

MĀORI CO-DESIGN ETHICS HUI SUMMARY

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MĀORI CO-DESIGN ETHICS HUI SUMMARY REPORT.
NGĀ AHO INC SOC: AUCKLAND.

NGĀ MIHI NUI KOUTOU KATOĀ

This document is offered as a partial record of the first hui in a planned series of hui held in August 2019 in Tāmaki Herehere ki te Tonga. The hui is part of ongoing mahi by Māori practitioners across Aotearoa to make visible and establish Māori voice and practice in relation to co-design and related kaupapa Māori practices. The framing focus for this hui, intended as one of several, was Māori co-design ethics, and this was interpreted expansively and as incorporating all aspects of practice on the day.

Thank you to all those who participated and helped to create this document. Our hope is to continue to connect and build this mahi and movement together in the coming months and years.

Nga mihi nui ki a koutou katoa!

WHĀNAU

The hui was co-designed, and co-facilitated by
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Debbie Goodwin (Tuakana Teina)
Manu Joyce (Auckland Council)
Penny Hagen (Auckland Co-Design Lab)
Diana Albarrán González (AUT)

Kayla Burke (Auckland Council) provided note-taking and Diana took a visual record of the day via photographs.

A contribution of putea was made from Auckland Co-design Lab to support the hui, with venue provided by The Southern Initiative.

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TUATAHI THE KAUPAPA

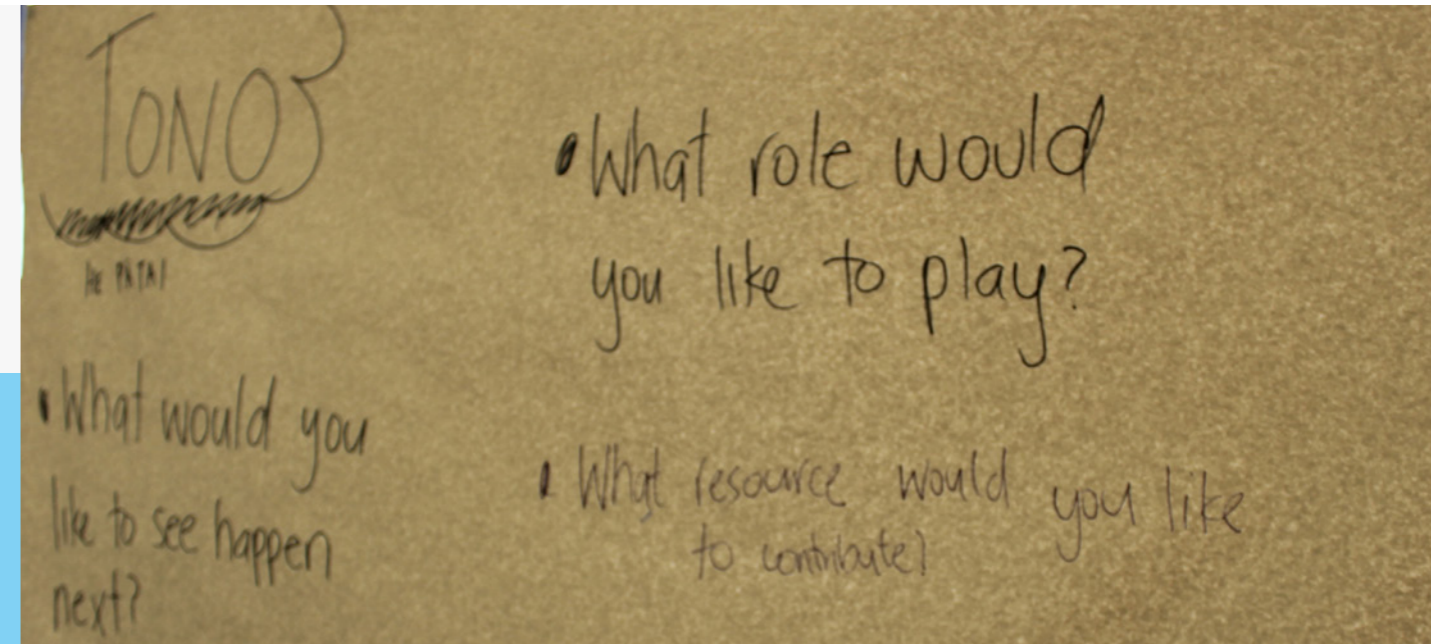
**KO KOE KI TĒNĀ,
KO AHAU KI TĒNEI
KĪWAI O TE KETE.
YOU AT THAT AND
I AT THIS HANDLE
OF THE BASKET.**

This kaupapa was led by Māori, including Ngā Aho Māori Design Inc, Tuakana Teina Evaluation Collective, supported by the Auckland Co-design Lab. We are a group of practitioners from various backgrounds in design and evaluation as well as service provision and community development seeking to develop our practices around co-design as Māori, with Māori and for Māori.

HUI TUATAHI GOALS //

- Exploring what good co-design with and by Māori looks like
- Identify emerging examples and principles
- Supporting improved co-design practice, processes and outcomes in the Government and commissioning context
- Helping to build a pathway for improved practices in co-design with and by Māori

“ Building a pathway for improved practices in co-design with and by Māori and to further kōrero around co-design ethics in a kaupapa Māori context.”

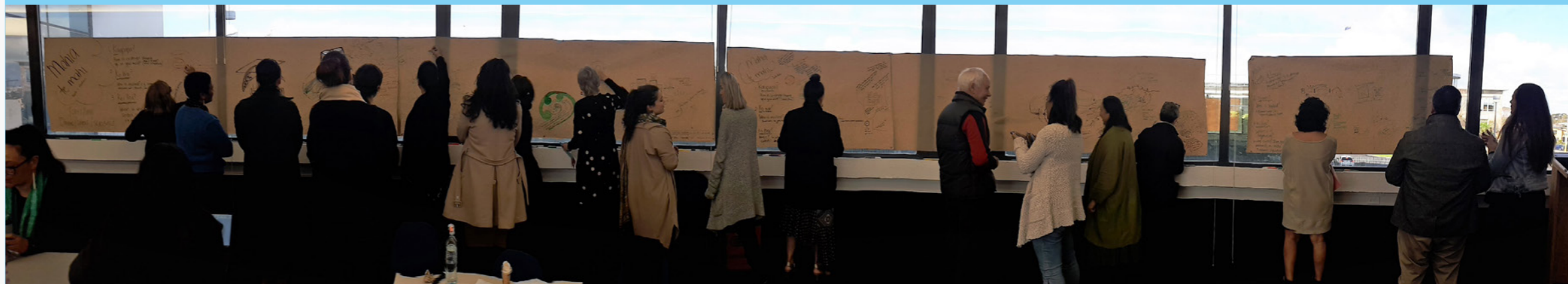


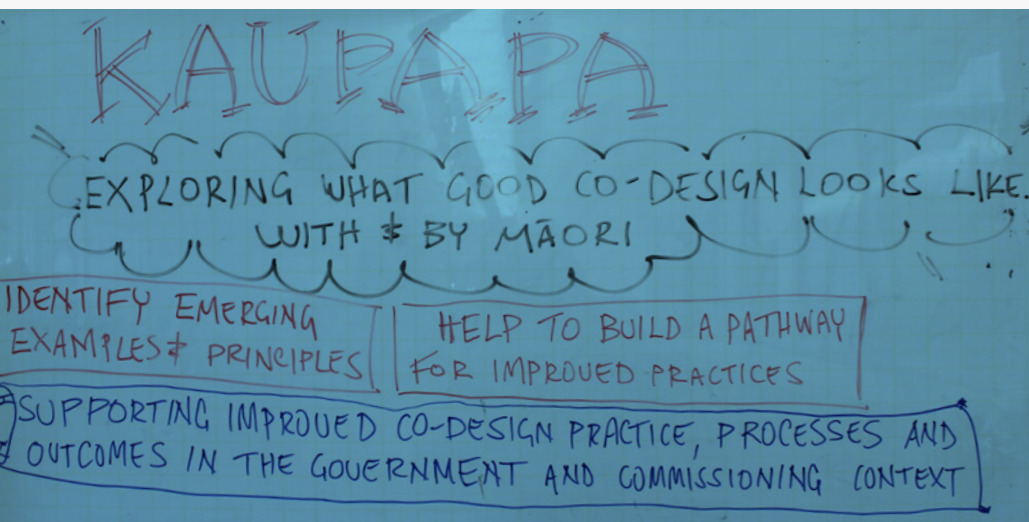
1.1 INVITATION

An initial invitation was sent out to a small group from our networks to explore what good co-design with and by Māori looks like, including what co-design ethics and principles might be used in kaupapa Māori contexts; what are the different perspectives, experiences, challenges, opportunities and gaps relating to quality of practice and outcomes for co-design processes with and by Māori.

