify other FSC-related information relevant to the three research components. Out of the 6,496 FSCs in the 2016 Charities Register data, the physical addresses of 5,733 FSCs were able to be coded as per Statistics New Zealand’s 2013 geographic classification called the ‘meshblock’. A ‘meshblock’ is the smallest geographic unit for which Statistics New Zealand collects data during the Census. Aggregations of ‘meshblocks’ form Area Units, Wards, Territorial Authority areas and Regional Council areas (Statistics New Zealand, n.d.).

The identification of the meshblock code for 5,733 charity addresses helped determine the geographical location of these FSCs as per Statistics New Zealand’s geographic classifications. It was found that out of the 16 regional councils, most FSCs are located in the Auckland region (38%) followed by the Wellington (13%), Canterbury (12%) and

Waikato (8%) regions. Further geographical breakdown was possible but not relevant to this research.

In relation to social service provision, the preliminary analysis (2016, see section 1.2.3) established that the Charities Register data has the potential to provide information about the different social sectors serviced by FSCs and the nature of activities undertaken. Further to this, it was found to carry personnel-related information which showed, e.g., that faith organisations employed 15,352 “full time employees”¹⁰ and 14,573 “part time employees”.¹¹ And it was also found that FSCs in New Zealand (based on 2016 Charities Register data) engage an average of 148,629 “volunteers per week”. The correlation of this data with FSC geographic locations had the potential to allow comparisons of personnel-related information to be made across FSCs in different regions.

Similarly, in relation to fundraising activity, the preliminary analysis (2016, see section 1.2.4) established that the majority of FSCs said they sourced funds through “Donations/koha” (71%), “Other investment income” (60%) and “All other income” (50%) etc. Only 11% FSCs sourced “Govt. grants/contracts”. Further to this, the Charities Register data included financial information about each of the FSCs. This helped identify that in fact the faith sector receives most of its actual income through charities’ own “Service/trade” (34%), followed by “Govt. grants/contracts” (21%) and “Donations/koha” (21%). This indicated that while a large number of FSCs (71%) sourced “Donations/koha”, a much smaller proportion of the total faith sector income (21%) was raised through this funding source. Correlation of the geographic locations of FSCs with funding sources also showed that in the 16 regional council areas the majority of FSCs that tapped into “Govt. grants/contracts” were in the Auckland region (74%) followed by the Wellington (12%) and Canterbury (4%) regions. The West Coast region did not seem to access “Govt. grants/contracts” at all.

¹⁰ The Charities Services asks charities to provide information about the number of full-time and part-time employees and the number of hours they work in a week. These variables are recorded as “number of full time employees” and “number of part time employees”. It does not provide the benchmark for what is considered as full time or part time work.

¹¹ See footnote 1.

The above preliminary analysis was undertaken to explore FSC-related information that could be derived from the Charities Register data. It helped identify FSC locations across New Zealand, i.e., the occurrence of FSCs across the 16 regions, and helped in exploring the variables in the data relevant to two of the research components – social service provision and fundraising activity.

4.1.2 Identifying FSCs in New Zealand

The Charities Register records live (continually updated) data about all the registered charities in New Zealand. To help identify Nationwide FSCs and, then, from this a sampling frame for the purposes of survey distribution, current data was downloaded on 31 March 2019 from the Charities Register website (Charities Services, 2019a). There was a total of 25,376 registered charities in the data. Out of these 7,560 charities were identified that had the text content “religio” in any of the six variables that describe the charities – “Main Activity”, “Main Beneficiary”, “Main Sector” and other “Activities”, “Beneficiaries” or “Sectors”. The text “religio” was used for the search so that it could include the words religion or religious or any other variations of these words. The 7,560 charities thus selected formed the Nationwide FSC population from which the survey sample could be identified. A closer look at this FSC population showed that there was a mix of organisations in the data set of 7,560 charities. It included entities with a wide range of organisational purposes such as major educational institutions, education boards, grant-making organisations, etc. This mix of organisations became evident when data analysis was undertaken. There were secular organisations – e.g., University of Auckland – indicating that they “Provide religious services/activities” and which therefore were included in the FSC data set. There were also charities having a connection with faith – e.g., Presbyterian Support and St John – not indicating any involvement in the provision of religious services/activities and therefore not included in the FSC data set. The latter were only identifiable as having a connection with faith or a faith background because of the organisation’s name.

The Charities Services data records did not have any identifiers that would help determine whether the organisations were secular or non-secular. The selection criteria (detailed in the first paragraph of this section) included all the charities that self-identified as “Provide religious services/activities” or benefiting “Religious groups” or operating in the “Religious activities” sector, but it produced a mix of organisations.

A scan of the literature revealed that researchers have proposed classifications of different types of faith organisations based on the religious characteristics of the organisation itself and the programmes they deliver. Sider and Unruh (2004) developed an FBO typology based on faith organisations in the USA, to assist in research, discourse and funding for faith organisations. The typology included six FBO-Secular categories described as “Faith-Permeated”, “Faith-Centred”, “Faith-Affiliated”, “Faith-Background”, “Faith-Secular-Partnership”, and “Secular”. The framework that Sider and Unruh (2004) presented has two sections for each proposed category. The first describes the religious characteristics of the organisation and the second, the religious content in the programmes that the organisation offers. Hefferan et al. (2009) revised this typology to apply the same to FSCs in Latin America. Their framework for FSC-Secular typologies included the same six FBO categories but used fewer organisational and programme features than considered by Sider and Unruh (2004). Later, Frame (2019) proposed a further modified version of this typology to include two (instead of one) secular categories within the six FBO-Secular categories. These were, “Secular-Faith-Accommodating” and “Secular”.

This showed that it is not uncommon for secular charities to feature or accommodate faith or religious activities in some form. There was acknowledgement of this in the typologies proposed by researchers and it was evident in the mix of 7,560 faith and secular organisations selected from the Charities Register data. There is potential in this data set to identify and define FSC typologies relevant to New Zealand and define the parameters of the faith sector in the New Zealand context. However, this is beyond the scope of the present research. Furthermore, this research does not focus on the religious characteristics of FSCs or the religious content of the programmes/services (Prgms/Svcs) provided by them. The focus is on the formal and informal Soc/Ch service delivery within FSCs and investigating the funding resources available to them.

Towards this end, the FSC data set was used to broadly inform this research on FSCs in New Zealand and establish the wider setting within which this research is situated. It was also used to help identify a smaller sampling frame for survey distribution. Subsequently, FSCs to be approached for case study purposes were randomly selected from the survey respondents.

4.1.3 Selecting a representative sample for structured survey

The preliminary analysis of Charities Register data helped establish that out of the 16 regional councils in New Zealand the highest number of FSCs are in the Auckland region (38%) and that the Auckland FSCs received a significant share of the government grants (74%). Thus, the potential of Auckland FSCs to provide a representative sample of Nationwide FSCs for survey purposes was explored.

The first step was to identify Auckland FSCs within the set of Nationwide FSCs. In the data records of 7,560 Nationwide FSCs, those that had any form of the word Auckland (Akld, Auck, Auckland, etc.) in their postal or street address or in their areas of operation were selected and identified as Auckland FSCs. There were 2,749 such records, presenting a sample size of more than one-third (36.4%) of the Nationwide FSC population of 7,560.

To determine if the sample Auckland FSC data set was representative of the various types of charities occurring in the Nationwide FSC data set, all of the more than 100 variables in the Charities Register data records were reviewed. There were 12 variables that described the characteristics of FSCs, e.g., services, activities, funding sources, staff, volunteers, income and expenditure. These 12 variables were used to help establish whether the Auckland FSC data set included all of the identifiable types of FSCs in comparable proportions. One additional variable was included – year of incorporation – which indicated the year in which the FSC would have been officially incorporated, i.e., registered with the Companies Office as an Incorporated Society, Charitable Trust or other entity. This information was obtained through the Companies Office Register for other entity types. See Table 2, below.

It was found that the Auckland FSCs had representation across all the categories in the 13 variables listed in Table 2, above. See Appendix B: “Representation in Auckland and surveyed FSCs of Nationwide FSC data”. This helped establish that Auckland FSCs were representative of all the types of charities occurring in the Nationwide FSC data and therefore adequate as the sampling frame for survey distribution.

Table 2: Variables describing characteristics of each FSC organisation

Variable name	Description	Source of data
1. Main Social Sector	19 social sector categories that an organisation identifies as the main social sector it operates within	Charities Register
2. Main Activity	11 activity categories that an organisation identifies as the main activity it undertakes	Charities Register
3. Main Beneficiary	12 beneficiary categories that an organisation identifies as the main beneficiary it caters to	Charities Register
4. Source of Funds	10 source-of-funds categories that a charity identifies as the ones it uses as funding sources. This data is not mutually exclusive	Charities Register
5. No. of Volunteers per week	Number of volunteers engaged by a charity in a week	Charities Register
6. Volunteer hours per week	Average number of volunteer hours contributed by all volunteers in a week	Charities Register
7. No. of Full-Time Employees	Number of full-time employees working in a charity	Charities Register
8. No. of Part-Time Employees	Number of part-time employees working in a charity	Charities Register
9. Paid hours per week	Average number of paid hours worked by all employees in a week	Charities Register
10. Total Income	Total annual gross income of a charity	Charities Register
11. Total Expenditure	Total annual expenditure of a charity	Charities Register
12. Percentage spent overseas	The percentage of money in a year that an organisation may spend or will spend overseas towards the charitable purpose identified by the organisation	Charities Register
13. Year of Incorporation	Year in which a charity was officially incorporated, i.e., registered with the Companies Office as an Incorporated Society, Charitable Trust or other entity	Companies Office: Other Entity Registers

4.1.4 Structured survey

A structured survey (containing closed and open-ended questions) was sent to all the Auckland FSCs. The survey was designed to collect demographic details – which do not feature in the Charities Register data – such as religious denomination, the type and scope of community support or social services the FSCs offer, their sources of funds for the provision of community support or social services, whether they have a dedicated person or team for fundraising, and whether they have connected/engaged with the government for funding or other purposes. Essentially, the survey questions related to the three social objects that are of interest to this research, namely social service

provision, fundraising activity and inter-organisational relations. An important purpose of the survey was to help identify FSCs that could be approached for undertaking the case study.

Out of the 2,749 Auckland FSCs, 2,313 charities had an email address in their data record so the online survey was sent to these 2,313 charities. The remaining 436 charities were sent the print survey to the postal address in their data record to ensure that the offline population was not excluded. The surveys included an incentive for respondents to be eligible for a \$100 cash draw once completed surveys were received.

4.1.4.1 Review and Pilot Study

Prior to undertaking the online survey, the questions were reviewed and checked by both the supervisors and changes made. Following this, a pilot study was conducted to test the quality of survey questions as well as the process of sending multiple surveys online using the Qualtrics programme. The survey questionnaire was sent online to both the supervisors and a sector colleague. They were not further involved in the study. Changes to the survey were incorporated based on the following feedback from the three pilot survey participants.

Comments/Feedback

- 1) *“Couldn’t recall income and expense figures so terminated survey or submitted guesstimate.”*

Change to survey: The income and expense question has been changed from asking for income and expense figures to selecting from four ranges of expenses. These four ranges are a replica of the criteria used by Charities Services to determine the financial reporting standards that apply to registered charities.

- Over \$30 million
- Under \$30 million
- Under \$2 million
- Under \$125,000

In New Zealand, all registered charities are required to submit an annual financial report to Charities Services. Charities Services introduced standards for preparing

financial statements and developed four tiers of reporting – Tier 1 (over \$30 million), Tier 2 (under \$30 million), Tier 3 (under \$2 million), and Tier 4 (under \$125,000). Each charity is assigned a tier primarily based on their annual expenses; other considerations include public accountability and expenditure fluctuations. It allows smaller charities to use a simplified basis for preparing financial statements while larger charities are required to use appropriate accounting standards (Charities Services, n.d.-b). Here the expense ranges are used to identify the financial capacity of a charity so they can be grouped into small, medium, big or large charities for analysis, and in doing so parallels can be drawn with the Charities Register data.

- 2) *“Couldn’t continue the survey when I chose to leave the income and expense field blank.”*

Change to survey: The forced entry condition was removed from most questions so that participants are able to go to the next question without being forced to enter the previous answer. However, the forced entry had to be retained for some questions that would generate answers that are used as criteria for the conditional questions. The questions requiring forced/compulsory entry are those that seek “Yes”, “No”, “Not sure” and “Don’t Know” answers.

- 3) *“Found the word “Affiliated members” confusing.”*

Change to survey: Changed the words “Affiliated members” to “No. of Members”

- 4) For the question, “Does your organisation provide any SOCIAL or CHARITABLE service/s?” when a participant selected “Not Sure” or “Don’t Know” the survey treated the answer as “No” and skipped the multiple choice question that asks “Please select the SOCIAL or CHARITABLE service/s offered by your organisation.”

Change to survey: The survey was changed so that the multiple choice question is not skipped if the participant answered “Not Sure” or “Don’t know”. The same was applied to the question, “Does your organisation plan to offer any SOCIAL or CHARITABLE service/s in the next five years?” If “Not Sure” or “Don’t Know” is selected, the respondent will be taken to the multiple choice question.

- 5) One of the participants entered the “Not Sure” response for the first question in the Service Provision section, i.e., “Does your organisation provide SOCIAL or CHARITABLE service/s”.

Change to survey: The following brief explanation of the words ‘social’ and ‘charitable’ service/s was inserted below this question.

“SECTION 2 – SERVICE PROVISION

Does your organisation provide any SOCIAL or CHARITABLE service/s?

- SOCIAL Service i.e. promoting social wellbeing through organised assistance
- CHARITABLE Service i.e. providing aid to those in need or suffering”

4.1.4.2 Online survey

The online survey was emailed to 2,313 FSCs on 31 March 2019 using Qualtrics survey software. Out of these, 244 turned out to be duplicate email addresses and 92 bounced back. A total of 155 survey responses were received by 9 April 2019. A reminder was sent on 10 April 2019 to FSCs that had not responded. A further 134 responses were received up to 28 April 2019.

Throughout this process, there was email correspondence with charities who were receiving the surveys and about five charities requested the online survey to be re-sent because the recipients were unable to open the survey link. The researcher received about 130 emails from recipients, asking questions, seeking clarification, declining to attempt the survey, stating that they were not FSCs, notifying that the survey had been completed, etc. The online survey was closed on 29 April 2019.

The online survey reached a total of 2,073 potential respondents of which 342 started the survey online but only 289 completed and submitted it. Out of these 289 surveys that were received, the following 91 responses were excluded:

- One recipient filled the survey twice for the same organisation and sent it from different email addresses. The response received from the email address that the online survey was directly sent to was accepted, the other duplicate response was excluded.
- One recipient was sent the survey for a registered charity but filled in details pertaining to a deregistered charity – that this person might also have been the contact for – hence the response was excluded.

- Two respondents identified and filled the survey on behalf of other organisations they were associated with, that were not FSCs, hence their responses were excluded.
- One respondent did not include the name of the organisation the survey was completed for and the responses did not match the profile of the FSC (in the Charities Register record) the survey was meant to be filled for, hence the response was excluded.
- One respondent identified him/herself as a tax agent, gave the name of an accounting company as “Organisation name” and provided the charity registration number of an FSC in New Plymouth. It was not clear whether the survey content was about the accounting company or the FSC in New Plymouth and neither of them met the sample criteria of being a registered FSC located in Auckland, hence the response was excluded.
- Two respondents answered only four multiple choice questions and all the four questions were answered as “Don’t know” or “Not sure”. These two responses were excluded.
- 83 responses were excluded based on the criteria that more than 70% of the questions were not answered, including the most important survey question, “Does your organisation provide any SOCIAL or CHARITABLE service/s?”

Thus, out of the 289 online responses received, 198 were considered as valid responses for undertaking analysis. Among these 198 valid responses, there were two that were included after the following consideration:

- One recipient was sent the survey for a FSC that was established six years ago but the person completed the survey on behalf of a recently registered charity that had not featured in the original list of data records downloaded from the Charities Register. However, since this charity met the sample criteria of being a registered FSC located in Auckland, this survey response was included.
- One respondent was from a Trust in the Rodney area. This Trust was an FSC and featured in the list of 7,560 FSCs identified within the Charities Register data. However, it had not met the criteria for the 2,749 Auckland charities that were sent the online or postal survey because it did not include the word “Auckland” in its postal or street address or in its areas of operation. Since this

charity was located in Albany Ward – which is part of Auckland – it was included among the valid responses.

4.1.4.3 Print survey

Print surveys were mailed to 436 charities in the last week of April and first week of May 2019. Of these, 30 responses were collected up until mid-June.

Printing 436 address labels, letters and survey forms and mailing these along with return (address labelled) envelopes was a costly and time-consuming exercise which produced very little data hence no reminders were sent.

The researcher received 30 responses in the mail among which the following five responses were excluded:

- Three surveys that were returned undelivered.
- One survey form returned blank.
- One mailed envelope had two completed survey responses in it, one of which was from a community trust (not an FSC). Although it was one of the 25,376 records of registered charities originally downloaded from the Charities Register, it did not feature in the list of 7,560 FSCs identified within the Charities Register data, hence it was excluded.

Out of the 30 mail responses received 25 were considered as valid responses for undertaking analysis. Among these 25 valid responses, there were five that were included after the following considerations:

- There was one mailed envelope that had two completed survey forms. The second survey response was from a trust in the Franklin area and featured in the list of 7,560 FSCs identified within the Charities Register data. However, it had not met the criterion for the 2,749 Auckland charities that were sent the online or postal survey because it did not include any form of the word “Auckland” in its postal or street address or in its areas of operation. Since this charity was located in Franklin Ward – which is part of Auckland – the second survey was included among the valid responses.
- One organisation passed on the print survey to another to complete and return. The reason given for doing so was that the latter was “*a Faith based entity*”.

The organisation that completed and returned the survey featured in the list of 2,749 Auckland charities. Hence, the survey was included as a valid response.

- Three organisations that were emailed the online survey requested printed copies to be sent to them. When these were completed and returned, they were included as postal survey responses.

Further, all of the Nationwide FSC charity records were checked for any that had “Rodney” or “Franklin” in their postal or street address or in their areas of operation but may have excluded the word “Auckland”. The objective was to include them in the Auckland FSC data set. However, there were no other such charity records.

4.1.5 FSC data sets

After scrutinising the online and email survey responses – as explained above – seven charity records were added and two removed across the data sets of total registered charities (25,377), Nationwide FSCs (7,561) and Auckland FSCs (2,752). Thus, these data sets were updated and, along with the 223 FSCs surveyed, were available for analysis. See Table 3, below, for a summary of the total survey responses received from the online and postal survey.

Table 3: Survey responses

	Surveys sent	Valid responses received	
	N	N	%
Online	2,313	198	9%
Postal	436	25	6%
Total	2,749	223	8%

To determine whether the 223 valid survey responses were representative of the types of FSCs occurring in the Nationwide and Auckland FSC data sets, the same 13 data variables listed in Table 2, above (section 4.1.3), were explored. It was found that the survey responses had representation in all the major categories across the 13 variables in the three data sets. There were smaller categories within some of the variables that were not represented in the survey data. However, these categories made up less than 2% of the total Nationwide FSC data in all the variables, hence the missing values were ignored. See Appendix B: “Representation in Auckland and surveyed FSCs of Nationwide FSC data”.

Through the process described above, there were three sets of data of FSCs available for analysis. The data downloaded from the Charities Services website on 31 March 2019 had a total of 25,377 registered charities, of which 7,561 were identified as FSCs and the remaining 17,816 were considered Non-FSCs (Charities Services, 2019a). This data was used for comparison between FSC and Non-FSC charities in New Zealand. Further, out of the 7,561 Nationwide FSCs, 2,752 were identified as Auckland FSCs. This data was used for comparison between Auckland FSCs and Non-Auckland-FSCs. Finally, the data collected through the survey responses of 223 FSCs was explored for information about the three objects of this study: 1) social service provision, 2) fundraising activity, and 3) inter-organisational/government relations.

4.2 Charities Register data

The demographic features of Nationwide FSCs were compared to Nationwide Non-FSCs. Further, within the Nationwide FSCs, the Auckland FSCs were compared with Non-Auckland FSCs. The comparisons were made in respect of: number of charities, income, staff employed and volunteers engaged. To enhance the findings from and the analysis of the data, the charities were organised into four groups on the basis of their annual income. The ranges used were: Large (over \$30 million), Big (under \$30 million), Medium (under \$2 million), and Small (under \$125,000).

4.2.1 Demographics - Nationwide FSCs and Non-FSCs

Section 4.1.2, above, details how Nationwide FSCs were identified from the Charities Register data (as at 31 March 2019). The remainder of the charities are considered Non-FSCs and a comparison is made between Nationwide FSCs and Non-FSCs to understand the characteristics of each of these sectors. Table 4, below, tabulates data for Nationwide FSCs and Non-FSCs. It provides a broad perspective on the size and scope of these two sectors based on number of charities, income, staff employed and volunteers engaged.

Table 4, below, shows that Nationwide FSCs make up about one-third of the total charities in the charitable sector, earn a quarter of the charitable sector income and employ one-fifth of the charitable sector staff. However, they engage close to half of the charitable sector volunteers.

Table 4: Nationwide FSCs and Non-FSCs – Size and scope in the charitable sector

	Nationwide FSCs		Nationwide Non-FSCs	
	(N)	(%)	(N)	(%)
Number of FSCs	7,561	30%	17,816	70%
Total Income	\$6.5bn	26%	\$18.5bn	74%
Total staff employed	43,463	20%	168,723	80%
Total volunteers engaged	133,715	46%	155,097	54%

On the other hand, Nationwide Non-FSCs make up two-thirds of the total charities in the charitable sector; earn three-quarters of the charitable sector income and employ four-fifths of the charitable sector staff. However, they engage only slightly more than half the charitable sector volunteers.

Summary

- The size of the faith sector in New Zealand is one-third of the total number of charities in the charitable sector.
- FSCs show greater engagement of volunteers while Non-FSCs show greater employment of staff.
- Overall, FSCs earn less income in proportion to the percentage of FSCs in the charitable sector.
- Overall Non-FSCs earn more income in proportion to the percentage of Non-FSCs in the charitable sector.

These elements of the income-, staff- and volunteer-related characteristics of FSCs and Non-FSCs are investigated further below.

4.2.1.1 Income

Nationwide FSCs earn 26% and Nationwide Non-FSCs earn 74% of the of the total charitable sector income, as per 31 March 2019 Charities Register data (Charities Services, 2019a). Table 5, below, tabulates further income statistics for Nationwide FSCs and Non-FSCs by their size. It shows that among Nationwide FSCs, Large charities make up 0.4% of charities but they earn 50% of the total FSC sector income. See Appendix C for a list of the 27 Large Nationwide FSCs. These Large FSCs include secular organisations that accommodate faith, 1) by way of providing prayer facilities for their religious members, e.g., The University of Auckland, or 2) by way of making grants to religious groups, e.g., Foundation North Grants Limited. Also, small charities

make up 64% of Nationwide FSCs but they earn only 3% of the total FSC sector income.

Table 5: Income statistics – Nationwide FSCs and Non-FSCs

		Large (Over \$30 million)	Big (Under \$30 million)	Medium (Under \$2 million)	Small (Under \$125,000)	Total
Nationwide FSCs						
Number of FSCs	N	27	289	2,391	4,854	7,561
	%	0.4%	4%	32%	64%	100%
Total Income	N	\$3.27bn	\$1.98bn	\$1.06bn	\$0.18bn	\$6.49bn
	%	50%	30%	16%	3%	100%
Average Income		\$121.20m	\$6.83m	\$0.44m	\$0.04m	
Nationwide Non-FSCs						
Number of Non-FSCs	N	79	930	4,318	12,489	17,816
	%	0.4%	5%	24%	70%	100%
Total Income	N	\$9.88bn	\$6.09bn	\$2.22bn	\$0.35bn	\$18.54bn
	%	53%	33%	12%	2%	100%
Average Income		\$125.12m	\$6.54m	\$0.51m	\$0.03m	

On the other hand, among Nationwide Non-FSCs, large charities make up 0.4% of charities but they generate 53% of the total Non-FSC sector income. See Appendix D for a list of the 79 Large Nationwide Non-FSCs. This list includes organisations that have a faith orientation or faith background. However, they are not included among Nationwide FSCs because they do not identify themselves as being involved in any religious activities. In fact, the only way they are identifiable in the data as being associated with faith is because of their names, e.g., Presbyterian Support (Northern). Also, small charities make up 70% of Nationwide Non-FSCs but they earn only 2% of the total Non-FSC sector income.

Summary

- The FSC data set includes secular charities and the Non-FSC data set includes charities that have a faith orientation or faith background.
- Among both Nationwide FSCs and Non-FSCs, the small charities make up 60% to 70% of charities in each sector but earn only 2% to 3% of the sector income.
- Large charities make up less than 1% of each of the sectors (FSC and Non-FSC) but earn half or more than half of the respective sector income. Also, the average income of Large Non-FSCs is about \$4 million more than FSCs.

- Both Nationwide FSCs and Non-FSCs are proportionally fairly similar in relation to number of charities and income earned across charities of different sizes, with some variations, e.g., there are 8% more Medium FSCs than Medium Non-FSCs, 6% more Small Non-FSCs than Small FSCs, and Large and Big Non-FSCs earn on average 3% more income than Large and Big FSCs in each case.

4.2.1.2 Staff and volunteers

In undertaking further analysis, the four charity income groups (Large, Big, Medium and Small) were clustered into two groups to simplify the comparison of data and presentation of findings. The Large and Big FSCs together make up 4% of Nationwide FSCs and 6% of the Non-FSCs, and the Medium and Small charities together make up 96% of Nationwide FSCs and 94% of Non-FSCs. In section 4.2.1, it was established that Nationwide FSCs engage a greater proportion of volunteers while Non-FSCs employ a greater proportion of staff in the charitable sector. Table 6, below, provides a further breakdown of staff and volunteer data.

Table 6: Nationwide FSC and Non-FSC – Staff and volunteer data by charity income size

	Nationwide FSCs			Nationwide Non-FSCs		
	*Large and Big	**Medium and Small	Total	*Large and Big	**Medium and Small	Total
Charities not employing staff	1%	55%	56%	1%	63%	64%
Charities employing staff	3%	41%	44%	5%	31%	36%
Percentage of total staff employed in the sector	68%	32%	100%	80%	20%	100%
Average number of staff	114	4		151	6	
Charities not engaging volunteers	2%	31%	33%	4%	44%	48%
Charities engaging volunteers	2%	65%	67%	2%	50%	52%
Percentage of total volunteers engaged in the sector	27%	73%	100%	32%	68%	100%
Average number of volunteers	188	20		126	12	

Note: *Large (over \$30 million) and Big (under \$30 million); **Medium (under \$2 million) and Small (under \$125,000).

In relation to staff, Table 6, above, shows that 56% of the total Nationwide FSCs and 64% of the total Nationwide Non-FSCs do not employ staff. Correspondingly, 44% of

the total Nationwide FSCs and 36% of the total Nationwide Non-FSCs employ staff. Further, of the total number of staff employed by Nationwide FSCs, Large and Big charities employ 68% and Medium and Small charities employ 32% of staff. Of the total number of staff employed by Nationwide Non-FSCs, Large and Big charities employ 80% and Medium and Small charities employ 20% of staff.

In relation to volunteers, Table 6, above, shows that 33% of all Nationwide FSCs and 48% of all Nationwide Non-FSCs do not engage volunteers. Correspondingly, 67% of all Nationwide FSCs and 52% of all Nationwide Non-FSCs engage volunteers. Further, out of the total number of volunteers engaged by Nationwide FSCs, Large and Big charities engage 27% and Medium and Small charities engage 73% of volunteers. Of the total number of volunteers engaged by Nationwide Non-FSCs, Large and Big charities engage 32% and Medium and Small charities engage 68% of volunteers.

Summary

- More than half of both Nationwide FSCs and Non-FSCs do not employ staff.
- Among both Nationwide FSCs and Non-FSCs, staff are more likely to be employed by Large and Big FSCs than Medium and Small FSCs.
- Nationwide Non-FSCs have a higher average number of staff compared to Nationwide FSCs, for both Large and Big, and Medium and Small charities. See the highlighted cells in Table 6 Row 6 for the average number of staff.
- More than half of both Nationwide FSCs and Non-FSCs engage volunteers.
- Among both Nationwide FSCs and Non-FSCs, volunteers are more likely to be engaged with Medium and Small FSCs than with Large and Big FSCs.
- Nationwide FSCs have a higher average number of volunteers compared to Non-FSCs, for both Large and Big, and Medium and Small charities. See the highlighted cells in Table 6 Row 10 for the average number of volunteers.

4.2.2 Social service provision - Auckland and Non-Auckland FSCs

The Nationwide FSC data set consisted of 7,561 charities, of which 2,752 were identified as Auckland FSCs (see sections 4.1.3 and 4.1.5). This data was explored for information about social service provision among both Auckland FSCs and Non-Auckland FSCs, and comparisons were made. Three of the variables were explored

namely, Main Social Sector, Main Activity and Main Beneficiary. Since the criteria used at the outset for selecting the FSC data set (see section 4.1.2) included all the charities that self-identified as “Provide religious services/activities” or benefiting “Religious groups” or operating in the “Religious activities” sector, these categories dominate in the analysis of the three variables below. Also, there are missing values in each of the three variables; however, these make up less than 10% of the total data in each case and hence are ignored in view of the population size of the data set.

4.2.2.1 Main activity

The variable “Main Activity” has 11 categories of activities that charities can choose from to indicate the main activity they undertake. These are listed in Table 7, below.

Table 7: Main activities undertaken by Auckland and Non-Auckland FSCs

Main Activities	Auckland FSCs		Non-Auckland FSCs		Total	
	N	%	N	%	N	%
1. Provides religious services/activities	1,685	65.7%	2,561	57.0%	4,246	60.2%
2. Makes grants to organisations (including schools or other charities)	263	10.3%	552	12.3%	815	11.6%
3. Provides services (e.g. care/counselling)	242	9.4%	400	8.9%	642	9.1%
4. Provides buildings/facilities/open space	126	4.9%	482	10.7%	608	8.6%
5. Provides advice/information/advocacy	86	3.4%	154	3.4%	240	3.4%
6. Acts as an umbrella/resource body	63	2.5%	118	2.6%	181	2.6%
7. Makes grants/loans to individuals	36	1.4%	105	2.3%	141	2.0%
8. Provides human resources (e.g. staff/volunteers)	31	1.2%	57	1.3%	88	1.2%
9. Provides other finance (e.g. investment funds)	12	0.5%	15	0.3%	27	0.4%
10. Sponsors/undertakes research	4	0.2%	10	0.2%	14	0.2%
11. Other	17	0.7%	37	0.8%	54	0.8%
Total	2,565	100%	4,491	100%	7,056	100%

- The “Main Activity” for 60.2% of all FSCs is to “Provide religious services/activities”; the second most common activity is “Make grants to organisations (including schools or other charities)” (11.6%); the third, “Provide services (e.g. care/counselling)” (9.1%); and the fourth, “Provide buildings/facilities/open space” (8.6%).

- A greater proportion of Auckland FSCs “Provide religious services/activities” and also “Provide services (e.g. care/counselling)” compared to Non-Auckland FSCs.
- A greater proportion of Non-Auckland FSCs “Make grants to organisations”, “Provide buildings/facilities/open space” and also “Make grants/loans to individuals” compared to Auckland FSCs.
- A similar proportion of Auckland and Non-Auckland FSCs “Provide advice/information/advocacy” and also “Act as an umbrella/resource body”.
- A small percentage of both Auckland and Non-Auckland FSCs “Provide human resources (e.g. staff/volunteers)”, “Provide other finance (e.g. investment funds)” and “Sponsor/undertake research”.
- FSCs in both Auckland and Non-Auckland are evidently involved in all of the 11 categories of social sector activity, to a greater or lesser degree.

4.2.2.2 Main beneficiary

The variable “Main Beneficiary” has 12 categories of beneficiaries that charities can choose from to indicate the main beneficiary of their organisation. These are listed in Table 8, below.

Table 8: Main beneficiaries of Auckland and Non-Auckland FSCs

Main Beneficiary	Auckland FSCs		Non-Auckland FSCs		Total	
	N	%	N	%	N	%
1. Religious groups	1,019	39.1%	1,500	33.2%	2,519	35.3%
2. General public	751	28.8%	1,545	34.2%	2,296	32.2%
3. Children/young people	306	11.7%	528	11.7%	834	11.7%
4. Family/whānau	167	6.4%	398	8.8%	565	7.9%
5. Other charities	146	5.6%	250	5.5%	396	5.6%
6. People of a certain ethnic/racial origin	130	5.0%	107	2.4%	237	3.3%
7. Older people	28	1.1%	67	1.5%	95	1.3%
8. People with disabilities	16	0.6%	37	0.8%	53	0.7%
9. Migrants/refugees	17	0.7%	26	0.6%	43	0.6%
10. Voluntary bodies other than charities	7	0.3%	35	0.8%	42	0.6%
11. Animals	1	0.0%	2	0.0%	3	0.0%
12. Other	21	0.8%	28	0.6%	49	0.7%
Total	2,609	100%	4,523	100%	7,132	100%

- The “Main Beneficiary” for 35.3% of all FSCs are “Religious groups”. A greater proportion of Auckland FSCs (39.1%) have “Religious groups” as their “Main Beneficiary” compared to Non-Auckland FSCs (33.2%).
- Following “Religious groups” and “General public”, “Children/young people” are the focus for FSCs. There is a similar proportion of Auckland and Non-Auckland FSCs that have “Children/young people” and “Animals” as their “Main Beneficiary”. There are only two Non-Auckland FSCs and one Auckland FSC that have “Animals” as their “Main Beneficiary”.
- Auckland FSCs have a greater proportion of “People of a certain ethnic/racial origin”, “Migrants/refugees” and “Other charities” as their “Main Beneficiary”.
- While Non-Auckland FSCs have a greater proportion of “General Public”, “Family/whānau”, “Voluntary bodies other than charities”, “Older People” and “People with disabilities” as their “Main Beneficiary”.

4.2.2.3 Main social sector

The variable “Main Social Sector” has 19 categories that charities can choose from to indicate the main social sector in which they operate. These are listed in Table 9, below.

- The “Main Social Sector” for 63.3% of the total FSCs is “Religious activities”. A greater proportion of Auckland FSCs (67.5%) operate in the “Religious activities” sector compared to Non-Auckland FSCs (61%).
- A greater proportion of Auckland FSCs also operate in the “Education/training/research”, “Health” and “International activities” social sectors compared to Non-Auckland FSCs.
- In the remaining 15 social sectors there are a greater proportion of Non-Auckland FSCs. This is quite evident in the “Marae on reservation land”, “Community development”, “Social services”, “Arts/culture/heritage”, “Accommodation/ housing” and “Emergency/disaster relief” social sectors.
- The most evident difference between Auckland and Non-Auckland FSCs is in the “Marae on reservation land” sector that features 143 Non-Auckland FSCs compared to 16 Auckland FSCs.
- The lowest number of FSCs – in both Auckland and Non-Auckland – feature in the “Employment”, “Care/protection of animals”, “Economic development” and “Promotion of volunteering” sectors.

Table 9: Main social sector in which Auckland and Non-Auckland FSCs operate

Main Social Sector	Auckland FSCs		Non-Auckland FSCs		Total	
	N	%	N	%	N	%
1. Religious activities	1,783	67.5%	2,847	61.0%	4,630	63.3%
2. Education/training/research	279	10.6%	430	9.2%	709	9.7%
3. Community development	152	5.8%	351	7.5%	503	6.9%
4. Social services	123	4.7%	286	6.1%	409	5.6%
5. Arts/culture/heritage	79	3.0%	183	3.9%	262	3.6%
6. Marae on reservation land	16	0.6%	143	3.1%	159	2.2%
7. Health	54	2.0%	87	1.9%	141	1.9%
8. Accommodation/housing	26	1.0%	77	1.6%	103	1.4%
9. Sport/recreation	31	1.2%	62	1.3%	93	1.3%
10. Fundraising	26	1.0%	63	1.3%	89	1.2%
11. People with disabilities	14	0.5%	24	0.5%	38	0.5%
12. Environment/conservation	8	0.3%	26	0.6%	34	0.5%
13. Emergency/disaster relief	3	0.1%	30	0.6%	33	0.5%
14. International activities	10	0.4%	8	0.2%	18	0.2%
15. Promotion of volunteering	4	0.2%	10	0.2%	14	0.2%
16. Economic development	4	0.2%	9	0.2%	13	0.2%
17. Care/protection of animals	4	0.2%	4	0.1%	8	0.1%
18. Employment	2	0.1%	5	0.1%	7	0.1%
19. Other	25	0.9%	26	0.6%	51	0.7%
Total	2,643	100%	4,671	100%	7,314	100%

4.2.3 Fundraising activities – Nationwide FSCs and Non-FSCs

Since charities operate to further charitable objectives and do not have a profit-making motive, the assessment of a charity's financial performance entails the use of different elements than simply looking at their income and expenses statement. Some other elements that need to be taken into consideration are a charity's fundraising performance, the reserves they maintain, the value of their volunteer resource, property and assets, and a charity's success in achieving its purpose among other things (Vincent, 2016).

In section 4.2.1.1, the income elements of Nationwide FSCs and Non-FSCs were compared. Also, the Charities Register income variable helped determine the size of charities as Large, Big, Medium and Small. This section analyses the funding sources that charities access and the amount of income they receive from each of them. For this purpose, eight financial data variables are used. These eight variables represent eight funding sources and record the amount of income that charities receive from each of

them. This information is captured from the financial statements that charities submit to Charities Services along with their annual returns as part of compliance for maintaining their charitable status.

4.2.3.1 Funding sources accessed by charities

Table 10, below, shows the percentage of charities within each income group that access the corresponding funding source listed in column one. The figures are not mutually exclusive, i.e., column two shows the percentage of all Large charities that access each funding source. Of the total (27) Large Nationwide FSCs, 92.6% (25) access “NZ dividends”, 63% (17) “Donations/koha”, 88.9% (24) “Service/trading income” and so on. The same computation is done for the other income groups, allowing the comparison of the percentage of charities in each income group that access each of the funding sources. The last column shows the percentage of all charities within the Nationwide FSC and Non-FSC groups that access each funding source.

Table 10: Funding sources of Nationwide FSCs and Non-FSCs extracted from financial information

Percentage of charities accessing different funding sources					
Funding Sources	Large	Big	Medium	Small	Total proportion
Nationwide FSCs					
1. NZ dividends	92.6%	86.9%	90.4%	70.8%	77.7%
2. Donations/koha	63.0%	73.4%	79.7%	69.1%	72.6%
3. Service/trading income	88.9%	74.0%	74.4%	34.2%	48.6%
4. Membership fees	18.5%	26.3%	38.2%	27.2%	30.6%
5. Other investment income	3.7%	6.9%	2.0%	0.6%	1.3%
6. Other grants and sponsorship	3.7%	2.4%	0.7%	0.2%	0.4%
7. Government grants/contracts	3.7%	2.1%	0.4%	0.1%	0.3%
8. Bequests	3.7%	0.3%	0.5%	0.02%	0.2%
Nationwide Non-FSCs					
1. NZ dividends	89.9%	88.5%	89.6%	76.6%	80.4%
2. Donations/koha	53.2%	67.8%	76.7%	67.5%	69.7%
3. Service/trading income	79.7%	77.2%	76.3%	39.0%	50.2%
4. Membership fees	27.8%	27.2%	36.0%	36.2%	35.6%
5. Other investment income	10.1%	4.1%	2.3%	1.3%	1.7%
6. Other grants and sponsorship	5.1%	1.6%	1.6%	0.6%	0.9%
7. Government grants/contracts	8.9%	3.0%	0.8%	0.2%	0.5%
8. Bequests	5.1%	1.1%	0.8%	0.2%	0.4%

The top half of Table 10 shows this data for Nationwide FSCs and the bottom half shows data for Nationwide Non-FSCs to facilitate the comparison between the two groups.

- “NZ dividends” is the most commonly accessed funding source across charities of all income groups among both Nationwide FSCs and Non-FSCs. However, in comparison to other income groups, a lesser proportion of Small charities access “NZ dividends”.
- “Donations/koha” is the second most common funding source accessed by FSCs and Non-FSCs. However, a greater proportion of Medium charities access “Donations/ koha” in comparison to other income groups.
- “Service/trading income” is the third most common funding source. In comparison to other income groups a greater proportion of Large charities access this funding source.
- The trend in relation to “Donations/koha” and “Service/trading income” is similar for both Nationwide FSCs and Non-FSCs. It indicates that Small charities earn less income from the services they provide and rely more on “Donations/koha” while Large charities earn a major proportion of income from the services they provide and rely less on “Donations/koha”. Big and Medium charities access “Donations/ koha” as well as “Service/trading income” in fairly similar proportions, indicating that they access both these funding sources instead of relying on one or the other.
- “Membership fees” is the fourth most common funding source and is accessed by about 20%–40% of charities in the income groups of both Nationwide FSCs and Non-FSCs.
- “Investment income”, “Grants and sponsorship”, “Government grants/contracts” and “Bequests” are each accessed by 1%–2% of total charities in both groups.
- The notable difference between Nationwide FSCs and Non-FSCs is in relation to “Donations/koha” and “Government grants/contracts”. The former income source is accessed by a greater proportion of Nationwide FSCs across all income groups and the latter is accessed by a greater proportion of Nationwide Non-FSCs across all income groups. See the highlighted rows in Table 10, above. It is also important to note that a preliminary analysis of the 4 January 2016 Charities Register data had indicated that 11% of FSCs apply for “Government

grants/contracts” (see section 1.2.4). However, the data in Table 10, above, indicates that less than 1% of FSCs access “Government grants/contracts” in a given financial year. This is because the data in this table represents FSCs that actually receive income from “Government grants/contracts” as against those that indicate that they apply for the “Government grants/contracts”.

4.2.3.2 Funding accessed compared to income earned

Section 4.2.3.1, above, provided an overview of the percentage of charities that access different funding sources. This section examines the percentage of income that charities receive from each funding source. Table 11, below, highlights that the most commonly accessed funding sources do not generate the most income and the funding sources that generate the most income are not necessarily those that are most commonly accessed.

Table 11: Comparing the percentage of charities accessing different funding sources and percentage of income earned from them

Percentage of charities accessing different funding sources and percentage of income earned from them				
Funding Sources	Nationwide FSCs		Nationwide Non-FSCs	
	% of charities	% of income	% of charities	% of income
1. NZ dividends	77.7%	9.5%	80.4%	5.3%
2. Donations/koha	72.6%	26.4%	69.7%	22.7%
3. Service/trading income	48.6%	52.7%	50.2%	61.7%
4. Membership fees	30.6%	10.2%	35.6%	6.1%
5. Other investment income	1.3%	0.6%	1.7%	0.2%
6. Other grants and sponsorship	0.4%	0.2%	0.9%	0.2%
7. Government grants/contracts	0.3%	0.3%	0.5%	3.6%
8. Bequests	0.2%	0.03%	0.4%	0.2%

- “NZ dividends” are accessed by about 80% of FSCs and Non-FSCs. However, FSCs earn about 10% and Non-FSCs earn 5% of income from “NZ dividends”.
- “Donations/koha” are accessed by about 70% of FSCs and Non-FSCs and both earn about a quarter of their income from “Donations/koha”.
- “Service/trading income” is sourced by about 50% of FSCs and Non-FSCs and while the former earn 50% of their income from it, the latter earn 60% of their income from that source. “Service/trading income” yields the majority of

income for both FSCs and Non-FSCs. This is further examined across different income groups in section 4.2.3.3, below.

- “Membership fees” as an income source is accessed by about 30% FSCs and generates 10% of their income. It is accessed by 35% Non-FSCs and generates 6% of their income.
- The remaining four funding sources – “Other investment income”, “Other grants and sponsorship”, “Government grants/contracts” and “Bequests” – are accessed by a total of 2% FSCs and generate 1% of faith sector income, whereas they are accessed by a total of 4% Non-FSCs and generate 4% of non-faith sector income, of which “Government grants/contracts” make up the majority share.
- Proportionally more Nationwide FSCs access “Donations/koha”. However, proportionally more Nationwide Non-FSCs access the other seven funding sources.
- Nationwide FSCs earn proportionally more income through “NZ dividends”, “Donations/koha”, “Membership fees” and “Other investment income”. Nationwide Non-FSCs earn proportionally more income through “Service/trading income”, “Government grants/contracts” and “Bequests”. Both FSCs and Non-FSCs earn a similar proportion of income through “Other grants and sponsorship”.

4.2.3.3 Income earned through funding sources

Table 12, below, shows the percentage of income earned from different funding sources by charities within each of the four income groups. The top half of the table shows this data for Nationwide FSCs and the bottom half shows data for Nationwide Non-FSCs.

The eight funding sources listed in Table 12 are likely not to include all of the income avenues that a charity may use. For this reason, the total income from the eight funding sources was verified against the total gross income of charities to identify the percentage of income represented. It was found that, overall, the funding sources listed in the table represented 75% of the total gross income. This included more than 90% of the total gross income earned by Medium and Small charities, 80% by Big charities, and 65%–70% by Large charities. Thus, a fair amount of the total income of charities is represented here.

Table 12: Income from funding sources of Nationwide FSCs and Non-FSCs

Percentage of income earned by charities through different funding sources					
Funding Sources	Large	Big	Medium	Small	Total proportion
Nationwide FSCs					
1. NZ dividends	4.3%	15.6%	10.4%	11.7%	9.5%
2. Donations/koha	13.3%	31.8%	41.4%	53.9%	26.4%
3. Service/trading income	72.6%	42.7%	32.2%	16.3%	52.7%
4. Membership fees	9.1%	7.8%	15.5%	17.5%	10.2%
5. Other investment income	0.5%	0.9%	0.2%	0.2%	0.6%
6. Other grants and sponsorship	0.02%	0.5%	0.2%	0.1%	0.2%
7. Government grants/contracts	0.1%	0.7%	0.2%	0.2%	0.3%
8. Bequests	0.05%	0.02%	0.03%	0.002%	0.03%
Nationwide Non-FSCs					
1. NZ dividends	2.2%	7.8%	8.7%	13.1%	5.3%
2. Donations/koha	18.3%	24.4%	29.3%	49.6%	22.7%
3. Service/trading income	70.6%	55.2%	52.7%	26.3%	61.7%
4. Membership fees	4.1%	7.7%	8.2%	10.4%	6.1%
5. Other investment income	0.1%	0.4%	0.2%	0.2%	0.2%
6. Other grants and sponsorship	0.1%	0.2%	0.4%	0.2%	0.2%
7. Government grants/contracts	4.3%	4.0%	0.5%	0.1%	3.6%
8. Bequests	0.2%	0.2%	0.2%	0.1%	0.2%

- “Service/trading income” is the funding source that yields the majority of income for both FSCs and Non-FSCs followed by “Donations/koha”. Large and Big charities in both groups earn the majority of their income through service/trading, followed by donations. Small charities in both groups earn majority of their income through donations, followed by service/trading. However, Medium FSCs and Non-FSCs are different from each other in this regard. Section 4.2.3.1 has helped establish that Medium charities in both the FSC and Non-FSC groups access “Donations/koha” as well as “Service/trading income” in similar proportions. However, it is evident here that Medium FSCs earn more of their income from donations and Medium Non-FSCs earn more of their income from service/trading. This could be indicative of preferred form of income and also of the income-generating potential of the two funding sources for FSCs and Non-FSCs. See the highlighted cells in Table 12, above, for the percentage of “Donations/koha” and “Service/trading income” earned by Medium FSCs and Non-FSCs.

- The other notable difference between FSCs and Non-FSCs is evident in “Government grants/contracts” as a funding source. Overall, Non-FSCs earn proportionally more than FSCs through “Government grants/contracts”. However, the Large and Big Non-FSCs earn a somewhat greater proportion, indicating that Non-FSCs (as compared to FSCs) and Large and Big charities (as compared to Medium and Small charities) are able to earn more income from this funding source. See the highlighted rows in Table 12 above for “Government grants/contracts”.

4.3 Survey data

As discussed in section 4.1.3, the 223 valid survey responses were found to have adequate representation of the types of FSCs occurring in the Nationwide and Auckland FSC data. See Appendix B: “Representation in Auckland and surveyed FSCs of Nationwide FSC data”.

4.3.1 Demographic information

The survey included questions in relation to the three social objects of interest to this research, namely social service provision, fundraising activity and inter-organisational relations. The following are demographic findings from the 223 valid responses received through the survey. In exploring some of the information from the survey data, reference is made to Charities Register data – e.g., where there is missing information – to verify data or to enhance the information derived from the survey.

4.3.1.1 Website – survey data

Out of the 223 FSCs, 149 (67%) gave their website address. Of these, there were two that gave the same website address as another FSC. This information was matched with Charities Register data and found to be the same.

4.3.1.2 Location – survey data

The survey data included responses from all of the 21 local board areas across the Auckland region. The greatest number of responses was from “Albert-Eden Local Board” (25) and the minimum from “Great Barrier Local Board” (1). These locations were matched with the addresses of FSCs in the Charities Register records and found to be the same. See Table 13, below.

Table 13: Charity locations

Auckland Wards		Auckland Local Board Areas		N	%
1	Albany	1	Hibiscus and Bays	11	4.9
		2	Upper Harbour	6	2.7
2	Albert-Eden-Roskill	3	Albert-Eden	25	11.2
		4	Puketāpapa	6	2.7
3	Franklin	5	Franklin	7	3.1
4	Howick	6	Howick	11	4.9
5	Manukau	7	Ōtara-Papatoetoe	16	7.2
		8	Māngere-Ōtāhuhu	13	5.8
6	Manurewa-Papakura	9	Manurewa	11	4.9
		10	Papakura	3	1.3
7	Maungakiekie-Tāmaki	11	Maungakiekie-Tāmaki	22	9.9
8	North Shore	12	Kaipātiki	8	3.6
		13	Devonport-Takapuna	5	2.2
9	Ōrākei	14	Ōrākei	7	3.1
10	Rodney	15	Rodney	8	3.6
11	Waitākere	16	Henderson-Massey	14	6.3
		17	Waitākere Ranges	6	2.7
12	Waitematā and Gulf	18	Waitematā	18	8.1
		19	Waiheke	2	0.9
		20	Great Barrier	1	0.4
13	Whau	21	Whau	10	4.5
			Outside Auckland Council Area	13	5.8
Total				223	100

4.3.1.3 Areas of operation – charities data

Further investigation within the Charities Register data of the FSCs surveyed showed that 115 (52%) of the FSCs surveyed operate only in Auckland, 83 undertake operations overseas as well and 82 operated in more than two areas across New Zealand. See Table 14, below.

Table 14: Areas of operation

Areas of Operation	
Auckland (only)	115
Auckland and Northland	6
Auckland and Waikato	5
Auckland and Bay of Plenty	1
Auckland and Canterbury	1
Auckland and Otago	1
Auckland and Taranaki	1
Northland	1
*Nationwide	9
*Nationwide and Overseas	73
Auckland and Overseas	9
Auckland, Canterbury and Overseas	1
Total	223

Note: * Nationwide = Operating in more than two places in New Zealand.

4.3.1.4 Religious denomination – survey data

A large majority of survey responses (78%) were received from FSCs of “Christian” denomination followed by “Islam” (3%), “Hinduism” (2%), “Buddhism” (2%), etc., and 11% of responses were from FSCs of “Other Religions, Beliefs and Philosophies” as well. These included “Interfaith/Multi-faith/Pluralistic” (3%), “Other Christian” (2%) and some organisations that said they were non-religious. Investigation of the four organisations that said religious denomination did not apply to them showed that these are charities that indicated in the Charities Register that “Religious groups” are among their beneficiaries. Two of these are grant-making organisations and two are community service providers. All four of these FSCs benefit or work with religious groups but they do not identify with any religious denomination themselves hence their response. See Table 15, below.

Table 15: Religious denomination

Religious Denomination	N	%	N	%
Christian			174	78
Islam			7	3
Hinduism			5	2
Buddhism			4	2
Judaism			1	0.4
Māori Religions, Beliefs and Philosophies			1	0.4
Christian and Māori Religions, Beliefs and Philosophies			1	0.4
Spiritualism and New Age Religions			1	0.4
Other Religions, Beliefs and Philosophies. Please specify ...			24	11
<i>Interfaith/Multi-faith/Pluralistic</i>	6	3		
<i>Other Christian</i>	5	2		
<i>Non-religious</i>	4	2		
<i>Sikhism</i>	3	1		
<i>Adidam</i>	1	0.4		
<i>Spiritism</i>	1	0.4		
<i>Sukyo Mahikari</i>	1	0.4		
<i>Sufism</i>	1	0.4		
<i>Thelema</i>	1	0.4		
<i>Women’s Spirituality</i>	1	0.4		
Missing			5	2
Total			223	100

4.3.1.5 Number of staff and volunteers – charities and survey data

There is some difference in the number of staff and volunteers as recorded in the Charities Register and survey data. This could largely be due to the fact that there is no missing data in the charities register while in the survey data 20 respondents have not answered this question. However, both sets of data confirm that 32%–39% of the FSCs surveyed do not employ any staff and 48%–49% employ 1–10 staff. See Table 16, below.

Table 16: Number of staff

Charities Register Data			Survey Data		
Number of Staff	N	%	Number of Staff	N	%
0	88	39.5	0	73	32.7
1-10	110	49.3	1-10	107	48.0
11-25	15	6.7	11-25	14	6.3
26-50	4	1.8	26-50	4	1.8
51-100	2	0.9	51-100	3	1.3
More than 101	4	1.8	More than 101	2	0.9
Missing	0	0.0	Missing	20	9.0
Total	223	100	Total	223	100

The Charities Register and the survey data about volunteers show that 56% of the FSCs surveyed engage at least 1–20 volunteers, and 10%–16% engage 21–50 volunteers. See Table 17, below.

Table 17: Number of volunteers

Charities Register Data			Survey Data		
Number of Volunteers	N	%	Number of Volunteers	N	%
0	53	23.8	0	11	4.9
1-20	126	56.5	1-20	126	56.5
21-50	24	10.8	21-50	37	16.6
51-100	7	3.1	51-100	17	7.6
101-200	6	2.7	101-200	4	1.8
201-500	3	1.3	201-500	5	2.2
501-1000	2	0.9	501-1000	2	0.9
More than 1001	2	0.9	More than 1001	1	0.4
Missing	0	0.0	Missing	20	9.0
Total	223	100	Total	223	100

4.3.1.6 Number of members – survey data

Charities Register records do not carry information about the number of beneficiaries/members that charities have. Survey information about the number of members shows that 44% of FSCs have at least 1–100 members and 24% have 101–500 members. This makes up 68% of FSCs. About 7% of FSCs have more than 500 members and 8% have zero members. See Table 18, below. One of the reasons for some FSCs showing zero members could be that these charities' functions do not include directly engaging with community or general public, e.g., as an organisation that distributes grants.

Table 18: Number of members

Members	N	%
0	18	8.1
1-100	98	43.9
101-500	54	24.2
501-1000	4	1.8
1001-5000	8	3.6
More than 5001	4	1.8
Missing	37	16.6
Total	223	100

4.3.1.7 Annual expenses

There were some variations in the reporting of annual expenses in the survey data compared to the Charities Register data. However, 78% of the annual expenses data reported in the survey matched with the Charities Register data. See Table 19, below.

Table 19: Variations in reporting on annual expenses between Charities Register and survey data

Difference in reporting between Charities Register and survey data	N	%
FSCs that reported lower annual expenses in survey compared to Charities Register data	22	9.9
FSCs that reported higher annual expenses in survey compared to Charities Register data	15	6.7
Expense not reported, i.e., missing survey data	11	4.9
Expense reported in similar range to Charities Register data	175	78.5
Total	223	100

Both sets of data confirmed that 54%–57% of the FSCs surveyed were “Tier 4” organisations, i.e., having annual expenses “Under \$125,000”, 32%–39% were “Tier 3” and 6% were “Tier 2” charities. There was one organisation among the FSCs surveyed that did not provide information about its annual expenses but through the Charities Register data it was confirmed to be a “Tier 1” religious organisation. See Table 20, below.

Table 20: Annual expense categories

Survey data			Charities Register data		
Annual Expenses	N	%	Total Expenditure	N	%
Under \$125,000 (Tier 4)	127	57.0	Under \$125,000 (Tier 4)	122	54.7
Under \$2 million (Tier 3)	72	32.3	Under \$2 million (Tier 3)	87	39.0
Under \$30 million (Tier 2)	13	5.8	Under \$30 million (Tier 2)	13	5.8
Missing	11	4.9	Over \$30 million (Tier 1)	1	0.4
Total	223	100	Total	223	100

4.3.1.8 Percentage spent overseas

More than 75% of survey respondents indicated that their expenses did not include any overseas spending. However, 20% indicated they spent 1%–25% of their income overseas and 2% said they spent 76%–100% of their income overseas. See Table 21, below.

