

# Kaupapa Māori evaluation frameworks for evaluating co-design processes

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Ko Taiarahia te maunga, Ko Ohinemataroa te awa,  
Ko Tūhoe te iwi, Ko Te Rewarewa te marae

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Ko Hiwarau te maunga, Ko Ohiwa te moana, Ko Whakatōhea  
te iwi, Ko Roimata te marae

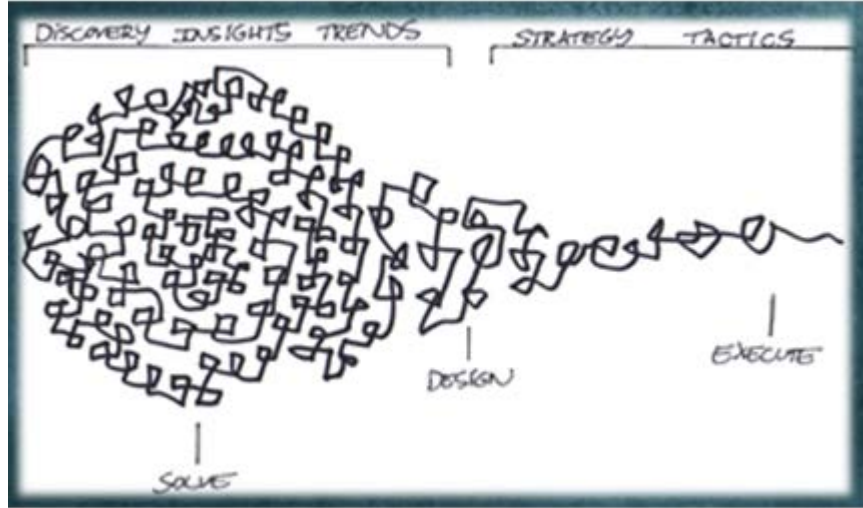
**Nāku te rourou nāu te rourou ka ora ai te iwi**  
*With your basket and my basket the people will live*