Those invited were involved in either commissioning, facilitating, delivering and/or evaluating co-design processes with and by Māori (including from within government), many of whom had been significantly involved in co-design processes with Māori in some way, and the majority were Māori.

The nature of the initial hui was exploratory with the aim of “building a pathway for improved practices in co-design with and by Māori and to further kōrero around co-design ethics in a kaupapa Māori context.”





“CO-DESIGN IS COMING UP EVERYWHERE, THERE IS A DANGER IT IS BEING MIS-USED”
 “CO-DESIGN IS OUR NATURAL WAY OF WORKING WITH WHĀNAU”
 “WHAT CHANGED FOR ME: RECOGNISING WHO WE ARE, WHERE WE ARE”

1.2 EXPLORING CO-DESIGN ETHICS IN MĀORI CONTEXTS

TONO

The tono (invitation) to come together came from discussion of the conveners about the increasing use of the term co-design within a range of environments and Government sectors, as well as an increase in co-design methods being used with and by Māori.

HISTORY

We were aware that many people have been part of building practice around co-design tikanga in Aotearoa, including earlier wānanga and kōrero supported by Ngā Aho, Toi Tangata and the Design for Social Innovation Symposium as well as in other forums. There has been a proliferation of co-design work, or work described as co-design within the Government sector, and some of this has had evaluation components alongside them. Our aim is to promote quality co-design with Māori and by Māori, and support practice understanding, in partnership and collaboration

with Māori practitioners and organisations. The Auckland Co-Design Lab offered up their mahi in a support role.

KAUPAPA

The purpose of the hui series was to document and surface current practice experiences, challenges, opportunities and gaps relating to quality of practice and outcomes for co-design with and by Māori, and the supporting structures around co-design practice, such as training, commissioning, delivery and evaluation.

We wanted to begin to identify useful definitions and principles of practice, for example: what is Māori co-design, what is ‘good’ co-design practice in Māori contexts, how would we know, what are the outcomes Māori seek to achieve through co-design, what are the opportunities to develop Māori co-design expertise and capacity?

1.3 IMPORTANCE OF ETHICAL MĀORI CO-DESIGN

CONTEXT

We have observed an increased interest and use of the term “co-design” and participatory practices particularly by government ministries, research institutes and local government, however these are of varying quality and approaches differ widely. There is currently little resource available to measure or guide best practice and the definition of co-design is very fluid.

Much of the work is taking place with Māori communities and there is a focus by the Government on co-designing solutions to address complex issues impacting on Māori. Co-design processes should offer an opportunity for whānau Māori and Māori communities and organisations to lead and partner with Government in governance, design and delivery, implementation and ongoing learning and evaluation of initiatives and responses. Wellbeing

outcomes could or should be enhanced by “good practice” in this space, especially when it is connected to, practiced or recognised as existing kaupapa Māori approaches.

However, to realise the potential of co-design as a more equitable and participatory way of working, we need to better establish expectations and understandings of “good practice” and good outcomes. We also need to tautoko the development of Māori-led capability, practice and process across government as well as providers, practitioners and participating whānau and community. There are already many good practice examples of kaupapa Māori research, evaluation and design principles and we plan to draw on those as well as look at what is emerging in Māori-led design and social innovation fields.

1.4 WĀNANGA STRUCTURE

HUI TUATAHI // IDENTIFYING ISSUES AND OPPORTUNITIES

**WHO: SMALL GROUP OF COMMISSIONERS/
PROVIDERS/PRACTITIONERS**

**POSSIBLE OUTPUTS / RESOURCES THAT MIGHT
BE PRODUCED:**

- Summary of issues
- Examples of practices
- Models of whānau centric co-design practice / Principles of practice
- Opportunities to build practice and outcomes
- Commissioning guidelines
- A position paper on what the issues are including capability, system and process gaps that need to be addressed in co-design training, commissioning, delivery and evaluation.
- Recommended approaches to support practice development including guiding tools and principles.
- Building up case studies / rauemi of Māori Co-Design done well.
- Supporting the development of Māori practitioners and practitioner networks e.g., Ngā Aho, Mā te Rae Māori Evaluation Association.

While these things were deemed important by some of those attending, there was also overwhelming support to continue to provide the capacity to connect and share practice and learning together as Māori. We plan to continue to support this kaupapa in 2020 and beyond.

**WE INVITED THOSE ATTENDING TO
COME PREPARED TO SHARE ABOUT THE
FOLLOWING KAUPAPA:**

1. What are you and or your organisation/ ministry/roopu currently doing in terms of co-design work? E.G. What projects are you commissioning, delivering, evaluating, participating in?
2. What co-design resources are you using or have to share? E.G. Reports, frameworks/ principles, outcome summaries, stories, materials, training etc (non-māori and māori)
3. What's working well in the use of co-design approaches and what's not working well?
4. What issues are you identifying in the use of co-design approaches?
5. What do we want to see happen next?





TUARUA

WHAKAWHANAUNGATANGA

In the introduction session, we approached whakawhanaungatanga using a powhiri methodology and by working with partners to understand each others background in co-design and share about where we were from. As noted in section 2.3, this process in itself highlighted a learning for facilitators, that emphasises the role and importance of approaching whakawhanaungatanga in ways that honour whakapapa when in Māori contexts.



Sophie Munro talking through the mahi of balancing te ao Māori and eurocentric world views, and navigating when co-design is of value and useful and when it is not

2.1 WHO

The attendees were predominantly Māori, with a select few kaupapa whānau. The list was largely formed from colleagues of the wānanga design team, with a view to expanding invites further in follow up sessions.

NAME	IWI	AGENCY
Judith Waaka	Ngāti Raukawa ki te tonga, Te Rarawa	Auckland Council Libraries
Elisabeth Vaneveld	Pākeha	Auckland University
Angie Tangaere	Ngāti Porou	The Southern Initiative
Jocelin Friend	Ngāti Maniapoto, Ngāti Mahanga	Auckland Council, Arataki Regional Park
Dr Jani Wilson	Ngāti Awa, Ngā Puhi, Ngāti Hine	Academic at AUT in film and media
Nikki Penetito-Hemara	Ngāti Ranginui, Ngāti Kahungunu, Whakatōhea	Kori Collaborative Limited and Oī Collective
Dr Deb Poulson	Australia	Auckland University
Rewi Henderson	Pākeha	Te Arawhiti, Māori Crown Relations
Dr Rebecca Kiddle	Ngāti Porou, Ngāpuhi	Ngā Aho Co-Chair Pōneke, Te Herenga Waka – Victoria University of Wellington
Savanna Steele	Ngāti Whātua, Te Aupōuri	Māori engagement, HLC
Emma Wylie	Pākeha	Auckland DHB
Sophie Munro	Ngai Tumapuhiārangi, Ngāti Kahungunu	Ministry of Social Development
Taryn Charles	Āwherika ki te Tonga	Auckland Council
Sue Copas	Pākeha	Social Wellbeing Board South Auckland
Te Hao Apaapa-Timu	Ngāti Kahungunu, Ngāti Ranginui, Ngāti Awa, Ngāti Porou, Ngāti Raukawa	Counties Manukau DHB
Anaru Ah Kew	Waikato, Ngāti Whāwhākia, Ngāti Hikairo, China	Healthy Families
Dr Diane Menzies	Ngāti Kahungunu	Kairangahau, Ngā Aho Kāhui Whetu
Lucy Tukua	Ngāti Paoa	NativebyNature
Elena Higgison	Ngā Puhi	DIA, Digital Transformation Unit
Jade Tang-Taylor	Malaysia, NZ	Foundation North
Carin Wilson	Ngāti Awa, Tuhourangi	Designer, Artist, Ngā Aho Kāhui Whetu
Katrina Taupo	Ngāti Tīpa, Ngāti Kaiāua (Waikato), Te Uri o Hikihiki, Ngati wai, Ngati Kura (Ngāpuhi)	Te Puni Kōkiri
Kataraina Davis	Ngāti Whatua	Maurea Consulting
Luella Linaker	Tuwharetoa ki Kawerau, Fijian-Indian	The Southern Initiative
Keri Whaitiri	Ngāti Kahungunu, Ngāi Tahu	Ngā Aho Co-Chair Ōtautahi
Suzanne Corcoran	Pākeha	Counties Manukau