Table 21: Overseas spending

% spent overseas	N	%
0	169	75.8
1 - 25	44	19.7
26 - 50	4	1.8
51 - 75	1	0.4
76 - 100	5	2.2
Total	223	100

4.3.1.9 Participation in future research studies

In response to the question about willingness to participate in further research study that will help enhance knowledge and understanding of faith organisations in New Zealand, 72% of the survey respondents said “Yes”. See Table 22, below. This is indicative of the fact that there are FSCs in New Zealand who are keen for further research to take

place about the faith community and faith organisations and are willing to participate and contribute to it.

Table 22: Participation responses

Responses	N	%
Yes	132	72
No	68	25
No response	23	0
Total	223	3

4.3.2 Social or charitable services provision

Out of the 223 FSCs surveyed, 86% indicated that they provide Soc/Ch services. See Table 23, below.

Table 23: Currently offer social or charitable services

Does your organisation provide any social or charitable services?		
	N	%
Yes	192	86.1
No	24	10.8
Not sure/Don't know	7	3.1
Total	223	100

The specific question asked in the survey regarding provision of Soc/Ch services was: “Does your organisation provide any SOCIAL or CHARITABLE service/s? SOCIAL Service i.e. promoting social wellbeing through organised assistance CHARITABLE Service i.e. providing aid to those in need or suffering.” Once the respondents had answered this question, and where applicable identified the services they provide, a follow-up question was asked to capture the charities that may not currently provide Soc/Ch services but plan to offer these in the future. The specific question that was asked in the survey was: “Does your organisation plan to offer any SOCIAL or CHARITABLE service/s in the next five years?” In response, 9% indicated that they planned to offer Soc/Ch services in the next five years. See Table 24, below.

Table 24: Plan to offer social or charitable services

Does your organisation plan to offer any social or charitable service/s in the next five years?		
	N	%
Yes	21	9.4
No	18	8.1
Not sure/Don't know	6	2.7
Missing	178	79.8
Total	223	100

The responses to these two questions were cross-tabulated to identify current Soc/Ch service provision and potential possibility for Soc/Ch service provision among the FSCs surveyed. See Table 25, below. Out of the 223 charities, only 17 answered “No” to both questions and one did not respond to the second question. However, along with the respondents that answered “Yes” to either of these questions, those that answered “Don’t know” or “Not sure” may also – currently or in the future – offer some form of Soc/Ch activity. Thus, it can be said that while 192 FSCs (86%) confirmed current provision, an additional 13 (6%) may currently be providing or may in future provide Soc/Ch services.

Table 25: Potential to offer social or charitable services?

		Currently offer social or charitable service/s			Total
Responses		Yes	No	Don't know/Not sure	
Plan to offer social or charitable service/s	Yes	20	1	0	21
	No	1	17	0	18
	Don't know/Not sure	1	5	0	6
	Missing	170	1	7	178
	Total	192	24	7	223

4.3.2.1 Types of social or charitable service/s offered by FSCs

Surveyed FSCs were asked to select the Soc/Ch service/s they offer from a list. Table 26, below, shows the collated responses to this question. Responses are not mutually exclusive.

Table 26: Type of social or charitable service/s offered

	Social or charitable services	N	%
About 25%–50% of FSCs offer these services	1. Education/Training activities	111	49.78
	2. Counselling/Rehabilitative services	70	31.39
	3. Child/Youth/Family welfare programmes	64	28.70
	4. Community development initiatives	62	27.80
	5. Income support or maintenance, e.g., food, clothing...	60	26.91
	6. Culture/Arts/Sports/Recreation activities	57	25.56
About 10%–20% of FSCs offer these services	7. Providing buildings/facilities	49	21.97
	8. International support or activities	48	21.52
	9. Services for elderly/disabled	42	18.83
	10. Health support or services	39	17.49
	11. Giving grants/sponsorships	35	15.70
	12. Information/Advocacy services	27	12.11
	13. Emergency/Disaster relief	26	11.66
About 1%–10% of FSCs offer these services	14. Employment support	21	9.42
	15. Migrant/Refugee assistance	19	8.52
	16. Victim support services	18	8.07
	17. Environment protection/beautification	15	6.73
	18. Temporary shelter/housing assistance	12	5.38
	19. Animal welfare/protection	2	0.90
	20. Other. Please specify ...	28	12.56

The Soc/Ch services that featured on the top of the list included “Education/Training activities” (49.78%), “Counselling/Rehabilitative services” (31.39%), “Child/Youth/Family welfare programmes” (28.70%), “Community development initiatives” (27.80%), “Income support or maintenance e.g. food, clothing ...” (26.91%) and “Culture/Arts/Sports/Recreation activities” (25.56%). More than half of the 223 FSCs surveyed offer one or more of these six services, with the largest number of FSCs providing “Education/Training activities”. Table 26, below, also shows the Soc/Ch service/s that 25%–50% of FSCs offer, those that 10%–20% offer, and those that 1%–10% offer. The “Animal welfare/protection” service is at the bottom of the FSC list, with only two charities indicating that they offer this service.

FSCs provided information about some of the “Other” Soc/Ch services that they offered. Their responses to this open-ended question can be seen in Table 27, below. Some common services that recur in this list are the provision of food/meals; work for the benefit of children/young people; women; budgeting services; grants/free loans; and community support.

Table 27: “Other” social or charitable service/s offered

24/7 youth work
Anything affecting women
Support for boys aged 6-18
Budgeting and interest free loans
Community meals & clothing twice yearly
Contribute to women and child needs charities
Crime prevention
Donations of food, school stationery, women’s care packs to the Women’s Refuge; donations to Kids Can
English language classes
Experience of attachment
Foodbank
Fostering for Oranga Tamariki, Neighbourhood-led development, local leadership development, setting up local entities
Literacy & minority language development
Spread the importance of living in society and our duties of love and respect one another
Support for general living and spiritual wellbeing
Support for international students, yes. Not for international links overseas
Supporting other social or charitable organisations
Under our organisations umbrella is a large mental health NGO, a counselling and community support NGO and a social enterprise company providing employment, grants and various services to the community
Our community centre provides space for a large proportion of these activities but with the exception of an ECE we don’t provide the programmes ourselves
We facilitate support to a wide spectrum in our community through hardship grants readily accessible for circumstances not funded by other sources
Youth work, budgeting services

Of the 223 FSCs, seven that had said they currently offered Soc/Ch services further indicated that they planned to offer additional Soc/Ch services in the next five years. Table 28, below, shows the Soc/Ch service/s that these seven charities selected from a list to indicate the service/s they planned to offer in the next five years. The data are not mutually exclusive as respondents could select more than one service. It may be assumed that these FSCs have identified a need for these services within their communities and therefore would be looking to offer this support. “Employment support” was selected by four out of the seven charities as a service they planned to offer.

Table 28: Additional social or charitable services FSCs would like to offer

Social or charitable services	N
Employment support	4
Community development initiatives	2
Services for elderly/disabled	2
Health support or services	2
Counselling/Rehabilitative services	1
Income support or maintenance e.g. food, clothing...	1
International support or activities	1
Victim support services	1
Environment protection/beautification	1

Out of the 223 FSCs, five either said “No” to offering Soc/Ch services or were “Not sure” or “Didn’t know” if they would offer Soc/Ch services in the next five years. However, they indicated the services they would like to offer and these are shown in Table 29, below. The Soc/Ch service/s options selected by these FSCs – which can be considered to be looking to start in the area of service provision – are similar to those selected by FSCs already providing service/s. They include “Education/Training activities”, “Counselling/Rehabilitative services”, “Child/Youth/Family welfare programmes”, “Income support or maintenance e.g. food, clothing...” etc.

In view of this it is possible that there are some universal services like “Education/ Training activities”, or high demand services, e.g., “Counselling/Rehabilitative services”, “Child/Youth/Family welfare programmes”, “Income support or maintenance e.g. food, clothing...”, as shown in Table 29, below, and some advanced services like “Employment support”, “Community development initiatives”, “Services for Elderly/Disabled”, “Health support or services” etc., as shown in Table 28, above, that FSCs choose to undertake subject to their experience in the Soc/Ch services sector and/or their identification of community need.

Table 29: Initial social or charitable service/s FSCs would like to offer

Social or charitable services	N
Education/Training activities	3
International support or activities	2
Counselling/Rehabilitative services	1
Child/Youth/Family welfare programmes	1
Income support or maintenance e.g. food, clothing...	1
Providing buildings/facilities	1
Services for elderly/disabled	1
Other. Please specify... Youth based programmes	1

Of the 223 FSCs, one said they currently did not offer Soc/Ch services. However, they said their organisation plans to offer Soc/Ch services in the next five years although they did not indicate what service they would be offering.

4.3.3 Fundraising activity

4.3.3.1 Dedicated person/team for fundraising

In relation to fundraising activity, the survey asked whether the organisation has a dedicated person/team to undertake fundraising; 72% of the respondents said “No” and 25% said “Yes”. See Table 30, below. This indicates that 25% of the FSCs surveyed feel the need to undertake fundraising to the extent that they have a dedicated person/team for it. This also suggests that they do not earn sufficient income from their existing sources and hence need to make efforts to raise funds externally in order to meet expenses.

Table 30: Fundraising person/team

Response	N	%
No	161	72
Yes	55	25
Not sure	1	0
Missing	6	3
Total	223	100

4.3.3.2 Funding sources

Survey data regarding funding sources indicated that a large majority (87%) of FSCs raise funds through donations. See Table 31, below. To enhance the analysis, the nine funding sources were grouped into internal, external and other sources of income based on the nature of the funding source and the frequency of access by FSCs. For example, “Membership fee” can be regarded as an internal source and “Sponsorship” as an external source, but because they are less frequently accessed by FSCs they are grouped as other sources.

“Donations” are evidently the most commonly occurring source of income among the FSCs surveyed, probably owing to its ease of access (donations can be received at any time, on any occasion, in any amount and from anyone) and simplicity (typically donations do not require any prior or follow-up action on the part of the charity). After

“Donations”, the predominant funding sources for FSCs were “Income from service provision” and “Investment income”. Notably the top three funding sources for FSCs are internal sources. While “Donations” are a popular funding source, it is fluctuating income whereas “Income from services provision” and “Investment income” are more stable sources of income and probably make up the core income sources for FSCs that have access to them.

Table 31: Funding sources

	Funding sources	N	%
1. Internal Sources	Donations	193	87
	Income from service/s provided	69	31
	Investment Income	59	26
2. External Sources	Non-government grants/contracts	47	21
	Bequests	45	20
	Government grants/contracts	43	19
3. Other Sources	Membership Fee	31	14
	Sponsorship	29	13
	Other	19	9
	Missing	9	4

The next three funding sources are “Non-government grants/contracts”, “Bequests” (i.e., legacies and endowments) and “Government grants/contracts”. These are external sources and normally not a guaranteed source of income, especially grant/contracts that are competitive funds. Therefore, these funding source possibly help with additional initiatives or occasional funding needs.

The fact that “Membership fee” and “Sponsorship” feature lower on the list of funding sources shows that they may not be very common sources of income. It is probably not unusual that FSCs do not charge “Membership fees” but instead allow members to donate according to their will and capacity. As for “Sponsorship”, this is dependent on a variety of factors such as the FSC’s networks (personal and organisational), formal affiliation and also the potential outcomes – through the work undertaken by the FSC – that are of interest to sponsors. Thus, these are not common funding sources. Some of the “Other” funding sources identified by FSCs can be seen in Table 32, below. These included a variety of fundraising events, donations in cash and kind, rental and other sources of income.

Table 32: Other funding sources

Other funding sources
Fundraising events/activities
2 craft stalls a year
Donated goods are sold in our two op shops
Family events made by the group, always alcohol-free
Quiz-night, carboot sale, dinner, etc.
Small meditation cushion business
Donations – cash or kind
Attendance dues
Church collections, shopping centres collections
Contribution by groups
Food donations
Rental income of a church manse/building
Deposits, shares
Trusts

4.3.3.3 Government funding

Out of the 223 survey respondents, 162 (73%) said they had not applied for government funding in the last five years and 44 (20%) said they had applied. See Table 33, below.

Table 33: Applied to government funders

Responses	N	%
No	162	73
Yes	44	20
Not sure	10	4
Don't know	1	0
Missing	6	3
Total	223	100

4.3.3.3.1 Reasons for not applying for government funding

Out of the 162 (73%) who said they had not applied for government funding in the last five years, 153 (69%) provided the reason why they did not apply for government funding. The themes that emerged from their responses are as follows:

- Government funding not required
- Income from internal sources/self-sufficient/self-funded
- Faith organisation's funding policy
- Reservations about government funding

- Organisation's purpose does not call for government contribution
- Lack of knowledge
- Lack of resources
- Expect to be ineligible/unsuccessful/not qualify for government funding

Government funding not required

A number of the survey respondents said they did not require or had not felt the need to apply for government funding. A few of elaborated on why this was so.

“We could run the organisation without government funds usually.”

“We prefer to remain independent and our need for funding is not great.”

“Not required. We work within donation budget.”

“Being a small group we didn't have the need of it. Although, lately the group started to get bigger, with more activities and with events happening next year (2020), we might need the support of government.”

“Not required, nor desirable.”

Income from internal sources/self-sufficient/self-funded

A number of the survey respondents cited internal sources of income as the reason why they did not apply for government funding. Mostly this is in the form of contributions from members that allow the FSCs to be self-sufficient/self-funded.

“Donations from our members are sufficient.”

“We have been self-funded for nearly 40 years. We want offerings from people who understand our cause; i.e. pure offerings. However if there was an opportunity to receive Government grant off [development of] land we may apply.”

“We do not need to. Our members provide for our Organisations financial needs thru voluntary donations.”

“Not needed. Investment income is sufficient.”

“In General, we don't apply for funding from outside organisations including the government. We rely on our own members to donate their time and resources.”

Faith organisation's funding policy

Evidently, FSCs also choose not to apply for government funding as part of their organisation's policy. This could be because of religious beliefs, the organisation's funding model or general worldview.

"We do not ask for funding from anyone, just receive what God sends."

"We believe that personal sacrificial giving not only serves to benefit the community around us but also is a testimony to the person's spiritual maturity and faithfulness to God. Applying for Government funding would undermine this value of our faith."

"It is not part of our organisational model. Support comes from donors/sponsors home."

"The Church relies on own resources rather than government assistance. Believes in self-reliance."

"In a country with a secularist worldview there is little point unless it is a targeted need. To be fair to the government as a charity we do enjoy the ability to give tax rebate-able receipts for work we undertake in NZ and that is a form of funding by the government."

Reservations about government funding

FSCs expressed reservations toward applying for government funding because of the limited government criteria for funding that they do not fit into, or because of the conditions attached to this income, e.g., specificity about what the funding should be used for, accountability, etc. Also, the potential implication that any contribution from the government will open up the FSC to interference was not a welcome idea.

"Government criteria not broad enough."

"Because this funding is often tagged."

"Government compliance restrictions and refusal to support Faith-based organisation."

"Do not require it and do not want it due to the restrictions imposed or requirements made upon you."

"Too much red tape and inquisitive noses."

Organisation's purpose does not call for government contribution

Among the survey respondents, there were FSCs delivering on a variety of organisational purposes. For example, some managed investments and distributed the income generated from the investments as grants among other FSCs. Others were independent schools or charitable enterprises affiliated to business entities. And some FSCs were primarily engaged in providing Prgms/Svcs overseas. As such their organisational purpose does not call for government funding and so they did not apply.

“Our sole function is distribution of income from investments.”

“All services are overseas based Religious organisations.”

“Foundation is the charitable arm of a business organisation.”

“We are an education trust and did not have any projects suitable for Government funding in past 5 years.”

“We already get the regular funding for independent schools.”

Lack of knowledge

Some of the FSCs surveyed said they had not applied for government funding because they did not know that government funding existed, or where to look for information about it, how to apply for it and whether they would be eligible for it.

“Unsure of where to apply.”

“Not aware that Government funding existed.”

“Do not know what we are eligible to apply for and how to locate this information.”

“Not aware that Churches are able to access Government funding.”

“We did not know the processing schedule, or what is required.”

Lack of resources

Applying for government or most other types of funding requires some knowledge and expertise and, consequently, time and human resources. Those charities that may have had the knowledge and awareness of government funding could not apply for it because they lacked the requisite skills and resources to apply for government funding.

“Did not have the volunteers to run suitable funded programmes.”

“Energies & appropriate skillset available.”

“Staffing Skills & Energies.”

“Limited volunteer time and people resources to do extra work other than what they are already committed to.”

Expect to be ineligible/unsuccessful/not qualify for government funding

There was ambiguity among the FSCs surveyed about whether they would be eligible to apply for government funding by virtue of having a faith identity. The general impression was that government funding is not available to faith organisations and there was no evidence to the contrary that they were aware of. This belief was the reason why some FSCs had not even ventured to explore the potential for applying for government funding, let alone inform themselves about it.

“As a church we doubt we would receive Government funding.”

“Not available to religious organisations.”

“Don’t think we are eligible to any.”

“We do not think we are eligible.”

“As a Christian Church Government funding has not been available for our activities.”

“We don’t think the government would fund us because we are faith based.”

4.3.3.3.2 Government funders identified by survey respondents

Those FSCs that said they had applied for government funding identified the government agencies that their organisation had applied to, as listed in Table 34, below. Auckland Council, i.e., local government, featured at the top of the list of government funders. The central government agencies that surveyed FSCs indicated they had applied to include Ministry of Education, Department of Internal Affairs, Ministry of Social Development, Child, Youth and Family Services¹² and others.

¹² Now called ‘Oranga Tamariki’

Table 34: Government funders

Auckland Council	28
Ministry of Education	11
Department of Internal Affairs	9
Ministry of Social Development	9
Child, Youth and Family Services	6
Ministry of Business Innovation and Employment	3
Ministry for Culture and Heritage	2
Ministry of Health	2
Ministry of Justice	2
Department of Corrections	1
Ministry for Pacific Peoples	1
Ministry of Foreign Affairs and Trade	1
Ministry of Housing and Urban Development	1
Other	4
None of the above	9

The survey responses about government funders showed that while there were FSCs that believed they would be ineligible/unsuccessful/would not qualify for government funding, a number of FSCs identified government funders they had applied to. In view of this varied understanding among FSCs in relation to eligibility for government funding, the website content of one local government and one central government agency was explored. The objective was to verify whether government funders had any exclusion criteria – in their funding literature – relevant to religious organisations.

4.3.3.3 Verifying government agencies' funding exclusion criteria

To identify the funding criteria published by the government agencies in relation to faith organisations, the website content of one local government agency (Auckland Council) and one central government agency was explored (Department of Internal Affairs). The findings are as follows:

Auckland Council

The Auckland Council had a Community Grants Policy document published on its website that had the following content about purposes and activities it will not fund.

What we won't fund...

- *Activities that promote religious ministry or political purposes.* (Auckland Council, 2014, p. 24)

This does not explicitly state that Auckland Council will not fund religious organisations. It presents a particular criterion for the nature of activities that will not be funded.

Department of Internal Affairs

A search on the Department of Internal Affairs website showed that they did not have a generic funding policy for religious organisations. In fact, they had different type of grants for various purposes and some – not all – of the grants/funding pools had criteria pertaining to religious activities or religious objectives. The grants and the relevant content that were displayed on the Department of Internal Affairs website are as follows:

Grant Name: Community Leadership Fund

Grants may not be used for:

- *projects or activities to promote commercial, political or religious activities, including political advocacy, employment and/or business initiatives, commercial enterprises or initiatives which look to change legislation.*

(Department of Internal Affairs, n.d.-a)

Grant name: Youth Worker Training Scheme

The Youth Worker Training Scheme does not fund:

- *training that promotes religious, political or commercial objectives, including:*
 - *courses with religious content (e.g. religious studies).* (Department of Internal Affairs, n.d.-b)

Grant Name: Disarmament Education UN Implementation Fund

The Disarmament Education UN Implementation Fund does not fund:

- *projects or activities to develop commercial or religious ventures, including employment and/or business ideas.* (Department of Internal Affairs, n.d.-c)

Grant Name: Lottery grants

Lottery grants may not be used for any of the following:

- *commercial, political and/or religious objectives, including employment and/or business initiatives, commercial enterprises, political advocacy or projects which seek to change legislation.* (Department of Internal Affairs, n.d.-d)

Grant Name: Chinese Poll Tax Heritage Trust

The Trust does not fund requests that are:

- *seeking to promote commercial, political or religious objectives.* (Department of Internal Affairs, n.d.-e)

The above content on the Auckland Council and Department of Internal Affairs websites about the funding criteria relevant to religious organisations can be understood and interpreted in more than one way. It may be argued that possibly all activities undertaken by religious organisations promote the religious ministry and religious objectives. However, this discussion is outside the scope of this research. For purposes of this research, the review of the above information provided by government funders for applicants helped establish the fact that there are no explicit exclusion criteria for religious organisations. Furthermore, a review of the published list of successful recipients of government grants such as the Community Organisation Grants Scheme (COGS) and Lotteries – as recently as 2020 – included religious organisations (Department of Internal Affairs, n.d.-f, n.d.-g). Also, some of the FSCs that participated in the case studies for this research said that they had received government grants. Thus, FSCs, by virtue of being religious organisations, are not excluded from government funding. The exclusion criteria apply to the nature of the activity which they undertake. This is probably an important distinction that the FSCs that believed they would be ineligible/unsuccessful/would not qualify for government funding may not be aware of or clear about.

4.3.3.4 Non-government funding

Out of the 223 survey respondents, 133 (60%) said they had not applied for non-government funding in the last five years and 70 (31%) said they had applied. See Table 35, below.

Table 35: Applied to non-government funders

Responses	N	%
No	133	60
Yes	70	31
Not sure	10	4
Don't know	2	1
Missing	8	4
Total	223	100

Evidently, there were more FSCs that applied to non-government funders than applied to government funders. Table 36, below, shows that 116 FSCs (52%) did not apply for government or non-government funding, 42 (19%) applied only for non-government funding, 15 (7%) applied only for government funding and 27 (12%) applied for both. This shows that the majority of the FSCs do not apply for external funding. Those that do tend to apply more for non-government than government funding.

Table 36: Cross tabulation of government and non-government funding applicants

		Applied for government funding in last 5 years				Total
Responses		No	Yes	Don't know/ Not sure	Missing	
Applied for non-government funding in last 5 years	No	116	15	1	1	133
	Yes	42	27	1	0	70
	Don't know/ Not sure	2	2	8	0	12
	Missing	2	0	1	5	8
Total		162	44	11	6	223

4.3.3.4.1 Reasons for not applying for non-government funding

Section 4.3.3.3.1, above, presents the themes that emerged from the reasons why some FSCs chose not to apply for government funding. Of the 133 (60%) who said they had not applied for non-government funding in the last five years, 128 (57%) provided the reasons they did not apply for non-government funding. The themes that emerged were quite similar to the reasons that respondents said they did not apply for government funding but with some variations in the rationale provided. These are as follows:

- Non-government funding not required
- Income from internal sources/self-sufficient/self-funded

- Faith organisation's funding policy
- Reservations about non-government funding
- Organisation's purpose does not call for non-government grant contribution
- Lack of knowledge
- Lack of resources
- Expect to be ineligible/unsuccessful/not qualify for non-government funding

Non-government funding not required

Among survey respondents who said they did not apply for non-government funding there were proportionately more who said this was because they did not require or need it. However, most did not explain why this was so. A few gave the following reasons:

“Not required. Funding is largely by ad hoc donations.”

“Have not required such funds up until now.”

“Do not wish to grow.”

“We have our own funds and there is no need to call upon others.”

Income from internal sources/self-sufficient/self-funded

There were proportionately more survey respondents who said they did not apply for non-government funding because they believed in self-funding and sourcing income internally. This was a frequently occurring reason provided for not applying for non-government funding. Self-sufficiency, coping and being content with the funds they had, preferring the goodwill contributions of members, volunteers, donors and sponsors instead of actively seeking alternative external income emerged as the prevalent culture among FSCs in relation to sourcing income. This culture of leaning towards internal funding could well be a contributing factor in the lack of awareness among FSCs about external funding sources. Among the internal income sources identified, investment income, donations from members/volunteers and fundraising income occurred frequently in the responses.

“We depend solely on our own investment.”

“We rely on our income from investments and donations from Christians.”

“We have our own regular fundraising.”

“We are self-funded by voluntary donations.”

“Self-funded through investments.”

“Services provided by our volunteers. Materials paid for from members & donations.”

“Because we rely on the donations of members and when we need to fundraise that’s exactly what we do.”

“The Trust is content with their existing available funds.”

“Still have sufficient funds but running out soon.”

“Income was sufficient to cover operating cost.”

Faith organisation’s funding policy

In relation to government funding, some FSCs chose not to apply for non-government funding because it did not fit with their organisation’s policy. A number of the survey respondents assumed non-government funding to be sourced from earnings through gambling and sale of liquor and therefore they were not comfortable with accessing this.

“As I say we stress the importance of ‘pure offerings’. So for example money earned from gambling or other means where the donors did not necessarily have a pure intention or understanding is not really permitted for us.”

“As members of society we don’t want to raise funds coming from gambling companies ... or alcohol sellers/producers companies. We don’t agree with those roles on society, although we respect every one that works in these environments.”

“We do not take money from gambling and have managed without.”

“We rely largely on donations and gifts of support to members serving in the work. This model connects donors to specific people and projects for which we value the close connection this generates, which includes increased prayer for the work.”

“Church has sufficient resources and believes in principle of self-reliance.”

Reservations about non-government funding

FSCs’ reservations towards applying for non-government funding were similar to those about applying for government funding. This included the effort it took to apply and

account for funding, the administration time involved and the conditions attached to the grants which often required a separation of religious elements from funded activities.

“The volunteers and compliance cost of reporting once grant received.”

“Too much hassle/paperwork/slow process.”

“Don’t know any and they require a lot of effort in application forms for projects.”

“This answer would apply to government as well. In the past, we have seen that our denomination has taken money from government and NGO funders. When one of our movements mission group leader at our church told us about the work they were doing ... we were surprised to hear no mention of Jesus or being Christian. When asked why they did not mention such things the answer was ... we receive funding from the government and they don’t like us to mention the name Jesus ... we think on one hand that is fair enough – if you receive money from an outside organisation then you have to meet their criteria, but we also see it as a compromise of who we are first and foremost. Therefore, we prefer to rely on our own people (church members) to support the work we do and therefore remain true to who we are.”

Organisation’s purpose does not call for non-government grant contribution

Among the FSCs that did not apply for non-government funding, many were organisations that gave grants/donations to other faith entities. These organisations generated income through investments – which they managed on behalf of affiliated faith groups – and then distributed this income among other charities. Hence, their organisation’s purpose did not call for non-government grant contribution.

“We would not be eligible for funding as we provide grants to other organisations and individuals.”

“We fund other Christian groups and purposes.”

“Investment Trust set up to donate to charities. No direct services.”

“We fund others, primarily those in [name of organisation].”

Lack of knowledge

Surveyed FSCs had similar limitations around knowledge of non-government funding as they had about government funding. They did not know that non-government funding existed or whether it was available to them, whom to contact about it, the requirements they would need to meet and, more importantly, whether they would be eligible for non-government funding.

“We don’t know there is non-government funding available.”

“Not aware of any appropriate non-government funders.”

“Lack of know-how and contacts.”

“Don’t know what are the resources and requirements.”

“We don’t know the eligibility and whether our organisation is entitled to.”

“Not sure of availability or eligibility.”

Lack of resources

As with FSCs that did not apply for government funding due to resource limitations, the same resource constraints applied to those that did not apply for non-government funding. Survey respondents acknowledged that a lack of the necessary skills, expertise, time and human resources required for putting together funding applications prevented them from doing so. This was more of a challenge for new and small faith organisations.

“Material(s), Preps/Documents, skilled staff to do it.”

“Capability.”

“Skillset & time involved.”

“We are very small in NZ and currently in the process of re-establishing ourselves. We have applied for non-government funding in other countries, just not in NZ.”

“We don’t feel the scale of our offering to the community yet qualifies us.”

Expect to be ineligible/unsuccessful/not qualify for non-government funding

Some FSCs seemed to harbour the same beliefs about their ineligibility for non-government funding that they did for government funding. This belief is mostly due to

lack of knowledge and lack of initiative on the part of FSCs to gain awareness about external funding sources and their eligibility to apply for funding.

“Don’t think we are eligible.”

“As a Christian church no funding has been available that we could access.”

“Not needed and probably not qualified.”

“Self-funded. Renting accommodation so cannot receive funding.”

Similar to survey responses from FSCs about their belief that they would be ineligible/unsuccessful/would not qualify for government funding, there were FSCs who believed the same in relation to non-government funders too. To establish whether secular non-government funders had any exclusion criteria for religious organisations, their published content in relation to funding criteria were explored.

4.3.3.4.2 Verifying non-government agencies’ funding exclusion criteria

The website content of Foundation North as a community trust and the David Levene Foundation as a philanthropic family trust was explored to identify the funding criteria published by these non-government agencies that are relevant to religious organisations. The reasons why these two were selected are explained below.

Foundation North (Community Trust)

Survey respondents who said they had applied to non-government agencies identified Foundation North as the community trust that the majority of them had applied to. Hence, the Foundation North website was explored. The exclusions and limitations detailed in the Foundation North’s application guide for community grants had the following content:

Items we will not generally fund...

- *Projects seeking to promote religious or political objectives* (Foundation North, n.d.)

David Levene Foundation (Philanthropic Family Trust)

The David Levene Foundation was one of the philanthropic family trusts identified by survey respondents as a non-government funding agency they had applied to. On the Charities Services website, an online search of the David Levene Foundation in the Charities Register brought up the charity summary for this foundation. In this summary,

the webpage detailing the purpose and structure of the David Levene Foundation showed the following information:

Charitable Purpose

The David Levene Foundation provides funds towards the relief of poverty, health, the advancement of education and such other charitable purpose (other than the advancement of religion) within New Zealand (Charities Services, n.d.-c)

As was the case with government funders, the secular non-government funders outlined above (a community trust and a philanthropic family trust) did not exclude religious organisations but said they would not support promotion/advancement of religion or religious objectives. The fact that some of the FSCs surveyed identified these funders in their list of non-government funders is further evidence that religious organisations are funded by them, presumably for activities that do not involve promotion/advancement of religion.

4.3.3.4.3 Non-government funders identified by survey respondents

The FSCs surveyed named about 80 different non-government funders that they applied to. A few respondents included central and/or local government funding in their list of non-government funding sources. One of the reasons for this is that funds such as “Lottery grants” are administered by the government but they are raised from playing “Lotto” and “Instant Kiwi” (Department of Internal Affairs, n.d.-j). Thus, technically they may not be seen as a government grants. Another reason is that some applicants may only know the name of the funding or the funder, e.g., the “Community Organisation Grants Scheme”, “Local board” or “Public Trust”, and may not understand that they are in fact associated with the government. These responses were excluded from the thematic analysis above. The remaining responses – names of non-government funders – were grouped into type of non-government funding sources. See Table 37, below.

Table 37, below, shows that “Gaming societies/licensing trusts” are the most popular non-government funding source. In fact, among all the funding sources – both government and non-government – this is the most common one. Gaming society funds are generated through profits from the operation of gaming machines. There are a number of gaming societies distributing funds among community groups in different

areas – depending on where their gaming venues are – across New Zealand. The Internal Affairs website lists 34 gaming machine societies that community groups can apply to. Based on the researcher’s experience as an applicant to “Gaming societies/licensing trusts”, some of the reasons for the popularity of this funding source are that it is relatively easy to apply to them, i.e., gaming society application forms are mostly quite brief and simple, the processing time is relatively short for smaller funds, their funding criteria are fairly broad, and some also fund salaries. And, it was witnessed through the case studies that, for these reasons, at times some FSCs that had previously been hesitant to seek funds sourced through gambling and the sale of alcohol changed their stance.

Table 37: Type of non-government funding sources

Type of non-government funding sources	Number of Responses	
Gaming societies/licensing trusts	40	
Religious organisations	29	
Church/Ministry funds		17
Faith charity grants/donations		7
International funds		5
Trusts and foundations	26	
Philanthropic family trust/foundations		13
Community trust/foundations		11
Other charity grants/donations		2
Businesses	13	
Corporate funds		11
Local businesses		2
Fundraising	2	
Sponsorship/Bequests	1	
Government funders	23	

The next most popular funding source in the list of non-government funding sources (see Table 37, above) were funds sourced through other “Religious organisations”, including “Church/Ministry funds”, i.e., support provided through the umbrella organisations of various Christian denomination groups; “Faith charity grants/donations” to other groups – the Charities Register has more than 2,000 charities whose “Main activity” is to fund other groups and charities (Department of Internal Affairs, n.d.-h); and “International funds” sourced from overseas religious organisations that provide resource support for their counterparts in other parts of the world.

“Trusts and foundations” make up the next most popular funding source. These include “Philanthropic family trusts/foundations” such as The Todd Foundation, the David Levene Foundation, Wilberforce Trust, John Logan Campbell Trust, etc.; and “Community trusts/foundations” such as Foundation North, SkyCity Community Trust and Auckland Foundation among the major ones; and charities that distribute grants/donations to other charities.

FSCs also identified a number of businesses that supported their organisations. These included corporate funders such as Vodafone, Westpac, Woolworths, etc., as well as “Local businesses”. A few FSCs identified “Givealittle” (an online crowdfunding platform) and “Sponsorship/Bequests” from high-net-worth individuals as other non-government funding sources.

4.3.4 Government relationship

As part of the work towards understanding the faith sector relationship with state, the survey asked FSCs about having been in contact with any (local or central) government agency for anything other than funding purposes in the last five years. The objective was to explore other contact or engagement that FSCs may have with the government. See Table 38, below.

Table 38: Contact with government agency for other than funding purposes

Response	N	%
Yes	102	46
No	83	37
Not sure	23	10
Don't know	3	1
Missing	12	5
Total	223	100

Out of the 223 respondents, 102 (46%) FSCs said “Yes” and 83 (37%) said “No”. In section 4.3.3.3, it was established that 44 (20%) FSCs had applied for government funding. This shows that more than twice the number of FSCs interacted with the government for purposes other than funding (102) than for funding purposes (44). FSCs were further asked to name the government agency/agencies and the purpose of contact with them.

4.3.4.1 Names of government agencies contacted

Of the 223 FSCs surveyed, 96 (43%) identified a total of 192 government agencies that they had been in contact with. These are categorised and listed in Table 39, below.

Table 39: Government agencies contacted by FSCs

Government Agencies	Number of Responses	
Public service departments	75	
Inland Revenue Department		15
Ministry of Education		12
NZ Immigration		9
Oranga Tamariki – Ministry for Children		8
Department of Corrections		5
Work and Income		5
Ministry of Social Development		4
Department of Internal Affairs		3
Ministry of Health		3
Ministry of Justice		3
Ministry of Foreign Affairs and Trade		2
Ministry of Business, Innovation and Employment		2
Ministry for Pacific Peoples		1
Ministry of Housing and Urban Development		1
Land Information NZ		1
Education Review Office		1
Local government	51	
City council		44
Local boards		7
Autonomous crown entities	28	
Charities Services		27
NZ Teachers Council		1
State services organisations outside the core public service	11	
NZ Police		11
Crown agents	8	
Housing NZ		4
District health boards		3
NZ Transport Agency		1
Executive government	6	
Member of Parliament/Select Committee		6
Other government organisations	6	
Human Rights Commission		2
Tertiary education institute		2
Reserve Bank of NZ		1
Electoral Commission		1
Non-government entities	7	

Table 39, above, shows that the most contact that FSCs had was with the relevant city council – a local government agency – for organisational purposes such as building, rates and utilities but also for community projects/services and community advocacy purposes. After the city council, FSCs had the most contact with Charities Services – an autonomous crown entity – for administration and compliance-related purposes, necessary for them to maintain their charitable status and consequently be entitled to tax exemption. Similarly, FSCs interacted with the Inland Revenue Department for administration and compliance issues related to taxes. FSCs interacted with a variety of other government agencies for organisational, community, service and public relations matters as per the functions of these government agencies.

4.3.4.2 Purpose/s of contact with government agencies

Along with identifying the government agencies that they interacted with, the FSCs surveyed were also asked to indicate the purpose/s of the contact with them. For this qualitative component of the survey, thematic analysis was used to help create categories of FSCs' purpose/s of contact with government agencies. Four main categories of purposes and their sub-categories were revealed. See Table 40, below. A significant amount of FSC interaction with government agencies was for community and organisational purposes.

Table 40: Purpose of contact with government agencies

Purpose of contact	Number of Responses	
Community purpose		74
Facilitating support/services for individuals/families	30	
Collaborating/partnering for community programmes	26	
Community advocacy	18	
Organisational purpose		74
Administration and compliance with Charities Services	26	
Administration and compliance with the Inland Revenue Department	14	
Administration and compliance with Local Government	11	
Use of government services for other organisational matters	23	
Service delivery purpose		19
Administration and compliance for provision of services	19	
Representation purpose		16
Community link	8	
Relationship building	8	

It must be mentioned that responses for this question were mostly very brief – some of them one word – and in the thematic categorising shown in Table 40, above, conclusions were drawn about the purpose/s of contact based on information about the functions of the various agencies. Further details about the four main categories – the government agencies and purpose/s of contact with them – as indicated by the FSCs surveyed, are presented below.

4.3.4.2.1 Community purpose

Facilitating support/services for individuals/families

The FSCs' interactions with government agencies for community-related purposes were, firstly, largely to facilitate support/services to help meet the needs of individuals and families. This involved agencies such as:

- NZ Police – making referrals, complaining, reporting incidents and seeking youth aid support, etc.
- Oranga Tamariki (Ministry for Children) – seeking support for families and children, referrals and advice.
- Work and Income – welfare support, budgeting assistance, emergency housing, sponsorship for children's school holiday programme and other supports.
- Housing NZ and Ministry of Housing and Urban Development – housing-related support.
- Ministry of Health and district health boards for welfare support and individual health-related needs.
- There were five other government agencies in this category that FSCs interacted with to facilitate support/services for individuals/families. These were the Department of Corrections (for probations and paroles), Ministry of Justice (court matters), NZ Immigration (visas), tertiary institutes (for access and support) and city councils (Resident subsidy).

Collaborating/partnering for community programmes

The FSCs said that they collaborated with a variety of government agencies for community projects/services. These included:

- City councils – liaising for public events (peace walks, community fun days and food festivals), partnering for community service projects and support/empowerment initiatives.
- Ministry of Health and district health boards – supporting delivery of health programmes.
- Ministry of Social Development and Oranga Tamariki – making contact in relation to youth employment opportunities, seeking approval and support for delivery of Out of School Care and Recreation (OSCAR).
- Department of Internal Affairs and Ministry of Education for after-school and pre-school programme support, respectively.
- There were three other government agencies that FSCs collaborated or partnered with for community projects/services. These included Ministry for Pacific Peoples (feasibility project), Ministry of Business Innovation and Employment (community housing development) and Ministry of Foreign Affairs and Trade (development projects).

Community advocacy

The FSCs reported contacting government agencies for the purpose of community advocacy. The agencies they identified were:

- NZ Immigration – challenging bad decisions, stopping deportation, managing sponsoring and residency issues.
- Department of Corrections – pointing out abuse of asylum seekers and prisoners, and denial of rights, and raising issues about management failure to abide by their policy/principles.
- Parliament – two of the FSCs mentioned contacting a Member of Parliament and select committee to raise an issue and to advocate, respectively.
- Respondents identified five other government agencies they had contact with for purposes of advocacy and to raise concerns. These included city councils, the Inland Revenue Department, Ministry of Justice, Oranga Tamariki and a district health board.

4.3.4.2.2 Organisational purpose

Administration and compliance

There were three main government entities that FSCs connected with for organisational purposes. These were:

- Charities Services (autonomous crown entity) for administration and compliance, such as updating an application, submitting annual returns and fulfilling other obligations as charities. This is necessary for maintaining the organisation's charitable status and consequently being eligible for tax exemption.
- Inland Revenue Department (public service department) for administration and compliance related to receiving donations and payment of GST, PAYE and other taxes as relevant.
- City councils (local government) for administration and compliance related to building consents, building maintenance, development, etc.

Use of government services for organisational matters

The FSCs interacted with some government service agencies on issues other than the administration and compliance matters mentioned above. These agencies and the purposes for which they were contacted were as follows:

- City councils – FSCs interacted with city councils for property inspection, road signs, drainage, rubbish bins and other similar services. The data showed that a number of FSCs contacted city councils regarding changes to rates for religious properties. In 2016, Auckland Council began a review of non-rateable properties, including religious properties, to identify their use for anything other than religious purposes, e.g., revenue generation through renting, hiring, etc., so they could be charged rates accordingly. This resulted in rates increases which were protested by some religious organisations on the grounds of inadequate consultation and unjustified increase without warning (Truebridge, 2018). Nevertheless, this was the cause for increased interaction between FSCs and Auckland Council and was reflected in the data.
- NZ Police for security matters and police vetting.

- Member of Parliament – one of the FSCs mentioned contacting a local Member of Parliament in relation to sending funds overseas.
- Some of the other government service agencies that FSCs interacted with for organisational purposes included the local board (with an enquiry), NZ Transport Agency (road signage) and Land Information NZ (for land purchase).

4.3.4.2.3 Service delivery purpose

Administration and compliance for provision of services

A number of the FSCs surveyed seemed to be engaged in service delivery primarily in the provision of education. Consequently, they interacted with the following government agencies:

- Ministry of Education, Education Review Office and NZ Teachers Council for administration and compliance related to the provision of education.
- Department of Internal Affairs for marriage celebrant registration.
- Ministry of Business, Innovation and Employment and Reserve Bank of New Zealand for regulation purposes.
- Tertiary institute for academic literacy and support.
- Local board regarding service agreement.

4.3.4.2.4 Representation purpose

Community link

FSCs represent their faith communities and, as such, they may be involved in activities in which they provide government agencies with a critical link to or a voice for their community. The government agencies that the FSCs surveyed said they interacted with in this regard were:

- NZ Immigration – Two of the FSCs mentioned interacting with NZ Immigration for participation in a review of visa requirements for overseas monks and for a joint workshop with immigration officials and religious workers. The latter involved the Human Rights Commission as well.
- Local board and Māori Land Court – Two FSCs said they participated as trustees on these boards, thus bringing their community experience to the decision-making table.

- New Zealand Agency for International Development (NZAID) – one of the FSCs said they were contacted by NZAID – a division of New Zealand Ministry of Foreign Affairs – presumably in relation to an international development programme.
- NZ Police – one FSC mentioned interacting with NZ Police in the wake of a terrorist attack on 15 March 2019 in Christchurch city, New Zealand.
- Electoral Commission – the venue of one of the FSCs was used as a polling station thus providing a physical community venue for election purposes.

Relationship building

As representatives of their communities, FSCs may look to build relations with government to create awareness about their presence and make themselves count, or for other reasons. The FSCs surveyed shared the following instances of interaction with government representatives or government entities for purposes of relationship building:

- Member of Parliament (MP) – making a courtesy visit to an MP, meeting the candidates at a “meet the candidate” event before general elections, or receiving an MP to meet and greet with the community and showcase their events.
- City councils and local boards – participating in a “meet the local mayoral candidates” evening and using other opportunities for relationship building.
- Human Rights Commission – maintaining an ongoing relationship through general contact.
- Ministry of Social Development – courtesy visit.

The above thematic categorisation of the purposes for which FSCs interact with government agencies clearly shows that FSCs are significantly involved in serving the community. More than 90% of the charities that responded to the survey question regarding the purpose/s of contact with government agencies said they provide Soc/Ch services. This shows that FSCs are more likely to be in contact with government agencies if they are engaged in the provision of Soc/Ch services.

4.4 Conclusion

The scoping the study at the outset helped establish that, along with religious services/activities, faith organisations provide Soc/Ch services (see section 1.2.3). The exploration of the Charities Register data in this chapter indicated that secular charities

in New Zealand also provide faith services and benefit faith groups. Thus, there is an evident overlap in the activities of faith and secular charities in New Zealand. The Charities Register data was used to identify FSCs in New Zealand (see section 4.1.2). These included all the charities that self-identified by stating they “Provide religious services/activities” or benefit “Religious groups” or operate in the “Religious activities” sector. The macro-level data helped extract nationwide statistics related to income, staff, volunteers, social service provision and funding sources. It allowed comparisons to be made between Nationwide FSCs and Non-FSCs and also Auckland FSCs and Non-Auckland FSCs. Findings and analysis from the survey data provided further detailed information about the type of Soc/Ch services offered by FSCs, the reasons given by many FSCs for not applying to government and non-government funders, and the purpose/s of FSC contact with government agencies. This helped gain meso-level understanding of FSCs in New Zealand and describe some of the properties relevant to the three social objects under investigation in this research (social service provision, fundraising activity and inter-organisational/government relations). The following chapter explores micro-level information about faith organisations relevant to the three social objects. This data was obtained through the case studies of nine FSCs.

Chapter 5: Findings and Analysis – Part 2

5.1 Case study data

This chapter presents the findings from the case studies of nine FSCs in New Zealand. These nine FSCs were randomly selected from among the survey respondents. The random selection method eliminated bias, both from the perspective of the researcher's faith, and the possibility of assumptions or pre-conceived notions about any of the research components. Random selection also enhanced the possibility for new organisational settings and situations to present themselves for a case study that may be missed through deliberate case selection.

As mentioned in Section 4.3.1.9, of the 223 valid survey respondents 132 were willing to participate in further research study and provided their contact details for this purpose. The SPSS software package has a feature that allows random selection of cases from within a dataset. This SPSS feature was used to randomly select 16 charities out of the 132 willing to participate in further research. These 16 charities were sent an email communication inviting them to take part in the case study. Six of the 16 charities did not reply, four declined and the remaining six agreed to participate in the case study. The intention was to undertake case studies with 16 charities thus, a further 16 charities were randomly selected from the remaining survey respondents using SPSS and invited for the case study. Of these, 12 did not reply, one declined, and three agreed to participate. For both the first 16 and second 16 randomly selected charities, a waiting period of two weeks was observed after sending the first invitation, and then another two weeks after sending the reminder. This process took two months and in total nine FSCs agreed to participate. Thus, in the interest of time, no further attempts were made to identify FSCs for case studies. The random sampling of FSCs provided a cross-section of religious denominations, income sizes and locations of FSCs in Auckland. A total of nine case studies were successfully completed. The case studies included two parts: 1) interviews with FSC personnel (board members, fundraising staff or other staff); and 2) review of organisational documents (trust deed/constitution, financial statements, and annual returns) as well as other material found on the FSCs' websites. Apart from gathering information about the organisation's demographics and activities (events), the semi-structured interviews attempted to understand the processes

(formal/informal) within an organisation that occur prior to the decision to provide Soc/Ch services and following the decision to provide social services. The investigation of the former process specifically explored the motivation (mechanism) for the decision to provide Soc/Ch services and the investigation of the latter process specifically explored formal/informal processes (tendencies and conditions) that occurred in relation to securing resources or raising funds to enable Soc/Ch service provision by the FSC. The interviews also explored the organisation's relationship with government and non-government organisations. Data and information collected through the interviews was supplemented with findings from organisational documents and the websites of each of the nine FSCs. Configurational analysis was undertaken to identify organisational properties relevant to the three social objects this research explores, i.e., social service provision, fundraising activity and inter-organisational/government relations.

5.2 Configurational analysis

The configurational analysis involved a thick description of the nine case study FSCs and helped identify inherent operational characteristics, i.e., the organisational properties that impact the three social objects. The organisational properties were identified through the process of disaggregating data collected from the case studies and then grouping them based on whether they have an enabling or constraining role in relation to the objects. This involved three steps, which are described below.

There were more than 200 pages of data generated from the semi-structured interviews of the nine case study FSCs. The material relevant to this research was extracted from this interview data through a systematic process. At the outset, the interview schedule/questionnaire was designed to capture information about the three objects. It included questions about the organisation, the provision of Soc/Ch services and the securing of resources for the same. See Appendix A9: "Case study – Interview schedule". Thus, the interview data was already grouped topically. However, since the interviews were semi-structured, there was a cross-over in information acquired, e.g., interviewees would discuss fundraising needs and resource challenges when asked about the social services they provided. Firstly, therefore, the data in each interview transcript were grouped into emerging themes.

Secondly, these emerging themes were re-grouped under five areas of organisational operations, i.e., configurations that described how the three objects are articulated in

each of the FSCs. These five areas were: 1) What Soc/Ch services are undertaken? 2) How the services are executed, 3) How funding is sourced, 4) Why the services are undertaken, and 5) Challenges. This was done for each of the nine case study organisations. Through the process of thematic grouping and then configurational re-grouping, the content was further refined and narrowed down to align with each configuration. Also, the information gained from the organisational documents and the website were used to supplement the relevant content as necessary. This is what is presented here in the form of a thick descriptions of the FSCs' operational characteristics configured into five areas.

The third step was to abstract the organisational properties – from this thick description – and group them based on whether they enable or constrain the objects. Abstraction, as described in section 3.3.1, “Stage 1: Abstracting objects (Scoping of study)”, allows movement from a concrete empirical observation to the abstract component part of the object in the deeper realm. The configured descriptions of each of the case study FSCs were scrutinised to identify organisational properties relevant to the objects and re-present them in the form of short statements, e.g., where a case study FSC discusses one or more sources of income that are internal to the organisation, the abstracted organisational property is that the FSC has avenues for internal income. Where an FSC describes its experiences of failure in raising external funds due to being a religious organisation, the abstracted organisational property is that the FSCs faith identity is a limiting factor in sourcing funding. These abstracted properties are segregated on the basis of whether they enable or constrain the relevant objects. See Appendix E: “Enabling and constraining properties of case study organisations”. These organisational properties are then used to identify events, tendencies and conditions in relation to the objects.

There are three reasons for including the configured descriptions of the case study FSCs here. One: to avoid losing the context and richness of the original setting from which the organisational properties have been extracted using the three steps described above. Two: to provide corroboration for the identified organisational properties. The process of breaking down the information and re-presenting it in a new form is likely to result in the loss of some of the substance in the original form. Three: further analysis and discussion in the latter part of the thesis refers back to elements of the original setting presented in these configured descriptions of the FSCs.

In the descriptions presented below the identity of the organisations and the person/s interviewed are confidential. Thus, each of the nine case study FSCs are assigned an identity code as follows: Org1, Org2, Org3, Org4, Org5, Org6, Org7, Org8 and Org9. Also, in some of the direct quotations names and details have been withheld or replaced as necessary.

5.3 Org1

The interview was conducted with the president of the organisation.

5.3.1 What Soc/Ch services are undertaken

Org1 identifies itself as belonging to ‘All religions’. Originally intended, 53 years ago, to advance understanding of orthodox religions, Org1 now explores a variety of different philosophies and spiritualism. It promotes this purpose by inviting speakers twice a month to talk about its faith philosophy and a wide range of spiritual topics. Org1 runs bi-monthly meditation (healing) sessions, offers courses on spirituality and maintains a large library of faith-related literature for members.

Recently, Org1 sold a large part of its founding land and moved location. A better hall was built in this new location which attracted other charities to hire it, at cheaper than commercial rates. This hall-hiring service generates income that helps pay Org1’s operational costs, and also results in a surplus which is donated to individuals or charities in need, locally and internationally. However, there are faith-related conditions attached to the hall-hiring facility. For example, when individuals/families seek to hire the hall for gatherings that may involve activities contradictory to Org1’s faith practices (smoking, drinking or loud music), they are declined as *“we try to keep it to spiritual type orientation like yoga and reiki. It builds up the atmosphere on the whole.”*

Org1 also provides pastoral care and support for its – predominantly elderly – members and local community. It has a small membership, maintained at roughly 40 people each year as the number of members dying or leaving is equivalent to those that join. Members are mostly from nearby suburbs and mostly of the middle to older age group. In fact, many are unable to attend the talks because *“[t]hey are busy, they are not interested, they are too old”*, but they have retained their membership primarily because they like to read the magazine put out by Org1’s national office. Those who do attend

the talks or participate in meditation programmes will usually stay for a cup of tea and chit chat, since “*it’s a good friendly atmosphere afterwards.*”

Org1 is affiliated to its national office from where it gets directives and considerable support for activities such as inviting speakers from overseas, etc. The national office also puts out the quarterly magazine and other information leaflets that are distributed to members. Other organisations that Org1 connects with are those that they make donations to, e.g., the local community centre, and overseas charitable organisations.

Org1 sees itself as a supplementary service provider, i.e., they offer support/services that are not provided directly by the government.

5.3.2 How the services are executed

Through committee members, contact with the national office, interactions with speakers invited to present to the group and the attendees at talks, Org1 becomes aware of service needs, i.e., for donations, hall hiring or pastoral care and support. People wishing to hire the hall may also directly email or get in touch through a contact.

Org1 is an incorporated society governed and run by five committee members – although it is supposed to have a minimum of seven. There is no treasurer or secretary and the president does most of the administration work. According to the president, committee members lack “*interest*” in the organisation’s work. Nevertheless, they keep the group functioning by taking responsibility for necessary tasks such as arranging tea during programmes, repairing things and helping buy IT equipment. Committee members meet every other month although a lot of matters are resolved by email. The committee make the final decisions about services to be undertaken.

Org1 does not employ any staff. Administration related to hall hire is handled by the current president. The previous president and her partner did a lot of the property maintenance work. In the past, a local person would come in to clean the place, but now that they have surplus money a cleaner has been engaged. A lawnmower is paid for by the national office. Org1’s president relies on committee members or family and friends for IT support. However, this help is not always available. The committee looks after everything related to running Prgms/Svcs. Participants may offer spontaneous help with tasks before and after programmes, but there are no named volunteers.

Org1 has its own website as well as a page on the website of its national office. Both of these carry information about Org1 and the services it offers.

5.3.3 How funding is sourced

Org1 do not make a budget for its expenses. The committee members simply *“keep an eye on the cost.”* Org1 is classified as a Tier 4 charity by Charities Services based on its annual expenses which are less than \$125,000. Org1 sources its funds from donations/koha, bequests and membership fees. Historically, Org1’s members paid small subscription fees, and donations were collected at its regular programmes. Currently, with the income generated from renting the hall, they are able to meet expenses comfortably and have a surplus. The founders of Org1 had the resources to buy a piece of land at the outset and establish the organisation on it. Through the sale of part of this land and with money from investments, Org1 will soon have an insurance policy. However, Org1 did not always have a comfortable financial situation. In the past, *“we had to mind our money we didn’t have it to play around with.”* And now, they have money to pay a capitation fee to their national office for each member. Org1 pays 10% of its net profit to the national office.

When funding support was needed (e.g., during the time they were moving and renovating the hall), Org1 was lent funds by the national office which it gradually paid back. The affiliation with the national office enables Org1 to borrow money when needed.

Org1 members have never thought about applying for government or non-government funding because they *“don’t need it.”* Furthermore, if there was a new project that they needed additional external funds for, *“I don’t know who we’d apply to. I don’t know whether other people that donated funds, once they saw our bank balance would think that we needed it.”*

5.3.4 Why the services are undertaken

Over time Org1 has found that it has been able to lend support to people who stopped being a part of organised religions. However, *“they want to know something and be connected with something ... have a link with God the powers that be.”* Thus, Org1 fills a gap by offering an alternative for them to be able to attend spiritual talks.

Org1 is now in a situation where it has good income and members *“like to use it to help the people”*. Annually, they sponsor one or two children in developing countries to get schooling and also donate money to three local charities. This is in line with the service element of their faith philosophy which is continually endorsed in the faith literature, including the quarterly magazine, which states that, *“as a value, it is good to be able to help people.”*

Org1 receives thank you letters from the children it sponsors and verbal acknowledgement and appreciation from the community house to which it makes donations. People who hire the hall find the venue has *“a lovely atmosphere.”* A yoga group hires the hall every week: *“from the other side of [the city] they come all the way to our hall.”*

The current president has also been appreciated by members: *“of late they’ve said how much they like me being president and wanted me to continue instead of the other one.”* The president is certain Org1 will continue to operate, *“I can’t see any reason for it to stop. Not at this moment no.”*

5.3.5 Challenges

Property maintenance, housekeeping and programme-related tasks are some of the challenges for Org1 in being able to offer its Prgms/Svcs. The president’s work contribution to Org1 takes up considerable time and a lack of IT skills seems to add to it.

I would like a little bit more free time I seem to be busy ... the computer doesn’t work as well as it should ... I type an email I just get to the end look up and its vanished. And I don’t understand why, whether I pressed a letter ... most times I have to write the email again and that happens too often now ... I’m still learning how to use it, that takes time.

I wouldn’t mind having a secretary and a treasurer!