**Ko koe ki tēna, ko ahau ki  
tēnei kīwai o te kete**  
*You at this handle, and I at this  
handle of the basket.*

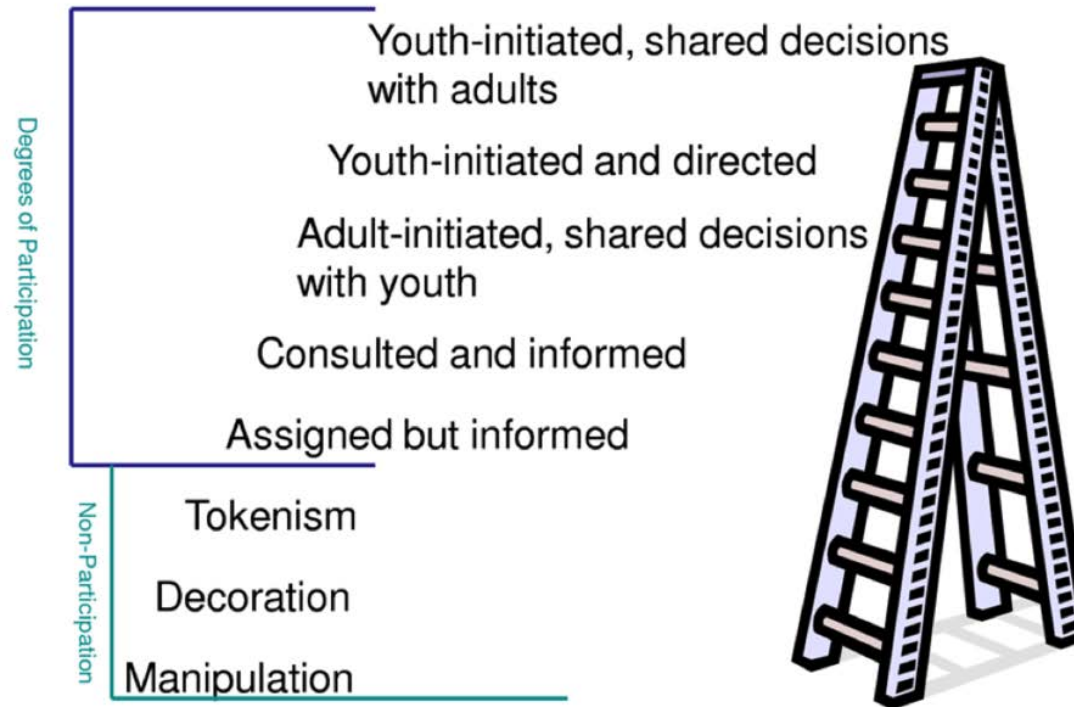


# Co-design



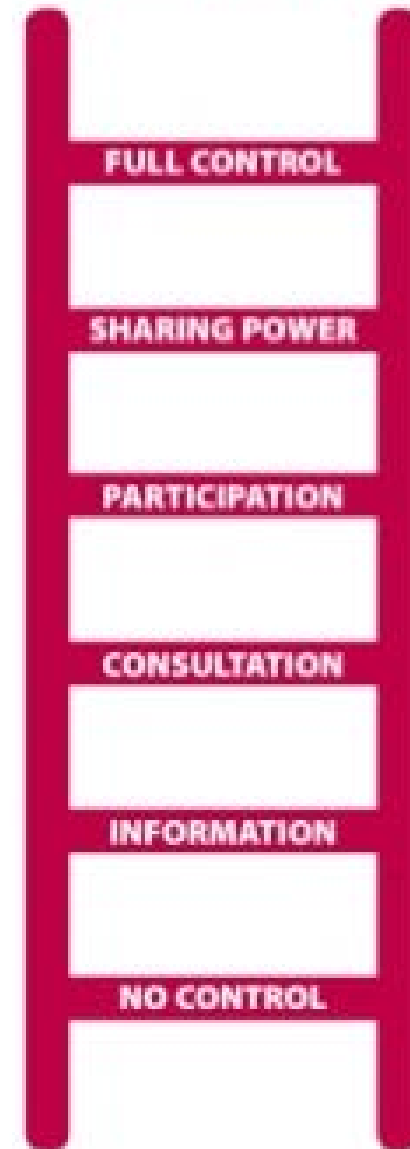
# Continuum of participation

## Ladder of Youth Participation



Adapted from Hart, R. (1992). *Children's Participation from Tokenism to Citizenship*  
Florence: UNICEF Innocenti Research Centre.