“ Is it co-design if you’re using the tools, but do not have control of who makes the decision at the end of the day?”

2.2 WHERE AND WHAT?

Practitioners that attended were from across the motu, though mainly Tāmaki, and the urban centres. This was just a place to start and we recognise there are voices from many other regions. Everyone in attendance indicated they were interested in continuing to connect with other practitioners to share our experiences, skills, knowledges.

The range of key areas of practice covered were: independent practitioners, evaluators, kaupapa māori / indigenous researchers, academic institutes, service providers; government and local government entities.

2.3 WHAT WE LEARNT

The whakawhanaungatanga session brought forward some key areas of interest, kaupapa and questions which were driving people’s practices.

It was evident across all the participants that the driving kaupapa is developing practices for the benefit of Māori communities. This requires a systems approach to complex issues.

Developing capability and processes which demonstrate integrity from outset to completion, concept to ‘final’ decision, is core to moving the practice forward.

Throughout the day, the importance of whakawhanaungatanga was continually reinforced as critical to practice with integrity.

The following statements resonated:

If we are engaging with Māori we need to prioritise a Māori way of whakawhanaungatanga to surface kōrero and develop trust. We do this by investing time to build relationships.

Whanaungatanga allows rangatiratanga. It recognises whānau as experts. Co-designers need to ensure whānau can express their journey which further creates trust and mana enhancing kōrero.

Whakawhanaungatanga is not the disruptor but the foundation.

TUATORU

MAHIA TE MAHI

“ Head, heart and hands need to be working together, it’s clear when this is not happening”

“Poorly practiced co-design, risks further marginalising communities because of it.”

3.1 WHERE AND HOW IS CO-DESIGN HAPPENING?

We shared through pictures and pūkōrero how co-design was showing up in people’s worlds. This was an extension of whakawhanaungatanga and revealed the diversity of ways in which the practice was active as well as the connections between practice in these different places and spaces.

Ngā Pātai - We asked:

1. What is the kaupapa?
2. Ko wai? Who is involved?
3. Kei hea? Where: in what context is co-design occurring?

People’s mahi spanned:

- Te Taiao
- Identity for well-being
- Working with whānau and hapū
- Working with communities
- Partnerships with Māori communities
- Working with Māori staff internally (Council, Govt)
- Built landscape (housing, urban planning, landscape design)
- Rangatahi capability development
- Mana Whenua and Council relationships
- Co-design in the health and wellbeing space
- Support local organisations to bring a cultural perspective
- Māori Placemaking
- Marae Community Development
- Maori Crown Relations

People were deeply connected to the contexts they were working in, and each context connected to significant outcomes for Māori.

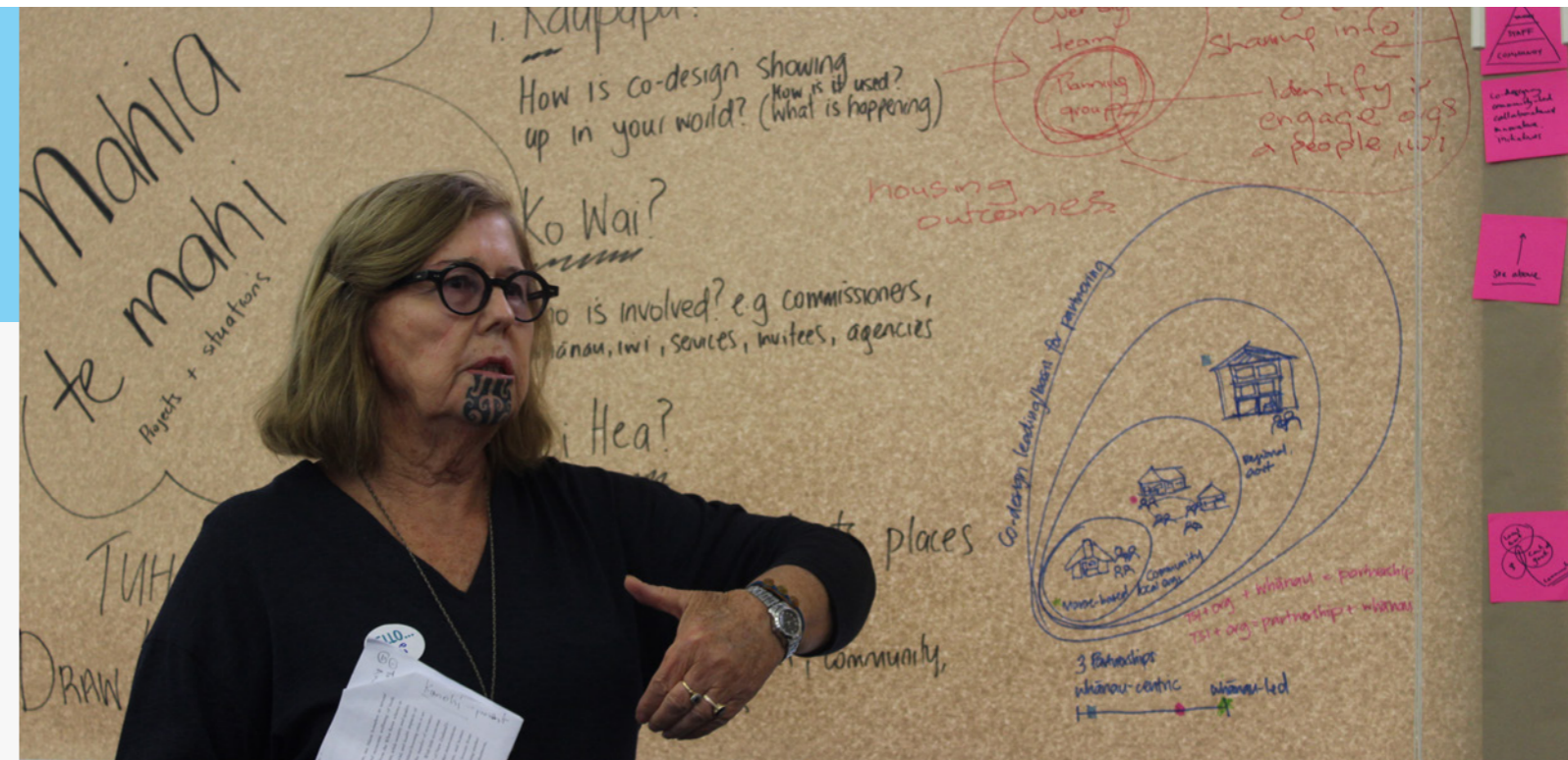
Practitioners were working in ways that impacted all aspects of people’s lives. Weaved through this were deep themes including ecosystem collapse, gentrification, equity, dying, connection to Te Taiao, hauora, living and working environments, emerging spaces for post settlement iwi and reconnection to indigenous knowledge.