Org 1 has a vegetable garden; the plan was to grow vegetables and take them to the community house to distribute. The ex-president’s partner and her friend used to work on the garden together. However, the partner passed away, contact with the friend was lost and there was no one to look after it. Currently, the garden is kept tidy by the lawnmower, but no-one has been hired to cultivate it. *“I suppose the chief challenge is*

talking to the committee about it and then being happy that we spend some more of our money to pay for a gardener.”

See Appendix E1: “Org1 – Enabling and constraining properties”.

5.4 Org2

The interview was conducted with the organisation’s administration staff member.

5.4.1 What Soc/Ch services are undertaken

Org2 is a religious centre (FSC that offers a place of worship for its faith community e.g., church, temple, mosque etc.). Org2 was officially incorporated 72 years ago, although the foundation stone for its building was laid more than 140 years ago. It was established by founding members who lived in nearby suburbs to provide worship services and special programmes on auspicious occasions. Org2 identifies with one of the sects of a major religion. For its congregation members, Org2 offers services for life events, such as marriage facilities, including same-sex marriages. Pastoral care and support are provided predominantly by the religious leader and board members. Charitable donations are made to members in need. Programmes for kids and teenagers in the congregation are also offered.

Around 30 years ago, Org2 set up a separate legal entity, a housing trust, to provide government-subsidised housing for the mentally challenged. This occurred during a period in which hospitals, boarding houses and half-way homes for the mentally challenged were closing, and people were being encouraged to live in the community. This presented issues for many in Org2’s local area. Thus, they set up a trust, secured government funding and bought houses to offer accommodation to people with mental illnesses who had nowhere to go. This trust grew significantly, acquired property assets and is now a major venture. Org2 appoints the trustees of this housing trust, but has no other influence in it except that, *“there’s an understanding that the trust will respect [Org2’s] sort of ethos, but they are not obliged to ... and also there is an understanding that [Org2] will support the trust in a difficult situation.”* The housing trust is the main community provisions arm of Org2. Other social services it offers are the hiring out one of its halls to a number of health and wellbeing sector groups for a small fee and maintaining a food cupboard for people in dire situations.

Org2 has 70 members who come from across Auckland to participate in worship services. Of these, there is a core group who are very engaged, some come once a month, and others attend once/twice a year on special occasions. Several members are involved in running the housing trust or are housed through it. Congregation members bring their skills to Org2's work. They support each other as a community and the membership fees helps meet expenses. In return, the establishment (religious centre) gives members a place of worship, a sense of belonging and an opportunity to be part of their faith community.

Org2 has an integral connection with the housing trust. It is also a part of the national denominational collective of organisations belonging to the same sect. It connects with other faith organisations (mostly but not restricted to the same faith) if required. On occasions it liaises with larger charitable entities like Auckland City Mission to refer people for food parcels, etc.

Org2 sees itself as a supplementary service provider, i.e., it offers support/services that are not provided directly by the government. The housing trust is a complementary service provider, i.e., it offers supports/services that are funded or supported by the government. Org2 also occasionally plays an advocacy role on behalf of the community in engaging with the government.

5.4.2 How the services are executed

A need for accommodation support for the mentally challenged was raised by a staff member when a lot of people were coming into the community with nowhere to live. *"So, there is a need identified and then we decide, we talk about whether we can meet that need or whether we should or could meet that need."* Generally, the ideas for Soc/Ch services come from the religious leader and from congregation members. During the weekly service, there is a 'free-for-all time', typically driven by the religious leader, where new ideas are raised and discussed, before a decision is made.

Org2 is a charitable trust and has 10 board members including the religious leader. Some of the board members are highly qualified and hold prestigious positions in the education sector. The religious leader has a full-time paid position and plays a supervisory role in managing the affairs of Org2. He is well aware of the community's needs and will bring up issues as necessary at the monthly board meetings. Pastoral care is one of the permanent agenda items at board meetings.

The housing trust as a formally funded service provider employs paid staff for the work it undertakes. Org2, on the other hand, has three paid staff – the religious leader (full time), an administrator (part-time) and a cleaner – and approximately 20 volunteers for its informal Prgms/Svcs. Org2 members acknowledge that, for anything significant, “*we would have to pay staff because volunteers are quite difficult to get hold of ... you don’t rely upon volunteers to run significant things.*”

Org2 has its own website which is actively used to keep members informed. For example, volunteer duty rosters are posted on the website.

5.4.3 How funding is sourced

Org2 is a Tier 3 charity; its annual expense is under \$2 million. The services it offers are budgeted, and expenses are met through internally sourced income. These include: member donations, full-time renting of a part of their building as an office (generates a quarter of their income), hall hire charges and revenue from the provision of bridal goods and services. The organisation also has an annual book sale which generates a few hundred dollars.

Org2’s main expenses are building maintenance and staff salaries. It looks to its members for support to meet expenditure on contingencies. While Org2 has occasionally applied for external funding, the housing trust has been the recipient of government funding since its inception, as “*the government was offering 100% finance to community groups to provide housing.*” Through the years, the housing trust has been able to source contract-based government funding for the housing initiative and also reaches out to a variety of other funders. This ongoing funding activity is undertaken by the housing trust in its own capacity and is unrelated to Org2.

Org2 has not sourced any government or non-government funding in the last three years. However, some funders they have applied to in the past are listed below:

- Org2 applied to Lottery Heritage (government) grant for building renovation costs. “*Some [religious organisations] don’t like to apply for Lotteries funding but we are okay about doing that.*” It received most of the money it asked for (60% of cost). The remaining 40% were sourced through donations from members, and a bank loan which it is still paying off. Thus, the necessary funds were raised from more than one source.

- Org2 applied to the ASB Trust for building-related expenses which was declined. They contacted the trust for feedback, which they got, and were successful in their subsequent application.
- Org2's application to a community trust for the restoration of a historic instrument members used during religious services was declined. This was, presumably, because the funding would not benefit wider community outside of the organisation's immediate membership. Org2 applied to Lotteries for the same expense and were successful because Lotteries took into consideration the purpose of the preservation. Thus, choosing the right funder and aligning the application with the funder's purposes was critical to success. *"So you have kind of got to frame your application in the right way so that they can say, oh yeah that meets our criteria - you obviously don't lie but you kind of say what they want to hear."* Funding criteria is usually published on the funder's websites.
- Org2 has also received funding from the national denominational collective of organisations belonging to the same sect. This was funding for the foodbank that ASB Trust gave to the collective to distribute among member organisations.

In preparation for grant applications, Org2 staff speak with government and non-government funders as necessary. However, they do not have ongoing contact with them. *"I must say we haven't considered [building a relationship with funders] as important at this stage because we don't need anything from them."* Org2 has invited funders to events *"but we don't look to sort of have an ongoing relationship with them."* Org 2 connects with government agencies like the Inland Revenue Department and Charities Services for compliance purposes and with local council for building consents, warrants of fitness, etc. In contrast, the housing trust maintains contact with the Minister of Housing and other relevant organisations. *"The trust's CEO has a quite a voice with politicians and he is quite well-respected in the whole community housing area so he gets asked for advice."*

In terms of accountability processes for Lotteries and the ASB Trust, Lotteries accountability was simple and completed easily by submitting invoices and photos to verify what the grant was used for. Conversely, the ASB Trust accountability was a more onerous process as it was not a blanket grant, and proof needed to be provided for each area of expenditure.

5.4.4 Why the services are undertaken

Org2 is one of the few religious places that offers same-sex marriage facilities for their members. Being an independent, self-governing organisation making their own decisions enabled it to provide some diversity among their counterparts by way of offering the following:

*a bit of haven, a bit of refuge for people who don't fit in other [religious centres]
... We see ourselves as providing a place where people can come and be
accepted particularly if they are not accepted in another [religious centre].*

For Org2, Soc/Ch services are intended to “*show the love of God in practical ways and that's what the [housing] trust came out of ... Love your neighbour as yourself.*” And accordingly, the services they offer are driven by religious values.

The motivation to meet community needs is also a driving force. For example, the housing trust has grown and will endeavour to continue to grow, to meet the huge need in Auckland for accommodation. Feedback from beneficiaries provides further impetus, e.g., at the free-for-all after worship services or by email. “*Quite often people say how much they really enjoy the service or appreciate the inclusiveness.*” Similarly, the housing trust has an annual tenant satisfaction survey and verbal or email feedback is shared.

They had one really significant one recently about a person who found the service, the combination and tenancy managers really helpful ... She was a tenant who ... when she came, she couldn't get out of her bed, sitting down there in her bedroom. She couldn't cook meals she was quite frightened, quite a scared person of her mental illness. But she's been with the trust for two years and she's really improved. She is able to go out and cook her own meals and she was just appreciating the support that she'd been give really.

Org2 intend to continue operations “*Indefinitely!*” However, in the event of financial strife members will review their activities as they have witnessed other places of worship closing down due to expenses not being met.

5.4.5 Challenges

The most significant challenge for Org2 is meeting ongoing maintenance costs for the historic building they own and occupy. Maintenance costs are high. It cannot convert

the building into offices, cannot demolish it, and would struggle to sell it. It is behind on the maintenance work but manages to meet the budget every year.

The main considerations for Org2 are whether it has the resources and capacity to offer the Prgms/Svcs itself, in collaboration with others, or not at all. Org2 has a small congregation and a lot of their skilled members are involved with the housing trust. Consequently, they do not have sufficient human capital left to take on big community projects, even if a need is identified. Only small-scale projects are viable. Org2's financial resources, derived mainly from member donations, are also limited.

Org2 had a community worker funded by the housing trust because the role benefited the housing trusts' clients who were also Org2 members. The community worker undertook pastoral care, study groups, barbeques and other community work. When the housing trust withdrew this grant, the community worker was made redundant. *"It's quite difficult for a congregation of 70 people to support more than one full-time person ... And it's very difficult to get ongoing funding for salaries."* Org2 has never applied for funding for salaries but staff know from the experiences of peer organisations that funders may give a start-up grant, provided applicants show they have the means to sustain their expenses. Funders do not like to encourage applicants to become dependent on them for ongoing costs such as salaries. Furthermore, securing external funds is harder for faith organisations.

They don't want to promote a particular religion maybe ... there's a separation of [religion] and state kind of philosophy ... all organisations' [funders] are quite clear that they won't fund religious organisations. But then what a lot of [religious centres] do is they set up a trust specifically to provide a community service and they can get funding for that. But the money must not come back to the [religious centre].

See Appendix E2: "Org2 – Enabling and constraining properties".

5.5 Org3

The interview was conducted with two officers of the organisation, one of whom was a service manager and had been a trustee in the past.

5.5.1 What Soc/Ch services are undertaken

Org3 was established 40 years ago as a place of learning that makes available, through instruction and facilitation, the teachings of a relatively new religion that was founded in the United States of America in the 1970s. The modes of teaching are books, classes and retreats. Org3 has a large collection of books, predominately written by the founder of the faith. Most adherents are drawn to the faith because of its literature. Those who are qualified (in the faith philosophy) help newcomers become acquainted with and understand the teaching. Org3 owns a property which it uses as a faith centre. Around 20-30 members will gather at the faith centre every Sunday for a retreat. For others in the city/country, there is a 24/7 broadcast from an overseas facility for meditative and devotional activities.

Members of the faith also adopt a cooperative living situation whereby they live alongside other faith adherents, either at the Org3 centre, in privately owned households or in rented flats. In the cooperative living situation, members will meditate, pray, eat together and also support others in the wider household, e.g., caregiving for the elderly and offering childcare support. Org3 offers spiritual instruction on processes of life from birth through to death. Since the religion is fairly new, there is experimentation on things like maximising raw food/vegetable diet, maintaining the right health, etc. Cooperative living and the service elements within it are also trialled, adopted and where possible shared with the wider community: *“it’s about transcendence of self ... about caring for the earth and other beings.”*

Some of the social services that student members of Org3 offer in the wider community are supporting elderly people through sickness and in death. This is an external business initiative, a 24/7 caring service for which Org3 members work, and receive compensation. In all the occupations that Org3’s members are involved in (many are engaged in the health and education social sectors), they manifest their faith philosophy and teachings in the work place and bring their faith-inspired service framework to it.

Org3 has opened up their facilities to the wider public to offer retreats and educational programmes, such as seminars on relationships, death processes, conscious child rearing, health and diet. These are the organisation’s areas of expertise and it has specialist educators for these topics. The retreats include meditation practices and are part of the routine for faith members. These were opened to the general public to help in

coping with life's stresses and were said to be received positively, although participants may not necessarily take up being formal students of the religion.

The community projects that Org3 is looking to develop and seek funding for are building more retreat facilities and offering educational programmes. Org3 and organisations belonging to the same faith worldwide have been offering a variety of life skills seminars, and they anticipate further growth in this area. Other work Org3 would like to contribute to includes: addressing climate change issues, addressing the world-wide refugee crisis, creating inclusive communities within diverse populations, pooling resources to support housing shortages, and engaging with the local government.

Org3 is also looking to establish a separate trust to manage its assets. Currently, both the provision of services/activities and property maintenance are undertaken by Org3 under one legal entity. However, Org3 is exploring the option to separate the latter function and find ways to ensure its property asset is viable and sustainable. At the time of this case study, Org3 was in the process of developing its future direction and members were unclear about the projects/initiatives they wanted to prioritise and pursue. *“[I]f we get clear about those types of things as a group then our ability to direct our human and financial resources will flow. But we have to be clear about where we're going to go.”*

Org3 is a charitable trust affiliated to an overseas headquarters and is the Asia-Pacific centre for people who respond to the teaching. It has contact with other formal and informal groups adhering to the same faith nationally and internationally. Org3 is in the process of formalising their relationship with same-faith organisations worldwide. *“That allows a spiritual integrity and connection to the worldwide organisation ... and our ability to practice [the faith] formally.”* The internal conversations Org3 personnel have had regarding this include considerations about their legal and spiritual obligations in New Zealand and worldwide.

Org3 sees itself as a supplementary service provider, i.e., they offer support/services that are not provided directly by the government.

5.5.2 How the services are executed

Org3 is a charitable trust. It has four trustees who meet weekly. The board chair is the longest standing faith adherent. Members have the opportunity to volunteer for the position and are elected at the annual meeting. However, *“it's not that people are*

jumping up to do the job – it's a volunteer job." Trustees have made the effort to learn and understand their role and responsibilities. They have attended workshops, and spent a lot of time understanding the accounts, legalities, compliance, risk identification, what works and what needs attention, etc.

There is a separation in the governance and management roles that was incorporated only a few years ago. Prior to that, Org3 was too small and the governance and management team of people wore "*multiple hats*". However, the membership has now become more active so that there is support for the governance team to take on a planning and leadership role. This was facilitated by the organisational culture of meeting together to discuss and address matters, such that "*everybody has to assume both individual responsibility and collective responsibility.*"

Org3 has a team of managers who operate within sub-committees and carry out day-to-day managerial tasks at the centre and beyond, e.g., members who have book-keeping skills will be responsible for liaising with the accountant. Others undertake organisational work as required. Org3 personnel are compensated in kind – accommodation or a small stipend – as per the job they carry out. Org3 may also contract external workers when necessary.

Org3 has an active mission to promote and practice its faith. It has ~50 members across New Zealand who adhere to this new religion. Part of their obligation is to serve as volunteers; for example, the Org3 centre where faith-adherents reside is looked after by the residents who also take responsibility for the programmes held at the centre. The members living in other parts of the city or across New Zealand will also undertake volunteer work and "*serve*" as part of their faith practice. Members pay a regional fee to support the services they receive and also pay a tithe to support overseas centres. The skills and expertise that members bring to the organisation are an important asset for Org3. Teachers, builders, plumbers, electricians, businesspeople, etc., are likely to provide related services within the organisation. The intention is to be self-sufficient and reach out to the faith community for support. Members may be contracted or invited for specific projects by the governance team when required.

The delivery of community programmes is undertaken by Org3's members as volunteers. Opening their facilities and offering programmes in the wider community was an idea originating from Org3's overseas headquarters. It was tried by same sect

organisations in other countries, in various forms, and found to be a successful venture. Consequently, the New Zealand centre followed in their footsteps by offering classes and retreats. “[W]e started offering it here and we’ve been very pleased with the result. It’s just lovely to see people happy.” Interactions that Org3’s programme delivery personnel have with participants during classes and retreats allow them to identify those in need, e.g., of mental health support. Where possible, the members attempt to put structures in place to assist them. On other occasions, they refer people to specialist mental health service providers. This service to the community is seen by Org3 as having the potential to be further developed, such as providing a place to live for people with mental health challenges, including caregiving and support elements in it and, if necessary, seeking resource support for the same.

Community work and educational Prgms/Svcs offered currently, or in future, will be based on Org3’s philosophy. Thus, for reasons of authenticity and the maintenance of culture, it is inclined to identify programme/service delivery personnel from amongst themselves. The tendency to seek support from their own members extends to tradespeople as well. However, Org3 does engage external contractors for services when they do not have the relevant skills or qualified personnel among the membership.

Relying on members’ own expertise is a unique feature of Org3. This applies to the internal projects that are undertaken as well. Although Org3 has a formal approach to growing the external Prgms/Svcs offered, it has an organic approach to the internal projects/activities undertaken, drawing on “*people from their diverse talents and skill sets. Whatever they have to offer is what tends to get grown.*” It has adopted this approach because it needs people to champion the work and take responsibility for it. As a small organisation, it does not have the human resource capacity to oversee all internal activities.

Org3 has a website with comprehensive information about the faith, its founder, philosophy and activities in New Zealand and globally.

5.5.3 How funding is sourced

Org3 makes a budget for the Prgms/Svcs it offers. It sources funds through bequests, donations/koha, service provision, trading operations and membership fees. It is a Tier 3 charity, meaning its annual expense is under \$2 million. However, expenses can appear

inflated due to the food and equipment it supplies to a same-faith group in the Pacific region.

Org3 has always been self-funded, and “*pretty much everything is self-funded, either humanly or fiscally.*” Org3 did apply for and receive donations in kind such as boxes of stamped envelopes from NZ Post, free Resene paint, fire extinguishers and a first aid kit. For the seminars and retreats offered to the wider community, Org3 charges a small fee and also receives donations from members to help meet expenses. Org3 members make donations of different amounts depending on their capacity. Some people are, “*happy to front the money and underwrite it to whatever extent we can fundraise for it.*” Others contribute by putting in physical work. Org3 is now also looking at applying to funders, e.g., Lotteries, to meet the expenses for the seminars and retreats.

Org3 anticipates that it will be necessary to engage with government funding agencies to seek resource support when members explore the idea of extending their facilities. However, members have concerns about their visibility and the possibility of support from the government:

[T]o what extent is the climate supportive of faith-based [organisations]? How do you describe and talk about the intangibles and the value that you're bringing ... to be accepted? We are our own culture ... how do we stop being invisible ... and are supported to be visible. And, where do we find [ourselves] in the framework that's provided. How do we navigate our way through all of that? You've got your sports, your sports clubs and your this's and your that's and your social services to the world and then you've got the religious organisations.

Org3 members feel that, along with social and mental health, spiritual health is an important component of wellbeing and that this is where faith and other spiritual organisations have a role to play; however, this is something for community funders to consider.

If they can find a way to economically work out the value of spiritual health of a person then all of a sudden, the ability to be able to talk in terms of eligibility [is enhanced] ... The wealth of wellbeing that [individuals/communities] get from their faith, takes the pressure and burden off society.

In the period before 2010 – when Auckland Council became a unitary authority through the amalgamation of one regional and seven local councils – one of the local councils had taken the initiative to invite community groups such as Org3 to engage with them. This gave Org3 members an opportunity to speak to the local council about their organisation – who they are and what they do. The city council acknowledged that the particular area that Org3 was situated in had a few other faith groups with decent-sized property and a park. As such, this was an area with a special character and the city council was keen to engage with and support the community in this area. This was also flagged in the council plan. However, following the amalgamation of Auckland councils, there was no further contact with the local government. Org3 does feel the need to build relationship with the government. *“We need to create it and build it and grow it so that we can be visible and so that we can feel like we can work and engage council in order to achieve what we want to achieve.”*

More than a decade ago, an Org3 member made a personal application to the local board’s Creative Communities Fund and received a \$500 grant to record a devotional CD and distribute some to local libraries. The grant was approved because it met the criteria for diverse groups to connect with wider community. However, of late the eligibility criteria have tightened. Org3 ran an open day some years ago, a festival of devotional practices for the wider community to come and experience. The same Org3 member explored funding and found the event did not meet any of the existing criteria, although it was about connecting with the wider community. Three years ago, this same member applied to a liquor licensing trust for a \$5,000 grant towards professional help – legal and accountancy fees – to establish a separate structure for Org3’s education programmes. However, the application was declined.

The Org3 member who went through the above experience felt that making funding applications was too time consuming and did not necessarily produce desired outcomes, so further attempts were not made. Notably, no contact was made with the funder while making the application nor when it was declined. Most of the effort toward applying for funding was made by one person who had had some success with personal applications but had limited knowledge about government and non-government funders and the application process. Furthermore, intra-organisation communication about seeking external funding, and an understanding of shared organisational responsibility in relation to this process, was missing.

5.5.4 Why the services are undertaken

The purpose of Org3 is to disseminate the teachings of the new religion and offer a “*way of life*” involving meditation practice, self-sufficiency and cooperative living, i.e., a “*life of service*”. In fact, Org3 officers find it difficult to think of the Soc/Ch services they offer as something they can package and seek resources for. This is because it is part of their faith practice and they see service to others as an intrinsic element of life.

Org3 have a faith-inspired service approach to meeting the needs of members and those in the wider community. They are motivated to engage with the community through education programmes (e.g., retreats, seminars) and share knowledge and faith values because they see potential benefit in doing so. They have received predominantly positive feedback, inspiring them to explore the possibility of expanding these services.

Perpetuity! ...that's our intention ... I'm sure we would [be able to offer additional services] we're only just growing in terms of what we are offering.

5.5.5 Challenges

Org3 require resource support to develop the facilities to offer classes and retreats. Currently, they put up tents to accommodate people, and therefore can only offer programmes during the summer. They considered renting cabins but this requires further resources. Also, hosting a programme at their centre is a very labour-intensive exercise which includes preparing the lawns, promoting the programmes, arranging accommodation, running the course, giving participants the attention they need, etc. Org3 members undertake all of this work as volunteers. There are no paid personnel and therefore offering Prgms/Svcs for the wider community with limited resources places a burden on the organisation and its members. Furthermore, the support that Org3 members provide for programme participants with mental health challenges is very intense and time consuming. Amongst the members, there is a psychiatric nurse who they consult. However, access to relevant expertise is something they may need to consider, especially since they anticipate an increase in the need for mental health support.

Org3 are at the beginning of its growth and development. It has many things to consider, including “*defining the purpose of the property*”, the goods and services they can provide, and developing the retreat centre area on their land. To further these

projects, they feel the need to engage with the government for support. However, they lack the necessary know-how to do this.

[H]ow do we make those connections and who do we need to talk to and what are the next steps? ... Who do we need to engage in the community is it a town planner? Does it go straight to council[?] ... [H]ow do we walk ourselves through the steps ... so that we don't go to the wrong person and get shut down, before we get the help, advice and consultation to hand-hold us through the hoops?

Furthermore, meeting some of the compliance requirements has been an onerous task. For example, Charities Service requires Org3 to report under Tier 3 standards based on its annual expenses (under \$2 million). The members understand that this is necessary to maintain a level of transparency for funding and outreach purposes. However, as members of a small organisation that does not raise funds from the public or funding agencies, they find the Tier 3 standards of reporting unnecessary and burdensome.

Org3 members are an aging demographic. Org3's funding resources are diminishing and the major asset they have in the form of the property is underutilised. These factors are detrimental to its sustainability and so they are having conversations about it as a collective. They have considered several prospective ventures, e.g., members establishing businesses to create job opportunities for other members and offering suitable residential facilities for the elderly. The latter idea came about due to two elderly members having to leave because Org3 facilities were not suitable for them. Membership is key to Org3's survival but the process of having new people join the organisation involves investing in relationship building and educating which requires human resources which is the "*biggest limitation*" for Org3.

See Appendix E3: "Org3 – Enabling and constraining properties".

5.6 Org4

The interview was conducted with three members: the founder, the treasurer and a current trustee. The founder was an ex-trustee and, in his tenure, undertook fundraising activities on behalf of the organisation.

5.6.1 What Soc/Ch services are undertaken

Org4 is a religious centre (FSC that offers a place of worship for its faith community e.g., church, temple, mosque etc.). Org4 caters to a predominantly immigrant community belonging to a minority religious group. It was established 12 years ago. The primary function of Org4 is to offer the faith community a place to come together and participate in worship services, commemorations and religious/cultural practices. It also offers marriage services for community members. Each year, Org 4 supports three people to come to New Zealand to assist with various aspects of prayer services. They get a nine-month religious visa to stay in New Zealand. Org4 sponsors them and pays them a fixed amount of money every month. This money is collected through donations from the congregation for this purpose. These prayer facilitators play an important role, not only in conducting worship services, but also in interacting with the congregation and creating a positive environment so people are encouraged to attend. They have no other work commitments in New Zealand and so are able to always be present, attending to their faith community and identifying care and support needs.

Org4 offers several formal and informal Soc/Ch services for members and the wider community, irrespective of faith. This includes a 24/7 open kitchen, free food and charitable support (donations, etc.) for those in difficult situations (e.g., domestic violence victims). People seek help from Org4 because they have heard about the group or have been referred by other charities. Org4 also provides opportunities for the wider community – faith adherents and others – to engage in volunteer services.

For children and youth in their community, Org4 offers music, singing and language learning classes. Org4 feels this is essential because, being of a minority community, the children may struggle to integrate their culture and way of life with mainstream society. Also, when they get bullied or have other hurtful experiences which can be damaging for young minds, it provides a buffer for them. Other development support that Org4 offers to young people is to facilitate camps and activities organised by their youth collective. The latter is a separate entity and brings together young people from same-faith centres across the city. For the elderly in the community, Org4 provides a place to socialise and be useful at the centre. Org4 also supports new migrants by helping with job funding, temporary accommodation and meals.

Org4 is connected to same-faith organisations across the region. They collaborate on activities such as providing food for the homeless on a monthly basis, and also share resources, e.g., by swapping prayer facilitators on occasions to lend variety to worship services. Org4 has been involved in a number of wider community initiatives. These include organising blood donation camps, inviting political leaders to organisational events – thus facilitating engagement with their faith community – and sharing information about their religion and culture (with the NZ Police for example).

Org4 sees itself as a supplementary service provider, i.e., it offers support/services that are not provided directly by the government.

5.6.2 How the services are executed

Around 150-160 members visit Org4 each week. On special occasions – 3 to 4 times a year – there will be +1,000 people. Overall, there are ~2,000 members connected with Org4. As a place of worship, it is open for people to drop in whenever they like. Some members of the community visit daily, but most regular members will visit weekly. Org4's members mostly come from the local area. Membership is not confined to faith adherents. There are also people of other faiths who visit Org4, follow the spiritual leaders and respect the culture and traditions of this religious group. However, these are the exceptions.

Approximately 60% of the members mainly attend worship services and ~40% volunteer for organisational work. The large proportion of active members is due to the religion's strong community culture, centred on their place of worship. This enhances community identity and connectivity. Having a large congregation with a robust network has several advantages. Org4 is able to raise considerable funds internally, from member donations. A sizable congregation also presents the option of a good-sized volunteer group to draw from.

The organisation's members maintain good connections amongst themselves. Generally, people are aware of each other's professions, skills and expertise. This creates an informal network of support. Thus, when help is needed at an individual or organisational level, who one ought to reach out to is known. The governance and management team are well connected via a WhatsApp group chat. This medium provides an easy link with the rest of the leadership team and the wider congregation.

The work undertaken by Org4 is delivered voluntarily by members with the intention of serving the community. Org4 has a fluid volunteering situation, whereby there are no named volunteers who are assigned specific tasks. For this reason, it is difficult for Org4 to identify the number of volunteers it has. A broad estimate was ~70-80 volunteers a week, and ~300-400 volunteers in a year. The organisation's major undertaking is organising religious programmes for the community. This requires food to be arranged for a large number of people. All food is prepared in-house by volunteers.

Org4 members identified the issue of food security for the homeless. Consequently, they collaborated with other same-faith centres in Auckland to provide this. They saw it as an opportunity to serve in the wider community, something Org4 had always intended but lacked the resources to do. It was only made possible when additional volunteer support from other same-faith centres became available. To reach out to volunteers for this endeavour, a Facebook page was started. Five years ago, there were only a few followers on this page and now there are almost 3,000. Thus, the initiative grew significantly and is now supported by sponsors from the wider community.

Org4 is an independent self-governing organisation. As a charitable trust, it has at any time a maximum of seven trustees who meet weekly. Upon expiry of trustees' two-year term, announcements are made to the congregation so that members have the opportunity to volunteer for the position. However, the existing trustees discuss and determine if the person is a good fit before making the appointment. Trustees are selected for their skills, expertise and ability to commit their time to run the organisation's programmes. Thus, the focus is on fulfilling the management rather than the governance role. Trustees must be able to take responsibility for accomplishing operational tasks reliably. Areas of responsibility include accounting, organising programmes, managing the kitchen, property maintenance and handling communications. Org4 has never had paid staff. Given the size and nature of their operations, members ideally want to employ a manager, an accountant and a kitchen hand. However, they do not see themselves as being able to meet salary expenses.

Org4 has a website where it advertises the Prgms/Svcs offered. Recordings and other special occasion videos are also uploaded for those not able to attend in person.

5.6.3 How funding is sourced

Org4 is a Tier 4 charity; its annual expenses are under \$125,000. Its main expense items are food, equipment, stipends for prayer facilitators, utilities and a mortgage. Org4 does not budget, partly because it has standard expenses but also because there is a culture of charitable giving in the faith community which helps secure funds as required.

Congregation members donate as per their capacity and there are always bigger sponsors willing to meet shortfalls.

All of Org4 expenses are met through member donations, made through bank transfers voluntarily or when requested, and by dropping money in the charity box. There is no fixed membership fee. Around 10 years ago, Org4 introduced a fundraising initiative – a dollar-per-day scheme – whereby members of the congregation were encouraged to donate a dollar per day per family. In the last few years this scheme has not been further promoted, although some members continue to donate.

Reserves are maintained, but Org4 may sometimes face shortfalls. In this situation it calls upon well-resourced members in the congregation who mostly help promptly, and *“there have been people who have got us bailed out of the situation when we had a negative balance in the bank and were short on our mortgages payments”*. This is rare but it has occurred. Similarly, when there are people – in their congregation or wider community – in need of urgent financial help and they approach Org4, an appeal is made to the congregation to raise funds and they have always managed to secure the support needed. This is not an irregular function of Org4. It is well aligned with their religious culture to embrace and support those in need.

Through friends of the organisation – a social worker and a local board member – Org4 became aware of the opportunity to seek government funds. These friends advised and helped Org4 fill out and submit its initial funding application followed by five to six different applications, mostly to local government. The organisation applied for a variety of expenses, including building alterations which required a significant amount of \$150,000-\$200,000 and also small expenses for community programmes such as prizes for children, food items, decorations and equipment. However, most of the applications were declined and Org4 only received \$2,000 from one of them. Moreover, it did not receive any notable feedback for the declined applications and neither did it attempt to contact the funders about being declined. Instead, it was decided that this was

not an effectual income avenue. Going through all the application paperwork and not gaining much from the exercise, it was felt that it is easier to appeal to the congregation to meet the necessary expenses.

Furthermore, the accountability for the \$2,000 grant they received was delayed because the founder and ex-trustee who had applied for the grant was no longer a part of the governance/management team.

Yes, money is useful but there was so much follow-up with the accountability and I was not in the trust after that, so it was hard because it was my personal guarantee. I was asking the trustees to give these accounts to the government but they took four or five months for that. Then I thought its better I pay it back. At that time the trustees agreed that I should not pay out of my pocket. So, they gave me all those receipts and I filed the accountability and it was approved.

Org4 did not apply for government funds again. Thus, there was no reason or opportunity to build a relationship with the government, “if they give us money, we would like to ... We are serving them. We are actually serving the community in a way that people come here and they have character building here and that is reflected in the community.” Org4 was contacted by NZ Police, who were interested to learn about their community, culture, beliefs and values. Another instance of interaction with the government was when Org4 was establishing its centre and their neighbours, who were of a different faith, were not happy with having them in the area.

Council was not allowing us to build it [religious centre] because our neighbours, who are of a different faith, didn't like that [Org4] should be here ... the tussle went on for a long time. They [city council] were trying to close it and we were trying to keep it. They were influenced by their faith and they were supporting others who were not of our faith. This was only a misunderstanding and we were able to resolve it.

Org4's interaction with the city council, both in the instance of establishing their place of worship and securing resources through grant applications, was challenging and disappointing. However, the interactions with the police were positive. Additionally, Org4 members were instrumental in facilitating the engagement of political leaders with their faith community and raising its profile.

After failing to secure government grants, Org4 did not feel encouraged to spend time and human resources in researching and applying for non-government grants.

Furthermore, they were not inclined to seek funding generated from gaming or liquor sales, although they acknowledged there was a higher probability of receiving grants from these sources. Org4 applied to the ASB Community Trust for \$50,000 toward building alterations. Whilst applying, Org4 did not contact the funder. *“We had read their criteria and what the funding was for and we were meeting it. This is why we had applied.”* However, their application was declined and the only explanation provided was *“insufficient funds”*. They had a similar experience when they eventually applied to a liquor licensing trust: *“they didn’t give us funding and they gave us the same reason; insufficient funds.”* Upon their application being declined, Org4 did not follow up with the funders and seemed sceptical about non-government funding. *“I think they probably have their own contacts that they fund, whereas they did not have any connection and no rapport with us.”*

Org4 did not apply for any other external funds after failing to secure government and non-government grants. They were discouraged by the negative outcomes, the labour-intensive nature of the application process, and the insufficient support for and the lack of understanding about grant fundraising among the leadership team.

It is time consuming. It needs to be followed up. This I couldn’t do; I wasn’t able to do. And the other people around me who were working with me did not understand funding. So, I felt that this has become my sole responsibility now, it is better that I withdraw it ... Maybe if I had encouraged them once or twice or four times, if I had been after them had it been something we depended on or needed. But we were not dependent on it so ...

To apply for funds, Org4’s leadership realised it would need more than one trustee to take responsibility. They would also need to find comprehensive information about funding – who to apply to, when and how. They did not have sufficient knowledge and expertise within the team to apply for grants and when asked if they would consider employing staff for this role their concern was with *“the amount of money that we will pay someone as salary, will they be able to generate more money than that as funding?”*

5.6.4 Why the services are undertaken

The group of people who founded Org4 were adherents of the same religion and resided in the same geographical area. They had to travel quite a distance to get to their denominational religious centres in other parts of the city. This was a challenge, especially for those who wished to visit every day. Hence, they decided to establish Org4. Initially, they leased a place in another part of the city. However, eventually they bought the current property and are now paying off the mortgage. Org4 undertakes a variety of activities mentioned above, each for a different reason. The language classes for kids, to permit them to read religious books and remain connected with their roots, was the very first activity organised.

The 24/7 open kitchen and free food is an integral part of this faith and was incorporated as a practice by the founder of the religion. The belief and ideology behind this practice is: *“If you find anyone in need, offer them food. Just help them, be it any kind of help.”* This was then extended to the food for homeless initiative, a community service in line with their faith ideology. There were other charities participating in the same initiative and interaction with them created an opportunity for Org4 to raise awareness about their religion and culture.

Org4 receives ~65% positive and ~35% negative feedback from its members, mostly verbally. The latter is discouraging for the governance and management team who put in considerable time and effort to run Org4’s programmes and activities, despite the resource limitations. Nevertheless, the team supports each other and is motivated by their faith to continue serving the community.

The overall experience of trustees is that the people appreciate and see value in the religious, social and charitable services provided by the organisation and are enthused by being involved in the community. This includes people from wider New Zealand society who are keen to learn about diverse communities such as Org4 and work with them. *“[I]t’s just that we should get out of that feeling of isolation and we should be more open. And when we will open our arms then somebody will be coming towards you to hug you.”*

Org4 are confident that the religious, social and charitable services the organisation provides will be offered on an ongoing basis. *“If we are not there, somebody else will be there to continue this.”*

5.6.5 Challenges

There is no separation of governance and management roles, and there is a large congregation to cater to. As a result, some board members dedicate as much as 50% to 60% of their time volunteering at Org4. The availability of time is the biggest constraint for the trustee team. However, *“there are so many other volunteers who are actively involved in running this organisation ... even if they’re not trustees.”* Furthermore, when any of the trustees steps away from their role, they take it upon themselves to train the incoming new board member from the community and continue to help in organisational matters as needed. The governance team makes an effort to provide a place of worship for the community, somewhere the members of the community can find peace and solace and bring their children to learn about their culture. However, the limitations of the facilities, such as a lack of sufficient parking, can dissuade people from attending. Also, with the number of people from their religious community continuing to grow in the area, the trustees anticipate that in a few years’ time they will need a bigger place for the congregation. The membership that they currently cater to already requires better building, kitchen and parking facilities, but Org4 does not have the funds to provide this.

Org4 is able to raise sufficient donations from its congregation to pay for its operational costs. However, despite this strong funding support, there is always a need for more funds. *“It is never going to be that we have sufficient funds. We always have desire to do more but we have funding restrictions. We have a limit. We can’t do everything we want to do.”*

Org4 has identified the need for a number of community initiatives, such as: a transport service for elderly who cannot drive and are confined to their home; teaching and learning resources for children; food and accommodation support for international students as well as loans to help them pay fees; collaborating with Salvation Army and Hospice to donate resources from their sizeable community; and establishing an inter-faith group to enhance understanding of different faith communities. However, the organisation lacks the time, human resource capacity, and material and financial resources to undertake any of these. With their attempts to access external funding they had intended to create the potential to realise some of these projects but have thus far been unsuccessful.

See Appendix E4: “Org4 – Enabling and constraining properties”.

5.7 Org5

The interview was conducted with the board chair.

5.7.1 What Soc/Ch services are undertaken

Org5 was established 38 years ago for a very specific purpose, which was to manage the resources earmarked for delivering a distinct model for youth development programmes in religious centres across the northern area of New Zealand. Org5’s mission is to generate income from these resources so that the youth programmes are sustainable, and to also protect the resources so that they are not monopolised by any one local/regional group.

The resources are in the form of investments and properties. The income generated from them is distributed by Org5 as grants/donations. Over time, funding distribution has become the major undertaking of Org5. Their main contribution is towards funding one full-time position to fulfil an outreach function in training, developing and supporting volunteer youth leaders who run the youth programmes in various religious centres. The officer’s role is to encourage volunteer youth leaders in the region to initiate youth groups. The appointment of the officer and the management of this position is within the purview of the national office. Org5 is the affiliated resource management arm of the national office.

Org5 makes other grant contributions towards youth initiatives at its discretion. For example, it subsidises youth to participate in national leadership courses. In the process of distributing grants/donations, Org5 connects with affiliated regional and local youth groups. It is often approached by non-affiliated youth groups in the wider sector for funding support. However, Org5’s current constitution does not allow this so the board is looking to approve a change to funding policies.

There are a number of different portfolios that the trustees of Org5 manage. Some of the trustees manage various properties, e.g., taking bookings for campsites and maintaining them. The campsites are used by affiliated youth groups and are also rented out to schools and charities. There is a portfolio for managing corporate investments and another for publicity, involving the use of social media to raise awareness about the youth programmes and activities and also to invite funding applications for Org5’s

grants. The only way Org5 looks to add to their current scope of work is by allowing a wider range of groups engaged in youth activity to apply for funds.

Org5 funds the continuation of the support for youth programmes delivered by the volunteer youth leaders within the local religious centres. Any religious centre that decides to establish a youth group and run the development programme has to take responsibility for its operations in vetting volunteers and appointing staff where necessary. These distinct youth programmes – supported through the national office position funded by Org5 – are designed to develop the mental, social, physical and spiritual capacity of attendees, to “*help young children to grow up with a more balanced lifestyle, and with the friendship of others.*” This is what the young people and their parents are drawn towards. In the past, the programme included the inculcation of discipline in attendees, but this has changed over the years:

[T]he families they want their kids to belong to something that will provide them with fun activities and physical activities and give them a set of standards. I suppose what it would still involve is a certain amount of discipline, but not in the way it used to be.

Org5 has no say in the programme design and delivery, but is aware that it includes religious content. “[W]e don’t do that directly but we know that that’s what happens, and that’s what we support.” There was an instance in the past where Org5 directly funded religious resources in the form of free copies of religious books for all programme participants.

Org5 sees itself as a supplementary service provider, i.e., they offer support/services that are not provided directly by the government.

5.7.2 How the services are executed

Org5 has six board members. They meet two or three times a year and frequently consult via email. All the trustees are 60+ years old, except for one who is 40. Several of the trustees are new, due to death, retirement or resignation of incumbents. Most of the trustees have a history of volunteering for youth groups or initiating one or more of them. They now support these youth groups strategically. The board also has members that were not involved with the youth groups but have experience in the faith services sector.

Trustees are appointed by the national office. However, a change in constitution is sought to allow Org5 to self-appoint at least half of the trustees. The board chair co-wrote Org5's constitution, and is responsible for the bulk of administrative tasks including treasurer's responsibilities – since the previous one passed away – albeit that technology has made some processes easier:

[I]t used to be very difficult to manage bank accounts where there were two or more to sign. You couldn't use ATMs. You had to go to a bank to do anything or write cheques. But that's changed now. You've got apps on your phone. Yesterday I was wanting to pay a person something that they'd spent, reimburse them. So, I just went into the bank account setup the payment myself and then email or texted another signatory and she went in and co-authorized it. So, it's so much easier.

The chairperson also maintains Org5's website.

I don't know anything about contacting people apart from putting things in letterboxes ... We hope that way [through the website] to make more people fully aware of the fact, one that there is something like [Org5] because we supplement their advertising a bit and two that local groups can actually apply for money.

Org5 does not directly employ any staff, nor does it engage any volunteers, although trustees might informally engage family or friends for help, e.g., with asset management or property maintenance tasks.

The trustees require unanimity for grants approval. Potential applicants may approach any of the trustees in person or via email regarding a project/initiative they are seeking funding support for. They are then directed towards the online application form. Org5 has a menu option on its website for local groups to apply for grants, new initiatives, special events or equipment. Depending upon the urgency of the application, the board may consult and make a decision by email before officially approving the grant at their next meeting.

5.7.3 How funding is sourced?

Org5 prepares budgets annually. It is a Tier 4 charity; its annual expense is under \$125,000. Most of its income is redistributed as grants/donations, and its operational outgoings are very low. Org5 sources its funds through bequests, donations/koha, New

Zealand dividends, investment income and sponsorships. Org5 has a menu option on its website that allows people to donate by making a one-off payment or setting up an automatic payment or leaving something in their will (e.g., an older member – a trustee – left a sizeable amount for the organisation in his will).

Org5 primarily provides ongoing funding for the appointment of a regional officer and subsidises five or six young people to attend national leadership courses. However, it prefers applicants to contribute toward their own costs, e.g., it will only pay 40% of the fees for the leadership courses and expects the group/individual to contribute the rest. Org5 also prefers not to pay for operational expenses except at the formation of a new (local) youth group when they pay a \$200 grant.

To promote the availability of grants, Org5 uses its website and national office newsletters, and also sends information to youth leaders across the region. However, in Org5's experience, *"it's hard to get them all knowing about it or doing anything about it."* Some years they have had no grant applications from local youth groups. Other times they had 2-3, but never very many. It's only in exceptional cases – like for travel costs to attend a camping event in another region – that groups choose to apply to Org5 and have funding approved.

Unlike the local youth groups, the national and regional youth organisations are more likely to apply for external grants from other government and non-government funders. In the past, there was a specific government grant for youth initiatives until the Lotteries Commission was established. The government restructured grant support for youth activities by moving it to Lotteries funds. Youth organisations in general had to apply for the Lotteries sports and recreation grants. However, it was difficult for youth groups such as those associated with Org5 to meet the criteria for this grant

because only part of their [youth] programme is to do with what you could call the sporting side of activities. And the sporting people wanted it to be even more sporting only, so they got more money. So yes [youth organisations] used to apply, and used to get money, but it kept going down and down and down.

Since it became harder for youth organisations in general to meet the sporting criteria, they applied instead to the Lotteries Community grant which has broader funding criteria. The youth groups associated with Org5 also applied to other private and philanthropic trusts and have had success. However, sourcing funding for operating

costs became harder over time because funders prefer charities to meet their own operational expenses. While most religious organisations source income from their members, the membership of a faith-based youth groups comprises of children/youth who are often unable to contribute, especially if they are from low socio-economic families.

The chairperson, who has had longstanding involvement with religious centres and youth groups, recounts other fundraising challenges for them, such as past initiatives that have now become obsolete.

For 40 years we had an opportunity shop which helped to make some funds for the [religious centre] but it provided a real service in the community – both a social contact one for people who needed to talk to somebody but also cheap clothing of reasonably good standard. But now you'd get cheap clothing of good standard from The Warehouse, very cheap! And, everybody else and his dog – SPCA have one too – have set up op shops. Too much competition! So, we had to close ours a year and a half ago.

Religious centres continue to fundraise by collecting offerings after prayer services. They also receive supplies and money for the foodbank, but much of this is redirected to the Salvation Army unless there are direct requests for food. Also, it is common for religious centres to provide music programmes and drop-in facilities for children/youth. In the past, such groups were initiated and maintained, “*but now they're all grandmas doing it.*” According to the board chair this is indicative of change in the community role of religious centres.

5.7.4 Why the services are undertaken

The young people that Org5 subsidises to participate in national leadership courses, send feedback about the difference this support makes to their lives. “*Most of them say that they will be able to make far better decisions, have more direction in their lives and have more leadership skills.*” These are the reasons why Org5 is committed to continuing operating as long as the youth groups exist. Evidently, the nationwide membership of this collective has diminished significantly. In the early 1900s it met a distinct social need because no youth services were provided by the state or other organisations. Then, in the mid-70s a number of youth initiatives were operational. These were mostly volunteer-based programmes that engaged a sizeable population of

children and young people across New Zealand. However, “*Now even the sports bodies are finding it hard to get enough volunteers to help with young people’s sport.*” The shortage in the number of volunteers for youth work is seen as a consequence of the ending of government subsidies for tertiary education/training, since students had to bear the cost of their education and take loans for it.

[T]here was both the pressure for more young people to go to tertiary training, and then more pressure by their parents for them to gain the qualifications and not to give their time to others, but to give all their time for themselves. And I think that killed voluntary work in New Zealand ... the giving of time to help young people to develop as young people in those ways. The number of people willing to do it has diminished enormously. Society became much more selfish in many ways.

There is a higher proportion of volunteers operating in the geriatric or sports sector. There are far fewer volunteers in the youth sector. This is one of the reasons why secondary schools are having to do much more work with young people than they did before. Examples include the Duke of Edinburgh Awards and Young Enterprise Schemes. However, there is a lot more youth engagement in other areas e.g., in raising awareness about environmental issues.

5.7.5 Challenges

The “*conservative*” members of the national collective of youth groups preferred the traditional and formal version of the youth development programmes. Thus, there was resistance to upgrading and modernising programme components such as the dress code for participants. However, a contemporary programme format was trialled and became more successful with greater numbers of enrolments. The newer programme version requires shorter term commitment from youth leaders and involves parents alongside volunteers thus, allowing more sustainability.

Many youth groups that continued with the older format had to close when senior volunteer leaders died, retired or quit. Over the years, most of the regional organisations that supported the local youth groups have also “*disappeared*”. Some have merged and operate jointly with regional offices for meeting, offering training and providing support for the youth leaders in their area, but most of them have been wound up. Consequently,

local youth groups have been left to fend for themselves and some have “*got to the point where they’re maintaining a machinery for the sake of maintaining a machinery.*”

Another challenge for Org5 is in maintaining their income. Due to falling interest rates offered by banks, the income from investments was under threat of diminishing. It utilised New Zealand banks, overseas banks and a variety of religious denominational savings schemes, but interest rates kept falling. Org5 looked at diversifying its income streams and spent considerable time exploring options and considering risks. Eventually, it chose to invest with an asset management company and this yielded better returns than deposits with the bank.

The key challenge for Org5 now is to maximise their returns from its investments with the asset management company because, ultimately, it wants to be able to distribute as much funding as possible. Org5’s concern with maximising income was also because of national office’s request for an increased contribution toward the officer’s salary that Org5 funds.

[W]hen we first started investing our monies, we should have been able to pay for two people’s salaries but that soon went down. The salaries went up and the interest rates went down. But we can maintain one [officer’s salary] quite comfortably ... We’re all too old to go out and do dramatic things. We’ll do the best we can with what we’ve got.

See Appendix E5: “Org5 – Enabling and constraining properties”.

5.8 Org6

The interview was conducted with two senior board members, one of whom is a religious leader.

5.8.1 What Soc/Ch services are undertaken

Org6 is a national organisation. It was founded more than 50 years ago to provide religion-based developmental programmes for children and training in the same for adults. The programme model was imported from an overseas organisation and adapted to the New Zealand context where it caters for participants from different denominations. The services provided by Org6 include: scripture-based training for working effectively with children, values-based camps for young people during school

holidays, clubs during the school term, and operating a national religious resource centre.

Org6 also has expertise in developing customised value-based programmes for at-risk children/youth in disadvantaged settings. Thus, individuals, other charities and religious centres will often approach Org6 for this support.

A friend of mine ... he's currently providing breakfast for disadvantaged children every day and also afternoon tea because they just hang around doing nothing. And so, he wants to provide homework facilities for them so they can have some help with homework and he said, mate, there is something missing ... would you guys be willing to come and show us what to do and how we can get beside them and encourage these kids in their hearts. So, we said sure!

In another instance, Org6 was instrumental in the development of a programme for young people through the training it offers.

We had another lady who came to us and trained with us ... she came from a local community ... went back and started a new programme for young people. She's been running that now for the last five years and she got her vision from here ... She partnered initially with her [local religious centre]. She's been running that programme with a whole team of people. It's still going well!

She really caught I guess the vision of what you could do and how to help these kids and so she took it to the next level and established this programme. It's what she does full-time ... She's set herself up as a charity. I showed her how to do funding grants and all the other stuff. So, she's doing it. We can't possibly – with the staff we've got – do all these programmes. But if we can empower these people to get out there and do it, great! ... We do direct work with children and so on but a large part of what we do is support others to do the work.

Religious content is incorporated into Org6's programmes in many ways. For example, religious values are imparted to children via stories, and religion-based counselling and mentoring is provided to help young people work through issues that they may struggle with. However, there is no pressure on the young people regarding religious beliefs: "there have been groups sort of perhaps erred in that direction so we have been very careful." Org6 does not exclude anybody from its programmes on the basis of faith and those who opt to participate are aware that religious values are imparted.

Org6 reaches 4,590 children and 1,300 adults annually across New Zealand through its camps and training programmes. Some attend both. Org6 has always sponsored some camp participants and over the years government organisations such as Oranga Tamariki have also referred and sponsored children. Org6 has consistently offered holiday camps for several years. It is not uncommon for those who participate as children to take positions of responsibility at the camp as young adults and gain leadership experience.

A lot of the children come because they want to be there, they just can't wait to get to camp each school holidays ... And then some of those children grow up and help in junior leadership and later senior leadership positions. There have been quite a number of those. And then they [camp participants] bring their kids back to camp.

Inter-organisational engagement involves Org6 hiring out its camp facilities to schools and community groups. Org6 also works alongside religious centres of various denominations across New Zealand to encourage and support them in their work with children. It is not officially connected to these centres. However, they are officially connected to groups overseas and also have branches in some countries. People who have trained with Org6 have also served in other countries.

Org 6 sees itself both as a supplementary and complementary service provider, i.e., they offer support/services that are not provided directly by the government and also offer some that are funded or supported by the government.

5.8.2 How the services are executed

Org6 has seven trustees who officially meet two or three times a year, but frequently communicate via email. Some trustees have worked in Org6 for a long time. There are those who have participated in Org6's programmes as kids, and now their children are attending. Thus, they are very familiar with the organisation's work and are motivated to contribute. Some trustees are professionally engaged externally and bring a different set of skills to the governance team, e.g., business acumen and education sector experience. Potential trustees are first nominated and then elected to the board after a thorough process of consideration and background checks.

There is separation between governance and management roles. Decisions regarding new initiatives may be taken by either the management or governance group, depending on pertinence. Org6 engages five full-time and six part-time staff, and a total of nine trained volunteers across two New Zealand offices. Four of the staff bring teaching expertise relevant to the programmes being delivered. All programme personnel, e.g., camp volunteers, require mandatory police verification and character verification. The latter is carried out through the local religious centre where the individual is a member. Volunteers are involved at camps as youth leaders, kitchen help or camp counsellors. They also help with administrative office tasks.

The volunteers are inspired by their belief that the programmes delivered by Org6 help the kids and makes a difference in their lives. Thus, they are motivated and invest considerable time at the in-service training so they can be effective in their roles. Many volunteers are retired and were previously involved with Org6 in different capacities. They continue to be connected and are enthusiastic about the opportunity to volunteer.

A number of the volunteers that come here are older people because they've got the time. So, if we have a newsletter going out, they will come in and sit here for the day ... get ready for the post and various other jobs too. So, a lot of those people have heard of us previously when they were in – maybe doing some other work or come to our training – and then as they get older ... they are happy to volunteer.

Org6 has a website with comprehensive information about the services and resources it offers. The website is also used to raise funds.

5.8.3 How funding is sourced

Org6 is a Tier 3 charity; its annual expense is under \$2 million. It raises funds through bequests, donations/koha, service provision, trading operations, grants, sponsorship and investment income. Its core income for operational expenses is from donations, camps fees, the sale of resources and training fees. Grants are budgeted as additional income and helps with sources of funding, e.g., when Org6 runs annual camps for differently-abled children:

[T]hat's an expensive camp to run! We have got a high ratio of adults to children ... basically two adults and a teenager per disabled child ... And

therefore, the budget would be more. You can't expect them [disabled children] to pay camp fees so that means we go for funding to try and get people to basically be the carer for the weekend.

When Org6 is collaborating with other organisations wherein they are essentially sharing their expertise, the budget and expenses are the responsibility of the host organisation.

In the event of a shortfall, Org6 requests donations via their newsletter which is distributed bi-annually and although only a small percentage contribute, it reaches many people. Org6 also connects with its networks (parents, volunteers etc.) through social media. *"If we believe in the project, we're going to find the money and it will happen! We really haven't had things that have stopped us."*

Until it has the requisite resources, Org6 prefers not to undertake new projects and therefore some are delayed, especially those that require significant time and human resources, which are often scarce. Org6 acknowledges that community needs are enormous but it is important to be pragmatic and focus on the achievable. Org6 is motivated and delivers on its core work by maintaining reserves and having a base of *"friends"* who lend support when needed.

We've got a lot of people ... I'd call them friends who – if there is a genuine need and we say look we need some help with this would you be willing to look at this? – Nine times out of ten they would jump and get involved.

Whilst optimistic and well supported, Org6 is also cautious with its available resources, e.g., a child is only partly sponsored for a camp and parents are expected to bear the remaining expenses. Furthermore, while *"friends"* of the organisation are willing to lend support, Org6 is careful not to approach them frequently and *"go asking all the time."*

There is always a need for more resources which makes it necessary to tap into diverse income avenues and also raise awareness about their work and their vision. Org6 accesses grants by identifying funders who would be *"sympathetic to their cause"* and applying for expenses that meet the eligibility criteria. Org6's major cost item is food and accommodation, *"So we will go looking for funders who are prepared to do that."* Org6 has a part-time volunteer who helps with grant fundraising. The volunteer fundraiser may not always have the time to do all that needs to be done. Thus, Org6

would ideally like to hire a full-time grants coordinator, but does not have the resources to do so.

Org6 finds the process of applying for government funding onerous, although with the advent of online platforms it has become easier. Nevertheless, the returns are too small. *“You have a 35-page document which takes you two days to fill out and you’d be lucky to get 10% of what you apply for. That’s my experience!”* Org6 has been applying for COGS, which is a government fund, every year for more than 10 years. *“[E]ach year we normally apply for about \$20,000 and we’re lucky to get \$1,000.”* Org6 has contacted relevant government agencies in the process of applying for funds and the experience was positive:

[T]he lady [government advisor] to get COGS money for the camp ... she was great. She understood the heartbeat of what we are doing no problems at all. But it just seemed the slice of the pie was very thin for all the work that was involved.

In the funding application outcome notification, minimal feedback is received.