## The ladder of participation



# Kaupapa Māori evaluation

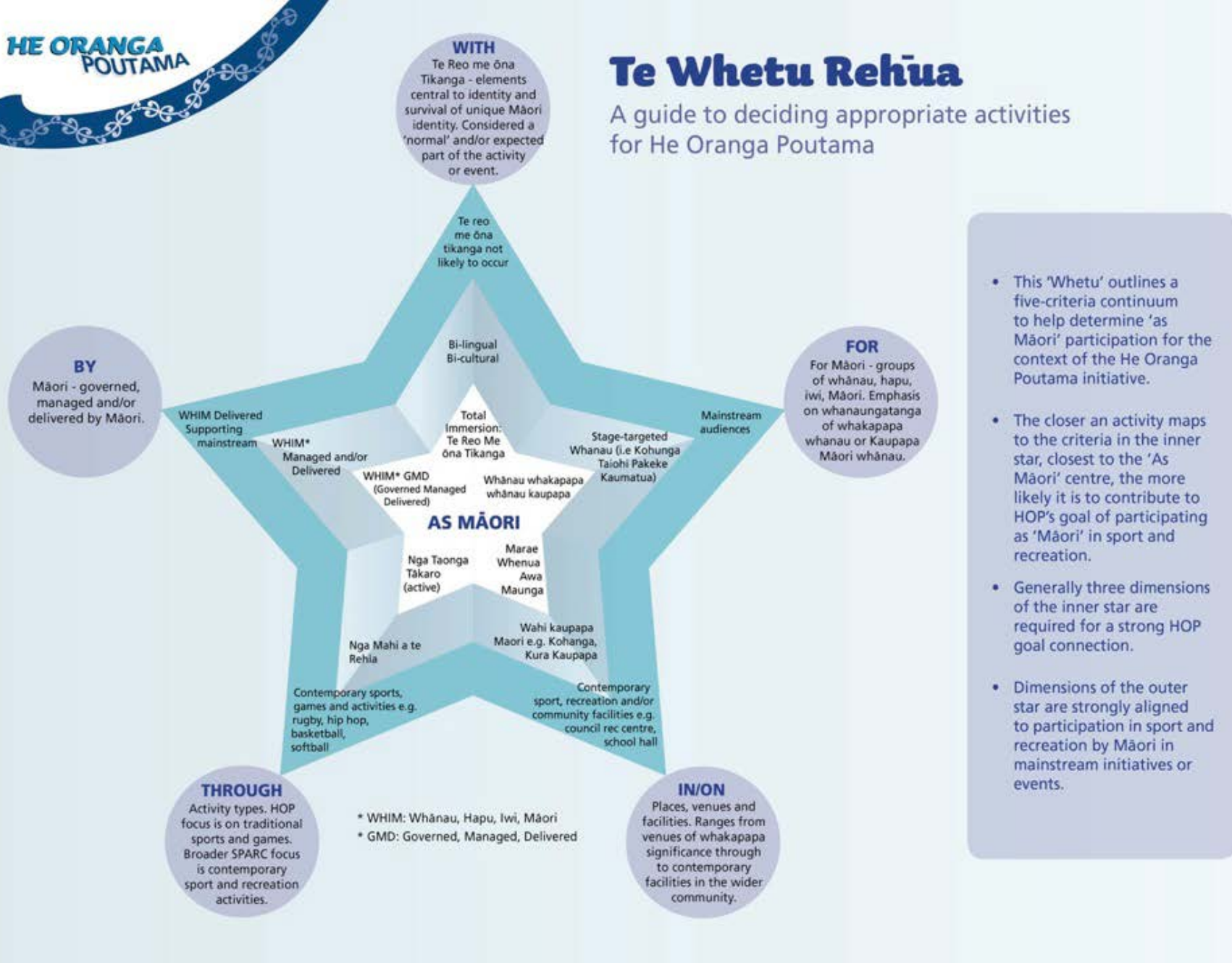
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Common conceptualisations of Kaupapa Māori evaluation:

- It is framed by Te Tiriti o Waitangi (Treaty of Waitangi)
- It is controlled and owned by Māori
- It meets Māori needs and aspirations
- It aims to make a positive difference
- It is carried out within a Māori worldview, which is likely to question the dominant culture and norms
- It draws from Māori philosophies and knowledge
- It involves providing information about the 'value' of something, it usually asks the question "how well." How well is a programme set up, how well is it running or working?