People also shared well developed practice and design models that have been established over long periods of practice, deeply grounded within Te Ao Māori world views.

As a rōpū, we were proud of many things, in particular:

Ensuring that Te Taiao and whānau were at the centre of the why, how and what of the mahi

It was exemplified that using our knowledge as Māori to work alongside whānau to find solutions is a major factor in success.



Di Menzies talking on the mahi of changing housing outcomes for Māori

We came together to start a kōrero and surface good and not so good elements. Through sharing our mahi challenges and problematic dimensions of co-design practice emerged:

There is often a need to ensure a more balanced space for te ao Māori in a Eurocentric world

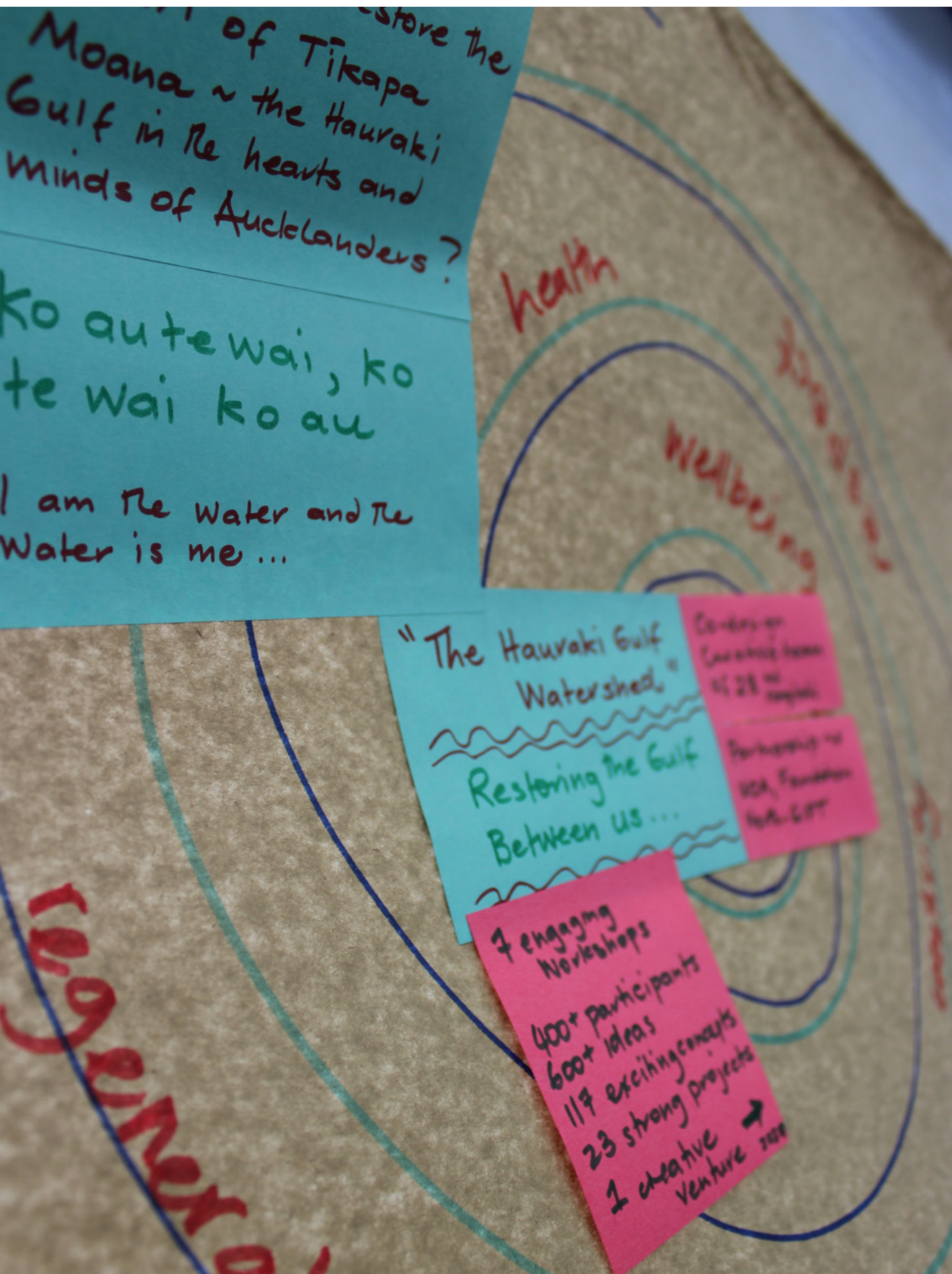
We discussed that while co-design is good, we need to know when co-design is appropriate and when it isn't.

A challenge is that decision makers want to use co-design in theory – but aren't really willing to hand over the decision-making power

“Using our knowledge as Māori, as people, we come as our whole selves, our own expertise”

“Using the key tools nature uses to heal”

“Solutions are already there within the ecosystem”



TUAWHĀ

NGĀ RAUEMI: WAYS OF DOING

“ How do we practice co-design as and with Māori? What tools, resources, case studies and examples of good practice with Māori, by Māori already exist?”

In small groups we shared resources, tools, frameworks and methods that we use in the practice of co-design. People moved around the groups to hear what others had to share.