“Basically, the normal statement is ‘insufficient funds’. They’ll go congratulations you’ve been accepted ... and then they give you 10% or not even that, 5%.” While the application process is tedious, the accountability for grants received is relatively easy. Indeed, while the grant received maybe small, it is helpful and *“we’re always thankful for what we get ... it would be nice to know how we could increase that slice.”*

Some government agencies sponsor kids to go to the camp, but Org6 chooses not to apply to these government funders for administrative/programme expenses.

I think we are ineligible because of the [religious] side of things. I just think they wouldn’t want to know us ... Ministry of Health, they send kids to our camp from time to time, who are struggling, and they will pay for that. We aren’t applying for funding but they will pay their camp fee. Oranga Tamariki they will also fund kids to come to camp ... But again, I never would have asked them for money. We do get OSCAR funding because we are OSCAR-approved and that’s very helpful.

The other concern for Org6 in applying for government funding is that it does not want to modify its programme content to meet government criteria. *“I don’t want government*

stepping in telling us, well you can do this and you can't teach this ... We need to keep that DNA in what we're doing and that is why I'm a little bit cautious."

Org6 has ongoing contact with government funding agencies because it is audited every three years for the COGS funding it receives. The organisation also maintains communication with Oranga Tamariki to discuss the needs of children and how to address them. Thus, over the years, some level of relationship has been built up with government agencies. However, while Org6 considers this to be important, scepticism about the government's influence on its work and its identity remains. "[T]here is a balance between our organisation governing itself rather than government governing us. And I think it's really important that we have a distinction that we are our own entity."

Org6 has been applying to non-government funders for 30 years. When the current director came on board, it increased the number of funders it applies to. The 10-12 different non-government funders that Org6 reaches out to include gaming, community and philanthropic trusts. It applies to each funder once or twice a year. Org6 has received very favourable responses from one of the community trusts that it applies to. "We get \$20,000 from them every year and that's what we apply for. They know us very well and they love what we do! And basically, they'll say we want to help you. You can spend it wherever you want." However, there are other community trusts that Org6 has never applied to because they believe they are unlikely to fund religious organisations. Normally, Org6 applies for equipment and youth-worker salary costs and has had varied outcomes from non-government grant applications.

Some funders say sorry insufficient funds! Some funders we are successful with say love to support you! ... whatever funding we get is a bonus. We don't have any expectation. We are just grateful for any funding that we do get.

Both the application and accountability process for non-government funding is relatively easier than for government funding. Non-government agencies may fund for specific projects or contribute to operational costs. In the process of applying for non-government grants, Org6 may not contact the funders because it is a "pretty straightforward" exercise. Some non-government funders will invite Org6 to participate in events and be keen to connect, but others will have varied attitudes to the kind of relationship they want to maintain with applicants.

One smaller trust that particularly funds the disability camp each year. They asked us to go to their annual thing. They have a supper and a talk ... Some like a PO Box and they don't want us to get close to them at all. And then others invite us to be part of that relationship. If we know that's what they want we absolutely reciprocate.

5.8.4 Why the services are undertaken

Children enjoy the camp experience and many return. Government agencies sending troubled young people to the camps is an endorsement of the value to be gained from this service. Some children grow up and help out as junior and then senior youth leaders. Eventually, they may bring their kids to the camp. Feedback from one of Org6's team members who benefited immensely from the camp experience was as follows: *"I think the camp helped me realise that I was valued, I had a purpose in my life, I could make something of my life, and I could contribute to society."*

The feedback received from parents, social workers and agencies is that the impact of Org6's work has been substantial.

They can see changed lives! They can see kids that have come into camp disturbed and troubled and coming out of camp settled, re-purposed, refocused. And it has a very positive impact on those kids. That's what keeps us going! And when you hear that feedback coming from the parents, from the social workers, etc., you know it's working.

Furthermore, there are not many organisations offering 'training for trainers' and Org6 is invited to different towns nationwide for this purpose. They are willing to offer ongoing services, *"if the funding was there, and the staffing was there ... We are always on the lookout for what's next."*

5.8.5 Challenges

When Org6 is approached by those seeking programme support, there may not always be the capacity to offer it. Org6 may delay its involvement or consider reallocating its resources to be able to respond.

That programme hasn't started. We have put it on hold because we didn't really have the right people at the time, who had the time to put into it. And that's the next phase we have got to work out is who [of the existing staff] could commit to

this once a week. To go out there and help them. And we might have to share that round some of our team ... we're not going to commit to something if we can't resource it.

Org6 feels it could benefit from more staff. However, it is consistently limited by its budget. The fact that funders do not like to support salaries and prefer to fund projects adds to this challenge. Org6's experience in trying to source some of the government and non-government grants to meet salary expenses has not been very positive. They believe their faith identity poses challenges and is a barrier to receiving funding.

I think if they think it's got a [religious] flavour they don't like supporting it. There's definitely some discrimination there of anything with a religious type of tone, they think oh no-no we can't associate ourselves with that.

There's [funder] websites that you can go to ... and underneath those the criteria they'll tell you – does not support any religious activity. So, they will tell you that sort of stuff. If you've got anything religious, they won't go near you, which is quite sad!

Seemingly, this has also been the experience of other faith organisations and they try to circumvent the issue by articulating their work in a way that excludes the faith element.

I've done that but then in some areas of the work, that is difficult to do because they are more that way [religious in essence]. I mean the administration here and all of the training we are giving, its [faith] based definitely. In the children's camps or the hiring out of the camps, that's more secular if you like. So, it's easy to get funding for that.

Org6's experience is that it is more likely to get grants for the camps that involve children from various communities. However, it is difficult to raise funds for the office administration work because it has more of an element of religion in it, “and so that does not have appeal [for the funders]!” Amongst their peer faith organisations, Org6 will have discussions about which funders they can approach and who is likely to fund a faith entity. The impression among them is that there are many funders who will not support faith organisations.

See Appendix E6: “Org6 – Enabling and constraining properties”.

5.9 Org7

The interview was conducted with the CEO who is also a board member.

5.9.1 What Soc/Ch services are undertaken

Org7 is a national inter-denominational organisation. It was officially incorporated 88 years ago with the intention of having a systematic approach to establishing youth groups at religious centres in New Zealand. The purpose was to align the developmental programmes (format, content, etc.) run by the youth groups, assist with resources and train the volunteers who conducted the youth activities. The main function of Org7 is to initiate and grow new youth groups and support the existing ones to deliver the faith-based life skills and values programmes to young people. Programmes are usually delivered weekly at religious centres, schools or in a community hall. They have spiritual content; e.g., some part of the programme is set aside for devotions. A copy of the scripture is also provided with notes to help address specific issues in the lives of young participants.

Org7 has several decades of experience developing and delivering youth programmes. This has given them good understanding of the challenges faced by young people. They have also undertaken formal research to identify the challenges and areas of need for children/young people and ways to effectively address them. Many of these align with issues that the government is looking to address, namely “ ... *mental health, childhood obesity, family violence ... we are actually addressing all of those issues.*”

One of Org7s focus areas is orphans and single parent children, and providing role models for them. Org7 has undertaken significant research on this focus area and provides training and resources to volunteers, who work with the young people. For every new youth group that is started at a religious centre, the volunteer leaders are taken through a training course that enables them to successfully run the programme themselves. The training is offered at the start of a new group, and also when some volunteers leave and new ones join. Org7 has started using webinars to deliver training sessions so that volunteers can participate online. Specialised regional training sessions are also rolled out for volunteers in collaboration with other groups to address specific areas of concern, e.g., recognising and managing a young person in the group who may be struggling with mental health issues.

Over the years, the programmes have developed and changed, and additional resources introduced. For example, the youth programme was redesigned and a new, less formal, more fun version was introduced alongside the old one with a focus on developing a sense of belonging rather than inculcating discipline. Annually, more than 1,300 young people across New Zealand participate in and directly benefit from the local youth programmes supported by Org7. Often, the parents of the young people get involved, so the programme potentially impacts the wider family. Org7 has developed an app to record – among other things – the number of children and young people who enrol with each of the local groups delivering their programme. Thus, real time data is able to be collected.

Org7 has begun to collaborate with primary and intermediate schools, mostly in areas of low socio-economic status, to deliver specialised programmes for at-risk students. They are run in school time using a curriculum developed by Org7 as an early intervention for young people at risk of not doing well at school. Thus, Org7 offers both community-based and school-based programmes. For the school programmes, it may partner with charities such as Parenting Place that offers resources to equip parents of struggling young people.

As an umbrella organisation, Org7 connects and collaborates with a number of entities in various ways. For example, it has a formal relationship with religious centres and schools for programme delivery; it partners with providers such as Parenting Place and St Johns to include components that add value to the programmes delivered in schools; and the CEO is part of a collective forum (concerned with safety at outdoor events and activities) initiated by the New Zealand National Mountain Safety Council that includes other programme providers, police etc.

Org7 sees itself as a supplementary service provider, i.e., it offers support/services that are not provided directly by the government. Historically, Org7's programmes have had immense impact in New Zealand. At its height in the 60s, there were 10 times more young people participating than do now, one of who became Prime Minister and another a Governor-General. Thus, Org7 has played a role in developing and training New Zealand leaders.

5.9.2 How the services are executed

The school-based programme was introduced after Org7 was approached by a school for additional support with some students. The school wanted to try Org7's programme to see if it would help. There was a two-year pilot, at the end of which an external evaluator was engaged by Org7 to formally assess their specialised programme for at-risk youth.

We wanted somebody who had been involved extensively in the education sector to independently evaluate our programme and write a report so that we could provide a copy of that report to funders to show that we don't mind if other people from the outside look at what we're doing.

The evaluator believed there is a significant need for this programme and that many schools would want to have it. In anticipation of increased demand from schools the evaluator made recommendations for the Org7 team to consider and action. The evaluation established that although the programmes were developed by a faith group, they met the criteria for delivery in secular schools and had potential for wider benefit.

Org7 was also approached by an elder of the indigenous (Māori) community for assistance with setting up a programme to enhance the parent-child relationships in their community. A Māori staff member of Org7 is advising and helping them understand and explore this initiative. *"The bicultural journey for us is a different journey. We've said that we want to go on this."*

Another opportunity for collaboration was identified through a funding application made by Org7. The funder informed them of another provider delivering a similar service for at-risk kids at school with behavioural problems. When Org7 met with the other provider, they realised their programmes are different and in fact complementary. The other provider also identified two schools that would like to have Org7's programme. Thus, they are looking to collaborate for programme delivery in these proposed schools and for sourcing funds because *"the school is desperate for help with these [young people]."*

Org7 is a national organisation. It has eight board members including the president, CEO, treasurer, four regional representatives and one youth representative. The board members bring a range of skills and experiences and are invited to join the board. The

governance team meets two to four times a year over a weekend. They set the organisation's strategic plan and objectives for three to four years and discuss pertinent matters such as programmes, volunteers, issues associated with volunteering and challenges in securing funding.

There is separation between governance and management roles. Decisions regarding new initiatives are made by the governance team upon consideration of recommendations made by the management team. There are sub-committees for specialist tasks such as fundraising and the school-based programmes team. The regional representatives on the board are responsible for maintaining contact with local groups. They gain feedback on progress, understand issues, discern the adequacy of resources and share the programme report with the governance team. Thus, communication channels via regional representatives enable strategic monitoring of the programmes, challenges and outcomes.

Org7 employs six full-time staff across three offices in New Zealand. This includes the CEO who – among other things – is responsible for sourcing funding for the organisation and makes as many as 50 applications a year. The regional staff initiate new groups and recruit volunteers. To this end, they host breakfasts for parents and also visit religious centres to present their programme content to the congregation. They then invite congregation members to be involved as volunteers in the programme for their community.

Altogether Org7 engages 300 volunteers who help deliver its youth programmes in 62 locations across the country. Commencing new groups involves recruiting, training and providing resources to volunteers. The choice of places where Org7 is able to initiate new groups is initially determined by the availability of volunteers. Evidently, it is harder to get volunteers in some regions compared to others. Due to a shortage of volunteers, it has become more difficult to recruit and retain volunteers for a long period of time. Therefore, a lot of effort is put into staying connected with the volunteers and providing ongoing support.

Volunteers are critical to the programme because they are the ones who build a relationship with the young person, support their growth/development, listen to and care for them, and share wisdom. Many of the volunteers are older and retired people who teach the young people life skills – including practical DIY skills – with the objective of

providing a balanced programme for young people. Compliance with child protection policies is also maintained.

[W]e have a rule that no leader is allowed to be alone with a [young person] ... in case one is away you still always have two. That's basically compliance with child protection, that's our hard and fast rule ... That's really important!

Org7 enters into an agreement with the leadership of religious centres (host organisations) for delivery of the youth programme and responsibilities are shared. The volunteers are police vetted through their respective religious centres. They are trained for working with young people and provided with the necessary resources by Org7. A database of registered volunteers is maintained. Ongoing training is also provided as needed, e.g., First Aid or training in new legislation like the Children's Act 2014 (previously titled the Vulnerable Children Act 2014) that as at 1 July 2019 requires those who work with children to have passed a worker safety check (Ministry of Health, 2021). Org7 communicates and equips volunteers to comply with these.

Leadership support in the host organisations is very important “*because we know that there's no longevity in the programme unless the leadership is supportive of that.*” Hence, Org7 regional staff will first meet with the leadership of religious centres or the schools (as relevant) to explain roles and responsibilities with regard to the programme, prerequisites and expected outcomes.

Org7 have a website with comprehensive information about their youth programmes to keep parents informed. The website is also used to recruit volunteers and publish resources.

5.9.3 How funding is sourced

Org7 is a Tier 3 charity; its annual expenses are under \$2 million. Its funding sources include bequests, donations/koha, trading operations, grants, sponsorship, and investment income. Budgets are made for ongoing services delivered in each of the four regions. A separate budget is compiled for each school-based programme.

Of the organisation's expenses, 18%-19% are met through contributions from youth programme participants, 20% through gains from organisational assets (property and investments) and the remaining 60% from external funders. Org7 applies to a range of funders for grants or donations. They also have a funding advisory group that looks at

alternative income streams. As a policy, Org7 does not seek donations from the religious centres that host the youth programmes because they already provide volunteer support that is critical for programme delivery. The one time they did request funding support from religious centres was when they had a significant deficit.

In regard to the government funders, Org7 has primarily applied to Lotteries and has been consistently funded by them. However, the grant amount they receive has reduced by more than 60%. Org7 apply to Lotteries for operational expenses including salaries, vehicle expenses, printing material and other resource costs. Salaries is a critical expenditure item that is not well supported by other funders, who prefer to fund tangible one-off items and programme/project costs.

In the process of submitting grant applications, Org7 contacts the Lotteries funding administrators for advice as necessary. To get an increased amount of grant approved by the funding committee, they were advised to submit a separate application for each project and include additional information, testimonies, letters of support, etc. However, the amount received did not increase. *“So, effectively there was a lot of additional work put into the application with no change in outcome.”*

The Ministry of Youth Development (MYD) is another government agency Org7 was successful in receiving one-off funding from. This was towards a pilot training course for 15-20 university-age students to develop their potential as volunteer youth leaders. The training course was successful and Org7 received positive feedback. They could have applied for more funding to run a similar course, but the people who organised it became employed elsewhere.

Org7 is now exploring the idea of applying to the Ministry of Education for funding towards their school-based specialised programme for at-risk young people. The independent external assessment helped establish that it meets government criteria for funding towards delivery in schools. Securing government funding would be helpful in resourcing the programme. However, Org7 has concerns about the implications of a funding relationship with the government.

[O]ther not for profits that we’ve talked with they’ve said that there’s plusses and minuses for government funding. So, you need to weigh that carefully in terms of any accountability or restrictions that they place on you.

...one of the things that the schools value about us is that we're independent. Often, we will have teachers and principals want to discuss things ... because they know that we're not going to feed it back to the Ministry of Education ... We know that we can't really grow the programme without a significant funder. But we have to decide whether it's going to be the Ministry or not.

Org7 applies to ~50 local and regional non-government funders (religious and secular) based on a match between the funders' criteria and the services provided. Non-government funders include gaming and liquor licensing trusts, community trusts, public trusts, philanthropic organisations, corporate funders, power companies and religious organisations. In Org7's experience, different funders take varied approaches to supporting the community. There is one particular non-government funder whose model of funding seems most beneficial to them. This funder invests in building the capacity and skill level of providers such as Org7 instead of focusing only on building community capacity that a lot of funders – including government – prioritise.

[The non-government funder is] our best funder because they don't just fund but they build capacity. They invest in you. We have CEO meetings that are funded by them to problem-solve ... every second year they get speakers that come into that. One of those was the head of The Warehouse at the time.

We're about to go through structure review and [the non-government funder] will come and do a health check on us as a not-for-profit – all funded by them – and then when we go through our structure review, to re-organise ourselves, they will help us go through that process ... they're saying, ok, we will help you to build your skill set and everything that you need to make the best use of the money that we're giving you.

They [government] want to build community capacity as a result of the service that you provide. Not necessarily build capacity in the provider.

The CEO of Org7 visits all the new funders for an in-person meeting before submitting funding applications to them. The purpose is to raise awareness of the organisation and the work it undertakes. This, he believes, makes a difference to the outcome of their funding application, “otherwise I wouldn't do it.” Also, as a policy, the CEO visits all those who fund them once every 12 months to maintain a meaningful relationship with the funders. He may meet with grant administrators or CEOs depending on availability.

Face-to-face meetings are the way that relationships happen. You can talk over the phone, send emails to each other, but at the end of the day they want to hear stories. And when you build relationships then you can share at a different level.

Through this proactive relationship-building, the CEO has known some of the government funders for a long time and has met with them on several occasions to discuss the projects and programmes. He met with MYD when Org7 received funding from them and likewise, Ministry of Education or Ministry of Social Development will be approached if Org7 decides to source funding from them.

Org7 feels it is important to engage and build relationship with funders to gain funding support. Even when applications are declined or only partially funded and minimal information is shared about reasons for the decision, the CEO will contact the funders to understand what they can do to gain the grant support they need. If the funder's reasons for decline cannot be addressed, then Org7 look for other funding sources.

Another way in which Org7 connects with funders is by inviting them to witness the programmes they support. In Org7's experience, funders' engagement with applicants and communities varies. While some actively connect with community because they are invested in making a difference, others, e.g., gaming and liquor licensing trusts, have mainly administrative contact: *"the reason why they [the latter] are funding is because they're legislated to fund."*

Normally, Org7 will submit one application per funder in a 12-month period. This is because there are logistical issues for the CEO to submit more than 50 applications per year – alongside fulfilling other responsibilities – and also because most funders accept only one application annually. In one instance, Org7 was looking to resource a pilot programme and were unsure of costing. A local funder agreed to accept more than one application in that year and approved grants accordingly. Org7 attributes this kind of funder support to having *"a particularly good relationship with their funding advisor."*

Over the years there have been changes to the funding application and accountability process. Most funders have moved from paper to online platforms. Many of the funders' websites and grants portals have a similar structure and content. However, it is still a fairly time-consuming exercise and requires almost the same amount of work, regardless of the grant amount requested. Org7's applications are in the range of \$5,000 to \$150,000. Expense items mostly include salaries, staff expenses, professional

development costs and some others. Grants portals allow applicants to have online accounts where they can see the status of their applications, due dates for accountabilities and submit these online. Org7 has noticed that the questions asked by funders in the accountability reports are now more qualitative than quantitative, and seek to assess the impact (outcome) of funded programmes rather than numbers involved (output). Some funder accountabilities involve meeting in person, having a conversation and sharing success stories.

Grant fundraising has become quite competitive and returns have decreased. This is why Org7 set up a (voluntary) funding advisory group made up of professionals: a businessman, a financial manager, a marketing expert and a consultant. Their objective is to develop a long-term sustainable funding model for Org7. The funding advisory group has successfully sourced sponsorships from small businesses and are looking to build on that. One of the companies sponsored a staff position for 12 months to help build an individual donor programme. This required considerable capacity that Org7 did not previously have. The funding advisory group is working on other funding models as well so Org7 can move away from the time consuming, unreliable and temporary grant funding toward more consistent sources of income *“funded by people or organisations that believe in what we do and want to support us on an ongoing basis as opposed to, we’ll support you this year but maybe not next year.”*

5.9.4 Why the services are undertaken

The youth programmes, historically and currently, have a religious foundation. The focus is on young people learning to build a relationship with God. This message is communicated verbally and demonstrated through the lives of the youth leaders who mentor and are role models for the youth. Many of these young people are orphans, have single parents or have experienced abuse. Thus, the programme objective is to provide an opportunity for them to build a positive rapport with an older adult. Furthermore, some young people struggle with issues of loneliness, unfairness and peer pressure, and the faith content is meant to give hope and help build resilience. The key consideration in continuing to deliver existing programmes and undertaking new initiatives is the benefit to young people and the difference it makes to their lives.

[T]eachers have come back to us after we’ve only run the programme in their school for one week and they’ve said, “What did you do to that boy?” So,

changes can be really quick. And other [benefits] can be something that they come back to as they grow up, when they remember what they learned.

Like most FSC service providers, Org7 expects to continue offering Soc/Ch services, “as long as God wants us to.” However, they will only be able to offer additional services if they have the resources.

[W]e have done the research, we know we have the programmes, we know we have good staff, the only thing we don't have is resources. So, if I had the resources to employ more people we would be doing way more, a lot more!

5.9.5 Challenges

Org7 identifies two critical challenges in continuing to offer its Prgms/Svcs:

The first is volunteers because the nature of New Zealand society is changing ... There are all sorts of pressures being applied to people by employers, by society, by expectations that make it hard ... to volunteer. And the second one is financial resources! Funding for us is really quite difficult and that's really holding us back in big ways.

Org7 has two potential projects that are put on hold due to lack of resources. One, developing Te Reo resources for programmes at marae; and two, delivering school-based programmes for at-risk young people. There is a significant need for the latter.

[T]he lady who did the assessment and wrote the report, she said to me at the end “...we should have this programme in every primary school in New Zealand”. I said, but we don't have the resources to do it. We don't get any government funding.

Org7 has the necessary curriculum and resources for programmes, but what they lack is the required funding to pay for regional facilitators. The delivery of existing programmes is dependent on their ability to pay staff.

[M]y argument has always been that if we don't have people then we don't have the service. It's as simple as that! In fact, a lot of not-for-profits struggle ... And yet most people don't believe that we have mortgages to pay, families to feed...

The CEO of Org7 has raised these concerns – challenges in sourcing income for personnel expenses and paying salaries at 20% to 50% below the market rate – at a

number of inter-agency forums, as have other secular service-delivery organisations. However, this did not have any effect on the funders. *“They might have heard it, but they weren’t listening because nothing’s changed.”*

The unpredictability of funding application outcomes is another major challenge for charities like Org7, which depend on external funding to meet the bulk of their expenses. Uncertainty about if, when and how much grant will be approved causes – among other things – significant budgeting constraints.

[W]hen we produce our budget each year, we have to do an expenditure one. We have all the data in the world to do that quite accurately. But when people say to us, how do you do your income budget? I [shrug]. Because you can miss out for funding and you have no idea the reason that you have ... we were turned down last year, why we were turned down last year? I have no idea at all! Why were we successful this year ... we did the same as we did last year? So, the answer is I have no idea!

It’s what’s described in the not-for-profits as cliff-top funding. So basically, you either have it, or you don’t. And you can just fall off the cliff.

A few years ago, Org7 had a deficit of \$50,000. The following year it was \$6,000, and this year they will break-even. They are potentially looking at having some surplus next year but this is possible only if they are able to secure the funding they have planned and budgeted for. When Org7 does not receive the amount that they applied for, they manage the shortfall by trying to find money elsewhere. However, this requires the CEO to invest more of his time in sourcing funding which in turn compromises other work.

It limits the time that I can invest performing what would be a normal CEO function, because I have to spend my time filling out forms to apply for more funding from other areas.

Amidst unreliable funding streams and risk of income shortfalls, Org7’s dedicated volunteers and the support from religious centres provides some resilience to their programmes. However, it compromises the support for volunteers. When a regional development manager has to be made redundant due to funding constraints, it impacts the support that would have been provided to volunteers through them. This has happened twice in the last decade.

[I]f its staff redundancies then our volunteers don't get supported. We haven't had anybody in Canterbury for three years and in our last AGM the volunteers actually got up and talked about how it had hurt them by not having somebody there ... that was very pointed!

While the community-based programmes may be able to continue by coping with funding constraints through the help of volunteers, the school-based programmes cannot: *"On the school side we just simply will say no to schools that ask us. Because we don't have the funding to do it."*

Org7 believes its faith identity imposes a barrier to accessing government funding. However, they have never openly questioned or discussed the government's tendency to maintain distance with faith entities in matters of resourcing: *"it's probably more an acceptance that our government is secular and they don't want to be seen as supporting a [faith] organisation."* Some of the government funding grants that Org7 receives is accompanied with caution about how it is to be used.

[A]lthough it's only inferred we're pretty much told that because we're a [faith] organisation we don't qualify for funding. So, it's a little bit interesting because they try not to say it directly ... they infer it by what they say ... even when they send you their acceptance letter, they'll tell you it's for these programmes but not for religious purposes ... So, we know that because we are a [faith] organisation that that probably counts against us.

Furthermore, in relation to funding decisions, Org7's experience is that a number of factors can influence the outcome of faith organisation applications for government funds.

[I]t possibly depends on which department you're dealing with and possibly even who within that department ... it depends on whether that specific individual has any kind of prejudice based on their world view against you. ... whether just the fact that they look at your website and it's pretty obvious that you're [a faith organisation]."

However, there are faith entities that are relatively successful in securing government support, e.g., Parenting Place, Salvation Army etc. *"[I]t depends on ... the pathways that you choose, ... if you achieve the outcomes that they [funders] are looking for. ...*

there's obviously quite a few other [faith] not-for-profits and they access government funding."

In one of the regions, Org7 undertook to deliver programmes in multiple schools. They had funding from the local community trust for the pilot period of programme delivery. However, after a year, further funding was declined. One of the trustees did not want to support Org7 because it was a faith entity. As a result, the school programmes had to be terminated despite the positive outcomes for students.

None of the other trustees cared, but one ... said nope! And so all the others bent over and said no ... they don't think about it! ... people are going to ask ... why did you fund it last year and you know how successful it's been. And there's never been an issue with them being a [faith] organisation so why have you said no this year ... we had already interviewed a person given them an employment contract and were ready to employ them as a facilitator ... and then ... [the local] trust said oh we're not funding you this year because you're [a faith organisation].

And that's what we're faced with!

Org7 was not officially given this reason for the decline, but learned of it indirectly through another contact person.

See Appendix E7: "Org7 – Enabling and constraining properties".

5.10 Org8

The interview was conducted with the treasurer who is part of the management committee.

5.10.1 What Soc/Ch services are undertaken

Org8 is a charitable trust established less than a decade ago to run a major annual week-long parent–child event during the school holidays. It is "*a new type of activity that helps parents and children to bond and reconcile and build their relationships.*" The programme is imported from an overseas organisation that Org8 is affiliated to. The founders attended the overseas programme and thereafter set it up in New Zealand. It has naming rights as well as access to programme content and expertise from this umbrella organisation.

Org8's primary focus is to positively impact families and youth. It offers a parent–child camping experience, designed to enhance their relationship. It is a purpose-driven adventure programme: the content is taught through outdoor challenges. *“There is the saying that going away for one camp can have the same impact of going to youth group all year long. It can be quite transformational.”*

In addition to the parent–child camp, a youth camp is run concurrently at the same site. It includes wilderness adventure activities for teenagers and opportunity for friendships. Both of these annual camp experiences are the major undertaking of Org8. *“It's a very high-quality event, its run very professionally ... and it's really well organised!”*

Org8 does not offer any religious services; however, each day during the camp parents and children spend an hour in the morning on scriptures and in the evening, there is a meeting where a speaker discusses topics, e.g., honouring parents. The religious component of the camp is non-compulsory, and the younger person is given the space to decide whether they would like to attend or undertake another activity, e.g., play tennis.

Org8 found that the parent–child events also have an indirect benefit for the large number of volunteers involved. Being a part of the camping experience helps them grow in their skills and their faith, and they often return to volunteer again. Many participants also come back as volunteers. Some of the participants are known to research the overseas organisation that runs the same event and attend it there. About 120 people participate in the camp. This includes 50 parent–child couples (the child is required to be +13 years of age), and a further 20 teenagers for the parent-child and youth camps respectively. They come from all walks of life including people from various socio-economic backgrounds and from across New Zealand.

The parents who attend are *“often in very desperate places with their children. They come very empty handed in terms of where they are at in life”* and what they gain from the programme is an opportunity to re-establish their connection and bond with their child. Org8 has been a frontrunner in New Zealand in providing this unique scripture-based parent–child camp experience. It had begun offering marriage conferences twice a year but, due to time constraints, and owing to the fact that other organisations were offering similar courses and seminars, they were ended.

Org8 sees itself as a supplementary service provider, i.e., it offers support/services that are not provided directly by the government.

5.10.2 How the services are executed

Org8 promotes its programmes via radio, direct mail, etc. It connects with religious centres to promote the camp and make scholarships available for potential participants. The religious centres help identify those who are most in need of programme intervention and, at times, also offer sponsorship support.

There are three board members, all of who attend religious centres of different faith factions. The board has a formal quarterly meeting, but they meet almost weekly. The current trustees have been identified and appointed through personal relations with the founding members. The trustees' skills and commitment were evident through their participation in the management committee and prior to that as volunteers for Org8. The trustees are professionally engaged in the corporate, creative arts and youth sectors, and have specialist skills relevant to running the organisation's major event.

The management committee of Org8 consists of seven core personnel who meet weekly and are responsible for planning and organising programmes and activities. When launching a new initiative, the management committee spends a considerable amount of time planning. For example, in planning the youth adventure camp, *"they spend hours on it. It took a lot of meeting time. I couldn't even estimate but I'd say probably three to four months they spent an hour on it every week or half an hour every week."* The management committee members also undertake tasks such as visiting religious centres on their worship days for the opportunity to promote Org8's events amongst the congregation.

Professional providers – safety officers and instructors – are contracted to facilitate adventure activities for programme participants. This is necessary because the insurance and liability for accidents or other incidents sits with the provider and the person involved. For other programme elements, Org8 variously engages the local Māori organisation, chefs from the Bible Colleges and other service providers as needed. In the past they had speakers from overseas but now they are mostly New-Zealand-based.

One permanent part-time administrator is employed who is responsible for a number of things including registrations, website update, promotions and marketing. This part-time staff member invariably contributes volunteer hours, which poses a risk for Org8 because *"if they step away from what they are doing for free we [Org8] can't afford to*

pay ... the next person in that role would have to be a paid person and could we afford that? I don't know!"

Org8 engages 150 volunteers during the week-long annual event. They are recruited via word-of-mouth and through Org8's website. Most volunteers are young people in their early twenties but some are older volunteers. Volunteers have to fill an application form; they are all police checked and go through a rigorous screening process. The more skilled volunteers are given a leadership role which involves talking to the group after having completed an adventure activity about how it applies to their life: *"so, if you are on a mountain or going over the water fall, just leaving those things behind that'd been holding you back. They have different life lessons at each point."* The less experienced volunteers are given a more practical role such as riding along with the mountain bikers or washing the dishes. In exchange for their contribution, volunteers are provided food and accommodation and seem to enjoy the camp experience and camaraderie.

The trustees and management committee make up the core group of volunteer leaders at the camp. *"Oh, they are just constant. I mean like they are there, they only sleep about three hours a night. They are running everything. The logistics of it are massive."* This core group along with the other volunteers arrive a few days earlier to receive training for all the activities they are meant to support at the event and are given t-shirts to help identify them at the event.

Org8 has a website with comprehensive information about the programmes it offers. The website is also used for event registrations by participants, expressions of interest by potential volunteers and donations by sponsors.

5.10.3 How funding is sourced

Org 8 does not make a budget because expenses are fundamentally the same each year.

They say they want to budget but they don't! ... we analyse the accounts we look at the proportion of money that's donated versus people paying their way. But in terms of the budget, it costs pretty much the same every year, almost to the dollar.

Even when Org8 introduced a new service – the youth camp – they did not budget. To meet expenses, they decided not to offer scholarships and only have participants who can pay full fees. The treasurer felt it was likely that the parent–child programme fee

that is charged for a pair of participants was simply halved to determine the amount of fees for the youth camp. However, additional costs for the location, instructors, meals and tents may or may not have been factored in.

The way they [management committee] work is, let's do it! Let's charge this amount and let's order some extra food and let's put on an extra instructor and let's just hope it all works out at the end! ... I think it's partly because it's been a very stable event every year. It'd be different if we are running something different every year. It's hard to budget for donations as well. Like we don't know what's going to come in.

Org8 is a Tier 3 charity; its annual expenses are under \$2 million. It sources income mainly through donations/koha and service provision. Camp costs are met through course fees and major donations from “*high net worth individuals*”. Corporate sponsorships are sourced through the personal relationships of the trustees. Some of the private donations or business sponsorships also come from programme attendees who, having experienced the positive impact of the programme, are keen to contribute. Org8 has also had religious centres pay course fees on behalf of parent–child couples in their congregation who they strongly felt would benefit from attending the programme. Throughout the year, Org8 also connect with trusts, foundations and corporate supporters who make donations/scholarship-pledges for deserving participants. They host a supporters' night fundraising event to bring in some key financial supporters.

Despite these income avenues, at one stage, the organisation was not solvent. They were making back payments because costs were incurred without securing the funds for them. As a result, the trustees had to take personal risk and underwrite expenses. “*So, if we go through one event and we don't get those donations in afterwards, they [trustees] have committed that they have personal resources to fund it and are prepared to do that.*” Two of the trustees are underwriters. In the event that sufficient funds are not raised, they are committed to bearing the cost. Thus, there is personal financial risk involved for the trustees in running the course. Sometimes, if they have a shortfall, the trustees will give a personal loan to the trust for some months until the funds come in.

We are now at a point where the funds coming in are for the future event but we went through a couple of years where funds would come in now and we are back paying off last year's event ... I'd like to get it to an even better place where we

always have a [scholarship] fund in the bank. So, we're funded before we start the event.

Org8 has not attempted to apply for government funds. This is mainly because they have not considered it, but also because they do not have the time to research and apply. The treasurer also wondered whether their accounts would look healthy enough to funders because they have been “*climbing out of a hole*” and they would have needed to get their accounts audited. Another reason why Org8 has not considered seeking government funding is because the overseas model they have copied is that of a privately funded organisation meeting expenses through course fees and donations. Overseas, the “*government and faith-based organisations never mix ... the government gives absolutely zero funding to any kind of religious schools so there's no mixing at all.*”

Org8 did not connect with government funders, but they did attempt to source grants from some non-government funders. The management committee applied to Trinity Farms, a trust established by a group of farms with money to donate. However, they were declined. Org8 is not aware of many funders. The treasurer attended a fundraising seminar where she learnt about Foundation North.

I went to a seminar at the Fundraising Institute of New Zealand and heard a speaker who was a professional fundraiser. It was her full-time job to put in applications to all the different funders and she would do it on behalf of several charities. She had the calendar of deadlines and dates and amounts and all that. I was quite inspired by all that so we did do an application. It's quite a lot of work you know you've got to put a lot of information in there.

Foundation North was fairly well described at the seminar I went to, and they have a lot of money and trust there, to give away every year. Huge amount of money from when the bank was sold.

Org8 found it challenging to answer some of the qualitative questions in the funding application that queried the outcome to be achieved from the programme. This was partly because most of their programme participants do not provide feedback.

It's quite difficult to measure outcomes! Impacting a family and a young person now, is going to have a lifetime of impact ... but to measure that! ... Even when we send our survey out, we only get a small number of people to respond.

Org8 applied to Foundation North for \$10,000 which was the minimum amount to apply, with the intention to step it up next year. The purpose they applied for was scholarships for parent-child participants who could not afford to pay the fees. In the process of applying, the treasurer contacted Foundation North grants administrators and found them very helpful in providing guidance on completing and submitting the application. However, Foundation North declined their application and shared minimal information in the outcome notification about the reason for decline. Neither did Org8 query the decision. *“We had one shot at Foundation North and when it was declined, I didn’t even go back and find out why.”* After this experience Org8 did not apply again.

5.10.4 Why the services are undertaken

Originally, one of Org8’s founding members had attended the programme overseas with his son. He was very inspired by it and wanted to bring a similar experience to New Zealand families, as *“they found it was a really great way to build family relationships.”* Before embarking on delivering the programme, Org8 raised funds for all of the management committee members to travel overseas and attend the programme, *“to get a feel for it.”* Thus, the parent-child programme was adapted and copied from the overseas organisation that Org8 is affiliated to. The organisation delivers other successful programmes that Org8 plans to emulate

because we are connected with the [overseas organisation] and all of the [management committee] members have been up there and looked at and done the programmes. They sort of know what other programmes are there and what we might do in the future. So, we sort of have a little bit of a pathway, a roadmap of how we could develop the trust. They [umbrella organisation] have done 25 years of all the thinking and trial and error so we’re probably going to copy it to a certain extent.

After having established Org8, the founder, who is a very motivated and resourceful individual, and *“quite a change maker”*, went on to establish a number of other parent education and family restoration organisations in New Zealand. These become very successful and consequently Org8 was handed over to the current directors.

The programmes offered by Org8 have a significant impact in the lives of participants. Many personal stories emerge of parents in prison, children on drugs, families in

complex situations and in desperate need. The programme helps restore the bond between parent and child by helping re-establish communication between them.

For parents and teens, it's critical for the communication lines to be open ... One boy, his mother was in prison ... and he for the first time wrote a letter to her and started corresponding with her. Very hurt young man just living with aunt and uncle I think and he came to the camp with an uncle or aunt. There's a lot of healing that comes with establishing those relationships again.

One of the single mothers that came with her son ... she lives ... in a state house by herself with a mother that's got cancer, a son whose ... got his girlfriend pregnant and a nephew that she's taken custody of because his mother's a drug dealer. She's got a daughter that's a school teacher but they're just really struggling along week by week ... they've had quite a year of it. Since then [her son] he's dropped out of High School. He got beat up at the local High School. He's now working ... we found that [the course] at least it opens the door of communication and talking and she found out so much about her son ... she was so surprised by so many of the things he told her ... and now they've had a year where they've had to really communicate a lot. He's now 18 but still very reliant on parent support ... families are at the very core ... [of] society and they are breaking and crumbling so when you strengthen up the parent-child bond it really helps families to do better.

Org8 intends to continue to offer services “indefinitely” and believe additional services can be offered.

5.10.5 Challenges

There has been a reduction in the number of people attending Org8's courses. They can accommodate up to 70 parent-child couples but fall short. The number of attendees can be boosted via marketing, but this requires further investment.

[I]t booms more when we can afford to pay somebody to promote it more. Like one year we did have someone that funded one of our trustees to just do a car trip and go around and visit all the [religious centres] and really promote it. The more money that you've got to spend on promoting and getting the word out there, the more likely it is that people hear about it.

Time is another issue. Overseas, the summer break is 12 weeks long whereas in New Zealand it is shorter. Therefore, people in New Zealand struggle to dedicate this time (one week) to one child in the middle of their holidays because they are trying to fit in a family vacation, etc. Other hurdles Org8 has to overcome each year are recruiting the required volunteers, having overseas speakers commit, and being dependent on personnel from their umbrella organisation to fill some key leadership roles at the camp. *“We really need to train up New Zealanders to do the roles more so we don’t have that reliance.”*

Another challenge is that the course is expensive. It includes: cost of location, adventure activities requiring professionals to be engaged, the year-long cost of employing a part-time administration staff member, and part/full-time scholarships offered to some participants. All of this contribute to expenses that Org8 have to find the funds for. However, often they do not secure the necessary resources right up until the moment that the programme starts: *“we go into the programme in December and we are only usually at best half funded ... we kind of hope and pray that there’ll be some more funds that will come in afterwards.”*

The trustees themselves get directly involved in running the organisation’s programme. However, they have their own businesses, and are normally very busy. As a result, they may not be able to spend time in advance of the event to plan expenses and source funds.

[I]n terms of getting things organised during the year ... it’s always a big rush at the end of the year, and it’s very pressured ... we were running around in December last year trying to firm up payment plans and it’s very stressful to operate like that.

Fundraising every year so they can offer scholarships is a major challenge for Org8. Camp fees are high and those rich enough to afford it pay for themselves. However, the intention is to include all who can benefit regardless of their financial situation. Org8 does not have a dedicated person to undertake fundraising activity. The treasurer said that *“I’m well placed to do perhaps some fundraising but I don’t have time.”*

The management committee members feel the need to source funding, but mostly take an optimistic view about meeting their costs. *“They probably would say yes they do*

need to [source funds] but they seem to be very confident that every year there's been private donations that have covered everything so why worry!"

There is one compliance issue that has overwhelmed the management committee. This is the process around changing some of the clauses in their trust deed, particularly the one requiring them to audit their accounts each year. It is a significant expense (\$1,800 to \$2,000 auditing fees), and an unnecessary one in their view (not required by Charities Act 2005 due to annual expenditure being less than \$500k). They wish to eliminate this but have to liaise with three agencies: Charities Services, the New Zealand Companies Office and the Inland Revenue Department, to make this change and are seemingly struggling to navigate this.

I find the governance around the trust deed and navigating that with the different entities that we have to be connected to quite challenging. We cannot get our head around it to be honest. And that's with lots of brain power in the [management committee] we still can't figure out how to do it in terms of our trust deed requiring an audit.

I've been to some non-profit special interest groups, the Chartered Accountants Australia New Zealand. And, other people complain of the same sorts of things where it's difficult to run the governance of things and to navigate this.

See Appendix E8: "Org8 – Enabling and constraining properties".

5.11 Org9

The interview was conducted with the administrator, who is also the religious leader and part of the governance team.

5.11.1 What Soc/Ch services are undertaken

Org9 is a charitable trust in a low socio-economic area, officially incorporated almost 20 years ago. It was primarily established "*to source funding from funders who won't provide funding to faith-based organisations.*" Thus, it was set up as a legal entity separate from the religious organisation "*so that we [religious entity] could access funding we couldn't access otherwise.*"

Org9 was made the owner of the building that was purchased, as "*it was a case of legally separating the purchase of the building from the [religious entity]. We had*

advice that ... if the building is in the name of a separate entity, then ... it's ring-fenced." Org9 and its affiliated religious entity operate in the same building. The religious entity pays rent to Org9 for using the building for its religious Prgms/Svcs. A secondary function of Org9 is maintenance of the building and rent management.

Primarily, Org9 is the community outreach arm of the religious centre, working to identify and meet the needs of residents in the low socio-economic local area. Org9 offers two community services. First, it operates a drop-in centre once a week for primary/intermediate school-aged children. Its location next to the local school is the main factor in offering this service. *"If you were here at about 1:30 or 2 o'clock, you'd see this car park fill up with parents who come to park their cars here so that the kids have got somewhere safe."* Around 70-100 children come to Org9 after school. They are given light snacks, and allowed to play board/table games, basketball, use the computer or just relax. Second, it supports local youth by offering a safe space, keeping them off the streets, facilitating learning, promoting social-development and providing positive role models. *"Youth work is mainly around providing them opportunities – usually in the evening – to socialise together and to learn life skills from others and provide a space where they can just be themselves."*

In the past, Org9 offered a variety of programmes and activities in accordance with identified community needs. For example, they ran a structured playgroup for under-5s, an after-school club and a homework club. They also ran a music group and offered various drop-in facilities. Eventually, however, they found what the kids really needed was just somewhere to be after school and for someone to take an interest in them, to sit down and play board games with them, because they did not have that at home. At one stage, Org9 also ran community seminars. For example, the local bank manager was invited to speak about financial management, a Resource Teacher for Learning and Behaviour¹³ ran a couple of seminars on managing children's behaviour, and there was

¹³ Resource Teachers: Learning and Behaviour (RTLB) is a service provided by the Ministry of Education for students with learning needs. RTLB are specialist teachers who work with schools and also other agencies to identify local needs, resources, and plan learning support for children and young people. The support can be system wide, targeted or individual (Ministry of Education, 2021).

a seminar about ‘cooking on a budget’. Unfortunately, these were not very well attended and were discontinued.

For the wider community, Org9 currently undertakes a variety of recreational and support activities, e.g., participating in ‘random act of kindness’ days, organising fairs for local residents, outdoor movies, observing Halloween, and offering a cup of coffee or drink for respite from life’s stresses. Another weekly charitable activity Org 9 has been undertaking for years is collecting leftover bread from Baker’s Delight (a bread store), distributing it to families in need and to the local kindergarten, and keeping some for children who drop-in.

Org9 does not provide any religious services, and makes an effort to maintain separation from the religious entity – that it has an integral relationship with – and its community activities. However, this is a challenge because most of the community work is faith-inspired and has an inherent belief element.

The challenge here is to say what [community work] is directly with the trust [Org9] and what’s with the [religious entity]. For instance, we connect with the community in terms of providing car parking ... you could say that’s provided by the trust because the trust owns the property but the openness with which we go ‘okay we’re not going to restrict it’ comes out of our faith.

...if it’s primarily evangelistic and we’re bringing a message of some sort ... its very much a [religious] activity, but if it’s more just being who we are as people in the community coming from our faith, that’s trust.

Through efforts such as community events, signage, flyers and word of mouth, people have become aware of community services offered by Org9. It has its own trust deed but also aligns with the faith doctrines of the religious centre it was born out of. “*That puts certain constraints on what we can and can’t do in terms of how we can use the property because we are part of the wider [faith faction].*” Org9 does not allow its building to be used for any activity that is contradictory to its religious belief, e.g., same-sex marriages. For this reason, it rents its facilities only to those who are from the

same religious denomination. *“It was a hard decision for us to make because we really wanted this to be a community facility. But everything we do is aligned with our faith.”*

Org9 has an ongoing informal relationship with local schools and liaises with agencies such as Work and Income New Zealand (WINZ) to assist clients. It is connected with the local, regional and national faith groups via the religious entity. The organisation has ~150-200 beneficiaries/clients. Some attend annually at festivals while others drop-in every week. There are ~70 kids who come for activities during summer holidays. Most are from the local area and nearby suburbs. The ones whose school or home is at walking distance from the Org9 building are the main beneficiaries. A couple of the community members whose kids attend Org9 programmes volunteer as support staff and are vetted for working with children. *“I suppose that’s sort of their peace of mind that there’s somewhere safe for their kids to be. That we are inputting a positive lens into their kids’ lives in ways that they’re happy with.”*

Org 9 sees itself both as a supplementary and complementary service provider, i.e., they offer support/services that are not provided directly by the government and also offer supports/services that are funded or supported by the government.

5.11.2 How the services are executed

Org9 maintains close relations with the local primary school. One of its trustees is the chair of the school board and two of the school staff volunteer at Org9. Trustees, staff and volunteers are all involved in the local community. They become aware of needs and respond accordingly. Over the years, Org9 has offered a variety of services to accommodate the changing needs of the community but they have a limited capacity to meet them, although *“we try to be responsive to what’s happening.”*

Org9 has a governance team of five, who are appointed by the religious entity. They bring knowledge of the community, and teaching and property-related experience. Trustees are selected mainly because of their *“passion for community, a sense of wanting to make change and a sense of wanting to be out there”*. Since four out of five Org9 board members are also on the leadership team of the religious entity, a lot of matters are discussed at the same meeting. Separate Org9 trustee meetings are rare or non-existent and if they were to be organised it would fall on the already over-burdened administrator/religious leader to do so. The bulk of the work, including administrative

and financial matters and, in fact, most things fall on the administrator who the team relies on heavily: *“there’s a hole there which I’m trying to fill.”*

Org9 is too small to maintain separation between governance and management roles. Indeed, two trustees are also employed as part-time staff, one of whom is undertaking a master’s degree in a related subject and has the skills and ability to work with kids and youth. The other is the religious leader/administrator and the face of Org9. At board meetings these staff members are not involved in discussions relating to their employment.

The trustees of Org9 discuss community service provision matters and determine how these will be delivered. Mostly, they take an optimistic approach, and mentally commit to undertaking the work prior to determining if they have the necessary capacity/resources to deliver it. *“[W]e tend to probably spend less time on planning and thinking about it, and just going let’s get on and do it.”*

All the trustees are, in some capacity, involved in running Org9. They help at the drop-in sessions, in running youth activities and with specific tasks, e.g., one of the trustees is the health and safety officer. Several years ago, a trustee ran the music group and when there is an event, the trustees are present and help as needed. Org9 also relies on its denominational networks for help and resources, e.g., organisational policies and procedures and advice from qualified professionals such as lawyers.

Org9 engages ~20 volunteers from their congregation. Volunteers help manage the drop-in centre by ensuring that health and safety guidelines are followed and that children are monitored. They also maintain the centre (doing housekeeping/cleaning) and help with other community outreach work. Staff and volunteers are mainly recruited through the congregation and belong to the same faith faction.

The organisation is open to volunteers from the wider community. When people from the community offer help, they are interviewed and police vetted as a pre-requisite.

Org9 prefer to not engage people who lean towards evangelising. *“The last thing we want is someone who’s very overtly evangelising in drop-in. And that word gets back to our funders and we don’t get funding. Because that’s not we’re trying to do.”*

Org9 does not have a website.

5.11.3 How funding is sourced

Org9 is a Tier 4 charity; its annual expenses are under \$125,000. It sources funds through bequests, donations/koha, trading operations, grants, sponsorship and investment income. Org9 creates an overall budget and also project-specific budgets when seeking funding. Currently, ~10% of Org9's income is from government grants, ~5% from fundraising events and ~20-25% from donations. The remaining income is made up of contingency contributions and rent paid by the religious entity for use of the building owned by Org9.

We budget for what we're doing but we don't actually go, this is what we need to have. We don't provide in the budget for contingencies ... But then if something comes up in the trust and it needs to be funded, we'll take the funds from the [religious entity].

Youth at Org9 undertake fundraising, e.g., sausage sizzles and managing parking at events. This generates an extra \$1,500 annually. Org9 also runs garage sales, but the revenue from these is declining. The organisation has recently identified someone willing to take responsibility for sourcing grant funding. However, one of the challenges they face is identifying suitable funders. In the past, Org9 were able to access 'Funding Information Services', an online database of funders at the local library free of cost, as it was subscribed to and paid for by the city council. However, since the amalgamation of Auckland councils, the subscription has been discontinued. As a result, charities like Org9 would have to subscribe and pay a "horrendous fee" to access the funding database.

Org9 has always applied for COGS (central government) funding and been successful. "I can't remember a year we weren't successful." Of late this is the only fund they apply for, "because we just never get around to the others." Funding from COGS is requested so as to be able to employ a youth coordinator, meet overhead and mileage costs and for youth activities (e.g., outings to play the Laser Strike game). Org9 normally applies for \$10-15k and expect to get about \$3k annually. With the partial funding, not all that was planned is able to be undertaken but it helps to pay the coordinator's salary and frees up the money for other expenses. When applying for COGS funding, an attempt is made to use wording that matches the funder's criteria

Sometimes you have to massage what you're doing, to fit. COGS for instance talked about providing support services for the elderly and ways for the elderly to get out and about. So, one of the things I will talk about with the drop-in is, there is the ability for some of our older people to come and interact with the kids. Some of whom, their own grandchildren are in other parts of the country or overseas and vice-versa ...

Org9 applied for Lotteries funding around five or six years ago. They requested about \$20k, but received nothing. The administrator believes this was because they did not submit a very good application. *"It wasn't one of my best."* Prior to that, they received funding from one of the Auckland Council Local Boards to run community seminars on finance and budgeting. They asked for and received a small grant amount of \$500-\$1,000 toward the cost of presenters, overheads and material.

Org9 does not receive much feedback on the applications they submit. The COGS notification showed the total amount of grant available and the total amount requested by all applicants, thereby indicating the high demand. The Lotteries notification stated that Org9 had applied for purposes that did not fit their funding criteria hence their application was declined. *"Something very bland. So, there was no direct feedback as such. No non-generic feedback."* In the process of applying, Org9 does not contact the funder. However, once every three years a COGS funding committee member contacts them regarding their grant request but *"there's nothing like a face-to-face discussion and relationships, and people understanding what you're doing to get them to go into bat for you in funding rounds."*

In one instance, prior to undertaking a major community services project, Org9 contacted the relevant government agency to discuss their funding application requirements. This helped them understand the information and documentation the funder required and also that, despite providing all these details on the application, there would be no guarantee of funding.

Many years ago, we looked at developing this [Org9 building] as an early childhood centre. I went and talked to Ministry of Education about that and sat down with them. And from that I was able to look and go okay so these are the things that I need to make sure I put in the application. These are the phrases they are looking for. This is the how it will all fit ... I was also actually able to

gauge we haven't actually got the time resource to put in something that's not as much of a surety as we'd like.

As a policy, Org9 did not seek funding generated from gaming and alcohol activities. However, they changed this view, *“recognising that money itself is not evil.”* They applied to two gaming societies, one of which was New Zealand Community Trust (NZCT). They also applied to Tindall Foundation, a private philanthropic family foundation, for \$10k towards items (computers, sound system) needed to run Org9 activities. Since government funders (COGS and Lotteries) do not fund capital items they applied to non-government funders but were unsuccessful because *“the things we were thinking of looking at didn't fit with what they were trying to fund.”*

Org9 has looked at the funders' websites to understand whether it would be worth the time and effort to apply. They had also contacted Tindall and one other funder in the application process. However, when they were declined, they did not contact the funder again and neither did they apply to any other non-government funder, primarily because they did not have the time.

In Org9's experience, the application and accountability process for government funding has improved markedly since it began to be conducted online. It has been simplified to the extent that the previous year's application can be copied, edited as required, and re-submitted. However, a few administrative processes are slightly more difficult, such as changing authorisation for the person submitting the online applications, but once set up it is straightforward. Comprehensive information is available on government websites. There are also opportunities for community members to be elected to the committees making funding decisions.

Org9 found the application and accountability process for non-government funders challenging. One reason was insufficient information accompanying the application which made the funding criteria difficult to understand. The administrator wondered how the funders make decisions about funding, how applicants are compared and how they determine who gets funded and who does not. *“There wasn't a lot of information in terms of this is what we're looking for ... I quite don't understand how some of them actually make the decisions because they can't be comparing like for like.”*

5.11.4 Why the services are undertaken

Org9's founders originally established the religious entity in a low socio-economic area where many young people were reportedly involved in unlawful activities.

The group of us ... unanimously felt that God was calling us to children and families in this community. If children can develop good habits and do things well when they're young, they're more likely to be good citizens later on. If we get them off the streets ... they're less likely to ending up in prison as adults. That was our prime focus. I suppose our inspiration was God-given, to work with the children of this area.

Org9 was registered as a legal entity to facilitate faith-inspired community services with a focus on children and youth. Some years later they conducted a community survey knocking on doors of about 1,000 homes to understand community needs, "*and what they wanted was safe places for their children and youth.*". Just by providing this safe place, Org9 has seen significant community outcomes.

Over 20 years we've seen kids turn themselves around from being the ones who tag around the community to now, they are nurses in professional roles.

I suppose the role of the trust is to help make community better ... often what we do, the results, won't be seen for many years because it's long term. It's impacting the kids and families now so that they become better New Zealand citizens or world citizens and treat each other better and do things better for their community. So, we improve the community!

Org9 receives positive informal feedback from the staff and principal at the local school about the value of their work. Also, the fact that children and parents keep coming back indicates the services are relevant and meet community needs. A highlight for Org9 is to see parents engaging with kids and kids who have been through the trust's activities succeeding in life. It is "*really special when you get invites to their graduations and you see these kids who have come to believe in themselves.*" Org9 intends to continue serving "*as long as the [religious centre] is here and as far as we plan to be here, long after you and I are gone. God willing!*"

5.11.5 Challenges

Funding shortfalls and limited volunteer availability are Org9's major challenges. Most parents in the congregation are working and not available to support, e.g., the after-school programme. Those who have helped in the past have picked up jobs and are unavailable.

If you're working with children, we need them [parent volunteers] here at 3 o'clock in the afternoon. And they are often working or, those who aren't, they've got their own kids who they're having to pick up from school and transport around the place.

The trustees pondered across several meetings working through how the drop-in will continue to be managed with the scarce resources they have. They considered charging fees for the after-school care. For their youth services, they are struggling to find youth leaders because a lot of them have become older and some have left the area.

Normally, Org9 engages volunteers from the congregation to deliver services, but they would like to employ staff so there can be greater commitment and accountability for the work undertaken. To do this they need funding resources. However, not all Org9 trustees share the same view about employing staff. Some feel that serving the community should be done for charitable and belief purposes rather than to receive compensation.

Org9 is experiencing growth in the number of people using their services and is unable to accommodate everyone in the building hall. They considered moving away to a bigger building, but decided against it because it would compromise their founding intention to serve the needs of children and young people in the low socio-economic community.

The organisation also faced challenges with identifying the services most needed in the community. The services that were initiated based on the ideas of a few people were found to be not needed.

E.g., we had someone who had been a teacher in the past and ... the kids needed help with their homework. So, his basic way of approaching that was effectively to teach the kids. What the kids actually needed was access to the internet ... so

that they can actually do the research for the homework that the teachers have given them.

Org9 personnel have observed that when school finishes each day the children are being bussed away to an after-school care service, hence there is an evident need for this service. Currently, Org9's drop-in operates once weekly and they are looking to provide a more consistent service. OSCAR programmes are subsidised by the government and cheaper than commercial providers. However, the administrator is the only person in the organisation who has the skills to do the necessary research and work required to establish this service at Org9. Furthermore, he is likely to retire and is keen to empower others in the group to take responsibility for this initiative. He understands there will be initial hurdles, but the incentive is to meet a community need for an after-school service at a cost-effective price.

Org9 would like to explore this and other programmes for children and youth. The trustees have developed a business plan to secure an increase in mortgage to buy the property next door when it comes on the market. The intention is to progress ideas for community services, e.g.: 1) a coffee shop where customers do not pay for coffee but simply make a donation; 2) a library where users are not pressured about returning books; 3) counselling services where, instead of paying rent, the counsellor pays 10% of what they receive from clients and in turn charges less for their service; and 4) a community hub that has WINZ personnel and a doctor available weekly. However, all of this is only possible if Org9 can find the resources for it.

[W]e need funding to be able to go and find out and then go and develop something. You've always got to provide the funding yourself, to find the need, to then get the funding for the need ... You actually have to do a lot of the work and spend a lot of trust resources to develop the project plans and things. When in fact you need some of the funding to be able to do that.

The dual challenge of sourcing funding for new initiatives is that, firstly, investments of time and resources are required to analyse community needs and develop programme plans that can be presented to funders. Secondly, there is a lower probability of receiving funding for planned programmes compared to existing and established Prgms/Svcs. Also, if there is a situation where a need is identified that has to be addressed within a short time period, there may not be enough time to secure funding

for it because retrospective funding is not supported by funders. Thus, sourcing external funding is difficult and the most significant limiting factor for it is time.

Time is the key thing! Time to put into the thinking and the planning and the researching to develop the business case that's needed by funders, to prove the need for funding. The time to actually identify who those funders are. And, the cost of finding who those funders are...

Not having access to the online database of funders seems to have compromised Org9's ability to find funders. They cannot afford a direct subscription. They can possibly browse the internet to identify funders but this would require considerable time. Org9 is vaguely aware of other databases that they could possibly access from the CommunityNet Aotearoa website, but they have not explored it yet and it seems quite expensive. Org9 feels constrained by not having the resources needed to do more for the community.

We're not doing anywhere near as much as what we could do if we had the funding and therefore the ability to hire staff, in particular ... this place is under-utilised. Three days a week the only person sitting in here during the day is me on that computer.

As a trust I don't think we're really fulfilling what we would like to do, to the level that I would like to see us doing in terms of meeting the needs, because of lack of resources.

The trustees have discussed Org9's lack of funding resources, but not having the required time or skills has prevented them from being able to address the issue, since "they [trustees] don't have the skills, the abilities or the time to be able to go back and find some of this stuff [resources]." Furthermore, the faith identity of Org9 can be constraining. The administrator of Org9 has previously worked for a secular organisation that applied to multiple trusts for funding. However, he did not think they would be suitable for Org9 to apply to:

I couldn't identify any trusts that I thought was worth applying to in terms of what we were trying to do and, yeah, the link, the faith-based link, I think you can understand...

...some of the family trusts and the secular family trusts are actually even more anti-faith-based organisations than the government. The government has this 'we're not funding faith-based organisations', but we also know that – like the whole donation rebate and stuff – if we don't fund the faith-based sector indirectly there's an awful lot of stuff going to fall over.

The above comment refers to the 2016 review undertaken by Auckland Council of non-rateable properties, including religious properties. This resulted in an increase in rates which generated protests by religious organisations. Consequently, the council made amendments to the proposed ratings acknowledging that “Religious organisations and the services they provide are important to Auckland’s community. The facilities and services they provide reduce the demand on the services that we provide” (Auckland Council, 2019/2020, p. 8).

See Appendix E9: “Org9 – Enabling and constraining properties”.

5.12 Conclusion

This chapter presented findings from the case studies of nine randomly selected FSCs. The case studies involved interviews with FSC personnel and a review of organisational documents and website content. It helped produce a thick description of the nine FSCs. Configurational analysis allowed emergent organisational properties to be abstracted (conceptualised from empirical data) through a three-step process. These properties were then categorised based on whether they have an enabling or constraining role in relation to the three objects of investigation. See Appendix E: “Enabling and constraining properties of case study organisations”. In the next chapter the emergent organisational properties identified here are used to gauge the normative behaviour and practices of FSCs.

Chapter 6: Analysis and Discussion

In this chapter, firstly normative analysis is undertaken to abduct, i.e., to move from knowledge of the emergent organisational properties of FSCs to a conception of the normative behaviour and practices of FSCs in the context of the three objects being studied i.e., social service provision, fundraising activity and inter-organisational/government relations. Following this, field analysis is undertaken whereby information collected from all of the data sources (literature review, Charities Register, surveys and case studies) is used to retroduct, i.e., to postulate the relationship between the different conceptual parts of FSC behaviour and practices (events, tendencies, conditions, mechanisms, causal powers and liabilities). This facilitates a theoretical structure for the causal explanation of the three objects of this research to be constructed. Retroductive (conceptual) models of causal explanation are proposed and viewed across the three critical realist ontological domains of reality (discussed in section 3.1.1) – real, actual and empirical. Finally, findings from all of the data and analyses through the research process inform an institutional explanation of the faith sector relationship with state.

6.1 Normative analysis – Abduction

“Norms are expectations that people will and should conform with certain recognisable patterns of behaviour which we may call practices.” (Elder-Vass, 2017, p. 5). The normative behaviour and practices of FSCs in relation to each of the three objects (social service provision, fundraising activity and inter-organisational/government relations) are abducted in the following way.

Step 1: The enabling and constraining properties of the nine case study FSCs – which represent their operational behaviour and practices in relation to the three objects – are thematically clustered. Since the enabling and constraining properties have previously been arranged according to the three objects they relate to (see Appendix E), three separate data sets – each with its own list of themed clusters – are produced. Each themed cluster includes a title that describes the FSC behaviour/practice it reflects and a cluster of organisational properties associated with it.

Step 2: Qualitative descriptions are compiled for each themed cluster. This is supplemented and enhanced with information from the case studies, the researcher's knowledge and experience of the charitable and faith sector (in particular, grant fundraising) and the application of theoretical organisational categories of the faith organisation typology and organisational development stage. The faith organisation typology is broadly applied to the case study FSCs to identify the corresponding classifications and descriptions that apply to them. The development stage is broadly applied to identify the stage of organisational development of each FSC, as well as the typical characteristics that apply to them in that stage. The two theoretical organisational concepts help classify and group the nine case study FSCs based on type and development stage. Thus, from the themed clusters identified in Step 1, the qualitative descriptions of normative behaviour and practices of FSCs in relation to the three objects are compiled.

Step 3: Critical realist conceptual elements (events, tendencies, conditions, mechanisms, causal powers and liabilities) are applied to each of the themed clusters. The conceptual elements are tools for a critical realist research enquiry that facilitate the causal explanation of the phenomena being studied and are discussed in section 3.2. However, they are briefly described in Table 41, below, as a reference for their application in the normative analysis undertaken here. The identifying questions listed alongside are asked of each themed cluster in the context of the three objects. The questions help determine the critical realist conceptual element that each themed cluster represents.

Table 41: Identifying critical realism conceptual elements

Critical realist conceptual elements		Identifying questions
Events	Externally visible parts of phenomena.	What activities are produced?
Causal powers	Capacities (emergent properties) to behave in a particular way.	What capacities are used?
Causal liabilities	Susceptibilities (of capacities) to change.	What are the compromises in capacities?
Tendencies	Inclination to use causal powers in a certain way.	What are capacities mostly used for?
Mechanisms	When activated, cause events to occur.	What is the underlying cause for events to occur?
Conditions	Other mechanisms that impact events produced.	What other conditions hinder or facilitate production of events?

Step 4: Critical realist conceptual elements are then applied to the different parts of the qualitative descriptions of the normative behaviour and practice of FSCs that were compiled in Step 2, above. In doing so, the title of each themed cluster becomes the object itself and is explicated in its own capacity using the critical realist concepts. This helps substantiate each of the identified normative behaviours and practices of FSCs and provides information about their relationships with the other conceptual elements, thus facilitating the construction of causal explanations for each of the three objects. Also, while the application of conceptual elements to the qualitative descriptions of the normative behaviour and practices of FSCs in Step 3 revealed events, tendencies and conditions (that hinder) relevant to the three objects. The causal powers, causal liabilities and mechanisms are revealed upon the application of the concepts to the breakdown of the qualitative descriptions of each of the normative behaviours and practices of FSCs in Step 4.

Prior to presenting the normative analysis discussed above, the theoretical organisational concepts of the faith organisation typology and the organisational development stage – used in the normative analysis – are explained below.

6.1.1 Faith organisation typology

In Chapter 4 (Findings and Analysis – Part 1), section 4.1.2 discussed the process of identifying FSCs in New Zealand and explored faith organisation typologies developed in three research studies. Of these Hefferan et al.’s (2009) revised FBO typologies are applied to the nine case study FSCs. This is because Sider and Unruh’s (2004) FBO typological framework included elements of organisational characteristics, such as “Selection of controlling board”, that are not explored in this research. On the other hand, Frame’s (2020) FBO – secular NGO typologies excluded the “Faith-Permeated” category which applies to some of the case study FSCs. Application of the Faith Organisation typologies developed by Hefferan et al. (2009) revealed that four of the FSCs (Org1, Org2, Org3, Org4) aligned well with the “Faith-Permeated” category and five (Org5, Org6, Org7, Org8, Org9) aligned well with the “Faith-Affiliated” category (see row one in Table 42). The classifications and description of these two categories are shown in Table 42 below.

Table 42: Types of case study FSCs

	“Faith-Permeated” (Org1, Org2, Org3, Org4)	“Faith-Affiliated” (Org5, Org6, Org7, Org8, Org9)
Self-description	Includes explicit references to faith	Faith references may be either explicit or implicit
Founded/Organised	By faith group and/or for faith purpose	By faith group and/or for faith purpose
Management/Leaders	Faith or ecclesiastical commitment an explicit prerequisite	Normally share the organization's faith orientation, but explicit faith criteria are considered irrelevant or improper
Staff/Volunteers	Faith commitment is important; most or all share organization's faith orientation; faith an explicit factor in hiring/recruitment decisions	Staff/volunteers are expected to respect but not necessarily share the faith orientation of the organization; faith beliefs motivate self-selection of some staff/volunteers
Financial and other support	Garners support from faith community	Able to garner some support from faith community
Organised faith practices of personnel/volunteers (prayer, devotions, etc.)	Faith practices play a significant role in the functioning of the organization; personnel/volunteers expected or required to participate	Faith practices are optional and not extensive
Faith content of program	In addition to acts of compassion and care, also includes explicit and mandatory faith content integrated into the program; beneficiaries are expected to participate in faith activities and discussions of faith	The faith component is primarily in acts of compassion and care; program includes little (and entirely optional) or no explicit faith content; staff may invite beneficiaries to faith activities outside program parameters or hold informal faith conversations with beneficiaries
Main form of integrating faith content with other program variables	Integrated/Mandatory (engagement with explicit faith content is required of all beneficiaries)	Invitational, Relational, or Implicit (engagement of participants with explicit faith content takes place in optional activities outside the program parameters or in informal relationships with staff and/or volunteers)
Expected connection between faith content and outcome	Expectation of explicit faith experience or change, and belief that this is essential or significant to desired outcome	Little expectation that faith change or activity is necessary for desired outcome, though it may be valued for its own sake; some believe that acts of compassion and care alone have an implicit spiritual impact that contributes to outcome
Faith symbols present	Usually	Often

Note: Extracted from Hefferan et al. (2009), pp. 20-25.

6.1.2 Organisational stages of development

It was important to gauge the development stage of each of the nine FSCs because it is likely to influence their behaviour and practices in relation to the three social objects (social service provision, funding activity, inter-organisational/government relations). To this end an information resource available on the website CommunityNet Aotearoa was used. CommunityNet Aotearoa is a website of the NZ Navigator Trust. It has online resources for community organisations and includes a Community Resource Kit developed by the Department of Internal Affairs and Ministry of Social Development (2020).

Table 43: Development stages of case study FSCs

Stage of development	Typical characteristics	FSC
Stage: Starting out <i>One person or a small group, passionate about a particular issue and wanting to do something.</i>	<ul style="list-style-type: none"> often led by a visionary and/or strong, entrepreneurial person high ideals often not clear 	-
Stage: Becoming structured <i>Small group committed to making something happen.</i>	<ul style="list-style-type: none"> generally operates as a committee or collective the work of the group is done by the group members (generally voluntarily) minimal financial structures – often group member contributions, perhaps small funding grants 	Org4 Org8 Org9
Stage: Growing <i>An organisation can outgrow its volunteer structure.</i>	<ul style="list-style-type: none"> the group inevitably faces challenges some members often do the bulk of the work, leading to resentment and tension the loose, voluntary structure is replaced by a more formal, structured committee or board a co-ordinator, administrator or chief executive may be employed to do the tasks delegated by the committee/board applying for funding to support the organisation's increased operation 	Org3
Stage: Maturity <i>Group is functioning well.</i>	<ul style="list-style-type: none"> systems and structures are formalised generally a separation of governance and management roles employs staff ongoing evaluation of the group's effectiveness and relevance 	Org2 Org5 Org6 Org7
Stage: Completion <i>Work is done or refocus.</i>	<ul style="list-style-type: none"> things change, either externally (in the community) or within the group to indicate that it is time to wind up some groups may reinvent themselves with a different focus rather than winding up others might limp on, resisting dissolution, although they could be increasingly irrelevant to the community 	Org1

Note: Extracted from Department of Internal Affairs and Ministry of Social Development (2020).

Among other things, the Community Resource Kit presents five stages of development of a group/organisation and describes the typical characteristics of an organisation at each stage. These stages of development are broadly applied to the nine case study FSCs. In Table 43, above, column three on the right lists the case study FSCs alongside the development stage that they align with.

Grouping the nine case study FSCs according to the faith organisation typology and development stages helped identify that four of the case study FSCs were classified as “Faith-Permeated” and were in four different stages of development, while five of the FSCs were classified as “Faith-Affiliated” and were in two different stages of development. Table 44, below, lists the faith organisation type and development stage for each of the nine case study FSCs. It indicates that e.g., Org1 is a “Faith-Permeated” organisation (includes explicit references to faith, etc.) and it is at the “Completion” stage of development (work is done or refocus needs to occur, etc.). Classifications of faith organisation’s type and development stage lend perspective to FSC behaviour and practices. For this reason, they are used extensively in the normative analysis undertaken below.

Table 44: FBO type and development stage of case study FSCs

FSCs	Faith Organisation Type	Development Stage
Org1	“Faith-Permeated” (Includes explicit references to faith...)	“Completion” (Work is done or refocus...)
Org2	“Faith-Permeated” (Includes explicit references to faith...)	“Maturity” (Group is functioning well...)
Org3	“Faith-Permeated” (Includes explicit references to faith...)	“Growing” (An organisation can outgrow its volunteer structure...)
Org4	“Faith-Permeated” (Includes explicit references to faith...)	“Becoming structured” (Small group committed to making something happen...)
Org5	“Faith-Affiliated” (Faith practices are optional and not extensive...)	“Maturity” (Group is functioning well...)
Org6	“Faith-Affiliated” (Faith practices are optional and not extensive...)	“Maturity” (Group is functioning well...)
Org7	“Faith-Affiliated” (Faith practices are optional and not extensive...)	“Maturity” (Group is functioning well...)
Org8	“Faith-Affiliated” (Faith practices are optional and not extensive...)	“Becoming structured” (Small group committed to making something happen...)
Org9	“Faith-Affiliated” (Faith practices are optional and not extensive...)	“Becoming structured” (Small group committed to making something happen...)

6.1.3 Social service provision

Information about social service provision relevant to each of the nine case study FSCs is tabulated below in Table 45. This table shows the classifications that apply to each FSC, their broad primary function, the Soc/Ch services that each of the nine FSCs undertake and the number of years of experience (as at 2019) since the organisation was established, including the time prior to being officially incorporated.

Table 45: Social or charitable service provision by FSCs

FSC classification	Primary Function	Social or Charitable Services	Years of service
Org1 "Faith-Permeated" "Completion"	Religious services/activities	Renting hall; making donations; pastoral care for elderly	> 50 years
Org2 "Faith-Permeated" "Maturity"	Religious services/activities	Hiring out hall; making donations; pastoral care and programmes for congregation; food cupboard and same sex marriage facility for wider community	> 100 years
Org3 "Faith-Permeated" "Growing"	Religious services/activities	Support services for sick and dying; seminars on life and death processes and better living; retreats; mental health support	> 40 years
Org4 "Faith-Permeated" "Becoming structured"	Religious services/activities	24/7 free food; educational programmes for kids; elderly support; youth activities; making donations	> 10 years
Org5 "Faith-Affiliated" "Maturity"	Religion-based social services	Grant making; property administration; resource management	> 40 years
Org6 "Faith-Affiliated" "Maturity"	Religion-based social services	Training the trainer; organising camps; hiring out camp facilities; provision of educational resources	> 50 years
Org7 "Faith-Affiliated" "Maturity"	Religion-based social services	Life skills and values programmes for 5–18-year-olds	> 100 years
Org8 "Faith-Affiliated" "Becoming structured"	Religion-based social services	Parent and child camp experience and youth educational programmes	> 10 years
Org9 "Faith-Affiliated" "Becoming structured"	Religion-based social services	Drop-in centre for kids; youth support	> 20 years

The normative behaviour and practices of FSCs (events, tendencies, conditions) in relation to social service provision, and the conceptual elements associated with them (mechanisms, conditions that hinder, conditions that facilitate, events, causal powers and liabilities), are presented below. The contents of Table 45 above provide some of the context for the analysis.

6.1.3.1 Events

6.1.3.1.1 Offer human services

The primary activity of “Faith-Permeated” organisations is to hold religious/prayer/worship services/activities and a secondary/additional function is to provide human services such as pastoral care, making donations, renting facilities, etc. The primary activity of the “Faith-Affiliated” organisations is to offer services in the form of religion-based Prgms/Svcs that meet a targeted need wherein an expression of the religious component may or may not be evident.

Mechanism – The human services function of the FSCs is largely fuelled by faith-inspired charitable sentiments and there is willingness among FSCs to offer services (serve the community) indefinitely. Both “Faith-Permeated” and “Faith-Affiliated” charities offer Soc/Ch services because they are motivated to meet identified needs within their congregation or the wider community. This was evident from the information the FSCs shared about outcomes they were able to achieve or the difference they were able to make through the stories of individuals and families they helped or supported.

Conditions that facilitate – Service and support for community is facilitated by the fact that FSCs are mostly grassroots organisations in direct contact with and offering frontline services to members of the congregation or wider community. Although services are largely for the immediate members/participants, in all instances they are made available to members of the wider community, who may approach the organisation for services/support.

Conditions that hinder – Informal or formal Soc/Ch services may be added as per the capacity of organisations to undertake them. Where the services become resource-intensive, the resource capacity of the organisation becomes an important consideration and in fact a condition for being able to offer such services. This was more evident in Mature (established) organisations.

6.1.3.1.2 Deliver community Prgms/Svcs

FSCs may develop their own formal or informal programmes and resources to deliver in the community. They may also adopt programmes developed by faith counterparts overseas and adapt them to suit New Zealand’s community and society.

Mechanism – FSCs are inclined to make a difference in the lives of their faith community members and are also keen to reach out and engage with the wider community. This is done most effectively by undertaking programmes/projects that benefit people and/or meet their needs. Programmes are designed to achieve a developmental goal for the community, or participants, and will usually incorporate a faith or spiritual component that supports the achievement of the developmental goal. This is one reason why programme delivery personnel are usually same-faith adherents, as people steeped in the same ideology and inclined towards achieving similar outcomes.

Conditions that facilitate – Most of the community Prgms/Svcs offered by FSCs are free or request a donation from participants. For the programmes that are resource-intensive and require participants to pay a fee, sponsorships are usually offered to those who cannot afford the fees, but will potentially benefit from programme intervention. Community programmes/projects are mostly delivered at the religious centres (“Faith-Permeated” organisations that offer a place of worship for their faith communities e.g., church, temple, mosque etc.) or at other properties owned by the FSCs. Apart from providing a venue, religious centres and their congregations play an important role in supporting the delivery of community programmes. Community programmes/initiatives are often promoted and/or hosted by the religious centres, and also the volunteers are sourced from the congregation membership. Religious centres also resource community work and, in fact, lend resilience to it by providing human and fiscal support when these are in short supply, especially for “Faith-Affiliated” organisations. Websites and social media platforms are the other resources that FSCs use to support their community work. These are used to promote programmes, raise funds, recruit volunteers and maintain contact with the community.

Causal powers – FSCs may be pragmatic in their approach towards providing community services, i.e., making the decision to undertake Prgms/Svcs based on considerations about their resource capacity. The pragmatic approach was a feature of Mature FSCs that were experienced in delivering resource-intensive formal Prgms/Svcs in the wider community and, as such, were accustomed to resource considerations and, in all likelihood, resource constraints as well. Additionally, the Mature “Faith-Affiliated” FSCs whose primary function is to deliver Prgms/Svcs adopt a professional, planned approach to launching new programmes in view of the resource requirements

and responsibilities that delivery in the wider community entail. FSCs may also be faith-inspired or optimistic in their approach to providing community services, i.e., being determined to undertake Prgms/Svcs and being confident about finding resources without actually having secured them. There was also evidence of an organic approach to providing community services, i.e., allowing members to take the initiative and the responsibility for undertaking Prgms/Svcs as per their capacity, skills and interests. The faith-inspired/optimistic and the organic approaches were visible in “Growing” and “Becoming structured” FSCs that hosted informal or less formal programmes mostly within their faith community or congregation. In all instances, FSCs make various efforts at being responsive to the needs of the community or the participants they serve. The formal, planned programmes mostly offered by “Faith-Affiliated” organisations are tailored to suit audiences and meet specific needs. In fact, they are geared to respond to the previously identified needs of programme participants.

Causal liabilities – Where programmes have continuously been offered by Mature FSCs over a period of time, they are reviewed and re-designed to accommodate changes in participants’ needs. Sometimes this may call for a change in outlook within the organisation internally, from a traditional to contemporary way of doing things. Where FSCs were unable to accommodate change, they experienced a reduction in members or programme participants.

6.1.3.1.3 Provide volunteering opportunities

FSCs provide members/participants with opportunities for volunteering. In fact, FSCs very much rely on the voluntary support of members/participants to carry out their work.

Conditions that facilitate – In “Faith-Permeated” organisations, members mostly have the opportunity to volunteer internally but when external projects are undertaken, they volunteer on behalf of their organisation in the wider community. Individuals from the wider community are also seen to offer volunteer support. “Faith-Permeated” organisations use suitable means (communications platforms such as WhatsApp and Facebook) to identify volunteers in their congregation for various tasks. “Faith-Affiliated” organisations provide opportunities for volunteering to the wider community. For this purpose, they use their websites, social media platforms or word of mouth to identify and connect with volunteers. Volunteer tasks in “Faith-Permeated”

organisations are mostly generic in nature and require minimal or no training. On the other hand, volunteering with “Faith-Affiliated” organisations often requires skills and training for the execution of tasks, e.g., delivering programmes for children and young people. Accordingly, volunteers are provided with training for the work they undertake or are assigned roles and responsibilities based on their skills and experience.

Mechanism – Volunteers are found to be inspired by faith to support the organisation’s cause. Younger volunteers find the social element of volunteering enjoyable and for this reason they may often return to offer services.

6.1.3.2 Tendencies

6.1.3.2.1 Engage in need identification

FSCs have the tendency to actively engage in the identification of community needs. This was evident from the conditions (other mechanisms) found among FSCs and the activities (events) undertaken by them toward understanding community needs

Conditions that facilitate – “Faith-Permeated” organisations identify need through the direct contact of staff/volunteers with members of the congregation. Where a congregation has a religious leader, identification of need is possible through the pastoral care role of the religious leader. “Faith-Affiliated” organisations offering services in the wider community have the opportunity to identify need at the individual/group level and also have an overview of needs in the targeted wider sector they serve. This is possible, firstly, due to learnings from offering Prgms/Svcs to individuals/groups; secondly, through the shared experiences of personnel (governance, management, staff, volunteers); and thirdly, through consultation and collaboration with other faith and/or secular organisations operating in the targeted sector.

Events – “Faith-Affiliated” organisations that look to serve in the wider community may also undertake community surveys or formal research in a bid to understand and be responsive to wider community needs. This will sometimes lead to the identification of a focus area of need and the subsequent development of programmes and resources geared towards addressing these needs. Down the line, the review and measurement of programme outcomes against needs helps update the Prgms/Svcs offered and maintain their relevance.

Conditions that hinder – “Faith-Affiliated” organisations that do not have the resource or capacity to undertake formal needs analysis may experiment with different community initiatives. The disadvantage of this is that they may experience failure and stretch their limited resources without achieving meaningful outcomes. This was more evident in FSCs at the stage of “Becoming structured”, in the process of determining the community-related work they will undertake. Also, while it may be considered relatively easier to respond to individual charitable needs within the congregation, wider community needs tend to be complex and present difficulties in the identification of gaps to fill. These maybe beyond the scope of that work that FSCs have the capacity to undertake, even though they may have the willingness to do so.

6.1.3.2.2 Nurture faith communities

FSCs tend to play a nurturing role for faith communities. Being of service to others is considered a practical application of faith beliefs. FSCs provide a service-oriented value framework for members as well as infrastructure and support (as per capacity) for rendering needs-based services, thus allowing the nurturing of faith communities.

Conditions that facilitate – While this was a feature in all of the FSCs, it was more evident in “Faith-Permeated” organisations, possibly owing to the provision of religious services/activities as a primary function, which created an opportunity for community to come together and join each other in common prayer and worship activity. In the researcher’s experience, a faith community can be made up of a single ethnic group, have a dominant ethnicity or comprise of people from diverse ethnicities. This also applies to country of origin, culture or way of life, language/s spoken and settlement status in relation to migration. Sharing the same faith provides a common element for people to be able to relate to each other, become a part of a (faith) community and develop a sense of belonging despite the other differing elements of their identity. This is significant especially for individuals and families of minority faith/ethnicity/ language/culture, etc., looking for relatable groups within the wider community and society. And the same applies for new migrant individuals and families looking to make connections within the community and society they are settling in. Faith communities are usually able to establish strong social support networks among themselves. This social networking is not only useful for individuals and families but is also instrumental in harnessing support for the organisation’s religious, charitable and social work.

Individuals and families develop a sense of commitment and responsibility towards supporting the organisation that acts as the medium for nurturing their faith community and culture. Thus, they contribute time and/or resources toward the organisation's work.

6.1.3.2.3 Harness volunteer support

The governance and management teams of FSCs tend to be made up of volunteers. However, there were instances of paid personnel being involved with the governance and management team, mostly to facilitate the decision-making and planning process based on the paid work they undertook in the organisation. For operational and programme-related tasks, both "Faith-Permeated" and "Faith-Affiliated" FSCs largely harness the volunteer support of members/participants.

Conditions that facilitate – Among "Faith-Permeated" organisations, membership is usually enduring but fluid, i.e., members may engage loosely. For the delivery of religious services/activities, there will typically be a core group of volunteer members involved in organising this, a bigger group of regular attendees and then 'fringe' members who will participate only on important occasions. "Faith-Permeated" organisations may engage a person qualified in the religion (religious authority/leader) to deliver religious services/activities and also provide pastoral care and support to members. Usually, they compensate this position through fees or donations from congregation members. Where there is a surplus from such contributions, a part-time person may be employed for administrative or office work. Paid positions for the delivery of community programmes are only established when additional funding, usually from external sources, is secured for the same.

Among "Faith-Affiliated" organisations, usually there is no enduring membership; instead there are clients who participate in the formal Prgms/Svcs offered by the organisation. These will usually be volunteer-based programmes for which the volunteers are mostly recruited from the congregations that the "Faith-Affiliated" organisations have a formal or informal relationship with. This volunteer contribution is critical to the extent that, in some cases, the places for the delivery of programmes are chosen based on where volunteers are available to run the programme. It is not uncommon for former participants to re-engage as volunteers or staff, or to serve in the governance team. Children may re-engage as parents and volunteers, when they bring back their own children to participate in the programmes. Long-standing programmes

that engage participants over several years create social networks and contacts that help identify volunteer/paid personnel for various tasks. Paid staff may be engaged for some key roles to support programme delivery, where this is undertaken on a large scale or has a wider scope of operations.

6.1.3.3 Conditions that hinder

This section discusses the dominant themes in normative conditions that hinder social service provision among FSCs. A lot of these are associated with how human resources are sourced and used by FSCs. Table 46, below, provides a snapshot of the governance and management team, staff, volunteers and beneficiaries involved with each of the case study FSCs, or that they engage with. This demographic information about each FSC supports the analysis below.

Table 46: Human resource demographics of FSCs

FSC classification	Governance and Management Roles	Religious purpose (paid) staff	Other paid staff	Volunteers	Members/ Beneficiaries/ Clients
Org1 "Faith-Permeated" "Completion"	No separation	0	0	3–5 (mainly committee members)	40
Org2 "Faith-Permeated" "Maturity"	Separation	1	2	20 (mainly congregation members)	70
Org3 "Faith-Permeated" "Growing"	Separation	0	0	50 (students of the faith)	50
Org4 "Faith-Permeated" "Becoming structured"	No separation	3	0	300–400 (mainly congregation members)	2,000
Org5 "Faith-Affiliated" "Maturity"	No separation	0	0	6 (mainly board members)	0
Org6 "Faith-Affiliated" "Maturity"	Separation	0	17	9 (mainly congregation members)	5,890
Org7 "Faith-Affiliated" "Maturity"	Separation	0	6	300 (mainly congregation members from across religious centres)	1,300
Org8 "Faith-Affiliated" "Becoming structured"	No separation	0	1	150 (mainly from wider community)	120
Org9 "Faith-Affiliated" "Becoming structured"	No separation	1	1	20 (mainly congregation members)	150

6.1.3.3.1 Overstretched leadership team

Organisational conditions – Separation in governance and management roles was visible among organisations that handled larger financial operations. In organisations that did not have separation in governance and management roles, this largely voluntary leadership team carried responsibility for operational and programme-related tasks which compromised their strategic role. The board/committee members were usually stretched for time and one or a few skilled individuals were seen to take on the bulk of tasks on behalf of the team and organisation. This was further exacerbated when the governance and management team members had an ageing demographic and/or inadequate skills and capacity. Consequently, the chances for new community initiatives to be undertaken were greatly reduced.

6.1.3.3.2 Resource constraints

Organisational conditions – A shortage of staff was a recurring theme among FSCs. In all instances, this was due to shortage of funds. The impact of staff shortage was more evident in “Faith-Affiliated” organisations and more conspicuous for identified new initiatives and upcoming programmes/projects, e.g., limited staff capacity meant the organisation was unable to engage in collaborative initiatives even where no other funding resources were required; not being able to employ the necessary staff impacted upon the ability to engage volunteers that the particular job position was meant to source and support; and not having the capacity to adequately promote the programme with the help of staff meant fewer participants, thus generating a decreased contribution to cover costs. Another effect of staff shortage was that existing staff undertook more work than they were paid for.

Organisational conditions – Some resource constraints were related to unsuitable or inadequate buildings and facilities for programme delivery, especially where this was intended for the wider community or if the FSC experienced an increase in membership. However, in some instances the building resources of some FSCs were underutilised due to not having the capacity to plan and run community initiatives and use the facilities for them. Thus, in most situations, a lack of resources meant an inability to meet identified community needs but, in some cases, it prevented the identification, planning and development of community initiatives.

Environmental conditions – For charities as employers, an increase in pay rates further diminished their capacity to employ the requisite staff. FSCs capacities were also challenged when they were confronted with special needs of programme participants. In a bid to attend to these, FSCs found themselves stretching their limited time and resources allocated for the programmes. This was more evident in “Faith-Permeated” organisations that were generally short of time, human, material and financial resources to carry out identified additional initiatives, i.e., over and above the religious and charitable work they undertook for the community.

6.1.3.3.3 Dependence on volunteers

Environmental conditions – All of the FSCs that informally engage members as volunteers found their participation and support inconsistent and unreliable. This was more the case with “Faith-Permeated” organisations. The challenge for “Faith-Affiliated” organisations that formally engage volunteers was that they have experienced a significant shortage of volunteers in recent times, especially for children’s and youth programmes. Some FSCs attempted to circumvent this issue by engaging parents as volunteers, and this did help address the issue to some extent. However, the parents of participants were able to make only short-term volunteering commitments. Dependence on volunteers and inability to source them sometimes resulted in projects being terminated or not undertaken.

6.1.4 Fundraising activity

The normative behaviour and practices (events, tendencies, conditions) of FSCs in relation to fundraising activity, and the conceptual elements (mechanisms, conditions that hinder, conditions that facilitate, events, causal powers and liabilities) associated with them are presented below. To support this analysis, Table 47, below, presents the primary and secondary income sources and expense categories of each of the FSCs.

Table 47: Financial activity of FSCs

FSC size Annual expense	Primary Income	Secondary Income	Primary Expense	Secondary Expense
Org1 – Small (Under \$125,000)	Revenue from providing goods or services	Fees, subscriptions and other revenue from members	Expenses related to providing goods and services	Grants & donations made
	– mainly hall rental	– mainly donations from programmes	– mainly maintenance	– mainly contributions to same-faith groups overseas
Org2 - Medium (Under \$2 million)	Fees, subscriptions and other revenue from members	Revenue from providing goods or services	Volunteer- and employee-related costs	Expenses related to providing goods and services
	– mainly donations & offerings	– mainly rent received	– mainly salaries & wages (including priest)	– mainly property expenses
Org3 - Medium (Under \$2 million)	Revenue from providing goods or services	Fees, subscriptions and other revenue from members	Expenses related to providing goods and services	Volunteer- and employee-related payments
	– mainly payment of rent and expenses by resident members	– mainly voluntary fundraising from members and associates	– mainly expenses of resident members	– mainly stipend and non-cash benefits to workers
Org4 - Small (Under \$125,000)	Fees, subscriptions and other revenue from members	Revenue from providing goods or services	Expenses related to providing goods and services	Volunteer- and employee-related payments
	– mainly donations received	– mainly rent	– mainly mortgage interest & repairs/ maintenance	– mainly volunteer- and staff-related payments (including priests)
Org5 - Small (Under \$125,000)	Interest, dividends and other investment receipts	Revenue from providing goods or services	Grants and donations made	Operating payments
	– mainly gain on investment	– mainly camp fees	– mainly grants and donations made	– mainly insurance
Org6 - Medium (Under \$2 million)	Revenue from providing goods or services	Donations, fundraising and other similar revenue	Expenses related to providing goods and services	Volunteer- and employee-related costs
	– mainly lease or rental revenue	– mainly external donations and grants for programme costs	– mainly programme delivery costs	– mainly wages and salaries
Org7 - Medium (Under \$2 million)	Donations, fundraising and other similar revenue	Revenue from providing goods or services	Volunteer- and employee-related costs	Expenses related to providing goods and services
	– mainly external grants & donations	– mainly programme participant contributions	– mainly staff remuneration	– mainly admin and operating expense
Org8 - Medium (Under \$2 million)	Donations, fundraising and other similar revenue	Revenue from providing goods or services	Expenses related to providing goods and services	Volunteer- and employee-related costs
	– mainly external fundraising income	– mainly programme registration fees and payments by participants	– mainly programme delivery costs	– mainly staff remuneration
Org9 - Small (Under \$125,000)	Revenue from providing goods or services	Donations, fundraising and other similar revenue	Expenses related to providing goods and services	Volunteer- and employee-related costs
	– mainly lease or rental revenue	– mainly external fundraising income	– mainly mortgage interest	– mainly salaries and wages

6.1.4.1 Events

6.1.4.1.1 Fundraise externally for community Prgms/Svcs

Funds raised internally by FSCs are mainly used to meet administrative expenses and/or costs associated with ongoing religious services/activities. As mentioned in section 6.1.3.1.2, above, FSCs may deliver additional community Prgms/Svcs to benefit people and/or meet their needs. Where these require further resources or incur expenses that cannot be absorbed within the available income and resources, FSCs may need to fundraise for it.

Mechanisms – FSCs tend to fundraise internally in the first instance because it is easier and the funds raised do not have many conditions attached to how they must be used. External funding is typically tagged to particular expenses and requires accountability of expenditure to be submitted to funders, etc. However, if the avenues for internal income are saturated then FSCs may look to fundraise externally for community Prgms/Svcs.

Causal powers – Mostly it is “Faith-Affiliated” organisations that run formal resource-intensive community Prgms/Svcs. While they will have internal avenues for income generation, they are the ones more likely to fundraise externally for costs associated with these Prgms/Svcs. “Faith-Affiliated” organisations may seek grants or donations from other faith organisations, trusts and foundations, non-government and government funders, businesses and friends of the organisation, etc. “Faith-Permeated” organisations may have members take on small-scale fundraising initiatives to resource community programmes.

Conditions that facilitate – “Faith-Affiliated” organisations are seen to adopt a range of organisational practices that facilitate external fundraising, such as: the governance and management team being involved in planning, supporting and/or undertaking fundraising for the organisation; if the existing team lack the time or skills for it, engaging staff/volunteers who have the requisite expertise or experience in fundraising; for major community projects, consulting with potential funders to understand the requirements for gaining resource support; undertaking professional external evaluation to give funders confidence that the programmes have no hidden content and are applicable to wider audiences; and monitoring and diversifying revenue streams when current sources yield insufficient income.

Conditions that facilitate (grant fundraising) – Some of the successful practices specifically in relation to grant fundraising observed among FSCs included: identifying and approaching funders whose eligibility and funding criteria they meet because they are likely to support the organisation and its Prgms/Svcs; connecting with and consulting funding administration teams in the process of applying for funds; crafting the wording/content in funding applications so it matches and reflects the funders' priorities; having mechanisms for collecting data and statistics about community Prgms/Svcs to add value to funding applications and also help in reporting back to funders; if the funder approves only partial funds or declines the application, then following up to identify and address shortcomings or establishing whether it is best to apply to other funders; importantly, not being discouraged by applications being declined but learning from it and using it to inform understanding about grant fundraising; researching, attending seminars or workshops and looking to increase the share of grant amount that is approved against what is requested.

Environmental conditions – In relation to government grants, the understanding among FSCs is that programmes delivered by religious organisations, aimed at achieving community outcomes that align with government identified priorities, have a greater chance of receiving funding. Among the government funding pools, Community Organisations Grants Scheme (COGS) and Lotteries are two well-known community grants; the decision-making committees of the former are elected by the community and the latter are appointed by the government. Most of the FSCs appeared to have applied to COGS and successfully received funds, although the grant is a small amount that can be accessed only once a year.

6.1.4.1.2 Build and maintain relationships with benefactors

An integral part of fundraising is building and maintaining relationships with potential and existing benefactors and the FSCs – particularly “Faith-Affiliated” organisations – that may significantly rely on external funding put considerable effort into this exercise.

Causal powers – FSCs have and use the opportunity to cultivate and nurture relationships with friends of the organisation who are often those who share the same faith identity, clients/participants who have benefited from ongoing Prgms/Svcs, or individual/business contacts established through well-connected trustees on the board. These extensive social networks not only enable “Faith-Affiliated” organisations to

identify personnel (staff and volunteers) and patrons but they also help raise donations, sponsorships, bequests, etc.

Conditions that facilitate – In relation to grant funders, “Faith-Affiliated” organisations where key personnel undertake fundraising may proactively engage in cultivating relationships with funding administration staff. This helps the FSC (as an applicant) gain feedback and support in the grant funding process which in turn potentially impacts the funding outcome. Some of the practices in this direction included: connecting with/visiting new grant funders before submitting a funding application to raise awareness about the organisation and its work; maintaining regular contact – maybe by visiting in person – to share good news stories and outcomes of funding received; inviting funders’ staff to special events, especially those that celebrate outcomes achieved due to funders’ support.

Conditions that hinder – “Faith-Affiliated” organisations find it easier to engage meaningfully with funders when they are invested in making a difference in the community and are willing to engage in conversations about the same. However, this is not always the case. For example, funders such as gaming societies/licensing trusts distribute funds because they are legislated to do so. Thus, they have minimal engagement with applicants and what they do have is mainly for administrative purposes.

6.1.4.2 Tendencies

6.1.4.2.1 Source income internally

FSCs cover most of their expenses by means of income from internal sources. One of these is ‘Revenue from providing goods or services’ which includes leasing, renting or hiring out their property/building facilities. The other source of internal income is ‘Interest, dividends and other investment receipts’ generated through reserve funds or other financial investments.

Causal powers – In “Faith-Permeated” organisations, ‘Fees, subscriptions and other revenue (including donations) from members’ is a primary source of internal income. In “Faith-Affiliated” organisations there are no immediate congregation members, hence no ongoing membership contribution is available. Instead, they have participants/clients who contribute towards ‘Revenue from providing goods or services’ as donations or

payments of fees for Prgms/Svcs. “Faith-Affiliated” organisations also source external income as ‘Donations, fundraising and other similar revenue’ from other funders.

Causal liabilities – In the majority of the FSCs the primary expenses are ‘Expenses related to providing goods and services’; property-related costs, such as mortgage interest, repairs or maintenance and programme delivery costs, make up the bulk of these expenses. Where FSCs employ a number of staff or a significant number of volunteers on a permanent or ongoing basis then ‘Volunteer- and employee-related costs’ become the primary expense. Otherwise, they are the secondary expense for most FSCs since they largely employ minimal staff and engage volunteers as and when required.

6.1.4.2.2 Use property to generate income

Most FSCs own property/building assets and these are used for social sector activities such as providing religious services/activities, delivering community programmes/projects and/or providing buildings/facilities/open space.

Causal powers – Among “Faith-Permeated” organisations, these buildings assets are typically sacred places of worship for the community. Depending on the size and use of this place for religious purposes, parts of the building will likely be rented or hired, often at cheaper than commercial rates, especially to other charities. This can be a critical source of income for the “Faith-Permeated” organisations. The same applies to “Faith-Affiliated” organisations, i.e., if they own property/building assets these are rented/leased/hired out to generate income for the group. If the “Faith-Affiliated” organisations use such buildings themselves, it is often to conduct the community Prgms/Svcs that they offer.

6.1.4.2.3 Have support for financial contingencies

FSCs will very likely have some form of support in place for financial contingencies.

Conditions that facilitate – In “Faith-Permeated” organisations, contingency support can be provided by the umbrella organisation they may be affiliated to or by their congregation membership. The latter is often the case. However, the size, commitment and socio-economic status of congregation members plays an important role in the financial and other contributions and support they are able to provide. “Faith-Affiliated” organisations that do not have immediate congregations will have different plans in

place for financial contingencies. It could be that they maintain reserves for ongoing operational costs or that members of the governance team offer personal financial support for the organisation. However, it is not uncommon for “Faith-Affiliated” organisations to reach out to religious centres that they may have a formal or informal relationship with. The religious centres, apart from making financial contributions, may also offer other resource support – such as in the form of volunteers – to help maintain continuity of Prgms/Svcs in situations where there are shortfalls. “Faith-Affiliated” organisations may have a wide base of past and present programme clients/participants that they remain connected with via the medium of, e.g., newsletters. This provides an avenue for soliciting support in situations of need from those with whom they have an ongoing relationship and who are likely to be sympathetic to their cause. In both forms of FSC membership – congregation or clients – there will be some in the group who are able to make significant, frequent or exigent financial contributions as required. These are patrons of FSCs who will often provide support in critical financial situations and for this reason FSCs are judicious about tapping into this source, i.e., they resort to it only in dire situations and not too frequently.

6.1.4.2.4 Separate religion from community work

It is not uncommon for “Faith-Permeated” organisations in particular, to establish a separate secular legal entity specifically so they can source funds from government and non-government funders.

Mechanism – Among “Faith-Permeated” organisations, community Prgms/Svcs are mostly delivered on an informal basis and incur small expenses but, where they are unable to bear the costs, external funding may need to be sourced. This presents a challenge since it is generally understood that the government maintains a distance from religion and religious entities and that most government and non-government funders in New Zealand will not fund religious organisations/initiatives. In this situation, separating religious identity and faith content from the community Prgms/Svcs that FSCs need resources for is one way to become eligible for secular funding.

Conditions that facilitate – In relation to faith/spiritual content within the community Prgms/Svcs that FSCs formally deliver, attempts are made to offer it as a separate optional component. Efforts are also made to not come across as proselytising, especially when involving inter-denominational or mixed audiences and particularly

with young people. However, FSCs do not try to hide the connection with religion and at times it will be difficult and maybe not even possible to do so due to its inclusion in information resources, etc. Nonetheless, FSCs are more likely to experience success in external fundraising if they are able to separate the religious content and are less likely to experience success if they are not able to.

Conditions that hinder – The pathway of establishing a separate secular legal entity towards gaining resource support has had some degree of success and is emulated by other FSCs. However, there are several other factors (as discussed in section 6.1.4.3 below) that come into play for FSCs to be able to successfully raise external funds, and simply establishing a separate legal entity for community initiatives may not be sufficient and does not guarantee success in securing funding.

6.1.4.3 Conditions that hinder

This section discusses the dominant themes in normative conditions that hinder fundraising activity, in particular grant fundraising. The case studies investigated FSCs' activities in relation to the latter and a number of challenges were identified. These are presented below.

6.1.4.3.1 Unpredictability of fundraising income

Environmental conditions – Most FSCs are able to source income internally. "Faith-Permeated" organisations largely rely on contributions from congregation members, rent from property assets, investment returns, etc. However, this is impacted by factors such as the size and socio-economic status of the congregation, property-related expenses including mortgage payments, diminishing investment income due to a fall in interest rates, etc. "Faith-Permeated" organisations are seen to have limited or no additional financial capacity to offer further community programmes/projects, having used most of their resources to organise religious services/activities. Also, the unpredictability of fundraising income such as donations only allows them to offer low budget and less formal community programmes/projects. If they land in financial difficulty or find themselves needing resources, then they have to consider other income such as charging fees for community programmes/projects that they have been offering for free.

Environmental conditions – “Faith-Affiliated” organisations are primarily engaged in delivering formal Prgms/Svcs in the wider community that are resource-intensive. Alongside internal revenue from property assets and investments (if any), “Faith-Affiliated” organisations meet their expenses through contributions made or fees paid by programme participants. However, this is impacted by the fact that not all participants can afford to pay for the Prgms/Svcs and, in a bid to attract all and exclude none, the programmes may be subsidised or offered for free. This creates an additional burden of costs for “Faith-Affiliated” organisations, and to cover this and other resource expenses they are seen to significantly rely on external fundraising income. However, the unpredictability of fundraising income such as donations and grant funding presents its own challenges. Firstly, it is difficult to budget for donations and grant funding revenue. Secondly, an inability to secure the budgeted or necessary income amount results in shortfalls and threatens the sustainability of Prgms/Svcs. Thirdly, by their very nature, donations and grant funding only temporarily support the provision of resources. Thus, even when they are secured, there is constant pressure to exert energy toward generating more of the same, especially for ongoing Prgms/Svcs.

6.1.4.3.2 Arduousness of grant fundraising

In the mix of nine FSC case studies, there were those that significantly relied on grant funding for the provision of ongoing community Prgms/Svcs, and therefore undertook it as a major task. The others only made an attempt to source grant funding when occasionally seeking additional resources. Thus, there were both experienced and inexperienced grant fundraisers amongst the case studies. Nevertheless, all found grant fundraising an arduous task due to the organisational and environmental conditions that are listed below:

- Lack of knowledge, skills and understanding
- Limited time, personnel and resource capacity
- Inadequate leadership support
- Funders’ conditions, criteria and communication
- Disappointment, scepticism and failure in grant fundraising

Lack of knowledge, skills and understanding

Organisational conditions – FSCs at the beginning of their grant fundraising journey are faced with a lack of knowledge about government and non-government funders, the process involved in grant fundraising and how to gain the most benefit from it. When they did make an effort to apply for grants, the less experienced FSCs struggled to present well-defined Prgms/Svcs for funding applications. At times, they found it difficult to articulate intangibles in the funding applications and/or understand and answer some of the application questions. The experienced FSCs noted that funding application questions are now more qualitative, rather than quantitative, and seek to assess the impact/outcome of the work that funding is requested for. This may not be easy to describe and/or evidence succinctly, especially within the funding application word limit. New applicants struggled to identify government or non-government funders who would fund the items they require for community work. One reason for this was losing free access to a database of funders across New Zealand. This was a resource the local government had in the past made available to community groups. However, the government subscription was cancelled when it was internally found not to be well used.

Limited time, personnel and resource capacity

Organisational conditions – All FSCs (experienced and less experienced) found grant fundraising a time-consuming exercise and described it as “difficult” or “onerous”. In fact, FSCs who were new to it were sometimes reluctant to engage in grant fundraising because they did not have time capacity to research and apply for funds. FSCs who were applying for grants found that regardless of the amount that is applied for, the work put into a funding application is the same. Applying and accounting for grant funding has become easier with the advent of online applications. Many funders have moved from paper to online platforms, resulting in similar grants portals, structure and content of applications and accountabilities. However, even though applications can now be submitted online, they are fairly time consuming and may present technical challenges. Then, there is also the amount of time it takes for funding applications to be processed. Most experienced applicants will plan how and where they will source grant funding at least a year in advance of incurring the expense. This means that,

realistically, there is no recourse to grant funding for resource needs that have to be addressed within a short period of time.

Organisational conditions – Grant fundraising as a task requires significant human resources. Ideally, it is best undertaken by someone with the necessary knowledge/skills, but this is not always the case. Most FSCs will not have the capacity to employ fundraising staff with the requisite skill-set. Instead, someone from the governance and management team may take on this task, over and above other voluntary organisational activity. For this reason, it is likely to become an additional burden for the team member. Some FSCs were able to identify volunteers who could make grant funding applications for them, but the volunteer may only be able to contribute a limited amount of time. In some FSCs that significantly relied on grant income, senior staff members undertook grant fundraising. However, the more grant funding an organisation required, the greater the job became, and consequently the staff had less time to carry out other organisational work.

Organisational conditions – Apart from time and human resources, FSCs looking to establish developmental initiatives, especially in low socio-economic status communities, lack the resources to undertake a formal needs-analysis, develop plans and present programme proposals for funders to consider. Furthermore, if they are to overcome these hurdles and present a planned/proposed programme to funders, they are less likely to gain resource support compared to applicants seeking funding for existing established programmes. The option they have is to find the resources outside of grant funding to start the community programme/project, prove the value to be gained and then seek funding for it. However, where FSCs cater to low socio-economic status communities, there is limited capacity to organise start-up costs for proactive developmental initiatives.

Inadequate leadership support

Organisational conditions – The involvement of organisation leadership in seeking grant funding is critical to the process but this was not always the case, especially with FSCs new to it. Evidently, one team member would be motivated to raise some funds for the organisation and begin exploring grant funding options. Being new to grant fundraising, the person would not be fully aware of the amount of work it entails. Making grant applications on behalf of an organisation requires, at a minimum, board

approval, official documents and information support from team members about the organisation and the programme/project for which funding is requested. This is needed both at the time of submitting the grant application and at the time of providing an accountability report about the use of the grant. However, if the governance and management team has not been kept involved in the process of applying for grants, then the necessary support will not be available. This was in fact the case with some of the FSCs. As a result, a tough job was made more challenging. It compromised the grant fundraising activity and also de-motivated the FSC team member who had undertaken the initiative to grant fundraise for the organisation.

Funders' conditions, criteria and communication

Environmental conditions – FSCs found it helpful when government and non-government funders gave grants toward salaries/wages and administrative costs. Usually, funders do not support operational expenses such as salaries/wages and administrative costs. In the case of FSCs, operational expenses are not supported because it is seen as possibly contributing to religious work. Most funders preferred to allocate money towards programme costs rather than operational expenses. This is problematic because the latter is incurred even when programmes are not delivered.

Environmental conditions – Grant funders normally have criteria for who they will fund (type of organisation), what they will fund (type of project or activity) and purposes they will fund (type of costs). Most funders have websites that provide information about the conditions and criteria that apply to their funding allocation. Less experienced applicants may or may not understand all of this information and therefore some FSCs found they have been declined due to applying for ineligible programmes or costs. On the other hand, the challenge for experienced FSCs who apply for grants across the country is dealing with anomalies in funding policy interpretations between different government departments in the regions.

Environmental conditions – Government agencies have comprehensive funding-related information on their websites and also include explanations alongside funding application questions about the answers expected. In contrast, non-government funding application and accountability forms normally have less information about the answers expected, which poses difficulties for new applicants. Helpful information is also usually missing in notifications from both government and non-government funders

about funding decisions, particularly for declined applications. 'Insufficient funds' is the standard reply with minimal or no feedback about the application itself. This does not inform or educate the applicant about what they could have done differently to gain funding approval.

Disappointment, scepticism and failure in grant fundraising

Environmental conditions – FSCs undertake grant fundraising to gain support for community initiatives but often they are faced with disappointment. Declined applications or receiving a much smaller amount of money against the amount requested is the norm. Furthermore, over the years, the number of organisations competing for grant funding has increased owing to increases in population and in the number of organisations in the social sector. Additionally, due to inflation, the amount of money that applicants request has also increased. However, the increase in grant requests cannot be accommodated within the available funding. Thus the average grant amount allocated to applicants has decreased. One such funding source is the 'Lotteries grant' administered by a government agency. For FSCs that have always applied for Lotteries, there has been a considerable decrease (as much as 60% decrease) in the grant amount that they now receive.

Environmental conditions – There is also ambiguity and uncertainty about what works and what does not work in the grant fundraising process. This may cause applicants to become sceptical about how funding decisions are made and whether there is any faith-related or even ethnicity-related bias. This is exacerbated by the fact that there is very little information about how funding committees make decisions, and there is very little information provided in application outcome notifications outlining the reason for declining an application or for partial funding. This makes it harder to deal with failure in grant fundraising.

Environmental conditions – An initial experience of failure in securing funds is very discouraging for FSCs new to grant fundraising. This is because they make considerable effort to learn about grant fundraising and put together a funding application. Thus, when they are unsuccessful, they are prone to questioning whether it is worth their time and effort, to the extent that failure to secure grants prevents them from making further effort in this direction. When declined, most FSCs do not follow-up or try to contact the funder to understand the reason for being declined or what they could do differently to

be successful next time. However, some FSCs do follow up with the funders and benefit from this interaction. The struggle for experienced FSCs is to secure an increased share of the grants they receive. Efforts in this regard seem to be futile, even when they consult with grant administration staff and, as per their advice, review their applications and provide further information, e.g., endorsement letters. Charities and non-profits have raised these issues in relation to funding challenges at several forums but there has not been much change.

6.1.4.3.3 Faith/Ethnic identity barrier

Environmental conditions – FSCs consider faith identity a limiting factor in sourcing government and non-government funding. The general impression among faith sector peers is that most government agencies and secular trusts will not support religious organisations. This understanding has come about due to experiences that FSCs have had of their faith and, in some cases, ethnic identity being a barrier to receiving funding. Also, when funding is allocated to faith organisations, there is cautious wording included in the notification about use of the grant for faith-related purposes. Furthermore, most funders have exclusion criteria that apply to religious services/activities. However, this may be understood as excluding religious organisations by applicants and, in some instances, even funding committees.

6.1.5 Inter-organisational/government relations

The faith identity of faith organisations is their link with same-faith individuals and entities. Among other things it helps facilitate inter-denominational and inter-faith relationships. The normative behaviour and practices (events, tendencies, conditions) of FSCs in relation to inter-organisational/government relations, and the conceptual elements associated with them (mechanisms, conditions that hinder, conditions that facilitate, events, causal powers and liabilities), are presented below. In Table 48, below, the affiliations and organisational relationships of each case study FSC are briefly described.