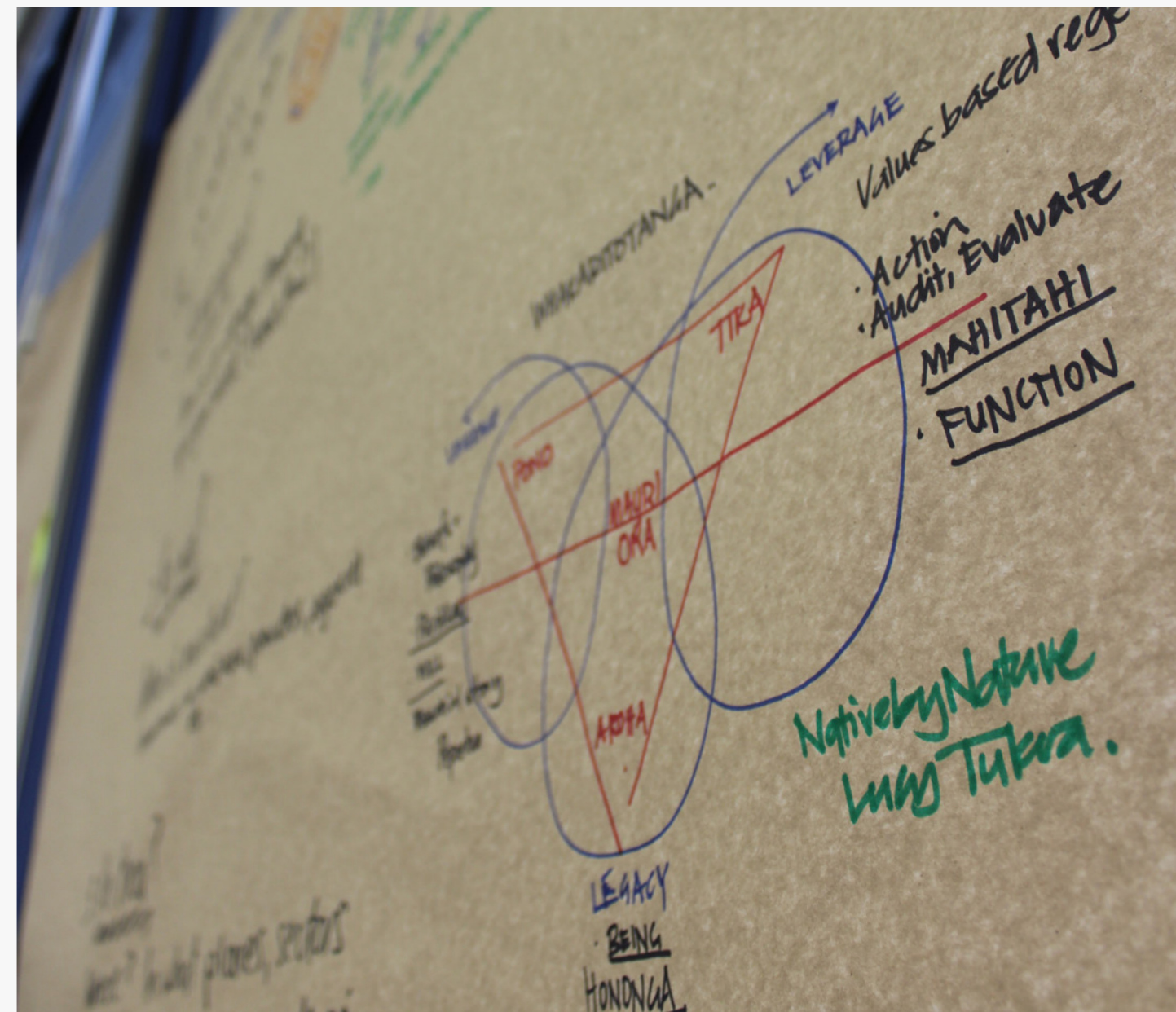


4.1 HIGH-LEVEL KŌRERO

1. We expressed that our kaupapa Māori approaches such as pepehā and pōwhiri, whakawhanaungatanga hold the why, who and the how for process within co-design. We expressed that these practices uphold our mātauranga. Practices such as pōwhiri, whakawhanaungatanga gives time to surface kōrero and develop trust.
2. We have our own indigenous frameworks held in our kupu and mātauranga, such as mauri and rangahau, tuakana teina, tika - pono - aroha.
3. Te Ao Māori processes and mātauranga Māori should be the foundation of our co-design journeys.
4. The concern was raised that sometimes we have a Pākehā concept and dress it as if it is kaupapa Māori by using a few te reo Māori words.
5. Māori frameworks come with a journey which requires articulating - "if you can't articulate it you can't do it justice."
6. Tikanga - including whakawhanaungatanga, mana, aroha, ako, rangatiratanga are the basis for how we work as well as what is enabled through the mahi and the process.

Lucy Tukua shared her framework, expressing her meaning of aroha, tika and pono. Lucy reminded us that whilst we may view a visualised framework, each framework comes with its own journey. Re-purposing people's kōrero without the journey compromises the integrity of the learnings.

WE ARE ALSO, THEREFORE, REMINDED THAT WHEN PEOPLE SHARE THEIR KŌRERO, THAT STORY DOESN'T BELONG TO THE 'AGENCY' 'OR 'ENTITY' USING IT. RESPECT FOR THE PEOPLE AND CONTEXT FROM WHICH A STORY IS SHARED, IS KEY TO OPERATING WITH HEALTHY INTEGRITY.



4.2 EXAMPLES OF SOME OF THE THINGS CAPTURED AND DISCUSSED

A key approach is listening and understanding - "the people we work with are experts in their own right."