Table 48: Organisational relationships of FSCs

FSCs	Classification	Organisational Relationships
Org1	“Faith-Permeated” “Completion”	Affiliated to national office
Org2	“Faith-Permeated” “Maturity”	Integral relation with social service arm; Formal association with faith counterparts through a collective forum
Org3	“Faith-Permeated” “Growing”	Affiliated to overseas organisation
Org4	“Faith-Permeated” “Becoming structured”	Informal association with faith counterparts for collaborative projects
Org5	“Faith-Affiliated” “Maturity”	Affiliated to national office
Org6	“Faith-Affiliated” “Maturity”	National office; Branches in NZ and overseas
Org7	“Faith-Affiliated” “Maturity”	National office; MoU with regional faith groups and religious centres; Formal association with social sector organisations for collaborative projects and through a collective forum
Org8	“Faith-Affiliated” “Becoming structured”	Affiliated to overseas organisation
Org9	“Faith-Affiliated” “Becoming structured”	Integral relationship with religious centre

6.1.5.1 Events

6.1.5.1.1 Collaborate with social sector agencies

FSCs are known to collaborate with other social sector agencies for community work. “Faith-Affiliated” organisations as experienced providers of community Prgms/Svcs are approached by other organisations, e.g., schools, for support with development and delivery of targeted youth initiatives. In one instance, an FSC was approached by an elder of the Māori community for assistance in developing parent and child programmes for their community. Government agencies also liaise with FSCs that deliver, e.g., youth programmes, and refer and sponsor participants in need of the particular programme intervention.

Causal powers – “Faith-Affiliated” organisations, for their part, collaborate with other providers in the sector who have expertise that complements the work they undertake. It allows a combined holistic community programme/project to be offered, enhancing outcomes for beneficiaries. “Faith-Permeated” organisations may collaborate with secular charities, non-profit organisations or mainstream agencies for Soc/Ch work in their local area and wider community. They are also instrumental in facilitating contact between leaders of political parties and their ethnic or faith communities for purposes of lobbying, building connections or in support of community projects. Collaboration is an

efficient way to deliver benefits for the community; however, opportunities to collaborate may not always be available.

6.1.5.1.2 Connect with funding agencies

FSCs that source grant funding connect with government and non-government funding agencies in the process of applying or accounting for grants. “Faith-Affiliated” organisations that significantly rely on external funding put effort into building and maintaining relationship with their funders.

Causal powers – Some Mature FSCs were able to cultivate a good rapport with non-government funders such as community trusts because of the value of their programmes/projects and the difference these programmes/projects make in the community. These funders supported the FSCs by helping in the funding process and, in one instance, the funder also invested in helping the FSC build its organisational capacity by providing training and helping them upskill. However, this is rare and majority of the funders are only able to engage for administrative purposes, i.e., processing applications and accountabilities.

Conditions that facilitate – In relation to government funding agencies, FSCs that had a contractual relationship with government funders had the opportunity for a meaningful exchange with them to the extent of being able to provide input for policy.

Conditions that hinder – While FSCs did not mind tapping into government grant funding, some seemed sceptical about accessing contractual funding and entering into a formal relationship with government agencies. Although this would secure more generous and consistent resources for them, their concern was about having to modify their programme – especially the faith content – to align with government objectives. These were common reservations shared by faith-sector peers about contracting with the government.

6.1.5.2 Tendencies

6.1.5.2.1 Have relationships with other faith entities

FSCs have various forms of relationships – formal/informal – with same-faith organisations. See Table 48, above.

Causal powers – Local or regional FSCs that have a national office in the country or overseas are usually formally affiliated to them. This provides their faith identity and

faith practices with authenticity, provides guidance and support for the delivery of Prgms/Svcs, and is also an avenue for resource support, especially in situations of financial need. Some FSCs choose to operate independently. They may then formally/informally associate with faith counterparts to undertake collaborative projects or participate in collective forums. FSCs that are national organisations are strategically placed to connect and collaborate with local and regional faith groups and maybe even overseas, depending on the scope of their operations. They may also set up operational branches in different places to carry out their faith/community work.

Conditions that facilitate – Religious centres (church, temple, mosque etc.) that establish a separate secular entity to gain secular funding for social sector activities will have an integral or fundamental relationship with this secular entity (social service arm) but not an official one. Usually, the religious centre will offer human and fiscal resource support to the social service arm, and the latter will honour the values upheld by the religious centre. Both entities will primarily cater to the same or similar local, regional or congregational community.

6.1.5.2.2 FSCs support other FSCs

As the place where the religious community gathers, a religious centre is ideally positioned to support community Prgms/Svcs in a number of ways.

Conditions that facilitate – “Faith-Affiliated” organisations are able to promote their Prgms/Svcs through religious centres. They are also able to identify suitable volunteers/staff and carry out reference checks through religious centres. Furthermore, individuals/families in a congregation who need a programme intervention are referred and sponsored for programmes by the religious centre. By virtue of having buildings/facilities at their disposal, religious centres are also able to provide venue support for community programmes/projects.

Causal powers – In turn, “Faith-Affiliated” organisations that have programme expertise offer training to individuals from the religious centres to run programmes/projects in their faith community. They may help religious centres develop suitable initiatives, especially where they are meant to help address specific community issues/concerns and provide guidance and strategic support for programme delivery. In doing so, FSCs are able to supplement and optimise the resource capacity of local

religious centres as well as their own, and also widen the scope of operations of community programmes/projects.

Events – FSCs that distribute grants interact with a variety of faith groups through the grant-making process and support them in their community initiatives by providing the resources they need.

Causal powers – Faith sector peers also consult with each other regarding the advantages and disadvantages of new community ventures and draw on each other's experience. It is common among faith sector entities (local, regional, national or international) to learn from each other, share resources, provide support, collaborate and participate in community initiatives. This applies to same-faith and inter-denominational FSCs that have personnel and beneficiaries from different denominations and through them they connect with different religious centres. Most of the "Faith-Affiliated" FSCs in the case study group said they were inter-denominational or non-denominational and had modified the programmes that they had imported from overseas to widen the scope of operation of such programmes in New Zealand.

6.1.5.3 Conditions that hinder

There were two themes that emerged from the case studies in relation to normative conditions that hinder the initiation or establishment of inter-organisational/government relations by FSCs. These are briefly discussed below.

6.1.5.3.1 Lack of know-how and time

Organisational conditions – When FSCs are new to undertaking community programmes/projects and begin to feel the need for additional resources, they may often be keen to connect with government or non-government funding agencies and seek support. However, they may not know how this is best undertaken. Usually, the FSCs' personnel will enquire among their contacts for help or guidance, research online and approach relevant funding agencies accordingly. Depending on how easy or difficult this initial attempt is, if it results in failure then it is likely they will not make further effort, distance themselves from the idea and seek other alternatives. FSCs that manage to obtain resource support from funding agencies understand the importance of building and maintaining relationship with funders. However, due to having limited resources for

delivering community initiatives and consequently being stretched in their capacity, FSCs find they do not have the time to engage more meaningfully with funders.

6.1.5.3.2 Circumspection about relationship with government

Environmental conditions – FSCs that generate sufficient income to meet expenses for the community work they undertake are generally not inclined to engage with the government, nor do they see any benefit in it. However, for regulation and compliance matters, all of the FSCs do need to connect with government agencies such as Charities Services to submit annual returns forms for maintaining their charitable status, or the Inland Revenue Department for tax purposes. FSCs that access government funding will have a good working relationship with the relevant government funding agencies. They are aware and mostly accepting of the necessity for government to be cautious about funding allocations made to faith organisations owing to the political stance of maintaining separation between state and religion. In fact, the FSCs themselves seem generally circumspect about cultivating further relationships with the government. They have concerns about the ways in which this might interfere with the faith element of their work and potentially influence their faith identity.

6.2 Field analysis – Retroduction

In the previous section, the normative behaviour and practices of FSCs in relation to each of the three objects were abducted and the critical realist conceptual elements they represent were identified. In this section, the relationship between the different conceptual elements is retroducted and causal explanations for the three objects are constructed. As discussed in Chapter 3, section 3.3.6. “Stage 6: Retroductive conceptualising (Field analysis)”, retroduction allows movement from what is observed about the three social objects to a conceptualisation of that which is beyond what is observed. The retroductive process involves asking questions about what the properties and component parts of the objects being investigated are; determining relations between these empirical and conceptual parts (events, tendencies, conditions) of the objects; and identifying the mechanisms that are the real causes of events associated with the objects to occur (Danermark et al., 2001; Easton 2010; O’Mahoney & Vincent, 2014). Retroduction is in fact involved in all of the above research steps through the exploration of the properties and characteristic features of the objects under investigation. In this section, understanding about the three objects is further developed

by using field analysis to relate them to the broader contexts (historical, religious, cultural and community) and existing theories found in the literature. Along with this analysis, the quantitative and qualitative data (Charities Register, survey and case study data) help elucidate each of the conceptual elements and explain the causal relations between them (Vincent & Wapshott, 2014).

Critical realism considers ontological reality to exist across three domains – empirical (what is seen), actual (what may/may not occur) and real (what generates events). The conceptual causal elements (tendencies, conditions and mechanisms) that generate events associated with objects exist in the domain of real and are invisible. However, when causal mechanisms are activated – under certain conditions – their manifestation is visible in the domain of the actual (events) and domain of the empirical (structured entities). The retroductive (conceptual) models of causal explanation constructed show how the mechanisms are manifested across the three domains of reality. The conceptual models and the causal explanations for the three objects – social service provision, fundraising activity and inter-organisational/government relations – are presented below.

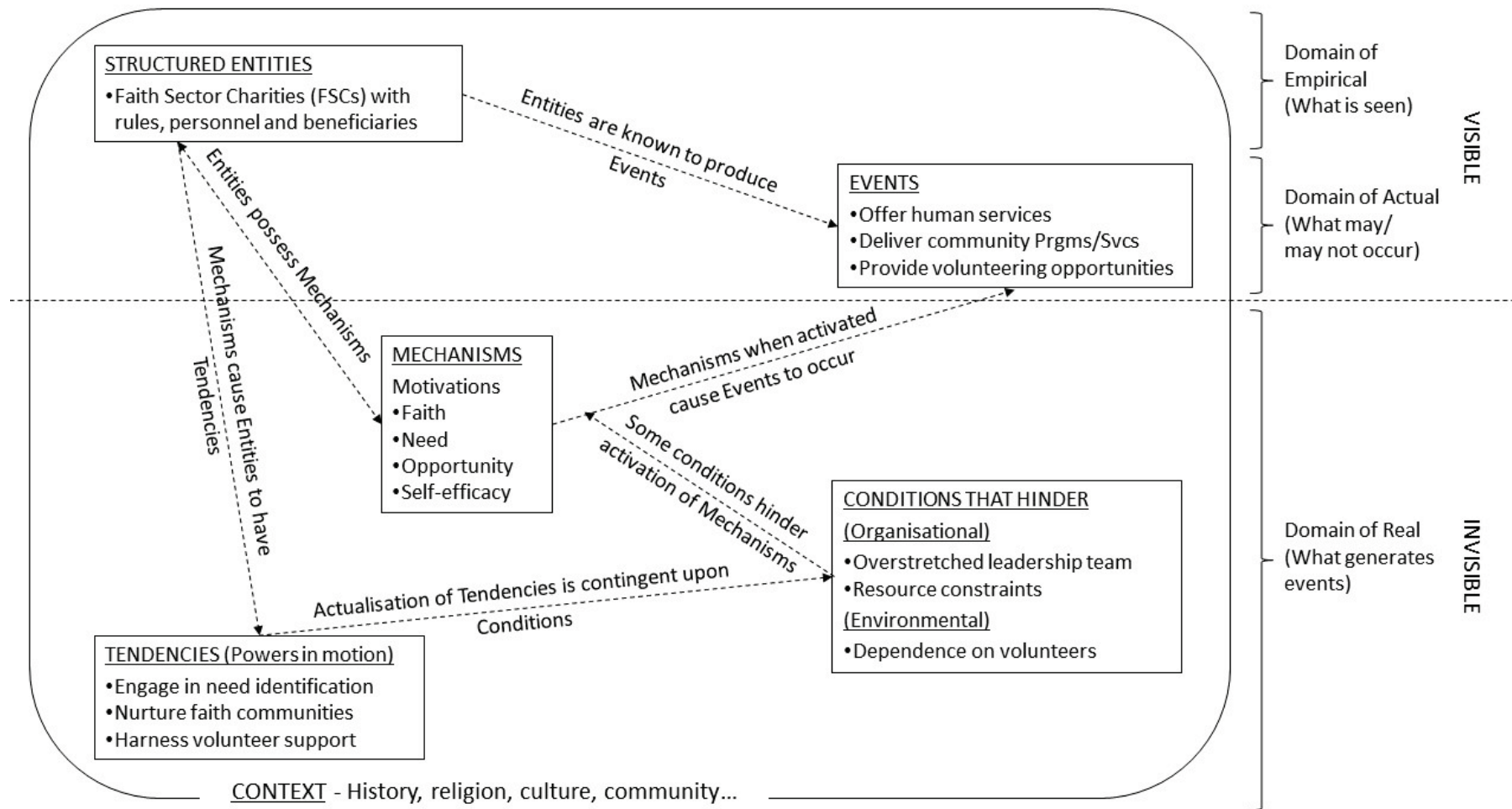
6.2.1 Social service provision

Figure 3, below, illustrates the retroductive model of causal explanation for social service provision undertaken by FSCs. The conceptual elements used in the construction of the causal explanation are elaborated upon below with the help of relevant information collected from various data sources throughout this research.

6.2.1.1 Structured entities

In Figure 3, FSCs are the ‘structured entities’ that have rules, personnel and beneficiaries which give them the powers (capacities) to cause something to occur, e.g., the provision of social services. The existence of FSCs is evidenced through the organisation’s documents such as trust deed/constitution and records of their purposes, personnel, financial reports, etc., in the Charities Register. This is available online. These are the visible evidential realities of FSCs, that exist in the domain of the empirical.

Figure 3: Causal explanation for social service provision undertaken by FSCs viewed across critical realist domains of reality



Demographic information about FSCs in New Zealand was determined through the Charities Register data. Some key findings were that the total number of Nationwide FSCs makes up about one-third (30%) of the total number of charities in New Zealand; earn a quarter (26%) of the total charitable sector income; employ one-fifth (20%) of the total staff; and engage close to half (46%) of the total volunteers in the charitable sector. One key difference between FSCs and Non-FSCs was that FSCs show a greater engagement of volunteers while Non-FSCs show greater employment of staff. See section 4.2.1.

In relation to beneficiaries, while the Charities Register data helped identify the broad variable categories of beneficiaries that FSCs cater to (see section 4.2.2.2), it is the survey data that provided an indication of membership size. The survey data was representative of FSCs in Auckland and Nationwide (see section 4.1.5) and it showed that 44% FSCs have at least 1 – 100 members, 24% have 101 – 500 members and 7% have more than 500 members. See section 4.3.1.6.

The Charities Register also showed that ‘Medium’ and ‘Small’ income size FSCs make up 96% of the total Nationwide FSCs. The randomly selected case study FSCs were all either ‘Medium’ or ‘Small’ income size. Further, all of the major categories of “Activities” (Provides religious services/activities, Provides services (e.g. care/counselling), Acts as an umbrella/resource body. Provides advice/information/advocacy), “Beneficiaries” (Children/young people, General public, Older people) and “Social Sectors” (Education/training/research, Religious activities, Social services, Community development) that occurred in 90% of the Nationwide FSCs, featured in the case study FSCs. Thus, the case study data represented the majority of FSCs in New Zealand and findings about the normative behaviour and practices of FSCs, and the associated causal explanations under consideration here, apply to them.

6.2.1.2 Events

The critical realist conceptual element ‘Events’ is applied in Figure 3 to social services offered by FSCs. Events are the visible elements of the phenomena being studied. However, they present an element of reality that is known (through information about structured entities presented above) to be produced by the FSCs, but may or may not occur. As such, events exist in the domain of the actual.

The Charities Register data indicated that the main undertaking for majority of the FSCs was to “Provide religious services/activities” (60.2%), benefit “Religious groups” (35.3%) or operate in the “Religious activities” (63.3%) sector. However, the survey data helped confirm that in fact 86% of FSCs provided some form of Soc/Ch service as a main or a secondary function (see section 4.3.2). The most common types of Soc/Ch service/s that the surveyed FSCs offered included “Education/Training activities” (49.78%), “Counselling/Rehabilitative services” (31.39%), “Child/Youth/Family welfare programmes” (28.70%), “Community development initiatives” (27.80%), “Income support or maintenance e.g., food, clothing ...” (26.91%) and “Culture/Arts/Sports/Recreation activities” (25.56%). See section 4.3.2.1.

The survey responses also showed that some types of services were more ubiquitous (“Education/Training activities”) or high demand (“Counselling/Rehabilitative services”, “Child/Youth/Family welfare programmes”, “Income support or maintenance e.g. food, clothing...”). In contrast, others could be seen as advanced services undertaken by FSCs as a response to identified community need and subject to their experience in the Soc/Ch service/s sector (“Employment support”, “Community development initiatives”, “Services for Elderly/Disabled”, “Health support or services”, etc.). See section 4.3.2.1.

The normative behaviour and practices of FSCs in relation to social service provision abductured through the case study data further confirmed that FSCs typically offer some types of Prgms/Svcs. FSCs undertake human services as a primary or secondary function either formally or informally; they deliver community programmes/projects (developmental or other) by way of addressing targeted issues; and through most of their undertakings provide opportunities for volunteering (see section 6.1.3.1). Thus, in Figure 3 these are indicated as events known to be produced by FSCs.

6.2.1.3 Tendencies

Entities (FSCs) have structures (rules, personnel, beneficiaries) which give them powers (capacities) to produce events (social services). The mechanisms that entities possess, e.g., faith motivation, cause them to have ‘tendencies’, i.e., the inclination to use their powers in certain ways. *“In the concept of tendency, the concept of power is ... literally dynamized or set in motion”* (Bhaskar, 2008, p. 50). Thus, tendencies represent powers in motion and indicate how FSCs tend to behave. However, the actualisation of

tendencies, and by implication the activation of mechanisms and as a consequence the occurrence of events, is contingent upon conditions. This is illustrated in Figure 3.

Tendencies exist in the deeper realm (the domain of the real), they may or may not be perceived in the events/outcomes that they may produce, and they are accessed through conceptualisation.

Historically, FSCs in New Zealand have had a tendency to provide for the poor and help meet social needs (Conradson, 2008; Poirier, 2013; Tennant et al., 2006). The literature indicated that FSC clients include the socio-economically disadvantaged groups of New Zealand society (Conradson, 2008), those unable to access state, private or community services, and those attracted to FSCs for their spiritual, moral or trust and respect elements (Hann, 2010).

The normative behaviour and practices of FSCs abducted through the case study data showed that FSCs are actively engaged in the identification of community needs with the help of organisational personnel and members/participants; they take on a nurturing role for their faith communities by being able to provide the infrastructure and support for people to connect, build relationships, become part of a community and ultimately support and care for each other; and, through their members and contacts, FSCs largely harness volunteer support for organisational and programme-related tasks. These are listed in Figure 3 as tendencies.

6.2.1.4 Mechanisms

‘Mechanisms’, when activated, cause events to occur. As such, they are a key conceptual element in a critical realist causal explanation. While positivism seeks regularity of events to explain phenomena, critical realism identifies the mechanisms and the conditions in which they are activated to explain the cause/s of phenomena (Sayer, 2000). Objects/entities have causal mechanisms that explain the events they produce. However, these mechanisms are not directly observable, may remain dormant or become active under certain conditions. Mechanisms can be identified by examining the nature and properties of objects. In developing the causal explanation for social service provision by FSCs, causal mechanisms are identified through the examination of the enabling and constraining properties of case study FSCs and through the review of literature.

The review of New Zealand history indicated that faith organisations have mostly been established by immigrants to maintain their religious beliefs and philosophies, way of life, customs and culture (see section 2.1). Thus, faith-motivation is the cause (mechanism) for faith organisations (structured entities) to be established. Further, scoping of the study (see section 1.2.3) helped establish that, along with religious services/activities, faith organisations provide Soc/Ch services. Research literature specifically about faith organisations in New Zealand showed that they engage, e.g., in community development work as part of their religious duty (McLoughlin, 2011).

Altruism, as an “intentional action ultimately for the welfare of others that entails at least the possibility of either no benefit or a loss to the actor” (W. S. Green, 2005, p. xiii), was queried by Neusner and Childton (2005) – through various contributors – in the sources of religious and philosophical traditions including Greco-Roman philosophy, Judaism, Christianity, Islam, classical Buddhism, contemporary Buddhism, Japanese religions, classical Hinduism and Chinese religions. While the conclusion drawn from their findings was that the contemporary understanding of altruism was not suitable for the classical sources of the religions studied, their investigation did bring forth the benevolence, human caring and charity components in the foundation texts of these religions (W. S. Green, 2005). Thus, faith-motivated altruism is a fundamental element, a mechanism, that causes FSCs to undertake the provision of social and charitable services for the welfare of others.

The review of non-profit sector literature helped identify theories that explain the existence and behaviour of non-profit organisations. Entrepreneurship theory (see section 2.4.3.1) proposes that various types of entrepreneurs guide the mission, goals and products/services that the non-profit organisation delivers. The motivations of entrepreneurs are critical. They may be driven by opportunity (capitalising on available resources), necessity (seeking alternatives to address adversity) or self-efficacy (overcoming social/psychological disequilibrium) to action entrepreneurial initiatives (Frederick et al., 2018). This kind of entrepreneurship is most evident in the faith sector where entrepreneurs often combine faith maximisation efforts with service delivery (Anheier, 2005; James, 1987).

As per entrepreneurship theory, need, opportunity and self-efficacy are identified as driving forces (underlying causes) for service delivery initiatives to be undertaken in the

non-profit and faith sectors. These were also identified as the underlying causes (mechanisms) for events (social services) undertaken by the case study FSCs. See mechanisms identified in section 6.1.3.1 (offer human services, deliver community Pgms/Svcs and provide volunteering opportunities). Thus, the motivations of FSCs by virtue of faith, need, opportunity or self-efficacy are shown in Figure 3 as the mechanisms that exist in the domain of the real and, when activated, cause events to occur.

6.2.1.5 Conditions

Conditions are other powers and mechanisms (emergent properties of objects) that cause something to occur. As discussed in section 3.1. a characteristic feature of the emergent reality proposed by critical realism is that conjunctions of the properties of entities/objects continually produce new objects with causal powers and mechanisms (Kazi, 2001; Sayer, 2000). The conditions (powers and mechanisms) relevant to the object (social service provision) are identified – and other interfering conditions are excluded – by abstracting the properties and abducting the normative behaviour and practices of case study FSCs. Specifically, the conditions were identified through the thematic clustering of the constraining properties of case study FSCs in Step 1 of the normative analysis (see section 6.1). The other conditions that facilitate/hinder events were identified through Step 2 and help substantiate the themes that emerged in Step 1. This also applies to causal powers/liabilities that are indicative of FSC structural capacities and were identified through Step 2 of the analysis. They support the emergent themes in Step 1.

The structural (organisational and environmental) conditions thus identified – conditions that hinder the activation of mechanisms – in relation to the object (social service provision) include: 1) FSCs that do not have separation in governance and management roles and rely on the governance team to undertake management tasks, overstretch the leadership team and compromise its strategic role (see section 6.1.3.3.1); 2) in delivering community Prgms/Svcs, FSCs experience resource constraints mostly due to shortage of personnel and financial capacity; (see section 6.1.3.3.2) and 3) all of the FSCs experience shortage of volunteers or find volunteer support inconsistent and unreliable due to environmental conditions (see section 6.1.3.3.3). These are shown in

Figure 3 as conditions that hinder the activation of mechanisms, and as conceptual elements they exist in the domain of the real.

6.2.1.6 Causal explanation

The first question this research asks in relation to social service provision by FSCs is:

Q1. What Soc/Ch services do FSCs provide and why do they involve themselves in providing these Soc/Ch services?

The retroductive model of causal explanation presented above in relation to the object (social service provision), is an attempt to answer this question. Danermark et al. (2001) describe causes as follows:

Causes are about objects or relations and their nature. It is a matter of what causal powers or liabilities there are in a certain object or relation. In more general terms it is a matter of how objects work, or a matter of their mechanisms (p. 54).

Objects are the way they are by virtue of their nature and properties but this may change and, as a consequence of such change, the causal abilities are altered. This is why, instead of regularities between objects and events, a critical realist causal explanation involves the description of the intrinsic properties and nature of an object and what it does or has the potential to do on account of it (Danermark et al., 2001; Sayer, 2000). To arrive at a causal explanation for social service provision undertaken by FSCs, the object (social service provision) is described in the structured context in which it is manifested, i.e., as legally registered charity with rules, personnel and beneficiaries. Thereon, the normative behaviour and practices of FSCs in relation to the object (social service provision) are identified with the help of general concepts (critical realist conceptual elements) and theoretical organisational categories (faith organisation typology and organisational development stage). The causal explanation for the object is derived by incorporating the above information within the framework of non-profit sector theories that explain the existence and behaviour of non-profit organisations such as FSCs. In developing this knowledge, along with empirical data, information beyond what is empirically evident is explored through abductive and retroductive processes (see sections 3.3.5 and 3.3.6). The purpose is to produce “a description of the more

general, universal, but not unchangeable dimensions of social reality” (Danermark et al., 2001, p. 88).

The causal explanation thus constructed is illustrated in Figure 3. It follows a logic similar to that presented in Sayer and Sayer’s (2010) illustration of the structure of causal explanation (see Figure 2, section 3.2.4). It is based on the relationship between the empirical and conceptual elements discussed above (structured entities, events, tendencies, mechanisms and conditions) and explains that FSCs (as structured entities) possess motivation (mechanisms) that causes them to have certain inclinations (tendencies) in relation to social service provision. However, some organisational and environmental situations (conditions) hinder FSCs from actualising their inclinations and acting upon their motivation. When FSCs are able to act upon their motivation (activation of a mechanism), it causes them to undertake social service provision (events). In Figure 3, the normative events are indicative of the Soc/Ch services that FSCs in New Zealand provide, the normative tendencies show the ways in which FSCs are inclined to use their capacities in relation to Soc/Ch services, the normative conditions identify some of the organisational and environmental situations that hinder provision of Soc/Ch services, and the mechanisms explain the reasons why FSCs undertake Soc/Ch service provision, which are that they are motivated by faith, need, opportunity or self-efficacy.

Sections 6.2.2 and 6.2.3, below, present the conceptual models, elaboration of the conceptual elements used in the retroductive models and causal explanations for the objects fundraising activity and inter-organisational/government relations.

6.2.2 Fundraising activity

Figure 4, below, illustrates the retroductive model of causal explanation for fundraising activity undertaken by FSCs. The conceptual elements are explained below using information derived from various data sources in this research.

6.2.2.1 Structured entities

The Charities Register data helped identify and group nationwide FSCs by their income sizes and showed that 64% of the FSCs are of Small income size (under \$125,000 p.a.), 32% Medium (under \$2 million), 4% Big (income under \$30 million), and 0.4% are Large (over \$30 million) charities. Analysis of the total income earned by FSCs showed

that Large FSCs earn 50%, Big 30%, Medium 16% and Small 3% of the total faith sector income. Both Nationwide FSCs and Non-FSCs are, proportionally, fairly similar in relation to the number of charities and income earned across charities of different income sizes (see section 4.2.1.1).

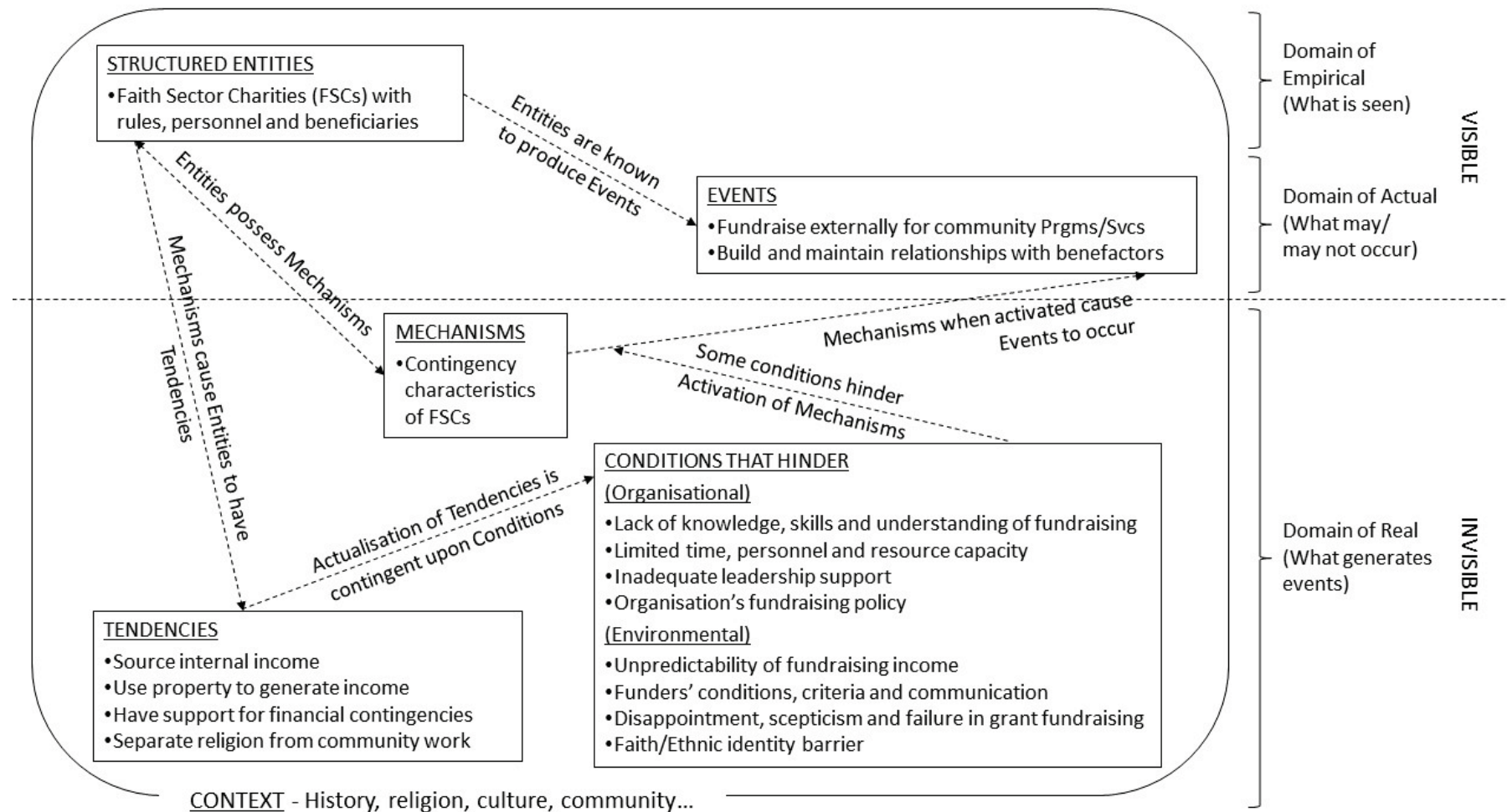
6.2.2.2 Tendencies

The Charities Register data was also explored for information about eight of the funding sources accessed by FSCs and the income they earn from each of them. It was found that the funding source most commonly accessed by FSCs is “NZ Dividends” (77.7%), followed by “Donations/koha” (72.6%), “Service/trading income” (48.6%) and “Membership fees” (30.6%). Less than 2% of FSCs accessed “Other investment income” (1.3%), “Other grants and sponsorship” (0.4%), “Government grants/contracts” (0.3%) and “Bequests” (0.2%). The notable difference among Nationwide FSCs and Non-FSCs was that “Donations/koha” was accessed in greater proportion by FSCs and “Government grants/contracts” were accessed in greater proportion by Non-FSCs (see section 4.2.3.1).

Further analysis of data about the income earned from the various funding sources showed that FSCs in fact earned most of their income from “Service/trading” (52.7%), followed by “Donations/koha” (26.4%), “Membership fees” (10.2%) and “NZ Dividends” (9.5%). Just 1% income was earned from other funding sources. The differences between Nationwide FSCs and Non-FSCs in this regard were that FSCs earn proportionally more income through “NZ Dividends”, “Donations/koha”, “Membership fees” and “Other investment income”, and Non-FSCs earn proportionally more income through “Service/trading income”, “Government grants/contracts” and “Bequests”. However, both FSCs and Non-FSCs earn a similar proportion of income through “Other grants and sponsorship” (see section 4.2.3.2).

The survey data further confirmed that the top three funding sources accessed by FSCs are internal sources, i.e., “Donations”, “Income from service provision” and “Investment income”. The next three are external funding sources, i.e., “Non-government grants/contracts”, “Bequests” and “Government grants/contracts”. The other peripheral funding sources included “Membership fees”, “Sponsorships”, “Fundraising events/activities” etc. (see section 4.3.3.2).

Figure 4: Causal explanation for fundraising activity undertaken by FSCs viewed across critical realist domains of reality



Among the case study FSCs it was identified that FSCs are likely to own property/building assets and use them to hold religious services/activities and/or deliver community programmes/projects. They are also likely to be renting or hiring out these facilities to earn income (see section 6.1.4.2.2). Analysis of the financial statements of each of the case study FSCs showed that they cover expenses mostly by means of internal sources such as “Revenue from providing goods or services” including leasing, renting or hiring out facilities, “Interest, dividends and other investment receipts”, and through “Fees, subscriptions and other revenue (including donations) from members”. FSCs also have supports in place for financial contingencies, mainly from faith members and faith entities that they are affiliated with or have an integral (unofficial) relationship with (see section 6.1.4.2.3). In a bid to gain secular funding it is not uncommon for FSCs to separate the faith/spiritual elements of their Prgms/Svcs. This they may do by establishing a separate entity, delivering the faith content in their programme separately or offering it as an optional component (see section 6.1.4.2.4).

6.2.2.3 Events

Through the case study data, it became evident that where FSCs are unable to absorb additional expenses related to community Prgms/Svcs within their available income and resources, they will fundraise. For this they are likely to fundraise internally in the first instance, and thereafter explore external sources owing to the efforts involved in securing the latter (see section 6.1.4.1.1). FSCs that run formal resource-intensive programmes are seen to adopt a range of organisational practices to equip themselves to source external funds. More recently this has involved diversifying revenue streams when current sources, e.g., bank investments and competitive grant funding, have yielded reduced and insufficient income.

The survey data showed that, among the government funders that 44 (20%) FSCs applied to, more than half said they applied to the local government, while a quarter or less applied to central government agencies such as “Ministry of Education”, “Department of Internal Affairs”, “Ministry of Social Development” and “Child, Youth and Family Services” (see section 4.3.3.3.2). Among the non-government funders that 70 (31%) FSCs applied to, more than half said they applied to “Gaming Society/Licensing Trusts” and less than half applied to “Religious organisations” and “Trusts and Foundations” (see section 4.3.3.4.3).

Faith members support faith organisations both financially and by volunteering. Along with immediate or regular members, FSCs have extensive social networks which allow them to identify organisational personnel (governance, staff and volunteers) as well as patrons with whom they build and maintain relationships that help consolidate resource support and backing (see section 6.1.4.1.2).

6.2.2.4 Mechanism

The grouping of Charities Register data by FSC and Non-FSC type and by income sizes allowed comparisons to be made based on these characteristic features of charities. It revealed certain patterns and trends in relation to funding sources and income earned which suggested that charity type (FSC/Non-FSC) and income size (Small/Medium/Big/Large) are a factor in fundraising activity. For example, a greater proportion of Medium charities access “Donations/koha” while a greater proportion of Large charities access “Service/trading income” (see section 4.2.3.1). “Service/trading income” is sourced by about 50% of FSCs and Non-FSCs but while the former earn 50% of their income from it, the latter earn 60% of their income from this source. “Membership fees” are accessed by about 30% of FSCs and 35% of Non-FSCs; the former earn 10% of their income and the latter earn 6% of their income from them (see section 4.2.3.2). Non-FSCs compared to FSCs and Large and Big charities compared to Medium and Small charities are able to earn more income from “Government grants/contracts”, Medium FSCs earn more from “Donations/koha” and Medium Non-FSCs earn more from “Service/trading income” (see section 4.2.3.3). Thus, depending on type and income size, charities appear to have different fundraising potential.

About 25% of surveyed FSCs indicated that they have a dedicated person/team for fundraising. This suggested that FSCs will have varying personnel capacity for raising funds, it indicated that fundraising can be a specialised task warranting additional human resource support, and it also showed that the need for other income sources can be significant enough for some FSCs to have dedicated staff/volunteers. However, among the surveyed FSCs, 73% said they did not apply to government funders and 60% said they did not apply to non-government funders. This indicates, firstly, that the majority of FSCs do not apply for government and non-government funding, and secondly that FSCs are more likely to apply for non-government funding compared to government funding. Some of the themes that emerged in relation to the reasons that

survey respondents gave for not applying for government and non-government funding were: “Government/non-government funding not required”; “Income from internal sources/self-sufficient/self-funded”; “Faith organisation’s fundraising policy”; “Reservations about non-government funding”; “Organisation’s purpose does not call for non-government grant contribution”; “Lack of knowledge”; “Lack of resources”; “Expect to be ineligible/unsuccessful/not qualify for government/non-government funding” (see sections 4.3.3.3.1 and 4.3.3.4.1). These reasons allude to further organisational (contingency) characteristics that directly impact fundraising activity undertaken by FSCs.

Further, the research literature about FSCs in New Zealand confirmed that, the operational capacity of larger religious welfare organisations contributed to them being able to lobby the government on social issues (Conradson, 2008); that FBOs are well-placed to undertake development work because of their networks and their ability to harness resources (Mcloughlin, 2011); and that certain types of FBOs (Denominational and Independent) are more likely than others (Congregational) to be recipients of government funding because the latter may not meet the professional standards required for government contracts (Hann, 2010). Thus, structural characteristics determine organisational activities including fundraising.

Contingency theory (see section 2.4.3.2) proposes that the optimal course of action an organisation takes (in a given situation) is contingent (dependent) upon the internal and external situation of the organisation (Foster & Meinhard, 2002; Tillotson, 1980). In the context of fundraising activity, the identified internal and external situations of FSCs include: development stage; faith organisation type; size (income, membership); personnel capacity (time, skill); resources; and relations with faith members, other faith entities and funders. The combination of these (and other) organisational factors make up the contingency characteristics of FSCs, i.e., the mechanisms that, when activated, cause events (fundraising activity) to occur.

The impact and influence of the contingency characteristics of FSCs was also evidenced through normative analysis of case study data. Along with organisational factors, certain environmental conditions that constrain the fundraising activity of FSCs were identified and are presented below.

6.2.2.5 Conditions

The structural (organisational and environmental) conditions that hinder the activation of mechanisms in relation to fundraising activity include: 1) the unpredictability of fundraising income which makes it difficult to budget and creates shortfalls when the requisite amount of income is not secured (see section 6.1.4.3.1); 2) grant fundraising as an external funding source involves an arduous amount of work for which most FSCs lack capacity and resources (see section 6.1.4.3.2); and 3) despite attempts to circumvent the faith/ethnic identity barrier, FSCs find it a limiting factor in sourcing government and non-government funding (see section 6.1.4.3.3). In Figure 4, the conditions that hinder are collated through findings from the survey and case study data.

6.2.2.6 Causal explanation

The second question this research asks in relation to fundraising activity by FSCs is:

Q2. How do FSCs raise funds and why do they face challenges when applying for funds from government and/or non-government funders?

The events and tendencies in Figure 4 allude to how FSCs raise funds and the conditions that hinder identify the challenges for FSCs in relation to fundraising. Figure 4 also illustrates the causal explanation for fundraising activity using the same logic as is applied to Figure 3.

In Figure 4, the normative events are indicative of the activities in relation to fundraising that FSCs in New Zealand undertake, the normative tendencies show ways in which FSCs are inclined to use their capacities in relation to raising funds, the normative conditions identify some of the organisational and environmental situations that hinder fundraising activity, and the mechanisms explain the determinants of fundraising activity, i.e., the contingency characteristics of FSCs that cause fundraising to occur.

An object/phenomenon can have different kinds of concurrently active mechanisms; *“some mechanisms reinforce one another, and others frustrate the manifestations of each other”* (Danermark et al., 2001, p. 56). The mechanisms identified in relation to social service provision (faith, need, opportunity or self-efficacy driven motivations) and those identified in relation to fundraising activity (contingency characteristics of

FSCs) may be concurrently active mechanisms that reinforce or frustrate the activation of the other mechanisms. In fact, faith-related motivation can be considered an underlying mechanism in the occurrence of all events associated with FSCs. Similarly, the actualisation of FSC tendencies and the events that occur are invariably dependent on the activation of the contingency characteristics of FSCs.

6.2.3 Inter-organisational/government relations

Figure 5, below, illustrates the retroductive model of causal explanation for inter-organisational/government relations undertaken by FSCs. The conceptual elements are explained upon below using findings from data and analysis undertaken in this research.

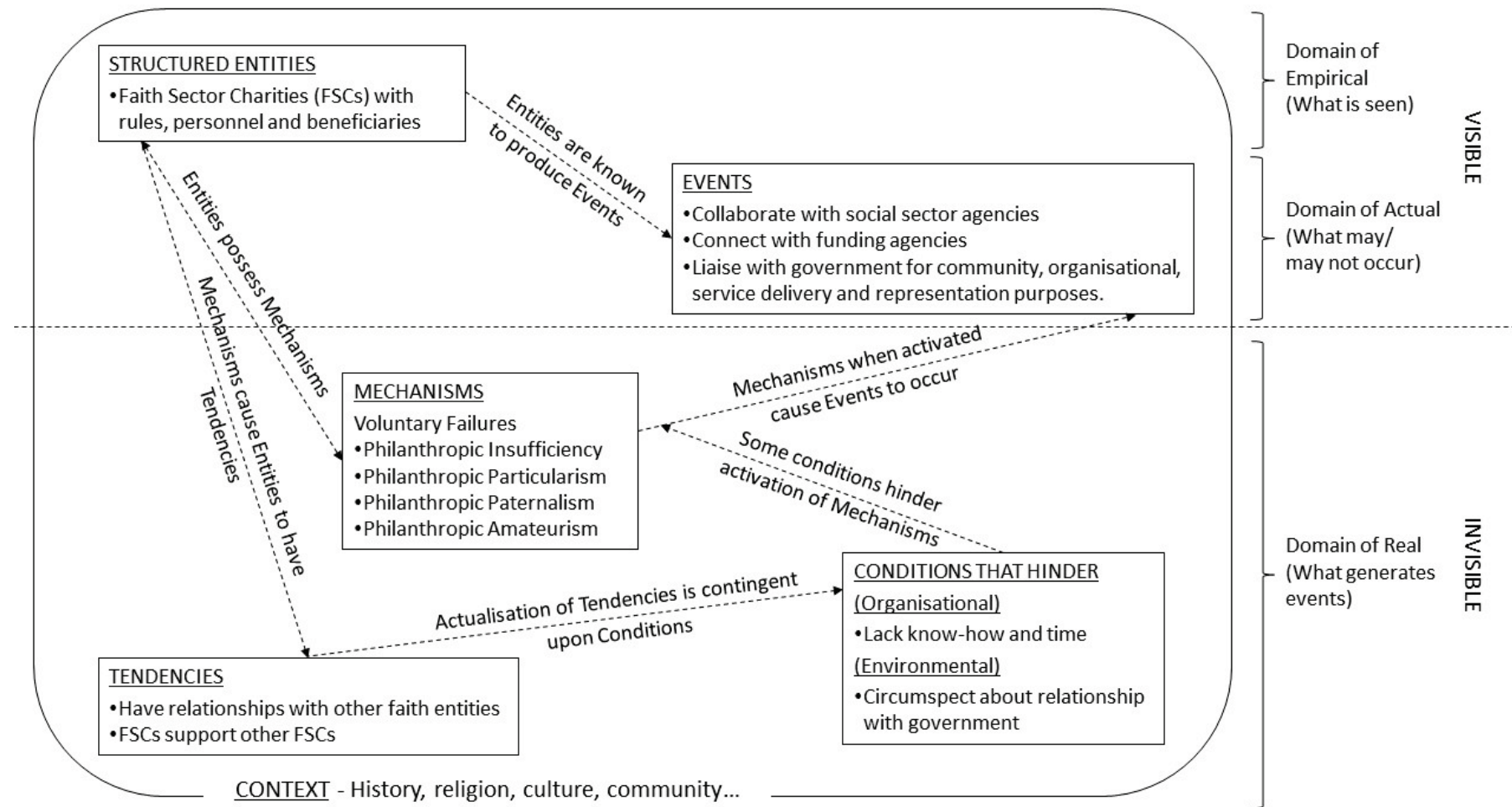
6.2.3.1 Structured entities

Faith organisations in New Zealand have by and large been established by immigrant communities to maintain identity, belief culture, etc. (see section 2.1). The government has provided the legal framework for faith organisations to be established as legal entities, obtain charitable status, gain tax exemptions and rates rebates, etc. Also, government agencies such as Charities Services, the Inland Revenue Department, local councils and other relevant agencies monitor FSCs' organisational and service compliances as per laws, rules and regulations (see section 1.2.1).

6.2.3.2 Events

FSCs' relationships with the government, as identified through the survey data, included connecting with the government for: 1) community purposes, i.e., facilitating support/services for individuals/families, collaborating/partnering for community programmes and community advocacy; 2) organisational purposes, i.e., administration and compliance with Charities Services, the Inland Revenue Department and local government, and the use of government services for other organisational matters; 3) service delivery purposes, i.e., administration and compliance for provision of services; and 4) representation purposes, i.e., community links and relationship building (see section 4.3.4.2).

Figure 5: Causal explanation for inter-organisational/government relations undertaken by FSCs viewed across critical realist domains of reality



The case study data showed that in the process of applying for grants, some of the FSCs connected with government and non-government funding agencies (see section 6.1.5.1.2). Among these, a few FSCs made efforts to further build and maintain relationships with funders to gain resource support. This was mainly evident among well-established FSCs that provided resource-intensive community development programmes in the wider community and relied significantly on government and non-government grant funding as a source of income. FSCs are also seen to collaborate with other social sector agencies for community work where their goals align (see section 6.1.5.1.1), e.g., “Faith-Permeated” organisations supporting local community initiatives or “Faith-Affiliated” organisations collaborating with other professional providers for community development programmes. Thus, FSCs are able to harness as well as provide support for community work and have capacity to build and maintain relationships with other faith entities and social sector organisations.

6.2.3.3 Tendencies

Among the case study FSCs, it was identified that faith provides the common ground and the link for FSCs to connect with same-faith individuals and same-faith organisations (see section 6.1.5.2.1). In fact, it helps facilitate inter-denominational and inter-faith relationships as well. FSCs will very likely have active relationships with other same-faith entities. They may be formally affiliated, informally associated or have an integral relationship, e.g., when one is born out of the other, as in the case of secular entities established by faith organisations. They may also be part of same-faith collective forums/groups.

FSCs may link with local, regional, national and/or international organisations and negotiate support for delivery of religious or community programmes/projects as necessary (see section 6.1.5.2.2). Often the religious centres, are fundamental to this support even where the community Prgms/Svcs are delivered by a “Faith-Affiliated” organisation. The latter will seek direct or indirect support from religious centres because of the congregations that the religious centres have access to and, through them, the resources and support that can potentially be obtained.

6.2.3.4 Mechanisms

The review of New Zealand history and literature provided information about three broad phases of government relationship with the community sector, as follows: 1)

1935–1970s: a period of affluence and generous state support for community initiatives. This helped nurture culture and identity in New Zealand society, secular interest groups flourished and religious activities were diminished. However, the churches remained relevant by offering other services (elderly care, youth development). 2) 1980s onwards: government cutbacks occurred following the economic crisis in the 1970s. In this phase, community organisations struggled and advocated for resources. Despite social services being offered, religious organisations received a very tiny share of state funding. 3) 2000 onwards: the restorative phase, featuring relationship building between the state and the community sector. There are now newer challenges with growing diversity and funding needs (see section 2.2).

The limitations of voluntary/non-profit sector organisations, such as FSCs, in meeting social needs causes them to reach out to government and other social sector agencies for support. Salamon (1987) proposed the voluntary failure theory to explain the weaknesses of the voluntary/non-profit sector that call on government responses (see section 2.4.3.3). Table 49, below, shows the four types of voluntary failure identified by Salamon (1987). It also shows the government role in counteracting these failures and findings from the data about inter-organisational/government relations undertaken by FSCs that correspond with the activation of each of the voluntary failures.

Table 49: Voluntary failures, government role and data findings

Voluntary failures	Government role	Data findings
Philanthropic Insufficiency – inability to generate resources	Providing a reliable stream of resources	FSCs seek resource support from government and non-government funders
Philanthropic Particularism – the tendency to focus on particular subgroups	Setting priorities through a democratic process	Funders set community priorities that applicants such as FSCs look to align with and meet
Philanthropic Paternalism – those who control charitable resources determine what they are used for and who they serve	Making access to care/support a right instead of privilege	FSCs advocate for unmet needs of individuals, families and communities.
Philanthropic Amateurism – amateur approaches to problems of individuals and society	Instituting quality-control standards	FSCs liaise with government agencies for organisational and service compliance

The above-mentioned literature review, theory proposition and data findings help confirm voluntary failures as the mechanisms that, when activated, cause events in relation to inter-organisational and government relationships to occur.

6.2.3.5 Conditions

Conditions that hindered the development of inter-organisational/government relations by FSCs were identified through the surveys and case study data. These included: 1) lack of know-how and time to build relationships with government and non-government funding agencies (see section 6.1.5.3.1); and 2) being disinclined or reluctant to build relationships, particularly with government agencies. Some of the reasons for these conditions were that FSCs had other income avenues and did not need to seek support, they had tried and were not successful in securing funds, or because they were sceptical about resource support from the government as it may require them to alter the faith element in their work (see section 6.1.5.3.2).

6.2.3.6 Causal explanation

The third question this research asks in relation to social service provision by FSCs is:

Q3. When and why do FSCs engage/not engage with the government and non-government organisations?

In Figure 5, the identified mechanisms indicate when FSCs may engage with government and non-government organisations, and the conditions that hinder show why they may not do so. The causal explanation for inter-organisational/government relations is illustrated in Figure 5. It shows that FSCs (as structured entities) possess voluntary failures (mechanisms) that cause them to have certain inclinations (tendencies) and produce certain inter-organisational/government relationships (events). However, some organisational and environmental situations (conditions) hinder the activation of mechanisms and consequently the occurrence of events.

As with mechanisms identified in relation to social service provision (faith, need, opportunity or self-efficacy driven motivations) and those identified in relation to fundraising activity (contingency characteristics of FSCs), mechanisms identified in relation to inter-organisational/government relations may be concurrently active and may reinforce or frustrate the activation of other mechanisms. For example, faith-motivated or need-driven social service provision by FSCs may be frustrated by the philanthropic insufficiency and contingency characteristics of FSCs. Similarly,

fundraising activity undertaken to the extent that the contingency characteristics of FSCs allow may be reinforced by faith-motivation and philanthropic insufficiency.

6.3 Institutional explanation

6.3.1 Faith sector relationship with state

Findings from the Charities Register, survey and case study data along with configurational, normative and field analyses undertaken in the previous sections provide information about FSC behaviour and practices in relation to resourcing for the Soc/Ch services they offer. These are further examined below by applying Young's (1999, 2000) three models of non-profit sector and government relationship to advance the understanding of the faith sector relationship with state, which is the goal of this thesis.

The three models of government and non-profit sector relationship proposed by Young (1999, 2000) place the non-profit sector in different roles with the government (see section 2.4.3.3). These three non-profit sector roles are: 1) supplementary – filling the service gaps and providing services not offered by the state; 2) complementary – receiving support from the state to provide services; 3) adversarial – advocating for community in service delivery and policy building by government.

6.3.1.1 Supplementary role of FSCs

The majority of the FSCs identified through the Charities Register data provide religious services/activities as a main or additional function. In doing so they operate as providers of supplementary services, i.e., those that are not provided by the state. In the process of offering religious services, there are interactions between individuals, families and faith community members. This creates opportunities for faith communities to be formed, nurtured and developed. Further, faith motivates the organisation's leaders, staff and volunteers to meet the needs of faith community members by providing human services and delivering community programmes/projects. In doing this, FSCs often find themselves filling service gaps, e.g., attending to the socio-economically disadvantaged groups and those unable to access state, private or community services (Conradson, 2008; Hann, 2010). There was evidence of this among case study organisations, e.g., Org9 catering to a low socio-economic community

struggling for after-school care but unable to access this beyond the support extended by state, and Org4 attempting to meet the pastoral care and support needs of international students who may not qualify for state services. In both cases the community needing help and support are congregation members of the relevant organisations. Their needs were identified by the respective organisations and responded to as per capacity, although resource constraints were a limiting factor.

6.3.1.2 Complementary role of FSCs

Org2 identified accommodation support needs for the mentally challenged among its local community when the government closed down hospitals, boarding houses and half-way homes. At this time the government was providing 100% finance for community groups who undertook to provide this service. Org2 set up a separate secular entity and were able to access this resource support at the outset, which was significantly helpful in initiating the service. In this way, Org2 was able to progress to the role of complementary service provider, i.e., receiving resource support from the state to provide services. Notably, in becoming a complementary service provider, Org2 had to separate its faith identity from the service provision by establishing the latter under a separate legal entity. However, this does not always guarantee that government resources will be secured. For example, Org9 set itself up as a separate secular entity but has not been very successful in sourcing grants. As a result, it continues to be supported by its faith entity.

The Charities Register data established that less than 1% of FSCs receive government grants/contracts and this funding made up less than 1% of the total income earned by FSCs. The survey data helped identify that a large majority of the surveyed FSCs (73%) did not apply for government grants and they gave a variety of reasons for not applying, including lack of knowledge and resources and expecting to be ineligible/unsuccessful due to their faith identity. In the case studies, the experiences of FSCs in relation to applying for and receiving government grants were varied. Generally, the applicants found it challenging to apply for and receive government grants (Org3, Org4, Org6, Org7, Org8, Org9). New applicants had experiences of failure in receiving government grants and were discouraged by those experiences (Org3, Org4, Org9). And the experienced applicants who were successful in receiving government grants received far

less than what they requested and needed to help meet the necessary expenses (Org6, Org7). Furthermore, all their efforts to increase their share of grants were mostly futile.

Accessing government support and contribution was a challenge for the FSCs that tried. However, a large majority of FSCs did not in fact make the effort to access government funding. Among the reasons for this normative behaviour was the fact that they had their own internal sources of income (service/trading income, donations/koha, membership fees and dividends) and other resource avenues through faith networks that provided human and fiscal support. External income such as government grants were explored as a secondary option for resourcing community initiatives. Also, while FSCs seemed to connect well with other faith and social sector organisations, they lacked the know-how and time to build relationships with government and non-government funders, and were generally disinclined to build relationships with government agencies. Even the FSCs that sourced government grant funding seemed reluctant to establish a contractual relationship with the government. This was because they were apprehensive about the government's influence on their faith work.

Based on the above, it can be said that FSCs are more entrenched in their role as providers of supplementary services, where they are able to operate independently. However, in offering community programmes/projects pursuant to experiences of philanthropic insufficiency, the attempts of a minority group of FSCs to progress their role to providers of complementary services presented a number of issues as discussed above.

6.3.1.3 Adversarial role of FSCs

The third model of non-profit sector and government relations proposed by Young (1999, 2000) was the adversarial role. In this the government is the regulator and FSCs play the role of advocates for families and communities with the state. In this process, FSCs directly or indirectly contribute to policy building and the development of service delivery by the government. This adversarial/advocacy role includes FSCs' function as representatives of their respective faith communities. For minority ethnic and faith communities, FSCs provide a platform for them to have a voice in mainstream society and for the wider community to engage with them. This was evidenced in the survey data and also the case study FSC Org4 that acted as a conduit for its community and provided opportunities for its members to participate in wider collaborative projects.

Org4 also assisted political leaders and other government agencies, e.g., NZ Police, to engage with its community.

6.3.2 Areas of active engagement

There are at least two areas where active endeavour for engagement between the faith sector and the state is evident. The first is where FSCs seek to become providers of complementary services by undertaking social service provision and attempting to access resource support from the state. In this process, FSCs are confronted with several challenges, starting with justifying the need for the Prgms/Svcs they offer, formalising, budgeting for and packaging them well enough to compete for (funding) resources against other charities in the sector who would be applying for support from the same funding pool, educating themselves about funders and fundraising, and finding someone among them with the skill set to fulfil this task. Researching and identifying a suitable funder for their cause, connecting and communicating with funding agencies, applying and waiting for application outcomes, and coming to terms with being declined or receiving partial funding. These are all aspects of fundraising that applicants have to find capacity for within their organisation, even prior to opening any doors for external resources. These were found to be the experiences of new applicants among case study organisations (Org3, Org4, Org8, Org9).

It is important to note that there are both government and non-government funders that contribute resources to the community and voluntary sector. As per research findings (Charities Register and survey data), FSCs are more likely to approach non-government funders than government funders. Apart from the fact that it is relatively easier to source funds from non-government compared to government funders, there are also significantly more non-government funders. However, there are several FSCs that are reluctant to seek grants from major non-government funders such as gaming societies/liquor licensing trusts because they distribute funds sourced through gambling and sale of liquor that are not permitted activities for some faith groups, and their preference is to seek resource support from government funding agencies.