Kai brings people together

Break down the jargon

Break down power differentials through whakawhanaungatanga

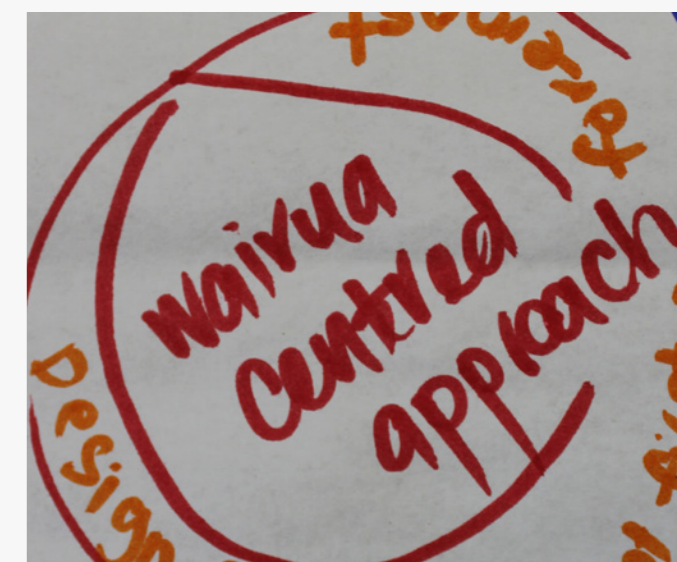
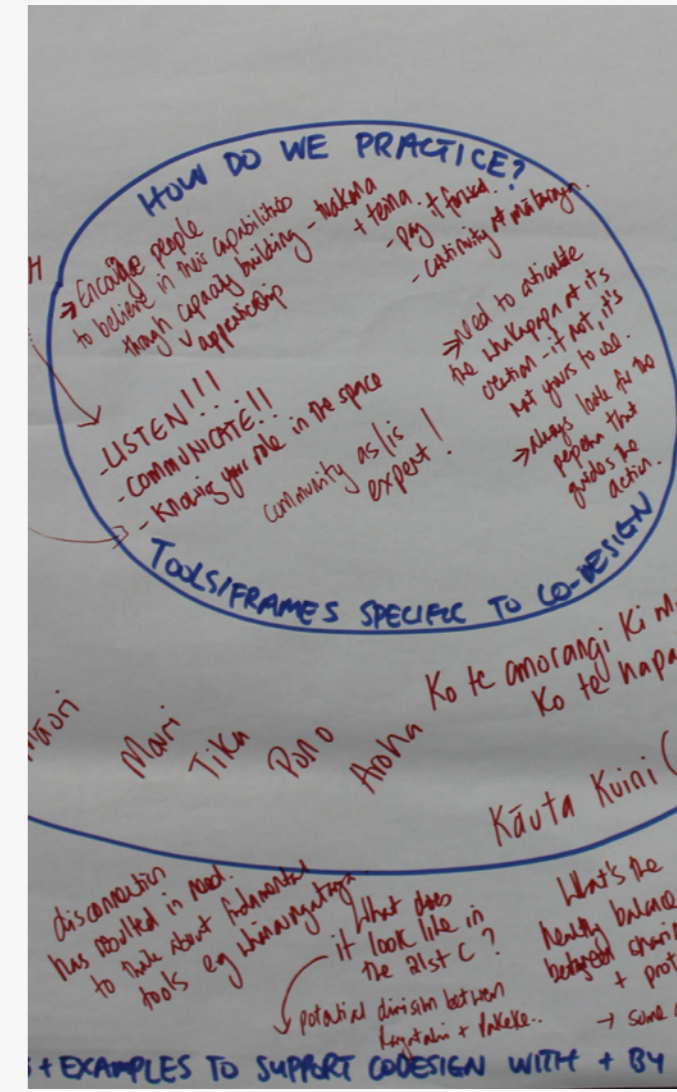
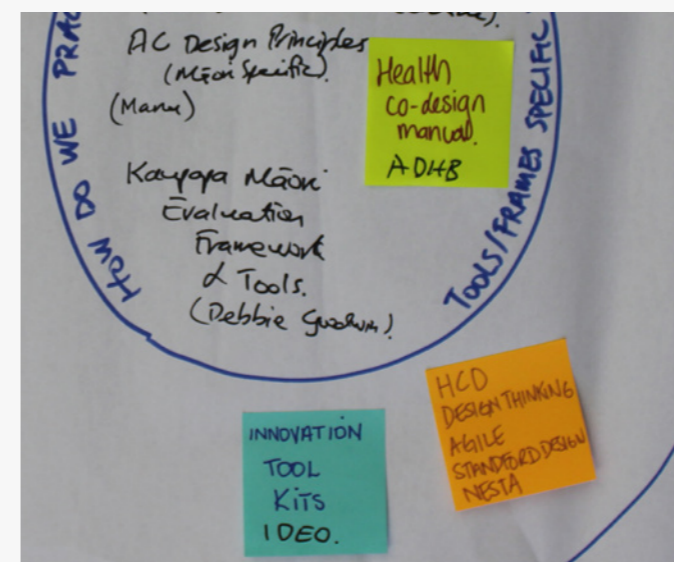
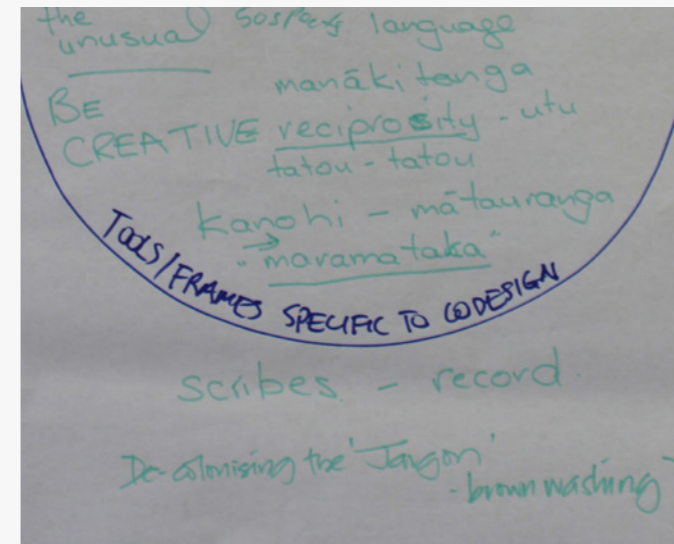
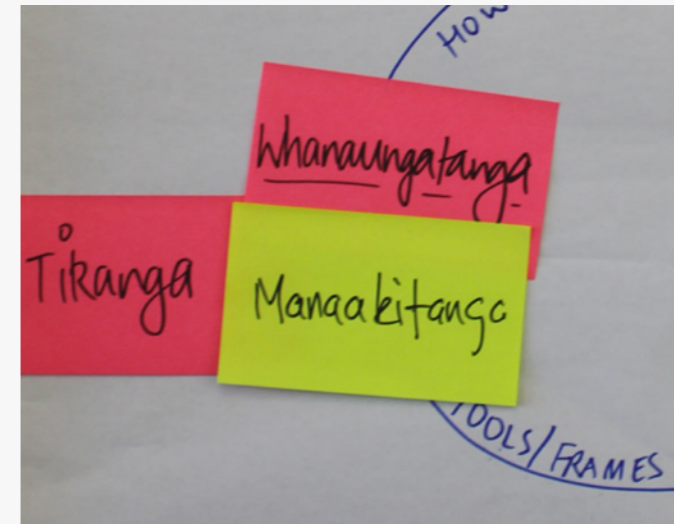
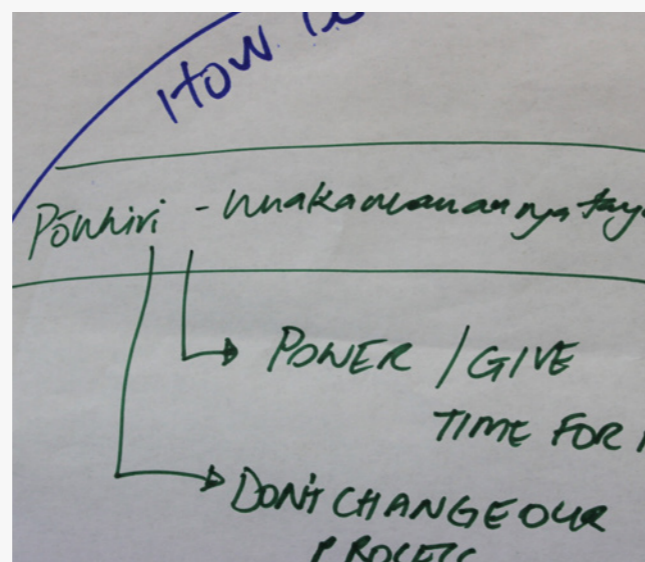
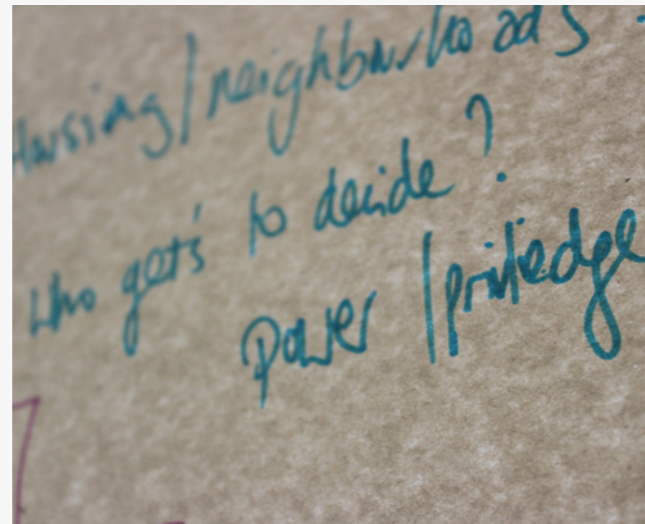
Intergenerational perspectives

Wairua-centred design practices

"Embedded tikanga Māori throughout all processes with 7 generations from the past and 7 generations to come - at top of mind"

"Respect where the frameworks came from, know your role in the space"

There is a need to spend more time sharing and discussing the tools and frameworks being used in Māori co-design as there was not enough time to give justice to that which was shared on the day. This could be a topic for further hui.





4.3 SOME LINKS TO EXISTING TOOLS AND FRAMEWORKS

Te Arawhiti are developing Guidelines for Co-design with Māori and shared their existing Engagement Guidelines

<https://tearawhiti.govt.nz/te-kahui-hikina-maori-crown-relations/engagement/>

Angie Tangaere from The Southern Initiative shared their evolving whānau-centric co-design framework, grounded in tikanga (an early version of this is available online

<https://www.aucklandco-lab.nz/s/Co-design-process-and-whanau-centric-practice-poster.pdf>

Taryn Charles shared the Te Kakano framework developed to improve the council's services for tamariki Māori under five and their whānau.

Anaru Ah-Kew talked to the Healthy Families South Auckland Wairua-centred practice

See more here: <https://toitangata.co.nz/event/toi-ako-webinar-disrupting-mainstream-discourses-with-a-wairua-centered-approach/>)

Debbie Goodwin shared her developing Kaupapa Māori framework for evaluating co-design as part of her PhD research

TUARIMA

BENEFITS AND CHALLENGES

1. What is the potential and the benefits of co-design with and as Māori? What does good co-design look like with and as Māori? And for whom? What have we seen, felt, heard and done?
2. What are the challenges and barriers to good practice and outcomes of co-design? What have we seen, felt, heard or done (specifics)?

5.1 KA NUI TE PAI - WHAT IS OUR LANGUAGE OF GOOD

“Māori responsiveness becomes the natural way of doing it, doesn’t need to be its own “thing”

We discussed that in good co-design, each person’s mana is valued and the focus is on outcomes over outputs. When co-design is true, it makes things better for whānau.

We want projects to authentically reflect Māori aspirations, we feel responsible to advocate for whānau voices.

Co-design recognises whānau as experts. Practitioners must be clear about what we do with the information we’re collecting, so whānau can be kaitiaki over their contributions.

Good co-design with Māori is ethical, aligns with the Treaty of Waitangi, where Māori aspirations are realised and ensures tino rangatiratanga. It ensures many voices are heard, mutual learning occurs and is a journey of discovery but also reflects learning from the past “ka mua ka muri - permission to look back to discover, bring into the present.”

WHEN IT GOES WELL...

There is connectedness “we feel closer, kotahitanga - feeling of one, together.”