Regardless of whether FSCs apply to government or non-government funders, the challenges (educating themselves, finding funders, compiling applications, competing with others, etc.) are similar for new applicants. The experienced applicants among the case study organisations had different challenges. They reported receiving reduced

income from grant applications to the government (Org6, Org7) and also from investment income (Org5). This was indicative of external economic factors that in the former case limit the government response to philanthropic insufficiency and in the latter compound philanthropic insufficiency. The external economic factors would adversely impact both FSCs and Non-FSCs in the community and voluntary sector, creating additional demand for resources and potentially increased competition for government and non-government funding. In this situation, the hindering conditions specific to faith organisations – such as scepticism on the part of FSCs about a relationship with government and faith/ethnic identity as a barrier in sourcing grants – further compromise their ability to become complementary service providers.

The second area where the active endeavour for connection between the faith sector and the state can be witnessed is in the role of FSCs as representatives of their faith communities. The survey data indicated that FSCs were contacted by government agencies for purposes of representing their faith communities. These government agencies included NZ Immigration, the Human Rights Commission, Local Boards, the Ministry of Justice, the Ministry of Foreign Affairs and Trade (NZAID), the Election Commission and NZ Police. FSCs also had contact with government representatives and agencies for purposes of relationship building on behalf of their faith communities. These representatives included ministers and individuals from city councils, local boards, the Human Rights Commission and the Ministry of Social Development.

There was evidence in the case study data of similar contact with government representatives and agencies and in fact this was able to be further qualified. The “Faith-Permeated” organisations (Org3, Org4) engaged with the community and society as representatives of their congregation and faith communities, and were seen facilitating contact for political leaders or participating in community consultation meetings called for by government agencies. “Faith-Affiliated” organisations that undertook the delivery of Prgms/Svcs (of professional standards) were seen participating in government consultations alongside secular providers, coordinating with government agencies to discuss the needs of the communities they mutually served, and providing input for development of policy and service delivery for the sectors in which they operated (in the case of the social service arms of Org2, Org5, Org6, Org7). While the latter role is an adversarial function that FSCs fulfil in their role as charities delivering Prgms/Svcs in the non-profit sector, the former role, i.e., the community representation function, is an

advocacy function unique to FSCs of minority ethnic/faith communities. This is by virtue of FSCs providing a platform for minority ethnic/faith communities not only to maintain their culture and identity and develop community and sense of belonging, but also to be visible and have a collective voice.

In recent years, the New Zealand Government has more actively engaged with minority ethnic and faith communities. This was a direct result of a terrorist attack on 15 March 2019 on two mosques in the city of Christchurch in New Zealand, in which 51 people were killed and 40 injured. As part of the government response to this incident and based on recommendations of the Royal Commission, a nationwide consultation was undertaken *“to understand ethnic and minority faith communities’ priorities and ensure Government is aware of all relevant issues”* (Department of the Prime Minister and Cabinet, 2021). The outcome of this was that the government committed to establishing several initiatives, one of which was to set up *“contestable funding to support engagement and capacity building in ethnic and minority faith communities ... which is not haram (‘forbidden’) for being underwritten by the proceeds of gambling”* (Department of the Prime Minister and Cabinet, 2021, p. 2).

This is a new development in the community and voluntary sector of New Zealand and is focused on engaging with faith communities via FSCs. It raises the profile of minority ethnic and faith organisations, particularly “Faith-Permeated” organisations with their congregations, as having the ability to act as conduits for government agencies and to represent their respective communities.

6.4 Conclusion

The emergent organisational properties – identified in the previous chapter through the case studies – helped abduct (reconceptualise) normative behaviour and practices of FSCs and the critical realist conceptual elements (events, tendencies, conditions, causal powers, causal liabilities and mechanisms) that they represent. The relationship between the different conceptual elements is retroducted and causal explanations for the three objects is constructed supported by information derived from all of the data sources (literature review, Charities Register, surveys and case studies) explored in this research. The causal explanations help answer the three research questions and explain the respective objects associated with them by describing the intrinsic properties and nature of these three objects. The causal explanations reveal the mechanisms that FSCs

possess along with the conditions that hinder the activation of these mechanisms, the events that FSCs produce and the tendencies that they harbour in relation to each of the three objects/phenomena. The dynamics of concurrently active mechanisms impacting phenomena associated with FSCs are also brought out through the causal explanations. Further, illustrations of the causal explanations for each of the objects viewed across the three critical realist ontological domains of reality allow access to the deeper realms. They indicate what is seen (the empirical), what may/may not occur (the actual) and what generates events/activities (the real) in relation to each of the objects/phenomena. Finally, application of Young's (1999, 2000) theoretical models of non-profit sector roles and relationships with the government help abstract an explanation of the faith-sector relationship with state in New Zealand based on the findings from this research.

Chapter 7: Conclusions

This chapter presents a summary of research findings about New Zealand FSCs, the characteristic features of FSCs in relation to social service provision, fundraising activity, inter-organisational/government relationships and the supplementary, complementary and adversarial relationships of the faith sector with the state. The contributions this study makes to non-profit sector research and academic literature, and specifically to the faith and non-profit sector of New Zealand, are described. Finally, recommendations are made in relation to addressing some of the identified issues and on further research studies.

7.1 New Zealand FSCs

There were a number of key features of New Zealand FSCs that became evident through the Charities Register data. These were: the New Zealand faith sector includes secular charities that provide faith services or benefit faith groups; FSCs engage a proportionally greater number of volunteers while Non-FSCs employ a greater number of staff; and donations as a funding source are accessed by a proportionally greater number of FSCs compared to Non-FSCs and government grants/contracts as a funding source are accessed by a proportionally greater number of Non-FSCs compared to FSCs. Also, both FSCs and Non-FSCs in New Zealand earn the majority of their income through service/trading, donations, dividends and membership fees; among both FSCs and Non-FSCs, the Small charities – those that earn under \$125,000 per annum – make up 60% to 70% of charities, but they earn only 2% to 3% of the sector income; among both FSCs and Non-FSCs the Large charities – those that earn over \$30 million per annum – make up less than 1% of each of the sectors but earn half or more than half the respective sectors' income.

Some features of the Soc/Ch services provided by FSCs that became evident through the survey data were that education/training activities, counselling/rehabilitative services, child/youth/family welfare programmes, and income support or maintenance (e.g., food, clothing, etc.) were the more common services provided by FSCs. By contrast, employment support, community development initiatives, services for the elderly/disabled, and health support or services, etc., were advanced services offered by

FSCs as a response to identified community needs and subject to their capacity to deliver such services.

FSCs are motivated by faith, and driven by the need, opportunity or desire for self-efficacy (affirming initiatives) to undertake Soc/Ch service provision towards supporting and/or being responsive to their faith and wider community. FSCs have inherent structures that enable them to identify community needs and harness volunteer support for organisational and community work. FSCs provide opportunities for volunteering within their congregations and to the wider community; however, in recent times there has been a shortage of volunteers. This is attributed to the current socio-economic climate and is a hindrance to FSCs being able to provide Soc/Ch services, particularly where they rely on volunteer support. The situation is made more difficult when FSCs are unable to secure resources for community initiatives, which is often the case when the latter are offered in addition to religious services/activities. Furthermore, in organisations where there is no separation between the governance and management roles, FSCs often overstretch their capacity to offer Prgms/Svcs and in doing so compromise the strategic role of their leadership team.

FSCs are seen to have a preference for raising income through their own internal organisational sources with a significant number of FSCs relying on donations, service provision and investment income. Service provision yields more income than the other sources and often this constitutes income earned from property/building assets that a number of FSCs own. Income security is also established by building and maintaining relationships with benefactors within the FSCs' usually extensive social networks.

FSCs will seek external income for community Prgms/Svcs when they experience a shortage of funds. One of the common pathways for FSCs to source external income is to set up a separate secular entity in order to gain funding from government/philanthropic organisations that may or may not support faith entities. However, only about a quarter of FSCs attempt to fundraise through grant applications to government and non-government funders and they are more likely to apply to the latter.

The unpredictability of grant income; funders' conditions, criteria and communication; disappointment, scepticism and failure in grant fundraising; and faith/ethnic identity barriers – these are some of the environmental conditions that cause reluctance among FSCs to fundraise externally. The organisational conditions that hinder fundraising

activity are: lack of knowledge, skills and understanding of fundraising; limited time, personnel and resource capacity; inadequate leadership support; and the organisation's fundraising policy. However, it is the contingency characteristics of FSCs, i.e., the combination of organisational development stage, FSC type, income size, membership, funding sources, personnel capacity, etc., that determine the fundraising activities that FSCs undertake.

FSCs typically have a formal/informal relationship with other same-faith entities and support each other in the delivery of community programmes/projects. When the opportunity presents itself, FSCs also collaborate with other social sector and government agencies for community initiatives. FSCs often liaise with government agencies to advocate for and facilitate support/services for individuals/families in need. Another reason for having ongoing contact with government agencies such as Charities Services, the Inland Revenue Department and city councils is for organisational administration and compliance matters and with yet other agencies for service delivery matters. FSCs also have contact with government agencies for representation and consultation purposes. However, outside of this, FSCs seem disinclined or reluctant to build relationships with government agencies for various reasons including potential interference with the faith related nature of their work. A further hindrance is lack of capacity (knowledge and time) for this exercise. Existing non-profit sector theory confirmed the voluntary sector shortcomings that create situations for government involvement in the sector. These 'voluntary failures' included the inability to generate resources whereby FSCs are compelled to apply to government/non-government agencies for funding support.

Finally, applying Young's (1999, 2000) three models of non-profit sector and government relations to the faith sector relationship with state helped in understanding that, firstly, FSCs in New Zealand are the default providers of supplementary services, i.e., they offer services not provided by the state, such as religious services/activities. Secondly, as required by their faith and the wider community, they may undertake complementary services subject to receiving funding support from the state. Thirdly, FSCs are uniquely placed to be the voice of their faith community and undertake representation and/or consultation functions, i.e., they play an adversarial/advocacy role with the state, on behalf of their community.

The research identified two areas of active engagement between the state and FSCs. One, FSCs attempt to seek resources from government funding agencies for the provision of Soc/Ch services. Two, efforts are made by the government to engage with FSCs for representation purposes, e.g., of minority ethnic and faith communities, or for consultation regarding policy and service delivery in the social sectors served by FSCs.

7.2 Research contribution

Theory building in the third sector/non-profit sector has focused on answering the “why” questions explaining the existence of non-profit organisations. Thereafter, research has explored questions of organisational behaviour and impact (Anheier, 2014). Table 50, below, provides an overview of the basic non-profit sector research questions, arranged by their focus area and the knowledge contribution they make. This research makes a contribution towards informing the “what” and “how” aspects of faith organisation behaviour.

Table 50: Non-profit sector research questions

<i>Basic questions</i>	<i>Level of analysis and focus</i>		
	<i>Organization</i>	<i>Field/Industry</i>	<i>Economy/Country</i>
Why?	Why is this organization nonprofit rather than forprofit or government?	Why do we find specific compositions of nonprofit, forprofit, government firms in fields/industries?	Why do we find variations in the size and structure of the nonprofit sector cross-nationally?
	<i>Organizational choice</i>	<i>Field-specific division of labor</i>	<i>Sectoral division of labor</i>
How?	How does this organization operate? How does it compare to other equivalent organizations?	How do nonprofit organizations behave relative to other forms in the same field or industry?	How does the nonprofit sector operate and what role does it play relative to other sectors?
	<i>Organizational efficiency, etc.; management issues</i>	<i>Comparative industry efficiency and related issues</i>	<i>Comparative sector roles</i>
So what?	What is the contribution of this organization relative to other forms?	What is the relative contribution of nonprofit organizations in this field relative to other forms?	What does the nonprofit sector contribute relative to other sectors?
	<i>Distinct characteristics and impact of focal organization</i>	<i>Different contributions of forms in specific industries</i>	<i>Sector-specific contributions and impacts cross-nationally</i>

Note: Extracted from Anheier (2014), p. 197.

Specifically in relation to the fields of social service provision, fundraising activity and inter-organisational/government relationships, this study helps build understanding about: 1) the distinct characteristics of organisations in the faith sector of New Zealand,

i.e., demographic features and the events/activities they undertake; 2) the behaviour of faith organisations, i.e., the tendencies (inclination to use capacities) they exhibit and the mechanisms that drive them; 3) organisational and environmental challenges or conditions that hinder events/activities that faith organisations undertake; 4) the similarities and differences in the features (income, staff and volunteers) of faith organisations and non-faith organisations; and 5) faith sector relationship with state in New Zealand in the context of history and current situation.

This research inquiry also makes a contribution to academic literature in the following ways: 1) it demonstrates the use of critical realist ontology, epistemology, explanatory research design and conceptual tools (objects, tendencies, events, conditions, causal powers, causal liabilities and mechanisms) to explain organisational phenomena; 2) it combines quantitative and qualitative information, data collection methods (secondary analysis of official data, surveys and case studies) and analytical techniques – configurational, normative, field analysis – to produce an institutional explanation; 3) it uses abstract forms of reasoning (abstraction, abduction, retroduction) to construct theoretical explanations for objects of investigation; 4) it applies existing non-profit sector and organisational theories (entrepreneurship theory, contingency theory, voluntary failure theory) to support and enhance the research findings; and 5) it incorporates organisational classifications and categories (faith typologies and organisational development stages) to theorise about normative behaviours and practices of faith organisations.

In the New Zealand context, the research has the following potential implications: 1) the examination of the resourcing situation and its impact on a section of the community and voluntary sector, i.e., the faith sector, has the potential to guide funding policy for the wider charitable sector; 2) the identification of factors that hinder social service provision, fundraising activity and inter-organisational/government relationships has the potential to inform faith organisations' activities in these areas; and 3) the understanding of the faith sector relationship with state has the potential to enhance and further the development of this relationship between them. Also, since the mid-1980s, a considerable amount of non-profit sector research has been undertaken, with the faith-based sector research being carried out primarily in the USA. This research study presents comprehensive information about the faith sector in New Zealand and responds

to calls for further research (Conradson, 2008; Hann, 2010; Mcloughlin, 2011), particularly quantitative research, in this area.

7.3 Research limitations

Firstly, this critical realist research uses abduction and retroduction as the main logics of inquiry. These are abstract forms of reasoning that do not have fixed criteria for assessing the validity of the conclusions drawn from them (Danermark et al., 2001). However, they allow events (the external, visible parts of phenomena) to be related to broader contexts, and knowledge to be gained about conceptual elements in the deeper realms that cannot be empirically observed. Also, both the abductive (normative analysis of FSC behaviour and practices) and the retroductive (postulation of relationships between elements in the real, actual and empirical realms) processes are supported by and corroborated through comprehensive data and information from a number of different sources.

Secondly, one of the tenets of critical realism is that the existence of reality is independent of knowledge about it. Reality is intercepted with the help of categories and concepts that make up the “material referents” to reality. As such, it is likely that understanding gained through them may not provide an exact representation of reality and are subject to revision (Frauley & Pearce, 2007). Thus, the phenomenon under investigation (resourcing for Soc/Ch services offered by FSCs) is examined in all its relevant aspects (social service provision, fundraising activity and inter-organisational/government relations). Causal explanations are then constructed for each of the three objects and thereafter an institutional explanation derived from them in order to get the closest possible understanding of reality.

Thirdly, the study analyses internal organisational conditions rather more than the external factors and their impact on the faith sector relationship with state. Also, funder (government and non-government) perspectives regarding relationships with faith organisations and the faith sector are not captured. These are beyond the scope of this research that essentially aims to explain the behaviour and practices of FSCs with a focus on how they undertake resourcing for Soc/Ch services and, in this process, explore the relationships they establish with the state. The objective is to understand the situation and the cause or causes associated with it as a starting point for the identification of issues and problem solving.

7.4 Recommendations

Findings from the research study highlighted a number of issues for FSCs, and potentially for Non-FSCs, in the community and voluntary sector. In the following, along with presenting the issues, recommendations are suggested to address them.

1. There is ambiguity among FSCs about their eligibility for government and non-government funding. Several FSCs indicated that the reason they did not apply for grants is they expect to be ineligible/unsuccessful/not qualified for government/non-government funding by virtue of being faith organisations. However, the research established that the exclusion criteria that government and non-government funders apply to the funds they distribute is mostly in place to determine the nature of the activity they will fund instead of the faith or other identity of the charities that apply. Hence, there is need for further clarification in funders' communications about funding eligibility for faith organisations.
2. There was an indication that there is increased demand among charities in the community and voluntary sector for funding resources and that government and non-government funders are able to meet only a small portion of this demand. Further, the research established that grant fundraising is an arduous task for FSCs – and in all likelihood for Non-FSCs as well – and they lack the knowledge and capacity to successfully source grants. Thus, there are lacunae in both the funders' capacity to meet the demand for funding and the applicants' capacity to seek funding. One of the ways to respond to this situation could be to invest in building the fundraising capacity of charities. One of the case study organisations had pointed to the fact that they found it beneficial when funders supported community providers to build organisational capacity.
3. The Charities Register has records of more than 2,000 charities that distribute grants to organisations. The online register has search options to identify funders based on sectors they operate in and beneficiaries they cater to. If this search can be further refined so that grant-making organisations can be identified by funding purposes and criteria then the Charities Register can become a free resource for charities attempting to identify funders. Another enhancement to the Charities Register would be to record the year in which each charity was officially incorporated. This will provide an indication of the number of years since a charity was officially

established, and allow users to view the types of social sector charities established each year, compare them to those established in the past and identify trends retrospectively.

4. In respect of faith organisations, information such as the religious denomination of registered charities would help identify the variety of faith communities in New Zealand that have successfully established legal entities. It would also potentially help identify and define FSC typologies specific to the New Zealand context, and be of assistance to government agencies seeking to identify and connect with faith communities for representation purposes. Census data in respect of religious affiliation may or may not be very accurate given the option for people to choose not to identify their faith. Recording the religious denomination of registered charities can be an alternative option for the observation of faith sector-related trends, etc. However, in anticipation of concerns around identifying religious affiliation, it need not be a mandatory feature.

The following are recommendations in relation to the potential for further research studies that became evident from the data:

1. Missionary societies were the first European organisations established in New Zealand, the earliest being founded in 1814 (Anglicans). At present there are many different types of faith organisations in the charitable sector undertaking a variety of social sector activities. The research used Charities Register data to select FSCs, which revealed the diverse nature of the faith sector. It is not uncommon for country-specific FSC/FBO typologies to be identified. Thus, firstly, this research proposes further studies to identify FSC classifications applicable to the faith sector in New Zealand. This will help develop further understanding and produce research literature about FSCs in New Zealand comparable to international research literature relevant to this area of study.
2. Secondly, there are long-standing major social service organisations that provide complementary services and have a faith background or faith orientation, e.g., St John New Zealand, the Salvation Army, Auckland City Mission, etc. A mixed-methods study of the pathways undertaken by these and other organisations to progress from supplementary to complementary service provision can provide information about trends in the development of FSCs' roles in the charitable sector.

3. It is evident from the findings of this research study that the government and non-government resource contribution to the charitable sector is small (less than 5%). This indicates that FSCs and Non-FSCs source significant funds through other avenues. Thus, in-depth research study about the contingency characteristics of charities (development stage, purpose, activity, income size, membership, personnel capacity, funding sources, relationship with funders, etc.) that facilitate or hinder fundraising activities and also the identification of innovative fundraising ideas and practices among charities could potentially inform resourcing for the sector.
4. Recently, the government has made efforts to engage with minority ethnic and faith communities with the objective of enhancing social cohesion in New Zealand and developing a sense of belonging. Thus, research investigation is proposed to explore the differences between religious organisations that feature people of common ethnicity as compared with religious organisations that feature people of mixed ethnicities. This is proposed because multi-ethnic faith communities face different challenges in establishing common community goals, identifying community leaders, etc. Furthermore, minority faith and ethnic organisations may not realise that, along with fulfilling religious purposes, they may be called upon to play a wider community role in the New Zealand setting. Thus, it is probable that they may struggle with skills and capacity to accommodate this wider community role and develop appropriate responses.
5. Another observation from this study is that New Zealand presents a unique mix of people from individualist and collectivist cultural backgrounds. Tangata whenua, Pacific Island, Middle Eastern, Asian, etc., represent collectivist cultures and British, European, American, Australian, South African, etc., represent individualistic cultures. Māori uphold collectivist values and have significantly influenced development of a community culture in New Zealand (King, 2003) whereas Pākehā maintain individualistic values and the social institutions reflect the same (Tennant et al., 2008). In this setting, faith organisations fulfil different social functions for individualist and collectivist communities. An understanding of the differences in the role of faith organisations for the respective (individualist and collectivist) communities could inform targeted community engagement and development initiatives.

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Appendices

Appendix A: Research tools

Appendix A1: Ethics approval documents



Auckland University of Technology Ethics Committee (AUTEC)

Auckland University of Technology
D-88, Private Bag 92006, Auckland 1142, NZ
T: +64 9 921 9999 ext. 8316
E: ethics@aut.ac.nz
www.aut.ac.nz/researchethics

14 December 2018

Camille Nakhid
Faculty of Culture and Society

Dear Camille

Re Ethics Application: **18/427 The state and faith-based sector relationship - investigating fundraising support of faith-based charities in New Zealand to resource their social/charitable service**

Thank you for providing evidence as requested, which satisfies the points raised by the Auckland University of Technology Ethics Committee (AUTEC).

Your ethics application has been approved for three years until 14 December 2021.

Non-Standard Conditions of Approval

1. Please include the researcher's benefit of obtaining a degree on the Information Sheets.

Non-standard conditions must be completed before commencing your study. Non-standard conditions do not need to be submitted to or reviewed by AUTEC before commencing your study.

Standard Conditions of Approval

1. A progress report is due annually on the anniversary of the approval date, using form EA2, which is available online through <http://www.aut.ac.nz/research/researchethics>.
2. A final report is due at the expiration of the approval period, or, upon completion of project, using form EA3, which is available online through <http://www.aut.ac.nz/research/researchethics>.
3. Any amendments to the project must be approved by AUTEC prior to being implemented. Amendments can be requested using the EA2 form: <http://www.aut.ac.nz/research/researchethics>.
4. Any serious or unexpected adverse events must be reported to AUTEC Secretariat as a matter of priority.
5. Any unforeseen events that might affect continued ethical acceptability of the project should also be reported to the AUTEC Secretariat as a matter of priority.

Please quote the application number and title on all future correspondence related to this project.

AUTEC grants ethical approval only. If you require management approval for access for your research from another institution or organisation, then you are responsible for obtaining it. You are reminded that it is your responsibility to ensure that the spelling and grammar of documents being provided to participants or external organisations is of a high standard.

For any enquiries, please contact ethics@aut.ac.nz

Yours sincerely,



Kate O'Connor
Executive Manager
Auckland University of Technology Ethics Committee

Cc: nikhat.moulvi@aut.ac.nz; adesayo.adelowo@manukau.ac.nz

Appendix A2: Survey – Information sheet

AUT

TE WĀNANGA ARONUI
O TĀMAKI MAKĀU RAU

Participant Information Sheet for Survey

Date Information Sheet Produced:

14 December 2018

Project Title

The State and faith-based sector relationship – Investigating fundraising support of faith-based charities in New Zealand to resource their social / charitable services.

Hello!

My name is Nikhat Moulvi. I am a PhD student at Auckland University of Technology, researching Faith-based organisations that provide social services in the community.

My research aims to explore three areas:

- Q1. What social services do faith-based charities provide and why do they involve themselves in providing these community and social services?
- Q2. How do faith-based charities raise funds and what are their experiences when applying for funds from government and/or non-government funders?
- Q3. When and why do faith-based charities engage / not engage with the local and / or central government?

In order to understand how social service provision, fundraising activity and inter-organisational relations are conducted and maintained by faith-based charities I am firstly, undertaking a survey of faith-based organisations in Auckland. This survey will help identify the different types of faith-based charities in New Zealand and will help in selecting a representative sample of faith-based charities who will be invited to participate in a case study.

What is the purpose of this research?

The purpose of the research is to enhance understanding about the state and faith-based sector relationship and raise awareness about the social service role of faith-based charities in New Zealand and their efforts with fundraising. The research will shed light on organisational processes and behaviours such as how do faith-based charities determine the community/social services they need to provide and how do they raise funds for purposes of resourcing their community or social services.

Importantly, in the current environment of funding constraints for charitable organisations, this research will analyse resource support for social provision undertaken by faith-based charities and in doing so will bring into focus this particular section of the community and voluntary sector. The intention is to inform and guide funding policy for this sector.

When it is successfully completed, this research will be presented and published to be used for academic and wider community purposes.

How was I identified and why am I being invited to participate in this survey?

This survey is being sent to all registered faith-based charities in the Auckland region that were identified through the Charities Register. The Charities Register contains details about charitable organisations in New Zealand including their email address. This data is publicly accessible and was obtained through the Charities Services website.

How does your organisation agree to participate in this survey?

Your participation in this research is voluntary (it is your choice) and whether or not you choose to participate will neither advantage nor disadvantage you. You are able to withdraw from the study at any time. If you choose to withdraw from the study, then you will be offered the choice between having any data that is identifiable as belonging to you removed or allowing it to continue to be used. However, once the findings have been produced, removal of your data may not be possible.

What will happen in this survey?

This survey will collect demographic details such as religious denomination, type and scope of community support or social services offered, sources of funds, whether there is a dedicated person or team for fund-raising and has the organisation connected/engaged with the government for funding or other purposes. The survey questions relate to three social elements that are relevant to this research namely social service provision, fund-raising activity and inter-organisational relations.

The data from this survey will help select the faith-based charities that will be invited to participate in the case study. The first qualifying criterion for case selection will be that the charity should be offering some form of community support/social services. Following this, other criteria for selection could be that the charity has a dedicated person / team for fund-raising or that the charity size or denomination is representative of the different types of faith-based charities in New Zealand.

What are the discomforts and risks?

Potentially you may be uncomfortable about sharing your organisation's details in this survey, such as financial situation or funding sources (government or non-government).

How will these discomforts and risks be alleviated?

Your organisation need not be uncomfortable about sharing organisational information in this survey because the identity of survey participants will NOT be disclosed in the thesis documentation.

What are the benefits?

The faith-based charities that respond to the survey questionnaire and participate in the case study will have direct and indirect benefits from this research. The indirect benefits are that the research will highlight faith-based organisations' charitable and social service contribution to community and society; bring into focus the funding challenges they face; and provide input to funding policy for faith-based charities. The direct benefit to faith-based charities particularly to those participating in the case study is that it will unpack the charity's internal elements and processes that could be a barrier to accessing a variety of funding sources.

How will my privacy be protected?

The identity of survey participants will NOT be disclosed in the thesis documentation. The identity of faith-based charities selected for case study will be protected at all stages of the research by using code numbers or generic descriptive words where necessary.

The confidentiality of information that might be obtained incidentally during the case study will be maintained by avoiding any written record of it.

What opportunity do I have to consider this invitation?

Survey participants will have two weeks to respond after which a reminder will be sent.

Will I receive feedback on the results of this research?

Upon successful completion of the research, the online research link will be sent to all of the survey and case study participants.

What do I do if I have concerns about this research?

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor, Camille Nakhid | camille.nakhid@aut.ac.nz.

Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTC, Kate O'Connor | ethics@aut.ac.nz | 921 9999 ext 6038.

Whom do I contact for further information about this research?

Please keep this Information Sheet for your future reference. You are also able to contact the research team as follows:

Researcher Contact Details:

Nikhath Moulvi, nikhath.moulvi@aut.ac.nz

Project Supervisor Contact Details:

Camille Nakhid, camille.nakhid@aut.ac.nz.

Approved by the Auckland University of Technology Ethics Committee on 14 December 2018, AUTC Reference number 18/427.

Appendix A3: Survey questionnaire

Survey of Faith-based Organisations

Thank you in advance for participating in this survey.
The survey questionnaire is divided into 4 short sections:

- Section 1 - Demographic Details
- Section 2 - Service Provision
- Section 3 - Fundraising Activity
- Section 4 - Government Relationship

It will take about 10 to 15 minutes to complete this survey.

You do not have to answer any question you do not wish to. However, I request you to please attempt to answer all the questions as this will impact on the survey results.

Upon receiving your completed survey, your organisation will become eligible to enter into the draw to win a \$100 Westfield Gift Card.

Good Luck :)

SECTION 1 – DEMOGRAPHIC DETAILS

(1) Organisation's Name. _____

(2) Organisation's Location. (Please select the relevant Local Board Area)

- | | |
|---|--|
| <input type="radio"/> Albert-Eden Local Board | <input type="radio"/> <u>Orakei</u> Local Board |
| <input type="radio"/> Devonport-Takapuna Local Board | <input type="radio"/> Otara-Papatoetoe Local Board |
| <input type="radio"/> Franklin Local Board | <input type="radio"/> Papakura Local Board |
| <input type="radio"/> Great Barrier Local Board | <input type="radio"/> <u>Puketapapa</u> Local Board |
| <input type="radio"/> Henderson-Massey Local Board | <input type="radio"/> Rodney Local Board |
| <input type="radio"/> Hibiscus and Bays Local Board | <input type="radio"/> Upper <u>Harbour</u> Local Board |
| <input type="radio"/> <u>Howick</u> Local Board | <input type="radio"/> Waiheke Local Board |
| <input type="radio"/> <u>Kaipatiki</u> Local Board | <input type="radio"/> Waitakere Ranges Local Board |
| <input type="radio"/> Mangere- <u>Otahuhu</u> Local Board | <input type="radio"/> <u>Waitemata</u> Local Board |
| <input type="radio"/> Manurewa Local Board | <input type="radio"/> <u>Whau</u> Local Board |
| <input type="radio"/> Maungakiekie-Tamaki Local Board | <input type="radio"/> Outside Auckland Council Area. |
- Please specify... _____

(3) Organisation's Religious Denomination. (Please select one)

- ☐ Buddhism
- ☐ Christian
- ☐ Hinduism
- ☐ Islam
- ☐ Judaism
- ☐ Māori Religions, Beliefs and Philosophies
- ☐ Spiritualism and New Age Religions
- ☐ Other Religions, Beliefs and Philosophies.

Please specify ... _____

(4) Organisation's size and Financial capacity

No. of Paid staff:	<input type="text"/>
No. of Volunteers:	<input type="text"/>
Affiliated members:	<input type="text"/>
Annual Gross Income:	<input type="text"/>
Annual Gross Expense:	<input type="text"/>

SECTION 2 - SERVICE PROVISION

(5) Does your organisation provide any SOCIAL or CHARITABLE service/s?

- ☐ Yes
- ☐ Not sure
- ☐ No
- ☐ Don't know

If you have selected "No" please go to (7).

Otherwise, please go to (6).

(6) Please select the SOCIAL or CHARITABLE service/s offered by your organisation.

(Please choose as many as applicable)

<input type="checkbox"/> Culture/ Arts/ Sports/ Recreation activities	<input type="checkbox"/> Environment protection / beautification
<input type="checkbox"/> Education/ Training activities	<input type="checkbox"/> Animal welfare / protection
<input type="checkbox"/> Health support or services	<input type="checkbox"/> Community development initiatives
<input type="checkbox"/> Counselling / Rehabilitative services	<input type="checkbox"/> Employment support
<input type="checkbox"/> Child/ Youth/ Family welfare programmes	<input type="checkbox"/> Information / Advocacy services
<input type="checkbox"/> Services for Elderly/ Disabled	<input type="checkbox"/> Victim support services
<input type="checkbox"/> Emergency/ Disaster relief	<input type="checkbox"/> Giving Grants / Sponsorships
<input type="checkbox"/> Temporary Shelter/ Housing assistance	<input type="checkbox"/> Providing Buildings / Facilities
<input type="checkbox"/> Migrant/ Refugee assistance	<input type="checkbox"/> International support or activities
<input type="checkbox"/> Income support or maintenance e.g. food, clothing...	<input type="checkbox"/> Other. Please specify... _____ _____

(7) Does your organisation plan to offer any SOCIAL or CHARITABLE service/s in the next five years?

- ☐ Yes
- ☐ No

If you have selected "No" for (5) and selected "No" for (7) please go to (17).

Otherwise, please go to (8).

(8) Please select the type of SOCIAL or CHARITABLE service/s your organisation plans to offer. (Please choose as many as applicable)

<input type="checkbox"/> Culture/ Arts/ Sports/ Recreation activities	<input type="checkbox"/> Environment protection / beautification
<input type="checkbox"/> Education/ Training activities	<input type="checkbox"/> Animal welfare / protection
<input type="checkbox"/> Health support or services	<input type="checkbox"/> Community development initiatives
<input type="checkbox"/> Counselling / Rehabilitative services	<input type="checkbox"/> Employment support
<input type="checkbox"/> Child/ Youth/ Family welfare programmes	<input type="checkbox"/> Information / Advocacy services
<input type="checkbox"/> Services for Elderly/ Disabled	<input type="checkbox"/> Victim support services
<input type="checkbox"/> Emergency/ Disaster relief	<input type="checkbox"/> Giving Grants / Sponsorships
<input type="checkbox"/> Temporary Shelter/ Housing assistance	<input type="checkbox"/> Providing Buildings / Facilities
<input type="checkbox"/> Migrant/ Refugee assistance	<input type="checkbox"/> International support or activities
<input type="checkbox"/> Income support or maintenance e.g. food, clothing...	<input type="checkbox"/> Other. Please specify... <hr/> <hr/>

SECTION 3 - FUNDRAISING ACTIVITY

(9) Do you have a dedicated person / team to undertake fundraising for your organisation?

- ☐ Yes
- ☐ No

(10) Please select the sources your organisation has used / will use to raise funds for the provision of SOCIAL or CHARITABLE service/s. (Please choose as many as applicable)

- ☐ Donations
- ☐ Membership Fee
- ☐ Income from service/s provided
- ☐ Sponsorship
- ☐ Government grants / contracts
- ☐ Non-government grants / contracts
- ☐ Investment Income
- ☐ Bequests
- ☐ Other. Please specify ...

(11) Has your organisation applied for Government funding in the last five years?

- ☐ Yes
- ☐ No

If you have selected "Yes" please go to (12).

If you have selected "No" please go to (13).

(12) Please select the Government funder/s your organisation has applied to in the last five years. (Please choose as many as applicable)

<input type="checkbox"/> Auckland Council	<input type="checkbox"/> Ministry of Business Innovation and Employment
<input type="checkbox"/> Child, Youth and Family Services	<input type="checkbox"/> Ministry of Education
<input type="checkbox"/> Department of Conservation	<input type="checkbox"/> Ministry of Foreign Affairs and Trade
<input type="checkbox"/> Department of Corrections	<input type="checkbox"/> Ministry of Health
<input type="checkbox"/> Department of Internal Affairs	<input type="checkbox"/> Ministry of Housing and Urban Development
<input type="checkbox"/> Ministry for Culture and Heritage	<input type="checkbox"/> Ministry of Justice
<input type="checkbox"/> Ministry for Pacific Peoples	<input type="checkbox"/> Ministry of Māori Development
<input type="checkbox"/> Ministry for the Environment	<input type="checkbox"/> Ministry of Social Development
<input type="checkbox"/> Ministry for Women	<input type="checkbox"/> Other. Please specify... _____ _____

(13) What was the reason your organization did not / does not apply for Government funding?

(14) Has your organisation applied for funds to Non-government funders in the last five years?

- ☐ Yes
- ☐ No

If you have selected "Yes" please go to (15).

If you have selected "No" please go to (16).

(15) Please list below the names of Non-government funder/s your organisation has applied to in the last five years.

	Name of Non-government funder you have applied to:
1.	
2.	
3.	
4.	
5.	
6.	
7.	
8.	
9.	
10.	

(16) What is the reason for not applying to Non-government funders?

SECTION 4 - GOVERNMENT RELATIONSHIP

(17) Has your faith-based organisation been in contact with any (local or central) Government agency for any purpose/s (OTHER THAN FUNDING) in the last five years?

- ☐ Yes
- ☐ No

If you have selected "Yes" please go to (18).

If you have selected "No" please go to (19).

(18) Please list below the Government agency and the purpose/s of contact with them in the last five years.

	Name of Government agency	Purpose for contact with Government agency
1.		
2.		
3.		
4.		
5.		
6.		
7.		
8.		
9.		
10.		

(19) Please provide your Charity's Registration Number:

(20) Would you be willing to receive an invitation to future research study that will help enhance knowledge and understanding of faith-based organisations in New Zealand?

- ☐ Yes
- ☐ No

(21) Please provide contact details for a person in your organisation to send information if you win the cash prize of \$100 or invite you to further research study, if you agree.


Name:

Position in organization:

Email address:

Thank you very much for completing this survey.
Please post your response in the enclosed prepaid mailing envelope.

Appendix A4: Online survey – Email



Email content for online survey distribution to faith-based charities in Auckland

<Date>

Subject: Survey of Faith-Based Organisations

Dear Sir/Madam

I am a student of Auckland University of Technology undertaking PhD research about Faith-based Organisations in New Zealand who provide charitable or social services in the community.

The purpose of my research is to understand what type of charitable or social services are provided by Faith-based Organisations, how are funds raised for these services, and do Faith-based Organisations have any contact with the local or central government agencies?

The results of this research have the potential to:

- 1) Identify Faith-based Organisations' charitable and social service contribution to New Zealand community and society and
- 2) Guide funding policy for Faith-based and other Charitable Organisations.

Please see attached Information Sheet that has more detail about this research, about the Survey and about me as the researcher.

I have obtained your email address from the Charities Services website and am writing to you today to humbly request you to fill out this survey questionnaire. Your participation will be tremendously valuable to this research.

It will take you about 10 to 15 minutes to complete this survey. You do not have to answer any question you do not wish to. However, I request you to please attempt to answer all the questions as this will impact on the survey results.

Upon submitting a completed survey your organisation will become eligible to enter into the draw to win a \$100 Westfield Gift Card.

Follow this link to the Survey:
\${l://SurveyLink?d=Take the Survey}

Or copy and paste the URL below into your internet browser;
\${l://SurveyURL}

Follow the link to opt out of future emails;
\${l://OptOutLink?d=Click here to unsubscribe}

Thank you and I look forward to hearing from you.
Kind regards

Researcher Contact Details:
Nikhat Moulvi, nikhat.moulvi@aut.ac.nz

Project Supervisor Contact Details:
Camille Nakhid, camille.nakhid@aut.ac.nz

Approved by the Auckland University of Technology Ethics Committee on 14 December 2018, AUTEK Reference number 18/427.

Appendix A5: Online survey – Reminder email



Reminder for online survey distributed to faith-based charities in Auckland
<Date>

Subject: Survey of Faith-Based Organisations

Dear Sir/Madam

I am following up on an email I had sent to this address on <Date of previous letter>.

I am a student of Auckland University of Technology undertaking PhD research about Faith-based Organisations in New Zealand who provide charitable or social services in the community.

The purpose of my research is to understand what type of charitable or social services are provided by Faith-based Organisations, how are funds raised for these services and do Faith-based Organisations have any contact with the local or central government agencies?

The results of this research have the potential to:

- 1) Identify Faith-based Organisations' charitable and social service contribution to New Zealand community and society and
- 2) Guide funding policy for Faith-based and other Charitable Organisations.

Please see attached Information Sheet that has more detail about this research, about the Survey and about me as the researcher.

I have obtained your email address from the Charities Services website and am writing to you today to humbly request you to fill out this survey questionnaire. Your participation will be tremendously valuable to this research.

It will take you about 10 to 15 minutes to complete this survey.

You do not have to answer any question you do not wish to. However, I request you to please attempt to answer all the questions as this will impact on the survey results.

Upon submitting a completed survey your organisation will become eligible to enter into the draw to win a \$100 Westfield Gift Card.

Follow this link to the Survey:
\${!://SurveyLink?d=Take the Survey}

Or copy and paste the URL below into your internet browser;
\${!://SurveyURL}

Follow the link to opt out of future emails;
\${!://OptOutLink?d=Click here to unsubscribe}

Thank you and I look forward to hearing from you.

Kind regards

Researcher Contact Details:
Nikhat Moulvi, nikhat.moulvi@aut.ac.nz

Project Supervisor Contact Details:
Camille Nakhid, camille.nakhid@aut.ac.nz

Approved by the Auckland University of Technology Ethics Committee on 14 December 2018, AUTEK Reference number 18/427.

Appendix A6: Postal survey – Cover letter

AUT

TE WĀNANGA ARONUI
O TĀMAKI MAKAU RAU

Cover letter content for postal survey distribution to faith-based charities in Auckland with no email contact

<Date>

Subject: Survey of Faith-Based Organisations

Dear Sir/Madam

I am a student of Auckland University of Technology undertaking PhD research about Faith-based Organisations in New Zealand who provide charitable or social services in the community.

The purpose of my research is to understand what type of charitable or social services are provided by Faith-based Organisations, how are funds raised for these services and do Faith-based Organisations have any contact with the local or central government agencies?

The results of this research have the potential to:

- 1) Identify Faith-based Organisations' charitable and social service contribution to New Zealand community and society and
- 2) Guide funding policy for Faith-based and other Charitable Organisations.

Please see attached Information Sheet that has more detail about this research, about the Survey and about me as the researcher.

I have obtained your mailing address from the Charities Services website and am writing to you today to humbly request you to fill out this survey questionnaire. Your participation will be tremendously valuable to this research.

It will take you about 10 to 15 minutes to complete this survey.

You do not have to answer any question you do not wish to. However, I request you to please attempt to answer all the questions as this will impact on the survey results.

Please post the completed questionnaire in the enclosed prepaid mailing envelope.

Upon receiving your completed survey, your organisation will become eligible to enter into the draw to win a \$100 Westfield Gift Card.

Thank you and I look forward to hearing from you.

Kind regards

Researcher Contact Details:

Nikhat Moulvi, nikhat.moulvi@aut.ac.nz

Project Supervisor Contact Details:

Camille Nakhid, camille.nakhid@aut.ac.nz

Approved by the Auckland University of Technology Ethics Committee on 14 December 2018, AUTEK Reference number 18/427.

Appendix A7: Postal survey – Reminder letter

AUT

TE WĀNANGA ARONUI
O TĀMAKI MAKAU RAU

Reminder for postal survey distributed to faith-based charities in Auckland
with no email contact

<Date>

Subject: Survey of Faith-Based Organisations

Dear Sir/Madam

I am following up on a letter I had sent to this address on <Date of previous letter>.

I am a student of Auckland University of Technology undertaking PhD research about Faith-based Organisations in New Zealand who provide charitable or social services in the community.

The purpose of my research is to understand what type of charitable or social services are provided by Faith-based Organisations, how are funds raised for these services and do Faith-based Organisations have any contact with the local or central government agencies?

The results of this research have the potential to:

- 1) Identify Faith-based Organisations' charitable and social service contribution to New Zealand community and society and
- 2) Guide funding policy for Faith-based and other Charitable Organisations.

Please see attached Information Sheet that has more detail about this research, about the Survey and about me as the researcher.

I have obtained your mailing address from the Charities Services website and am writing to you today to humbly request you to fill out this survey questionnaire. Your participation will be tremendously valuable to this research.

It will take you about 10 to 15 minutes to complete this survey.

You do not have to answer any question you do not wish to. However, I request you to please attempt to answer all the questions as this will impact on the survey results.

Please post the completed questionnaire in the enclosed prepaid mailing envelope.

Upon receiving your completed survey, your organisation will become eligible to enter into the draw to win a \$100 Westfield Gift Card.

Thank you and I look forward to hearing from you.

Kind regards

Researcher Contact Details:

Nikhat Moulvi, nikhat.moulvi@aut.ac.nz

Project Supervisor Contact Details:

Camille Nakhid, camille.nakhid@aut.ac.nz

Approved by the Auckland University of Technology Ethics Committee on 14 December 2018, AUTEK Reference number 18/427.

Appendix A8: Case study – Information sheet

AUT

TE WĀNANGA ARONUI
O TĀMAKI MAKAU RAU

Participant Information Sheet for Case Study

Date Information Sheet Produced:

14 December 2018

Project Title

The State and faith-based sector relationship – Investigating fundraising support of faith-based charities in New Zealand to resource their social / charitable services.

Hello!

My name is Nikhat Moulvi. I am a PhD student at Auckland University of Technology, researching Faith-based organisations who provide social services in the community.

My research aims to explore three areas:

- Q1. What social services do faith-based charities provide and why do they involve themselves in providing these community and social services?
- Q2. How do faith-based charities raise funds and what are their experiences when applying for funds from government and/or non-government funders?
- Q3. When and why do faith-based charities engage / not engage with the local and / or central government?

Earlier this year, I undertook a survey of faith-based organisations in Auckland, New Zealand. I am now in the process of conducting case studies with some of these organisations to understand the social service provision, fundraising activities and relationship with the government that faith-based organisations maintain. The information gathered will help me to examine the internal processes of the faith-based organisation, which impact these three areas.

What is the purpose of this research?

The purpose of the research is to enhance understanding about the state and faith-based sector relationship and raise awareness about the social service role of faith-based charities in New Zealand and their efforts with fundraising. The research will shed light on organisational processes and behaviours such as how do faith-based charities determine the community/social services they need to provide and how do they raise funds for purposes of resourcing their community or social services.

Importantly, in the current environment of funding constraints for charitable organisations, this research will analyse resource support for social provision undertaken by faith-based charities and in doing so will bring into focus this particular section of the community and voluntary sector. The intention is to inform and guide funding policy for this sector.

When it is successfully completed, this research will be presented and published to be used for academic and wider community purposes.

How were you identified and why are you being invited to participate in this research?

The results from the survey have helped identify the faith-based organisations suitable for case study. The first qualifying criterion for selection was that the charity should be offering some form of community support/social services. The second criterion was that the charity must ideally have a dedicated person / team for fund-raising. Other criteria such as organisational size and denomination were used to identify a diverse group of organisations for case study. <Name of Charity> is one of the selected faith-based organisations in Auckland invited to participate in the case study.

How does your organisation agree to participate in this research?

Your participation in this research is voluntary (it is your choice) and whether or not you choose to participate will neither be of advantage nor disadvantage to you. You are able to withdraw from the study at any time. If you choose to withdraw from the study, then you will be offered the choice between having any data that is identifiable as belonging to you, removed or allowing it to continue to be used. However, once the findings have been produced removal of your data may not be possible.

What will the Case Study involve?

The case study will include two important parts, 1) review of organisational documents and 2) interviews with fund-raising staff and/or board members.

1. Review of Organisational documents: The following organisational documents will be reviewed by the researcher to help identify specific structural and process elements of the organisation.
 - 1.1. Rules/Constitution/Trust deed
 - 1.2. Governance and Management Process Manuals (if any)
 - 1.3. Financial statements
 - 1.4. Board meeting minutes
 - 1.5. Promotional material and / or website
2. Interviews with fund-raising staff and / or board member: A minimum of one and a maximum of three meetings will be conducted which will require one to three hours of your time. The purpose of the meeting will be as follows:
 - 2.1. Initial meeting: The following tasks will be undertaken at the initial meeting:
 - 2.1.1. Information Sheet will be presented with opportunity for questions and clarification.
 - 2.1.2. Consent form will be signed by senior most member of the organisation present at the meeting.
 - 2.1.3. List of organisational documents required for review will be provided. Organisation representatives have the option to provide physical copies, email the documents to the researcher or copy the documents on a USB the researcher can provide.
 - 2.1.4. Your organisation's fund-raising staff and/or the board members most suitable to participate in the interviews will be identified by the organisation's leaders/office holders present at this initial meeting. The time and place for the first interview with them will also be confirmed.
 - 2.1.5. If representatives of your organisation are willing for the interviews to be conducted at the initial meeting itself and the required representative/s are present then the interviews will start from the first meeting itself. The interviewee will be asking questions about the following topics:
 - About the organisation – establishment, founders, trust/management committee, functions and activities, affiliated community and links with other organisations.
 - About Social / Charitable services offered by the <Name of charity> - Description of services, why are they offered, what planning takes place, how is it implemented, who are the beneficiaries and learnings from the initiative.
 - About securing resources for the services – Government funding, non-government funding, other avenues for funding and learnings from fund-raising experiences.
 - 2.1.6. After one hour the meeting will be terminated and if required a second appointment will be made for the interview.
 - 2.2. Second meeting: At the second meeting firstly, a physical copy of the organisational documents or electronic copies on the USB will be collected and the interview will be continued. The interview will be completed in a maximum of one hour and if required then a third appointment will be made.
 - 2.3. At the third and last meeting, data and findings from the case study will be verified by sharing it with the person/s in your organisation who were interviewed and ensuring that the findings are accurate and no misunderstanding has occurred on the part of the researcher.

What are the discomforts and risks?

- 1) Your organisation's representative/s most suitable to participate in the interviews will be identified and given permission by office holders present at the first meeting. However, there is a possibility that the identified interviewees may be pressured to participate in the interview and share information on behalf of your organisation even though they may not wish to do so in their personal capacity.
- 2) Potentially you may be uncomfortable about discussing the organisation's financial situation or funding sources (government or non-government) or the result of funding applications.
- 3) Representatives of your organisation may also wonder about the researcher's faith affiliation and limited knowledge and bias that the researcher may have towards other faiths.

How will these discomforts and risks be alleviated?

- 1) In the event that your organisation's representative/s who undertakes the interviews on behalf of the organisation is uncomfortable or unwilling to participate, the researcher will conclude the interview with the agreement of the participant. This will be communicated to your organisation's office holders who signed the consent form so that there is no expectation of case study data and findings being shared by the researcher.
- 2) Your organisation need not be uncomfortable about discussing the organisation's financial situation for the following reasons.
 - a) The faith-based organisation or those of its representative who will share information will not be named in the research.
 - b) No specific government or non-government funder will be named.
 - c) All the interviews will be transcribed by the researcher so no external person will have access to the recorded interview or the transcript.
 - d) The consent forms will be in the supervisor's safekeeping and the recorded interview and the written transcripts will be with the researcher till analysis is completed.
 - e) Once the analysis is completed and findings generated the electronic data will be saved on an external drive and stored in the primary supervisor's office.
- 3) Your organisation need not be uncomfortable about the researcher's faith affiliation for the following reasons.
 - a) Social service provision and fund-raising activity are the main criteria for selection of organisations for case study purposes. Faith affiliation is a secondary criterion and only used to engage a diverse set of faith-based organisations in the research.
 - b) The interview does not include any questions pertaining to beliefs and faith practices.
 - c) The faith affiliation of charities will not be considered as a factor in the analysis of information and generation of findings.
 - d) The findings from the case study will be shared with the participants to confirm that the researcher has recorded all the information provided by the organisation's representatives accurately.

What are the benefits?

The direct benefits of the research for faith-based organisations particularly those participating in the case study is that it will help examine the organisation's internal processes and activities and assist in identifying barriers (if any) to accessing various funding sources.

The research will examine the state and faith-based sector relationship through investigation of the funding sources accessed by faith-based charities in New Zealand to support their community and social services. The research findings will be of interest to policy makers, government and non-government funders, faith-based and other charitable organisations, academics and wider New Zealand community and society

How will my privacy be protected?

The identity of <Name of charity> and its representatives will be protected at all stages of the research by using code numbers or generic descriptive words where necessary.

The confidentiality of information that might be obtained incidentally during the case study - for e.g. during review of organisational documents or interviews - will be maintained by avoiding any written record of it.

What opportunity do I have to consider this invitation?

I will appreciate if you confirm regarding your within two weeks. Please be aware that your participation in this research is voluntary. If you require further information before you consent to this research please do not hesitate to contact me. If you agree to be part of the case study and then change your mind during or after the interview and wish to withdraw from participating in the study you can do so before the data collection process is completed by the end of May 2019 without any adverse consequences.

Will I receive feedback on the results of this research?

Upon completion of the case study the data and findings will be shared with your organisation to ensure they are accurate and no misunderstanding has occurred on the part of the researcher.

Upon successful completion of the research, the online research link will be sent to all of the survey and case study participants.

What do I do if I have concerns about this research?

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor, Camille Nakhid, camille.nakhid@aut.ac.nz.

Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTC, Kate O'Connor, ethics@aut.ac.nz, 921 9999 ext 6038.

Whom do I contact for further information about this research?

Please keep this Information Sheet and a copy of the Consent Form for your future reference. You are also able to contact the research team as follows:

Researcher Contact Details:

Nikhat Moulvi, nikhat.moulvi@aut.ac.nz

Project Supervisor Contact Details:

Camille Nakhid, camille.nakhid@aut.ac.nz.

Approved by the Auckland University of Technology Ethics Committee on 14 December 2018, AUTC Reference number 18/427.

Appendix A9: Case study – Interview schedule

Interview Schedule for Semi-structured Interviews with representatives of Faith-based Organisations selected for Case Study.

I. Introduction

I.i. Interview setting

1. Place:
2. Time:
3. Number of people present at the interview:
4. Position in organisation for each of the persons present at the interview:

I.ii. Brief Introduction:

Good morning/afternoon/evening

My name is Nikhat Moulvi. I am a PhD student at Auckland University of Technology, researching Faith-based organisations such as <Name of charity> that provide social services in the community.

The purpose of my research is to understand what type of charitable or social services are provided by Faith-based Organisations, how are funds raised for these services and do Faith-based Organisations have any contact with the local/central government agencies?

I.iii. Interviewer will verify the organisation's information as recorded in the survey.

1. Organisation's Name:
2. Organisation's Location:
3. Organisation's Religious Denomination:
4. No. of Paid staff:
5. No. of Volunteers:
6. Affiliated members:
7. Annual Gross Income:
8. Annual Gross Expense:
9. Charity Registration Number:

II. Questions about the Organisation

- Q1. When was <Name of Charity> established and who are its founders?
- Q2. Why was <Name of Charity> established? What were the purpose / objectives of the organisation?
- Q3. Who were its founders and are they still associated with the organisation?
- Q4. Currently how many trustees / committee members do you have? How often do they meet?
- Q5. How do trustees / committee members gain their position in the organisation? Are they elected, nominated, do they volunteer or some other way?
- Q6. What skills and expertise do trustees / committee members bring to the organisation? What knowledge and skills are missing?
- Q7. What skills and expertise do paid staff / volunteers bring to the organisation?

- Q8. What are the primary functions / activities of the organisation and what are its secondary functions / activities?
- Q9. How are the activities that the organisation currently offered different from what it originally offered?
- Q10. Who are community members affiliated to the organisation i.e. what local areas / suburbs do they come from?
- Q11. What is the purpose of their engagement with the organisation and how involved are they?
- Q12. What do they bring to the organisation and what would they like to take from it?
- Q13. What do you think is the role of <Name of charity> in New Zealand community and society?
- Q14. What other local, regional, national or international organisations do you work with?

III. Questions about social / charitable services

- Q15. What religious service does your organisation provide?
- Q16. What social / charitable services does your organisation provide? Please describe each of them i.e. what, how often and to whom are these services offered? Are they formal or informal programmes / services?

III.i. Questions about EACH social / charitable service

- Q17. When did you start offering these social / charitable services?
- Q18. What inspired / encouraged you to offer these social / charitable services...where did the idea come from?
- Q19. Who made the final decision that the organisation would undertake to offer the social / charitable service?
- Q20. How much time did you spend discussing and planning for these social / charitable services?
- Q21. Were the trustees/committee members involved in the discussion and planning?
- Q22. At the time of planning for these social / charitable services what did you identify as advantages / opportunities for you to be able to offer these programmes and what did you see as disadvantages / barriers?
- Q23. How did you identify the people who will be responsible for running these social / charitable services? Do you employ paid staff / engage volunteers / community members who may be available or most suitable to run it?
- Q24. How did the organisation trustees / committee members involve themselves in implementing these services? How do they continue to be involved?
- Q25. In what way are social / charitable services aligned with / contribute towards the organisation's objectives?
- Q26. How many people use these social / charitable services? And what feedback have they given you about it? Could you please share some highlights of the social / charitable services that you offer?
- Q27. At present what are your challenges in offering these social / charitable services?
- Q28. Are there any other learnings / experiences that you have you gained from offering these social / charitable services?
- Q29. How long do you think you will continue to offer these social / charitable services?
- Q30. Would be able to offer additional social / charitable services if the need arises?

IV. Questions about securing resources for social / charitable service.

Q31. Once the decision had been made to offer the social / charitable services did you make a budget for it?

Q32. How did you plan to raise the necessary funds to meet the expenses for the social / charitable services?

IV.i. Questions about Government Funding

Q33. Did you think of applying for government funding?

- If not, why?
- If yes...

Q33.1. Who are the government funder/s your charity applied to?

Q33.2. How much did you apply for and how much did you receive?

Q33.3. What items / expenses did you apply for?

Q33.4. Did you receive any feedback regarding your application and why you were fully-funded / partially funded / declined?