There is meaning and purpose, and something comes out of the process

There are diverse voices challenging the status quo

There is trust and “we feel comfortable to contribute”

There are culturally competent designers and facilitators

Honouring of Māori concepts

Relationships are ‘held’, time is invested in relationships and whānau are properly acknowledged in the process

Values-based practice is expressed (heart, mind and wairua)



Outcomes lead to equity, there is power-sharing in decision-making

There is intergenerational participation

It's not a drag and drop, understanding the benefits the tools yield and using it in an appropriate way

We see cultural competency

There is self care of teams and networks

“Māori controlling the process leads to better outcomes”

“By Māori for Māori act as navigators in the space.”

“Mana motuhake”

“Knowing that the prototype is going to land somewhere. Don’t let down the hopes of the people you work with that give their time.”

“The process should reinforce who people are, people will come and ask how the kaupapa is going if we get it right”

“Don’t think about them (co-design participants) as “them”, think about “us”

“Instead of thinking of the design process in a jargon way, e.g empathy interviews, we are using the language of discovery

“Experts need to step back, how can we work together”

5.2 KAORE I TE PAI - CHALLENGES AND BARRIERS

WHAT ARE THE CHALLENGES AND BARRIERS TO GOOD PRACTICE AND OUTCOMES OF CO-DESIGN? WHAT HAVE WE SEEN, FELT, HEARD OR DONE (SPECIFICS)?

Challenges to good practice:

- Participants are not always acknowledged in the process. How can we as facilitators manage this? How do we ensure whānau are remunerated for their contributions?
- Decision-makers are not willing to give up power or hand over decision-making
- Some are working in Māori spaces but within a Pākehā system
- Expectations and timeframes are challenging
- As Māori practitioners, we can't separate who we are as Māori from what we do
- Misappropriation: Misuse of reo, mātauranga, whakapapa, intellectual property
- Issues of data sovereignty - who owns the information and who is it used by and for what
- Change is not systemic.

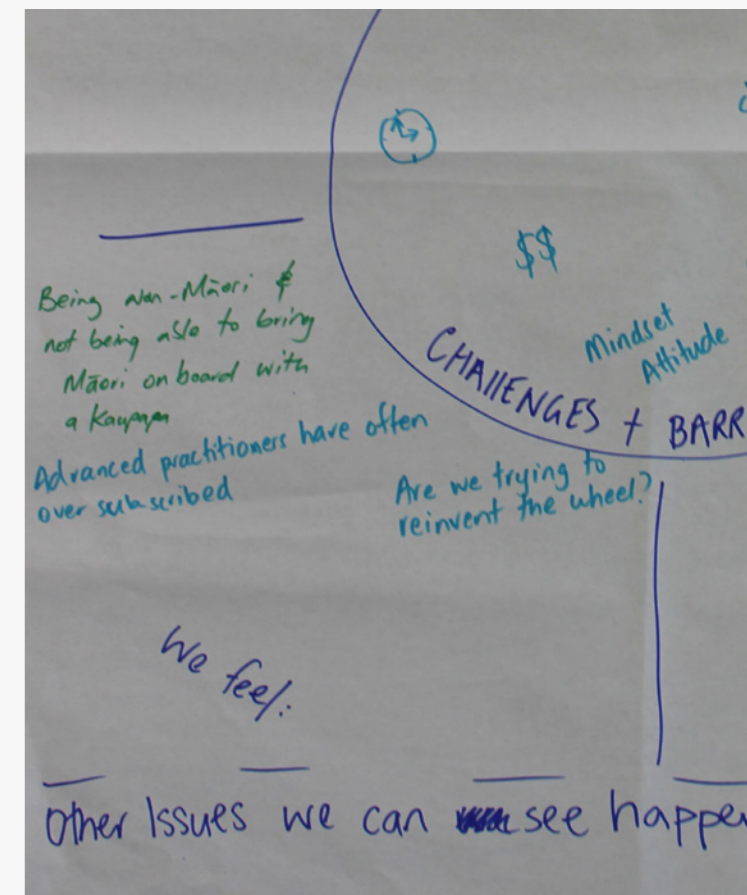
When co-design is not done well...

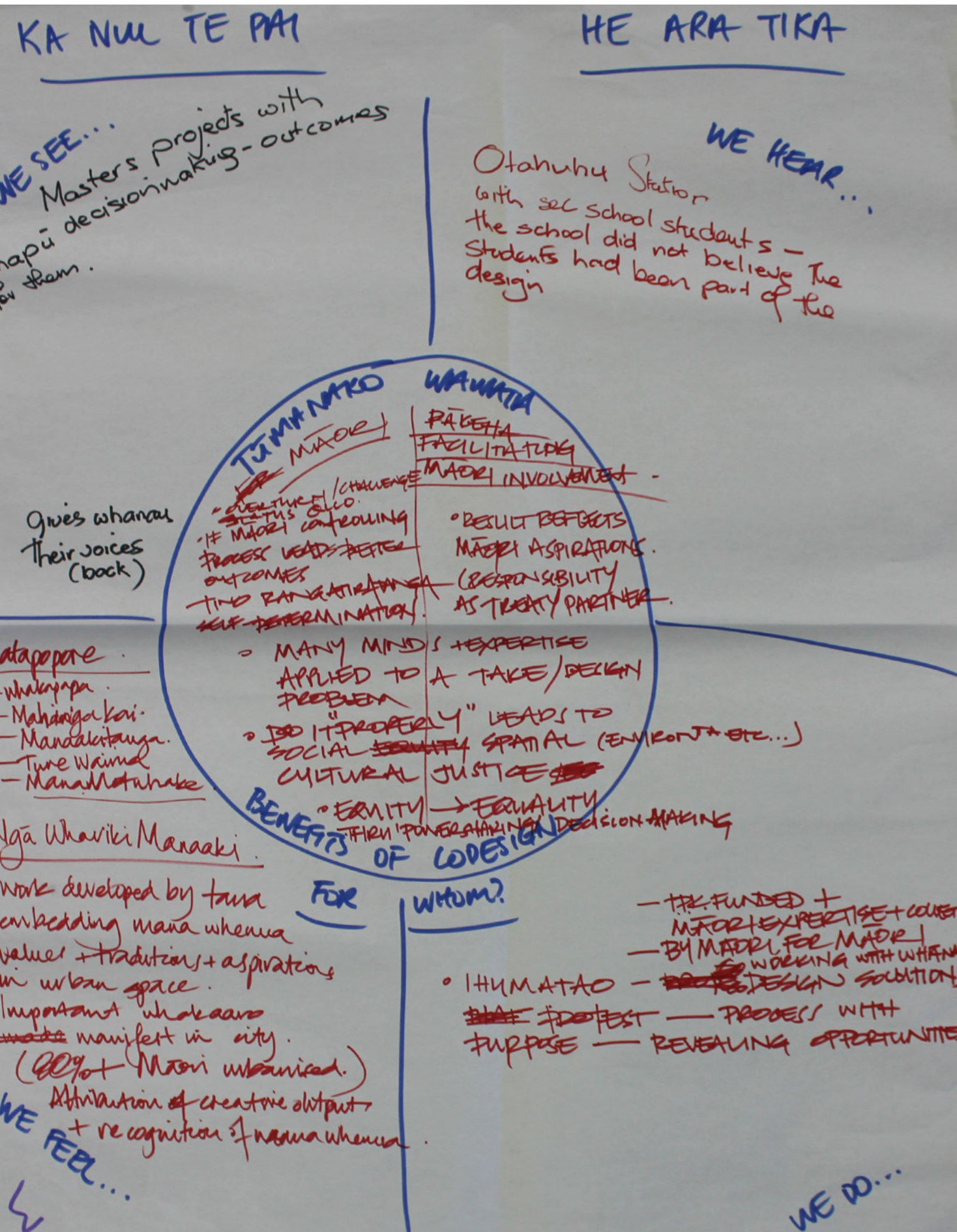
- Decisions have already been made
- Decision-makers don't give up power
- Lack of trust
- Lack of whanaungatanga
- Disconnection in language
- Big ideas are not backed up
- Frustration
- Non-Māori telling Māori how to be Māori

People highlighted the risks and feeling exposed by the process - when there is the potential to go into things with big ideas and not be backed up by the decision makers or those funding.

Additionally using co-design process requires a leap of faith that the benefits will be realised, how to convince people that it is worth investing in - and also recognising the ongoing and iterative nature of the design process.

“If it’s not cloaked in tikanga Māori practice, then it leads to unsafe practice”





TUAONO

WHAT WOULD YOU LIKE TO SEE HAPPEN NEXT?

We took the opportunity to reflect on the sharing, ako and kōrero we had done together to ask what is next? What is needed? People identified things they'd like to see now and in the future, as well as questions that can guide our next actions.

6.1 WHAT DO WE NEED

Who are the potential partners around Māori co-design practices?

How can we feel safe in our organisations to work in Māori spaces where we are not asked to fit into a system that doesn't work for us?

How can we grow as Māori practitioners and support emerging practitioners? Who can help us grow?

6.2 QUESTIONS THAT COULD BE INVESTIGATED FURTHER

Could Ngā Aho manaaki this space?

Is there any way of understanding the value that speaks to officials and bureaucrats about co-design?

How can we share information about the complex projects we work on?

How do we collectively take our skills to strengthen this kaupapa and build capability in communities?

How do we support our non-Māori colleagues to step over the bridge?

How you take whānau knowledge into a Pākehā organisation?

How do we show the value of co-design to decision makers?

Opportunities that bring together Māori co-design practitioners and 'officials and bureaucrats' to enact a 'hear my story' and 'hear my story' from each set of participants - to enable them to push each other to understanding and a place for dialogue together.

6.3 OUR VOICES

Can we support master classes to learn about Māori models and frameworks? Understanding it, not appropriating it. How do we support those who are building capability?

Need clear guidelines and vision. What are we trying to achieve?

The co-design space needs to move toward an indigenous mode of thinking.

Has to be co-design (because Crown is there) move from that, to where Māori have the power, tools, money etc

Kaupapa Māori: looking at the holistic person

How can we be a Biodegradable Scaffold: Think of how we are 3D printing organs, you print the scaffolding of the ear - but the actual ear grows around it. What you design disappears.

Rangatira ki te rangatira: Māori want to talk to decision makers – get them in the room for the co-design process. Hear my story.

Our ability to not have to fit our triangle into a circle. Safe in our organisations to work in Māori spaces. Practice tino rangatiratanga. Stop trying to make us fit in.

Help us grow as Māori practitioners, on the ground and make the decisions

Empowering disruption to happen – don't say you're going to enable disruption and then not like the way we disrupt

Journey of discovery – how do we bring others on the journey?

How do we encourage non-Māori practitioners?

Support innovative thinking by connecting with those dealing with complexity

Grow number of practitioners – how do we push our own thinking and what we're comfortable with. Push each other. Learn from each other but push each other to be on the cutting edge of this stuff.

Growing ways that awahi and give Māori the resources to do it ourselves. We decide who we work with.

Co-design army to deploy to help whānau, hapū and iwi

Moving from co-design to indigenous design-thinking

Make sure tikanga is embedded





TUAWHITU

THEMES

Here we summarise some of the themes we believe were surfaced on the day.

7.1 RISK AND OPPORTUNITY

Co design as a term is coming up everywhere, there is a danger of it being misused, this misuse stands to marginalise our communities further. The current paradigm, though mainly focused on Māori communities, is dominated by Pākeha systems with Māori inserts. Power is not currently shared, there needs to be more opportunities created for the handover of decision-making. We see whānau as experts and feel responsible, whānau put their trust in us.

The dimensions of co-design in a Treaty Partnership context are specific. Co-design is a natural way of working for Māori. What would our ancestors be thinking? This is our lens and we reflect those origins in our process.

7.2 BARRIERS

When it's not working, codesign with and for Māori looks like:

Appropriation: Misuse of reo, mātauranga, whakapapa

Te Ao Māori not being genuinely valued

Decision making still doesn't sit with Māori

Te Reo – not enough, and often misused.

7.3 TIKANGA: WHAKAPAPA BASED PRACTICE

There is an urgent need for building organisational capability so practitioners can practice co-design well. This includes growing the capability of 'providers' and Government to share power, and in doing so, enliven the Te Tiriti o Waitangi.

Te Tiriti in this context, is about self-sovereignty, and supporting te ao Māori worldviews. So what does this mean for building and strengthening practice? We think, enabling Māori practice and 'regulating' non-Māori practice.

Te Ao Māori practice, connects people and place. Iwi, hapū and whānau are their own experts. Māori tikanga, kawa and pūrakau - our ways of knowing, doing and being - are prioritised as the guiding structure for any process with

Māori communities. Our kaumatua/kuia/elders can provide us with the guidance for this acknowledging the context for many of us who have lost connection to our whakapapa, tikanga, kawa and reo.

Te reo Māori me ngā tikanga Māori - Languages are inseparably linked to the social and cultural contexts in which they are used. We need to support each other in the use and development of our reo.

Whakawhanaungatanga must sit within the context of kaupapa, it needs to be fit for purpose, and provides the core for relationships and engagement.

Te Taiao is valued and prioritised, knowledge is not abstracted from its environment, or people.

As Māori, we have a different timeline, this is an intergenerational kaupapa.





Keri Whitiri and Rebecca Kiddle. Solutions for a way forward.

TUAWARU

HURITAU - CLOSING REFLECTIONS

In a closing round our final comments were shared in the kōrero.

There was acknowledgement of lots of expertise in the room, and the representation from a number of different sectors and organisations - many who shared were all having similar issues concerning co-design as Māori.

“Great to kōrero, the experiences are similar.”

“Best thing about today, meeting the amazing people in the room. Hear their wisdom, ‘cause we’ve agreed this work is hard”

“My big goal is we won’t have to fight to be Māori and be called disrupters.”

“So many people with good ideas and experiences to share, share the support that’s here, could lead to other things”

“Still needing to fight for space.”

“Notion of ethics is really important, I’ve been in situations that are compromising. Fantastic that we’re talking about that”

Still having to fight for space

The discussion at hui is often the same and there is a need for solutions to move forward as a people and challenge institutional racism. There was a common feeling of having to fight for space, being called disruptors in the space, in order to work from a te ao Maori way. This is where our whānau are served best. We are feeling tired of doing this.

Keen to create support for each other

There is a keenness to support each other as practitioners, to continue to kōrero, and have deeper conversations about the complexity of projects, sharing wisdom. However, capacity is stretched. There is a need for practitioners to come together, autonomous to the Government.

“Ngā Aho would provide a good forum. It’s not a single discipline.”

“Where are our tāne? Lots of wāhine in these spaces, get more tāne in this space.”

“There’s energy in this room that I like to work with. I think a rōpū formed around the power in this room would be a wonderful thing.”

“Powerful to have everybody here for this kōrero. Anything we can do at the co-design lab, let us know.”

“Appreciate what happens when co-design is unfurled in organisations. Barriers are there. What I also know is that creative tension is crucial to innovation. Being able to see that tension as positive and turn it into energy to drive forward. We’re the artists of the invisible. Helping to drive forward in a holistic way.”

The thing about today has made me realise that the co-design concept is just a thing, what matters is how we are in our being.”

“We need others to test us, unpack our thinking on certain things.”

Keen to explore better co-design

There was a desire to go deeper and explore how to support good co-design practice as Māori, for Māori and with Māori.

“Co-design isn’t the be all and end all of everything. Take hold of opportunities moving forward. I’m about development for our people.”

“Really keen to explore the practicalities of doing it well. How to enact a good co-design process on the ground.”

“I’m creating guidelines for public servants to do co-design meaningfully, not just handing over the product. Māori decide the Crown implements.”

“What’s our narrative? What’s the trajectory for us as Māori?”

“So many conversations we’ve had that we could dive deeper into.”

“We need to co-design with ethics. We can’t undo what we do. Make a difference for the whānau that we’re working with.”

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