Q33.5. In the process of applying for the funds did you contact the relevant government funding agency by phone/email/in person?

Q33.6. Within a year how often do you apply to each government funder/s?

Q33.7. How often do you expect to be funded by each government funder/s?

Q33.8. What do you know about each of the government funder/s your charity applied to and how do you know this?

Q33.9. Do you contact / engage with any of these government funder/s for other than funding purposes?

Q33.10. How would you describe your organisation's relationship with the government funder/s?

Q33.11. Are you looking to build/maintain/improve this relationship? Do you think it is important to do so? Why?

Q33.12. Which of the following does your faith-based organisation see itself as a provider of in the community:

- Supplementary services i.e. your organisation offers support / services that are not provided directly by the government through social service organisations
- Complementary services i.e. your organisation provides supports / services that are funded or supported by the government in some way
- Advocacy support for community i.e. you see yourself as advocating for the community with the government.

Q33.13. Can you share some previous experience about funding that you received from the government?

Q33.13.1. How would you describe the application for funding and accountability process?

Q33.13.2. How did the funding you receive support and benefit your organisation?

Q33.13.3. What were the challenges (if any)?

Q33.13.4. What lessons did you learn?

IV.ii. Questions about Non-Government Funding

Q34. Did you think of applying to non-government funder/s?

- If not, why?

- If yes...

- Q34.1. Who are the government funder/s your charity applied to?
- Q34.2. How much did you apply for and how much did you receive?
- Q34.3. What items / expenses did you apply for?
- Q34.4. Did you receive any feedback regarding your application and why you were fully-funded / partially funded / declined?
- Q34.5. In the process of applying for the funds did you contact them by phone/email/in person?
- Q34.6. Within a year, how often do you apply to each non-government funder/s?
- Q34.7. How often do you expect to be funded by each non-government funder/s?
- Q34.8. What do you know about each of the non-government funder/s your charity applied to and how do you know this?
- Q34.9. Do you contact / engage with any of these non-government funder/s for other than funding purposes?
- Q34.10. How would you describe your relationship with the non-government funder/s?
- Q34.11. Are you looking to build/maintain/improve this relationship and why do you think it is important to do so?
- Q34.12. Can you share some previous experience about funding that you received from the non-government? How would you describe the application and accountability process?
- Q34.12.1. How would you describe the application and accountability process?
- Q34.12.2. How did the funding you receive support and benefit your organisation?
- Q34.12.3. What were the challenges (if any)?
- Q34.12.4. What lessons did you learn?

IV.iii. Further questions about resourcing

- Q35. How does <Name of charity> manage to provide social / charitable services for which you may not have been able to raise sufficient funds from government, non-government or other funding sources?
- Q36. What other ways and means does <Name of charity> use to secure enough money to be provide social / charitable services?
- Q37. How does a lack of resources (if any) impact your ability to fulfil the purpose of your organisation?
- Q38. How does a lack of resources (if any) impact your ability to meet community needs
- Q39. How do you feel about the resourcing situation for your organisation particularly in the matter of providing social / charitable services?

Appendix A10: Case study – Invitation letter

AUT

TE WĀNANGA ARONUI
O TĀMAKI MAKAU RAU

Invitation letter (email or postal) to faith-based charities in Auckland selected for Case Study

<Date>

Subject: Invitation to participate in a Case Study

Dear Sir/Madam

I am a student of Auckland University of Technology undertaking PhD research about Faith-based Organisations in New Zealand. The purpose of my research is to understand the government and faith-based sector relationship and examine the fundraising activities of faith-based charities specifically to resource their social and charitable services.

Earlier this year, I undertook a survey of faith-based organisations in Auckland, New Zealand. Your organisation may have participated in this survey and provided valuable input. I am now conducting Case Studies with a few selected faith-based organisations and I am writing today to invite you to participate in the Case Study.

The results of this research have the potential to guide funding policy for faith-based charities and the wider community and voluntary sector in New Zealand.

Please see attached Information Sheet that has more detail about this research, about the Case Study and about me as the researcher.

If you have any questions or need clarification, please feel free to ask by replying to this email.

If you are willing to participate in the Case Study, please reply to this email by the <date-2 weeks from date of this email> and suggest a date, time and place for an initial meeting.

I would be very grateful if you could lend your support to this endeavour by participating in the Case Study.

Thank you and I look forward to hearing from you.

Kind regards

Researcher Contact Details:

Nikhat Moulvi, nikhat.moulvi@aut.ac.nz

Project Supervisor Contact Details:

Camille Nakhid, camille.nakhid@aut.ac.nz

Approved by the Auckland University of Technology Ethics Committee on 14 December 2018, AUTEK Reference number 18/427.

Appendix A11: Case study – Reminder letter

Reminder for Invitation sent to faith-based charities in Auckland selected for Case Study

<Date>

Subject: Invitation to participate in a Case Study

Dear Sir/Madam

I am following up on an email I had sent to this address on <Date of previous letter>.

I am a student of Auckland University of Technology undertaking PhD research about Faith-based Organisations in New Zealand. The purpose of my research is to understand the government and faith-based sector relationship and examine the fundraising activities of faith-based charities specifically to resource their social / charitable services.

Earlier this year, I undertook a survey of faith-based organisations in Auckland, New Zealand. Your organisation may have participated in this survey and provided valuable input. I am now conducting Case Studies with a few selected faith-based organisations and I am writing today to invite you to participate in the Case Study.

The results of this research have the potential to guide funding policy for faith-based charities and the wider community and voluntary sector in New Zealand.

Please see attached Information Sheet that has more detail about this research, about the Case Study and about me as the researcher.

If you have any questions or need clarification, please feel free to ask by replying to this email.

If you are willing to participate in the Case Study, please reply to this email by the <date-2 weeks from date of this email> and suggest a date, time and place for an initial meeting.

I would be very grateful if you could lend your support to this endeavour by participating in the Case Study.

Thank you and I look forward to hearing from you.

Kind regards

Researcher Contact Details:

Nikhat Moulvi, nikhat.moulvi@aut.ac.nz

Project Supervisor Contact Details:

Camille Nakhid, camille.nakhid@aut.ac.nz

Approved by the Auckland University of Technology Ethics Committee on 14 December 2018, AUTEK Reference number 18/427.

Appendix A12: Confidentiality agreement



Confidentiality Agreement

Project title: *The State and faith-based sector relationship – Investigating fundraising support of faith-based charities in New Zealand to resource their social / charitable services.*

Project Supervisor: Camille Nakhid

Researcher: **Nikhat Moulvi**

-
- ☐ I understand that the organisation's documents that I will be reviewing for case study purposes are confidential private commercial documents.
 - ☐ I understand that the content of these organisation's documents can only be discussed with my supervisor.
 - ☐ I will not keep any copies of the organisation's documents nor allow third parties access to them.

Researcher's name: Nikhat Moulvi

Researcher's Contact Details: nikhat.moulvi@aut.ac.nz

Date:


Project Supervisor's name: Camille Nakhid

Project Supervisor's Contact Details: camille.nakhid@aut.ac.nz.

Approved by the Auckland University of Technology Ethics Committee on 14 December 2018, AUTEK Reference number 18/427.

Note: The Researcher will retain a copy of this form.

Appendix A13: Consent form



Consent Form

Project title: *The State and faith-based sector relationship – Investigating fundraising support of faith-based charities in New Zealand to resource their social / charitable services.*

Project Supervisor: *Camille Nakhid and Adesayo Adelowo*

Researcher: *Nikhat Mazhar Abbas Moulvi*

☐ I have read and understood the information provided about this research project in the Information Sheet dated 14 December 2018.

☐ I have had an opportunity to ask questions and to have them answered.

☐ I understand that notes will be taken during the interviews and that they will also be audio-taped and transcribed.

☐ I understand that taking part in this study is voluntary (my choice) and that I may withdraw from the study at any time without being disadvantaged in any way.

☐ I understand that if I withdraw from the study then I will be offered the choice between having any data that is identifiable as belonging to me removed or allowing it to continue to be used. However, once the findings have been produced, removal of my data may not be possible.

☐ I agree to take part in this research.

☐ I wish to receive a summary of the research findings (please tick one): Yes ☐ No ☐

Participant's signature:

Participant's name:

Participant's Contact Details (if appropriate):
.....
.....

Participant's signature:|.....

Participant's name:

Participant's Contact Details (if appropriate):
.....
.....

Date:

Approved by the Auckland University of Technology Ethics Committee on 14 December 2018, AUTEK Reference number 18/427.

Note: The Participant should retain a copy of this form.

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Appendix B: Representation in Auckland and surveyed data of nationwide FSCs

Main Social Sector	Nationwide FSCs		Auckland FSCs		Survey FSCs	
	N	%	N	%	N	%
1. Religious activities	4630	63.30%	1783	67.46%	147	66.82%
2. Education / training / research	709	9.69%	279	10.56%	25	11.36%
3. Community development	503	6.88%	152	5.75%	15	6.82%
4. Social services	409	5.59%	123	4.65%	14	6.36%
5. Accommodation / housing	103	1.41%	26	0.98%	5	2.27%
6. Health	141	1.93%	54	2.04%	3	1.36%
7. Arts / culture / heritage	262	3.58%	79	2.99%	2	0.91%
8. Sport / recreation	93	1.27%	31	1.17%	2	0.91%
9. Fund-raising	89	1.22%	26	0.98%	2	0.91%
10. Marae on reservation land	159	2.17%	16	0.61%	2	0.91%
11. People with disabilities	38	0.52%	14	0.53%	1	0.45%
12. International activities	18	0.25%	10	0.38%	1	0.45%
13. Environment / conservation	34	0.46%	8	0.30%	1	0.45%
14. Other	51	0.70%	25	0.95%	0	0.00%
15. Promotion of volunteering	14	0.19%	4	0.15%	0	0.00%
16. Economic development	13	0.18%	4	0.15%	0	0.00%
17. Care / protection of animals	8	0.11%	4	0.15%	0	0.00%
18. Emergency / disaster relief	33	0.45%	3	0.11%	0	0.00%
19. Employment	7	0.10%	2	0.08%	0	0.00%
Total	7314	100%	2643	100%	220	100%
Missing data	247		109		3	

Year of Incorporation	Nationwide FSCs		Auckland FSCs		Survey FSCs	
	N	%	N	%	N	%
2001-2019	1399	42.10%	568	45.48%	41	34.45%
1976-2000	1430	43.03%	524	41.95%	56	47.06%
1951-1975	339	10.20%	106	8.49%	17	14.29%
1926-1950	102	3.07%	30	2.40%	2	1.68%
1901-1925	50	1.50%	19	1.52%	3	2.52%
1876-1900	3	0.09%	2	0.16%	0	0.00%
Total	3323	100%	1249	100%	119	100%
Missing data	4238		1503		104	

Main Activity	Nationwide FSCs		Auckland FSCs		Survey FSCs	
	N	%	N	%	N	%
1. Provides religious services / activities	4246	60.18%	1685	65.69%	134	62.91%
2. Provides services (e.g. care / counselling)	642	9.10%	242	9.43%	28	13.15%
3. Makes grants to organisations (including schools or other charities)	815	11.55%	263	10.25%	16	7.51%
4. Provides buildings / facilities / open space	608	8.62%	126	4.91%	14	6.57%
5. Provides advice / information / advocacy	240	3.40%	86	3.35%	7	3.29%
6. Acts as an umbrella / resource body	181	2.57%	63	2.46%	7	3.29%
7. Provides human resources (e.g. staff / volunteers)	88	1.25%	31	1.21%	3	1.41%
8. Makes grants / loans to individuals	141	2.00%	36	1.40%	2	0.94%
9. Other	54	0.77%	17	0.66%	1	0.47%
10. Provides other finance (e.g. investment funds)	27	0.38%	12	0.47%	1	0.47%
11. Sponsors / undertakes research	14	0.20%	4	0.16%	0	0.00%
Total	7056	100%	2565	100%	213	100%
Missing data	505		187		10	

Main Beneficiary	Nationwide FSCs		Auckland FSCs		Survey FSCs	
	N	%	N	%	N	%
1. General public	2296	32.19%	751	28.78%	69	33.33%
2. Religious groups	2519	35.32%	1019	39.06%	63	30.43%
3. Children / young people	834	11.69%	306	11.73%	34	16.43%
4. Family / whanau	565	7.92%	167	6.40%	16	7.73%
5. Other charities	396	5.55%	146	5.60%	12	5.80%
6. Older people	95	1.33%	28	1.07%	5	2.42%
7. People of a certain ethnic / racial origin	237	3.32%	130	4.98%	4	1.93%
8. People with disabilities	53	0.74%	16	0.61%	3	1.45%
9. Other	49	0.69%	21	0.80%	1	0.48%
10. Migrants / refugees	43	0.60%	17	0.65%	0	0.00%
11. Voluntary bodies other than charities	42	0.59%	7	0.27%	0	0.00%
12. Animals	3	0.04%	1	0.04%	0	0.00%
Total	7132	100%	2609	100%	207	100%
Missing data	429		143		16	

Sources of Funds	Nationwide FSCs		Auckland FSCs		Survey FSCs	
	N	%	N	%	N	%
1. Donations / koha	6531	86.38%	2402	87.28%	209	93.72%
2. Any other grants and sponsorship	2660	35.18%	859	31.21%	86	38.57%
3. Bequests	2248	29.73%	686	24.93%	82	36.77%
4. Other investment income	2849	37.68%	942	34.23%	81	36.32%
5. Government grants / contracts	1607	21.25%	580	21.08%	56	25.11%
6. Income from service provision	1573	20.80%	532	19.33%	54	24.22%
7. Income from trading operations	943	12.47%	303	11.01%	34	15.25%
8. Membership fees	982	12.99%	388	14.10%	30	13.45%
9. NZ Dividends	598	7.91%	261	9.48%	12	5.38%
10. Other – Borrowing, fundraising, rent, interest...	1,050	13.88%	329	11.96%	33	14.80%

Income	Nationwide FSCs		Auckland FSCs		Survey FSCs	
	N	%	N	%	N	%
Under \$125,000	4854	64.20%	1698	61.70%	111	49.78%
Under \$2 million	2391	31.62%	915	33.25%	97	43.50%
Under \$30 million	289	3.82%	121	4.40%	14	6.28%
Over \$30 million	27	0.36%	18	0.65%	1	0.45%
Total	7561	100%	2752	100%	223	100%

Expense	Nationwide FSCs		Auckland FSCs		Survey FSCs	
	N	%	N	%	N	%
Under \$125,000	5112	67.61%	1794	65.19%	122	54.71%
Under \$2 million	2180	28.83%	841	30.56%	87	39.01%
Under \$30 million	245	3.24%	100	3.63%	13	5.83%
Over \$30 million	24	0.32%	17	0.62%	1	0.45%
Total	7561	100%	2752	100%	223	100%

Percentage Spent Overseas	Nationwide FSCs		Auckland FSCs		Survey FSCs	
	N	%	N	%	N	%
0	5885	78.16%	2139	77.95%	168	75.68%
1 - 25	1345	17.86%	487	17.75%	44	19.82%
26 - 50	147	1.95%	41	1.49%	4	1.80%
51 - 75	50	0.66%	23	0.84%	1	0.45%
76 - 100	102	1.35%	54	1.97%	5	2.25%
Total	7529	100%	2744	100%	222	100%
Missing data	32		8		1	

Number of Volunteers per week	Nationwide FSCs		Auckland FSCs		Survey FSCs	
	N	%	N	%	N	%
0	2462	32.56%	858	31.18%	53	23.77%
1 - 25	4140	54.75%	1569	57.01%	136	60.99%
26 - 50	540	7.14%	174	6.32%	14	6.28%
51 - 100	242	3.20%	82	2.98%	7	3.14%
101 - 250	129	1.71%	45	1.64%	7	3.14%
251 - 500	29	0.38%	12	0.44%	2	0.90%
501 - 1000	8	0.11%	6	0.22%	2	0.90%
1001 - 5000	10	0.13%	5	0.18%	2	0.90%
More than 5000	1	0.01%	1	0.04%	0	0.00%
Total	7561	100%	2752	100%	223	100%

Volunteer hours per week	Nationwide FSCs		Auckland FSCs		Survey FSCs	
	N	%	N	%	N	%
0	1482	19.60%	534	19.40%	28	12.56%
1 - 500	5917	78.26%	2148	78.05%	184	82.51%
501 - 1000	88	1.16%	39	1.42%	4	1.79%
1001 - 5000	59	0.78%	21	0.76%	3	1.35%
5001 - 10000	7	0.09%	7	0.25%	3	1.35%
10001 - 50000	7	0.09%	2	0.07%	0	0.00%
More than 50000	1	0.01%	1	0.04%	1	0.45%
Total	7561	100%	2752	100%	223	100%

Paid hours per week	Nationwide FSCs		Auckland FSCs		Survey FSCs	
	N	%	N	%	N	%
0	4160	55.02%	1499	54.47%	86	38.57%
1 - 500	3153	41.70%	1151	41.82%	124	55.61%
501 - 1000	98	1.30%	42	1.53%	5	2.24%
1001 - 5000	114	1.51%	39	1.42%	7	3.14%
5001 - 10000	24	0.32%	13	0.47%	1	0.45%
10001 - 50000	9	0.12%	7	0.25%	0	0.00%
More than 50000	3	0.04%	1	0.04%	0	0.00%
Total	7561	100%	2752	100%	223	100%

Number of Full Time Employees	Nationwide FSCs		Auckland FSCs		Survey FSCs	
	N	%	N	%	N	%
0	5350	70.76%	1855	67.41%	127	56.95%
1 - 25	2086	27.59%	843	30.63%	89	39.91%
26 - 50	61	0.81%	21	0.76%	5	2.24%
51 - 100	32	0.42%	10	0.36%	1	0.45%
101 - 250	23	0.30%	16	0.58%	1	0.45%
251 - 500	5	0.07%	4	0.15%	0	0.00%
501 - 1000	3	0.04%	2	0.07%	0	0.00%
More than 1000	1	0.01%	1	0.04%	0	0.00%
Total	7561	100%	2752	100%	223	100%

Number of Part Time Employees	Nationwide FSCs		Auckland FSCs		Survey FSCs	
	N	%	N	%	N	%
0	4878	64.52%	1847	67.11%	108	48.43%
1 - 25	2581	34.14%	870	31.61%	110	49.33%
26 - 50	53	0.70%	13	0.47%	3	1.35%
51 - 100	23	0.30%	9	0.33%	2	0.90%
101 - 250	19	0.25%	9	0.33%	0	0.00%
251 - 500	2	0.03%	1	0.04%	0	0.00%
501 - 1000	3	0.04%	2	0.07%	0	0.00%
More than 1000	2	0.03%	1	0.04%	0	0.00%
Total	7561	100%	2752	100%	223	100%

Appendix C: 27 Large nationwide FSCs

1	Roman Catholic Diocese of Auckland Group
2	The Roman Catholic Bishop of the Diocese Of Palmerston North
3	Sisters of Mercy Ministries New Zealand
4	The Church of Jesus Christ of Latter-Day Saints Trust Board
5	The Salvation Army New Zealand Group
6	Seventh Day Adventist Church in New Zealand 1
7	Trinity Lands Limited
8	The Presbyterian Church of Aotearoa New Zealand Beneficiary Fund
9	The University of Auckland
10	The King's College Trustees
11	The Selwyn Foundation Group
12	St Cuthbert's College Educational Trust Board
13	Eastern Bay Energy Trust
14	Regional Facilities Auckland
15	National Urban Maori Authority
16	Central Lakes Trust
17	Central Lakes Trust Group
18	Maori Television Services
19	Foundation North Grants Limited
20	St. Kentigern Trust
21	St George's Hospital Group
22	Pioneer Energy Limited
23	Te Whanau o Waipareira Group
24	Manukau Institute of Technology
25	Dilworth Trust Board
26	Diocesan School For Girls
27	World Vision of New Zealand Trust Board

Appendix D: 79 Large nationwide non-FSCs

1	Alliance Health Plus Trust	41	Presbyterian Support (Northern)
2	Auckland Grammar School Combined Trusts	42	Presbyterian Support Otago Incorporated
3	Auckland Kindergarten Association Group	43	Royal New Zealand Foundation Of The Blind Inc.
4	Auckland Museum Trust Board	44	Royal New Zealand Plunket Trust
5	Auckland UniServices Limited	45	Southern Cross Health Trust Group
6	Barnardos New Zealand Incorporated	46	Spectrum Care Trust Board
7	Braemar Charitable Trust Group	47	St Andrew's Presbyterian College Board Of Governors Incorporated
8	Building And Construction Industry Training Organisation Incorporated	48	St John
9	CCS Disability Action Incorporated	49	St John Of God Health Care Incorporated
10	Central Primary Health Organisation	50	St Peter's School Trust Board
11	CHT Healthcare Trust	51	Taratahi Agricultural Training Centre (Wairarapa) Trust Board
12	Competenz Trust	52	TBfree New Zealand Limited
13	Comprehensive Care PHO Limited	53	Te Pou Matakana Limited
14	Emerge Aotearoa Limited	54	Te Roopu Taurima o Manukau Trust
15	Emerge Aotearoa Trust Group	55	The Cawthron Institute Trust Board
16	Hauraki Primary Health Organisation (PHO) Trust	56	The Electrical Training Company Limited
17	He Whanau Manaaki o Tararua Free Kindergarten Association Incorporated	57	The Horticulture Group
18	Health Hawke's Bay Limited	58	The Order of St John Central Region Trust Board
19	Health Research Council Of New Zealand	59	The Order of St John Northern Region Trust Board
20	Hohepa Homes Trust Board Group	60	The Order Of St John South Island Region Trust Board
21	Horticulture Limited	61	The Priory In New Zealand of the Most Venerable Order of the Hospital of St John of Jerusalem
22	Hugo Charitable Trust	62	The Research Trust of Victoria University Of Wellington
23	Idea Services Limited	63	The Royal New Zealand College of General Practitioners
24	IHC New Zealand	64	The Royal New Zealand Society for the Prevention of Cruelty to Animals Incorporated
25	IHC New Zealand Incorporated	65	The Skills Organisation Group
26	Kristin School Charitable Trust	66	The Skills Organisation Incorporated
27	Lincoln University	67	The University Of Auckland Foundation
28	Manaia Health PHO Ltd	68	Total Healthcare Otara
29	Massey University	69	Tu Ora Compass Health
30	Midlands Regional Health Network Charitable Trust	70	University of Canterbury
31	National Hauora Coalition Group	71	University of Otago
32	National Maori PHO Coalition Incorporated	72	University Of Waikato
33	New Zealand Housing Foundation	73	Victoria University of Wellington
34	Ngai Tahu Charitable Group	74	VisionWest Community Trust
35	Nurse Maude Association	75	Waikato Raupatu Lands Trust
36	OSPRI New Zealand Limited	76	Waikato Raupatu Lands Trust and Group
37	Pact Group	77	Wellington Free Ambulance Group
38	Pegasus Health (Charitable) Limited	78	WellSouth Primary Health Network
39	Pinnacle Group	79	Wise Group
40	Pinnacle Incorporated		

Appendix E: Enabling and constraining properties of case study organisations

Appendix E1: Org1 – Enabling and constraining properties

Organisational Properties of Org1 relevant to the three social objects	
<u>Social Service Provision</u>	
<u>Enabling Properties</u>	<ul style="list-style-type: none"> • Faith inspired Soc/Ch work undertaken within organisation among members and in wider society • Is motivated to and has evidence of meeting community needs • Have willingness to continue indefinitely • Provide infrastructure for nurture of faith community and culture • Have internal mechanisms for identification of need • Have access to a externally developed quality resource • Relies on voluntary support of members for programme related tasks. • Have online presence to allow access and contact for wider community • Small number of members easier to manage
<u>Constraining Properties</u>	<ul style="list-style-type: none"> • Exclusions in services due to faith criteria • No separation in governance and management roles • Relies on voluntary support of governance and management team for operational, management and programme related tasks • Strategic role of governance team compromised. • Governance team stretched for time and more involved in managing programmes and operations • One or few governance and management team members take on bulk of tasks • Inadequate skills or limited capacity in governance and management team e.g. IT skills • Aging demographic of governance and management team • Insufficient number of committee members • Projects terminated if voluntary support is unavailable • Voluntary support inconsistent • Stagnating membership • Members' participation and support is inconsistent
<u>Fundraising Activity</u>	
<u>Enabling Properties</u>	<ul style="list-style-type: none"> • Own and use property asset for Prgms/Svcs • Rent/hire out property generating steady income • Have avenues for internal income - mainly rental income • Contingency support is provided by umbrella organisation
<u>Constraining Property</u>	<ul style="list-style-type: none"> • Limited income raised from membership contributions of a small congregation
<u>Inter-organisational / Government Relations</u>	
<u>Enabling Properties</u>	<ul style="list-style-type: none"> • Affiliated to umbrella organisation that provides programme and resource support. • As a faith entity have common grounds for connecting with other faith entities
<u>Constraining Property</u>	<ul style="list-style-type: none"> • Are not inclined to identify government / non-government funding support

Appendix E2: Org2 – Enabling and constraining properties

Organisational Properties of Org2 relevant to the three social objects	
<u>Social Service Provision</u>	
<u>Enabling Properties</u>	<ul style="list-style-type: none"> • Faith inspired Soc/Ch work undertaken within organisation among members and in wider society • Is motivated to and has evidence of meeting community needs • Have willingness to continue indefinitely • Provides infrastructure for nurture of faith community and culture • Have internal mechanism for identification of need • Pastoral care and support of members undertaken by the religious leader in the organisation • Membership contribution helps pay the salary for the religious leader in the organisation • Have pragmatic approach to provision of community services, take into consideration resource capacity • Employ staff for admin work • Members support faith community and contribute to organisation's work • Relies on voluntary support of congregation members for programme related tasks • Includes services outside of faith criteria • Have online presence to allow access and contact for wider community • Separation in governance and management roles • Small number of members easier to manage • Provides members the opportunity to volunteer in-house • Have mechanisms for members to share feedback
<u>Constraining Properties</u>	<ul style="list-style-type: none"> • Skilled personnel from congregation already engaged in community projects • Members' participation and support is inconsistent
<u>Fundraising Activity</u>	
<u>Enabling Properties</u>	<ul style="list-style-type: none"> • Own and use property asset for Prgms/Svcs • Rent/hire out property generating steady income • Has avenues for internal income - mainly membership contributions • Cautious with expenditure having learnt from religious organisations that closed down due to not being sustainable • Use a mix of funding sources to meet project expenses. • Do not observe restrictive faith criteria for gaming and liquor generated funds • Contingency support is provided by members • Craft funding applications so they match and reflect the funders criteria • Do not have inhibitions about contacting funders directly • Follow-up on declined applications • When declined, are not discouraged but research and explore other funders
<u>Constraining Properties</u>	<ul style="list-style-type: none"> • Limited income capacity from small congregation - cannot employ more than one staff • Ongoing costs related to property asset • Find it difficult to articulate intangibles in funding applications • Sourcing funding for salaries is difficult • Consider faith identity a limiting factor in sourcing external funding
<u>Inter-organisational / Government Relations</u>	
<u>Enabling Properties</u>	<ul style="list-style-type: none"> • As a faith entity have common grounds for connecting with other faith entities. • Have an integral relationship with the associated social service arm of the organisation • Collaborates with other charities to undertake and support community work
<u>Constraining Property</u>	<ul style="list-style-type: none"> • Are not inclined to maintain ongoing relationship with government / non-government funders

Enabling properties of successful social service organisation (Housing trust) established by a Org2
<p style="text-align: center;"><u>Social Service Provision</u></p> <p><u>Enabling Properties</u></p> <ul style="list-style-type: none"> • A distinct community need identified • A separate legal entity established to provide services to meet this need • Ongoing need in the house sector
<p style="text-align: center;"><u>Fundraising Activity</u></p> <p><u>Enabling Properties</u></p> <ul style="list-style-type: none"> • Government funding support provided at the outset to establish a complementary community services • Ongoing government and other funding support available for this service
<p style="text-align: center;"><u>Inter-organisational / Government Relations</u></p> <p><u>Enabling Property</u></p> <ul style="list-style-type: none"> • Has a good rapport with the government and other funders and is able to provide input for policy

Appendix E3: Org3 – Enabling and constraining properties

Organisational Properties of Org3 relevant to the three social objects	
<u>Social Service Provision</u>	
<u>Enabling Properties</u>	<ul style="list-style-type: none"> • Faith inspired Soc/Ch work undertaken within organisation among members and in wider society • Faith practice provides a 'service to others' oriented framework for members • Is motivated to and has evidence of meeting community needs • Have willingness to continue indefinitely • Provides infrastructure for nurture of faith community and culture • Have Internal mechanisms for identification of need • Positioned to identify need in wider community through external programme delivery • Have designed and developed their own programmes; have expertise to deliver in wider community • Organic approach to development of Prgms/Svcs internally i.e., by and for members • Engage organisation members for operational and programme related tasks and compensate in kind • Members support faith community and contribute to organisation's work • Inclusive and open work culture among management team • Have considered potential programmes and areas of engagement with wider community • Have online presence to allow access and contact for wider community • Separation in governance and management roles • Governance team in the stage of developing understanding about roles and responsibilities • Organisation's future pathway is under development • Small number of members easier to manage • Members in the stage of developing understanding about collective responsibility
<u>Constraining Properties</u>	<ul style="list-style-type: none"> • Unsuitable / inadequate facilities for programme delivery in wider community • Lack of time and resources to meet special needs of programme participants • Limited human resource capacity • Stagnating membership • Aging demographic of members • Members' participation and support is inconsistent • Struggle to meet compliances
<u>Fundraising Activity</u>	
<u>Enabling Properties</u>	<ul style="list-style-type: none"> • Own and use property asset for Prgms/Svcs • Has avenues for internal income - mainly membership contributions • Contingency support is provided by members
<u>Constraining Properties</u>	<ul style="list-style-type: none"> • Leadership not engaged in the process for sourcing external funding • One officer took the initiative to apply for funds, other team members not involved • Lack knowledge of government and non-government funders and about grant fundraising • Found funding application process as being difficult and time consuming • Did not contact funder and did not follow-up on declined applications • Had difficulty packaging Prgms/Svcs for funding applications • Consider faith identity a limiting factor in sourcing external funding
<u>Inter-organisational / Government Relations</u>	
<u>Enabling Properties</u>	<ul style="list-style-type: none"> • Exploring affiliation with worldwide same faith organisations to establish authenticity and access to support and resources • As a faith entity have common grounds for connecting with other faith entities. • Has the opportunity to learn from the initiatives of counterpart faith organisations across the world
<u>Constraining Property</u>	<ul style="list-style-type: none"> • Are inclined to build relationship but are unsure about how to engage with the government

Appendix E4: Org4 – Enabling and constraining properties

Organisational Properties of Org4 relevant to the three social objects	
<p style="text-align: right;"><u>Social Service Provision</u></p> <p><u>Enabling Properties</u></p> <ul style="list-style-type: none"> • Faith inspired Soc/Ch work undertaken within organisation among members and in wider society • Faith practice provides a 'service to others' oriented framework for members • Is motivated to and has evidence of meeting community needs • Have willingness to continue indefinitely • Provides infrastructure for nurture of faith community and culture • Supports identity of minority ethnic and faith community • Have internal mechanisms for identification of need • Pastoral care and support of members undertaken by the religious leader in the organisation. • Membership contribution helps pay the salary for the religious leader in the organisation. • Faith-inspired approach to Prgms/Svcs • Members support faith community and contribute to organisation's work • Relies on voluntary support of congregation members for programme related tasks. • Strong community networks. • Outgoing trustees support and train incoming trustees • Involved in charitable projects in the wider community • Have online presence to allow access and contact for wider community • Leadership team are approachable by congregation • Use technology to facilitate their work. • Large size congregation provide sizeable donation and volunteer support • Provides members the opportunity to volunteer in-house as well as in wider community • Provides wider community the opportunity to volunteer in-house • Use social media platforms to connect with volunteers in the congregation <p><u>Constraining Properties</u></p> <ul style="list-style-type: none"> • No separation of governance and management roles • Relies on voluntary support of governance and management team for operational, management and programme related tasks • Strategic role of governance team compromised • Governance team stretched for time and more involved in managing programmes and operations • One or few governance and management team members take on bulk of tasks. • Unsuitable / inadequate facilities for programme delivery • Lack time, human, material and financial resources to undertake identified additional Prgms/Svcs for community • Members' participation and support is inconsistent • Lack financial resources to employ personnel for operational, management or programme related tasks 	
<p style="text-align: right;"><u>Fundraising Activity</u></p> <p><u>Enabling Properties</u></p> <ul style="list-style-type: none"> • Own and use property asset for Prgms/Svcs • Has avenues for internal income - mainly membership contributions • Mostly operate within income raised from membership contributions of a large congregation • Contingency support is provided by members <p><u>Constraining Properties</u></p> <ul style="list-style-type: none"> • Income is sufficient only to meet ongoing operational and programme costs of a large congregation • Mortgage payment on property asset purchased is currently major expense • Until recently observed restrictive faith criteria about sourcing gaming and liquor generated funds • Does not have the resources to engage paid staff for fundraising • Leadership not engaged in the process of sourcing external funding 	

- One officer took the initiative to apply for funds, other team members not involved
- Lack knowledge of government and non-government funders and about grant fundraising
- Found funding application process as being difficult and time consuming
- Did not contact funder and did not follow-up on declined applications
- No feedback or advice shared by funders for declined applications
- Very small amount of money allocated against amount requested
- Initial experience of failure in securing external funds has been discouraging and prevented further effort in this direction
- Consider ethnic identity a limiting factor in sourcing external funding

Inter-organisational / Government Relations

Enabling Properties

- As a faith entity have common grounds for connecting with other faith entities.
- Collaborates with faith counter parts across the city for a significant charitable project
- Creates opportunity for ethnic and faith community to connect with wider society through collaborative initiatives
- Point of contact for political leaders / parties to engage with ethnic and faith community

Constraining Properties

- Are not inclined to build/maintain ongoing relationship with government / non-government funders
- Had a couple of prior negative experiences with local government

Appendix E5: Org5 – Enabling and constraining properties

Organisational Properties of Org5 relevant to the three social objects	
<u>Social Service Provision</u>	
<u>Enabling Properties</u>	<ul style="list-style-type: none"> • Faith inspired Soc/Ch work undertaken in wider society • Is motivated to and has evidence of meeting community needs • Have Internal mechanism for identification of need • Have an aerial view of the social sector it supports • Governance team has been involved as volunteers in the sector they serve • Planned and cautious approach to providing resource support for charitable groups • Provide a share of the necessary resources for the programme and the collaborating organisations are expected to resource the rest • Provides timely response to requests for support • Long standing programme with participants over several years create social networks and contacts that help identify personnel for various tasks. • Is inclined toward benefitting more charities • Have online presence to allow access and contact for wider community • Maintain a presence among the youth programme delivery organisations, are approached by them • The governance team are well organised and have considerable skills and experience • Use technology to facilitate their work • Forward thinking board members advocated for contemporary programmes which became popular and helped the youth initiatives to survive
<u>Constraining Properties</u>	<ul style="list-style-type: none"> • Willing to continue but subject to engagement of members and volunteers • No separation of governance and management roles • Relies on voluntary support of governance and management team for operational and management tasks • One or few team members take on bulk of tasks • Aging demographic of governance and management team • Greater contribution is required for charities to support paid personnel due to increase in salaries • Income from investments was meant to support two salaries but could only support one because salaries went up and interest rates fell down • Older generation of board members were conservative and resisted change
<u>Fundraising Activity</u>	
<u>Enabling Properties</u>	<ul style="list-style-type: none"> • Own property assets and use it for income generation • Have avenues for internal income - mainly from property and investments • Extensive social networks through long standing programme delivery create contacts that help raise donations and bequests funding • Board members have the skills and expertise to explore alternative income streams • Board members monitor income from resources, sufficient for distribution among groups
<u>Constraining Properties</u>	<ul style="list-style-type: none"> • Falling interest rates diminished income from bank investments • The board members are too old to try anything too dramatic in terms of maximising income
<u>Inter-organisational / Government Relations</u>	
<u>Enabling Properties</u>	<ul style="list-style-type: none"> • Affiliated to umbrella organisation that provides programme and resource support. • Interact with local youth groups through grant making process

Properties of Religious Centres and Regional/Local Youth Organisations identified by Org5
<p style="text-align: center;"><u>Social Service Provision</u></p> <p><u>Enabling Properties</u></p> <ul style="list-style-type: none"> • Involving parents alongside volunteers created human resource capacity for the programmes • Short term volunteer commitment was easier to maintain than long term commitment <p><u>Constraining Properties</u></p> <ul style="list-style-type: none"> • Shortage of volunteers for youth initiatives led to decrease in membership • Youth groups that had the old format of activities closed when senior volunteer leaders left • Youth are now more engaged in activism than developmental programmes offered • Religious organisations may not have adequate human resources for community/youth initiatives
<p style="text-align: center;"><u>Fundraising Activity</u></p> <p><u>Enabling Property</u></p> <ul style="list-style-type: none"> • Lotteries grants criteria is broader and youth development initiatives seek government funding support through them <p><u>Constraining Properties</u></p> <ul style="list-style-type: none"> • Government funding for the youth sector was restructured years ago and youth development initiatives could not fit the Lotteries sports and recreation criteria. • Regional organisations that provided resource support for local youth groups wound up or merged. • Religious centres in low socio-economic areas where the youth groups are based may not be well resourced and therefore cannot support them adequately. • Some of the fundraising initiatives that religious centres undertook in the past are obsolete. • Operational costs are harder to source from government and other funders. • Local youth groups may not actively look for funding except in out of ordinary situations • With children and young people as members the avenue for membership contribution is minimised.

Appendix E6: Org6 – Enabling and constraining properties

Organisational Properties of Org6 relevant to the three social objects	
<u>Social Service Provision</u>	
<u>Enabling Properties</u>	<ul style="list-style-type: none"> • Faith inspired Soc/Ch work undertaken in wider society • Is motivated to and has evidence of meeting community needs • Positioned to identify need in wider community through external programme delivery • Governance team includes members who have long association with the organisation are familiar with the work and its value • Designed and developed their own programmes and have expertise to deliver it in wider community • Can tailor programmes to suit audiences and meet specific needs • Have a pragmatic approach to programme provision i.e., make a commitment to undertake it only if sufficient resources are available • Professional planned approach to launching new programmes • Programme adapted to suit NZ conditions • Is cautious about the religious content in its programmes but do not hide it • Separation of faith content is possible with some programmes • Employ staff for programme delivery • Former participants re-engage as volunteers, staff or serve in the governance team. • Recruits voluntary support of congregation members from religious centres for programme delivery • Provides programme development support to individuals and groups in wider community • Have online presence to allow access and contact for wider community • Separation between governance and management roles • The governance team are well organised and have considerable skills and experience • Have programme participants instead of members who are serviced through its programmes • Flow effect from offering multiple programmes is that participants of one attend others. • Children re-engage as parents when they bring back their own children. • Offers sponsorship to programme participants who cannot afford to pay the fees • Government agencies sponsor some programme participant as a form of intervention • Large number of participants allow wider scope of influence • The organisation provides opportunity for volunteering to wider community • Volunteers are provided training for the work they undertake and are motivated to serve and make a difference to people's lives. • Use of social media platforms to connect with volunteers • Motivation - Volunteers are faith-inspired to support the organisation's cause • Re-engagement - Ongoing consistent programmes allow participants to re-engage as volunteers. • Support - Many of the volunteers are retired and able to give their time to the organisation's work
<u>Constraining Properties</u>	<ul style="list-style-type: none"> • Willing to continue but subject to availability of resources. • Programmes delayed due to unavailability of personnel to accommodate requests for additional programmes • Separation of faith content is not always possible due to nature of programmes or activities involved
<u>Fundraising Activity</u>	
<u>Enabling Properties</u>	<ul style="list-style-type: none"> • Own and use property asset for Prgms/Svcs • Rent/hire out property generating steady income • Have avenues for internal income - mainly camp fees and donations • Grant income is sourced for additional expenses on top of core expenses. • Maintains reserves for ongoing operational expenses • In the event of funding shortfalls, reach out to a wide base of members/friends through newsletter • Is cautious about overusing contingency support provided by members and friends • Have a volunteer dedicated to undertaking grant fundraising

- Put effort into building and maintaining relationships with friends of the organisation
- The leadership is involved in fundraising
- Has a list of identified funders that it applies to
- Have experience in raising grant funding
- Keen to understand how to increase the share of grant amount allocated by funders
- Do not have inhibitions about contacting funders directly in the process of applying for funds
- Find that applications and accountabilities has become easier with the advent of online applications
- Non-government funding is available for project or operational costs
- COGS is a government grant allocated by community representatives that many faith organisations apply to and receive funding from

Constraining Properties

- Have reservations about accessing government funding as it may require modification of religious content
- Does not have the resources to engage paid staff for fundraising
- Volunteer fundraiser is part time, may not be able to do all that is necessary for grant fundraising
- Have past experience of applying for government grants and found it onerous
- Have difficulty sourcing funding for salaries, seen as ongoing expense causing dependency on external funding if not sustained by internal income
- Have difficulty sourcing funding for operational costs, maybe seen as supporting religious work
- 'Insufficient funds' is the standard reply with very little or no other feedback.
- Applications for government grants receive very small amount of money against amount requested
- Consider faith identity a limiting factor in sourcing government and non-government funding
- Have experience of faith identity being a barrier to receiving funding
- The impression among peer faith organisations is that most funders will not fund faith entities

Inter-organisational / Government Relations

Enabling Properties

- Are approached by organisations seeking support for programme development
- Collaboration with other organisations enables efficient use of resources
- Collaborate with a variety of groups for community projects
- Relationship with local religious centre helps carry out reference check for volunteers.
- Have built good relationships and are well supported by some non-government funders.

Constraining Properties

- Some non-government funders prefer minimal contact with applicants
- Have a working relationship with government agencies but are circumspect about its influence on faith work and identity

Appendix E7: Org7 – Enabling and constraining properties

Organisational Properties of Org7 relevant to the three social objects	
<u>Social Service Provision</u>	
<u>Enabling Properties</u>	<ul style="list-style-type: none"> • Faith inspired Soc/Ch work undertaken in wider society • Is motivated to and has evidence of meeting community needs • Positioned to identify need in wider community through external programme delivery • Identified needs confirmed through formal research • Identified focus area of community need that the organisation looks to address • Programmes are continually reviewed and responsive to needs • Designed and developed their own programmes and have expertise to deliver it in wider community • Pragmatic approach to programme provision, commit only if sufficient resources are available • Long standing organisation with considerable experience delivering programmes • Have the infrastructure to deliver programmes locally and regionally • Use technology to be responsive, deliver programmes long distance, frequently, easily, economically • Are geared to respond to special needs of programme participants • Professional planned approach to launching new programmes • Programme includes spiritual content • Deliver programmes at a variety of venues including religious centres. • Programmes are promoted through religious centres • Community-based programmes are resilient; volunteer, religious centre support allows continuity • Employ staff for key roles that are necessary to support the programme and volunteers. • Recruits voluntary support of congregation members for programme delivery • Additional school-based programmes developed for wider targeted audiences with specific needs • Have online presence to allow access and contact for wider community • Separation between governance and management roles • Regional representatives on governance team enable link with local groups. • Has sub-committees for specialist tasks such as fundraising and monitoring key projects • Programmes were re-designed to accommodate the change in audience preferences • Programme has wider impact on family and society • Large number of participants allow wider scope of influence • The organisation provides opportunity for volunteering to wider community • Volunteers are provided training and are motivated to serve and make a difference in people's lives • Recognise, longevity of volunteer-based programme needs support of host organisation's leadership • Motivation - Volunteers are faith-inspired to support the organisation's cause • Support - Places for delivery of programmes are chosen based on availability of volunteer resource
<u>Constraining Properties</u>	<ul style="list-style-type: none"> • Willing to continue, but only subject to availability of resources • Shortage of funds causes inability to employ the necessary staff to support volunteers • Shortage of volunteers for youth programmes threatens survival of volunteer-based programmes. • Parents of participants are mostly able to make only short term commitments for volunteering • School-based programmes cannot operate if there are resource constraints • Shortage of funding resources threaten delivery of existing Prgms/Svcs and new ones identified • Over the years the organisation has experienced significant reduction in the number of participants
<u>Fundraising Activity</u>	
<u>Enabling Properties</u>	<ul style="list-style-type: none"> • Own and use property asset for Prgms/Svcs • Rent/hire out property generating steady income. • Has avenues for internal income - mainly programme fees, property and investments • In the event of shortfalls volunteers and religious centres support programmes to enable continuity • Is cautious about tapping into the contingency support from religious centres • Fundraising is undertaken by a senior staff member in a key position.

- Draw up separate budgets for different programmes
- Fundraiser visits new funders prior application submission, raises awareness of organisation's work
- Good relations with grants administration staff helps gain support in the grant funding process
- Fundraiser maintains relationship with funders by visiting them in person once every 12 months.
- Some funders are invested in making a difference in the community and engage meaningfully
- Has a range of identified funders that it applies to
- Has mechanisms to collect data/statistics about programmes; facilitates work, enhances application
- Undertook professional external evaluation to give funders confidence that the programmes have no hidden (faith) content and are applicable to wider audiences.
- Set up a funding advisory group to develop a long-term sustainable funding model, and rely less on the time consuming and unpredictable process of grant fundraising
- Gained funding, employed staff, set up donor programme to access more consistent income
- Understand that where faith organisations seek to achieve outcomes that align with government identified priorities, there is greater chance for government support.
- Do not have inhibitions about contacting funders directly
- Many funders offer online applications; similar grants portal structure, applications, accountabilities
- When applications are partially funded or declined the fundraiser follows up to identify and address shortcomings at their end or to understand if it is best to apply to other funders
- Successfully access government funding such as Lotteries that funds salaries and operational costs.

Constraining Properties

- Org7 raises 40% income internally 60% externally, the latter is a significant task for the organisation
- Maintaining income stability is challenging if the planned and budgeted grant funding is not secured
- Budgeting grant funding is difficult due to unpredictability of application outcomes - cliff-top funding
- Raising external funding creates significant workload for senior staff having other responsibilities
- Funding shortfall results in senior staff spending more time applying for funds compromising work
- Even though applications can now be submitted online they are fairly time consuming.
- Regardless of the amount of grant to be requested, amount of application work required is same
- Application questions are now more qualitative rather than quantitative seeking to assess outcome/impact of work which may not be easy to evidence
- Efforts to secure an increased share of government grants have been futile
- Ambiguity and uncertainty about what works, what doesn't work in the grant fundraising process
- Salaries is an important expense item but is difficult to raise funds for
- The amount of grant received from Lotteries has decreased
- Have dealt with anomalies in interpretation of Lotteries grants policies across different regions
- Non-profit organisations raising issues about funding challenges at forums, has not made difference
- Have experience of faith identity being a barrier to receiving funding
- Consider faith identity a limiting factor in sourcing government and non-government funding
- Government funders show caution regarding funding allocated to faith organisations
- Exclusion criteria among most funders applies to religious services / activities, but it may be understood or used to exclude religious organisations by some funding committees

Inter-organisational / Government Relations

Enabling Properties

- As a national organisation it is strategically placed to connect and collaborate across the country
- Supplement resource capacity of local groups by providing strategic support for programme delivery
- Collaborate with local/national providers to add programme components and enhance outcomes
- Collaborate with mainstream agencies for programme delivery
- As an experienced provider are approached for assistance with targeted initiatives
- Other organisations seek support for programme development
- Proactively engage with funders before or during making and application and thereafter annually
- Build/maintain relations with funders - invite to programmes, meet in person, share success stories
- Successfully gained support of non-government funder invested in building organisation's capacity
- Consult with peer organisations about advantages/disadvantages of new relationships and ventures

Constraining Property

- Some funders are legislated to distribute funds and contact applicants for administrative purposes

Appendix E8: Org8 – Enabling and constraining properties

Organisational Properties of Org8 relevant to the three social objects	
<u>Social Service Provision</u>	
<u>Enabling Properties</u>	<ul style="list-style-type: none"> • Faith inspired Soc/Ch work undertaken in wider society • Is motivated to and has evidence of meeting community needs • Experienced, motivated and resourceful founder established other similar successful charities • Have willingness to continue indefinitely • Positioned to identify need in wider community through external programme delivery • Have access to externally developed quality programme • Has a pragmatic approach to community services - programmes they did not have the time for or were already delivered by other providers were discontinued • Professionally run well organised programme • A number of different mediums are used to promote the programme • Programme includes spiritual content • The organisation contracts professional providers for adventure activities. • Earlier engaged speakers from overseas now there are more New Zealand based speakers. • Recruits voluntary support from wider community for programme delivery • Volunteers are recruited specifically to help facilitate and assist with programme delivery • Have the infrastructure and capacity to undertake delivery in wider community • Have online presence to allow access and contact for wider community • Leadership team have professional skills and expertise relevant to the programme that is delivered. • Leadership team had first-hand experience of programme and initiatives of umbrella organisation • The programmes can be accessed by a wide range of audiences, fee paying and sponsored. • Finite number of participants • The organisation provides opportunity for volunteering to wider community • Volunteers are trained for all of the activities. • At the event, volunteers are assigned roles and responsibilities based on their skills and experience. • Motivation - Volunteers find experience enjoyable and often come back to offer volunteer services. • Re-engagement - Many participants also like to come back and volunteer. • Support - Volunteer commitment is for shorter duration thus it is less challenging to find volunteers
<u>Constraining Properties</u>	<ul style="list-style-type: none"> • No separation between governance and management roles • Relies on voluntary support of governance/management team for operational/management tasks • Admin staff undertakes more work than they are paid for • Need a significant number of volunteers for programme delivery • Logistics of organising overseas speakers is a challenge in delivering Prgms/Svcs that are imported • Require additional financial resource for programme promotion to address decrease in participants • Less participants means less fees and more expenses to meet with limited income • Duration and time of programme delivery, may not be suitable for many potential participants • Struggle to meet compliances
<u>Fundraising Activity</u>	
<u>Enabling Properties</u>	<ul style="list-style-type: none"> • Have avenues for internal income - mainly programme fees and donations • When there is a shortfall, the trustees are able to give a personal loan to the trust till funds come in • Corporate sponsorship is sourced through relationships of the trustees • Donations are sourced through contacts established with individuals who attend the programme • The treasurer attended a seminar, learnt about grant fundraising, was inspired to apply for grants • Do not have inhibitions about contacting funders directly
<u>Constraining Properties</u>	<ul style="list-style-type: none"> • Not all participants are fee paying, sponsorship has to be secured instead

- Donations is unreliable income and creates shortfall if not secured in the necessary amount.
- Programme cost is quite high due to size nature and scale of the activities
- Hiring suitable venue for the programme is a significant expense
- Often the necessary funds are unable to be secured in time.
- Leadership team take an optimistic approach to making decisions about offering additional programmes and being able to arrange the necessary resources for it
- Leadership team stretched for time, unable to undertake adequate resource planning in advance.
- Have experienced financial strife due to incurring costs without securing sufficient funds, two of the trustees had to underwrite expenses.
- Do not undertake budgeting as it is similar to previous year's expense
- It is difficult to budget for donations as it is difficult to predict how much money will be raised
- No identified person for fundraising, team members make efforts as per capacity.
- Do not have time to research and apply for funds
- Lack of grant fundraising experience made it difficult to answer some application questions
- Discouraged by decline of funding applications made to a couple of non-government funders
- Initial experience of failure in securing external funds prevented from further effort in this direction.
- Consider faith identity a limiting factor in sourcing government funding

Inter-organisational / Government Relations

Enabling Properties

- Affiliated to umbrella organisation that provides programme and resource support
- Due to being affiliated to overseas organisation, have an identified pathway to follow - a roadmap
- Leadership team are from different faith factions and connected to different religious centres
- Have an integral relationship with religious centres that are critical to programme delivery
- Participants are referred by religious centres and the programme is promoted through them
- Connect with programme providers and local indigenous groups for various programme components

Constraining Property

- Have no inclination or need to connect with government agencies for other than compliance purposes

Appendix E9: Org9 – Enabling and constraining properties

Organisational Properties of Org9 relevant to the three social objects	
<u>Social Service Provision</u>	
<u>Enabling Properties</u>	<ul style="list-style-type: none"> • Faith inspired Soc/Ch work undertaken within organisation, among members, and in wider society • Faith practice provides a 'service to others' oriented framework for members • Is motivated to and has evidence of meeting community needs • Have willingness to continue indefinitely • Proximity to school and through promotion efforts it has raised awareness among people of its role as community provider • Have Internal mechanism for identification of ongoing community needs • Undertook a community survey to identify community need • Experimented with different initiatives to understand need • Have attempted to identify and be responsive to community needs • Religious centre pays the salary for the religious leader in the organisation who undertakes admin work for both the religious centre and the community service organisation • Faith-inspired approach to Prgms/Svcs • Free of charge community service is popular in local area and nearby suburbs • Have segregated charitable and social work from religious entity on paper to source external funds • Is able to maintain separation with religion for some of the community work • Staff and volunteer support sourced through congregation members of religious centre. • Engage paid staff for administration and programme related work • Relies on voluntary support of members for ongoing housekeeping and programme related tasks. • Is the community outreach of the religious centre i.e., established to identify and meet the needs of marginalised or at-risk groups in the community • Programme participants come from local area and nearby suburbs
<u>Constraining Properties</u>	<ul style="list-style-type: none"> • Found it a challenge to identify the 'real' community need • Has experience of running programmes in the community that were unsuccessful • Exclusions in services due to faith criteria • No separation between governance and management roles. • Relies on voluntary support of governance and management team for programme related tasks • Strategic role of governance team compromised. • Governance team stretched for time and more involved in managing programmes and operations. • One or few governance and management team members take on bulk of tasks. • Inadequate skills and limited capacity in governance and management team to initiate new projects • Overlap in organisational matters between religious centre and the community service organisation • Unable to employ programme delivery staff due to lack of resources • Shortage of volunteers for children and youth activities. • Voluntary support inconsistent • Faith element is an inherent quality of the community services, is difficult to identify and separate • Unsuitable/inadequate facilities for programme delivery in growing community • Building is underutilised due to not having the capacity to plan and run community initiatives • Unable to find adequate resources to deliver services • Location in low decile area where community require more support than they can give • Members' participation and support is inconsistent • Do not have an online presence
<u>Fundraising Activity</u>	
<u>Enabling Properties</u>	<ul style="list-style-type: none"> • Own and use property asset for Prgms/Svcs • Rent/hire out property generating steady income.

- The religious centre set up a separate legal entity to apply for funding for community work thus circumventing the issue of funding constraints for faith organisations.
- The religious centre provides internal income support
- Contingency support provided by religious entity
- Has identified a volunteer to undertake and support grant fundraising work
- Have an overall budget and compile a project focused budget if needed for funding applications.
- Some youth members undertake small scale fundraising once a year
- Benefited from consulting with government funders prior to initiating a major community project, helped understand the documents required for funding application
- Put effort into wording of funding application so it aligns with funder's community priorities
- Applying for government funds has become easier due to online platforms.
- Has been able to source COGS funding consistently
- Aware of opportunity for community to be elected to funding committees and be involved in decision making of grants such as COGS
- Have had some success in securing small amount of government grants

Constraining Properties

- Offer free of charge services that require funding and resources to be arranged
- Struggles to raise sufficient income to meet expenses for community services
- Staff member undertaking fundraising has insufficient time due to having other responsibilities
- Lack resources to undertake formal needs analysis and develop plans to support fundraising efforts
- Have not been able to identify an evidence-based community project to advocate for
- Can only present planned/proposed programmes that have less likelihood of gaining resource support, compared to established programmes
- Lack resource and capacity to initiate new projects and thereafter seek funding for it
- Could not identify government or non-government funders who would fund the items/equipment needed to undertake community work
- Have limited knowledge about funders and grant fundraising
- Do not have time capacity to research and apply for funds
- Lack understanding of funders' criteria, submitted application for ineligible purposes
- Some needs identified have to be addressed within short period hence insufficient time for raising grant funding
- Applications and accountabilities' forms of non-government funders may not have sufficient information about the kind of answers needed
- Did not contact funder and did not follow-up on declined application
- Unsure about how non-government funders make funding decision
- No meaningful feedback shared by any of the government funders for applications submitted
- Has been able to source only a small amount of COGS grant through grant application efforts
- Lost access to database of funders (Funding Information Service) when regional council cancelled subscription
- Consider faith identity a limiting factor in sourcing funding from secular non-government entities

Inter-organisational / Government Relations

Enabling Properties

- Has an integral relationship with the religious entity that established it
- Through religious entity has common grounds for connecting with other faith entities

Constraining Properties

- Unable to identify opportunities to collaborate with other organisations for community work
- Understand the importance of building relationship with government and non-government funders but do not have time for this