# Te Whetu Rehūa

A guide to deciding appropriate activities for He Oranga Poutama

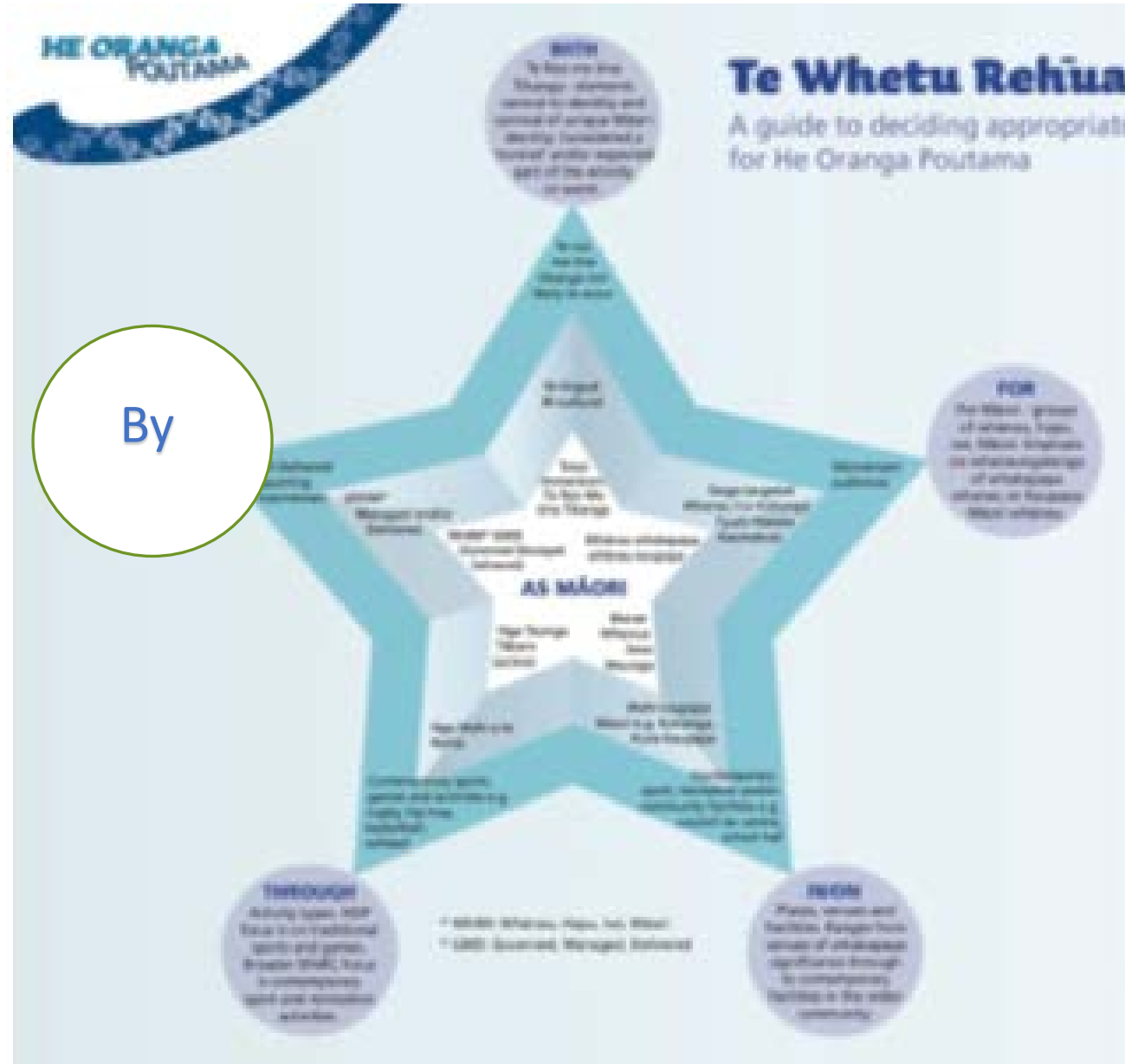


- This 'Whetu' outlines a five-criteria continuum to help determine 'as Māori' participation for the context of the He Oranga Poutama initiative.
- The closer an activity maps to the criteria in the inner star, closest to the 'As Māori' centre, the more likely it is to contribute to HOP's goal of participating as 'Māori' in sport and recreation.
- Generally three dimensions of the inner star are required for a strong HOP goal connection.
- Dimensions of the outer star are strongly aligned to participation in sport and recreation by Māori in mainstream initiatives or events.

# Te Whetu Rehūa

A guide to deciding appropriate  
for He Oranga Foutama

By



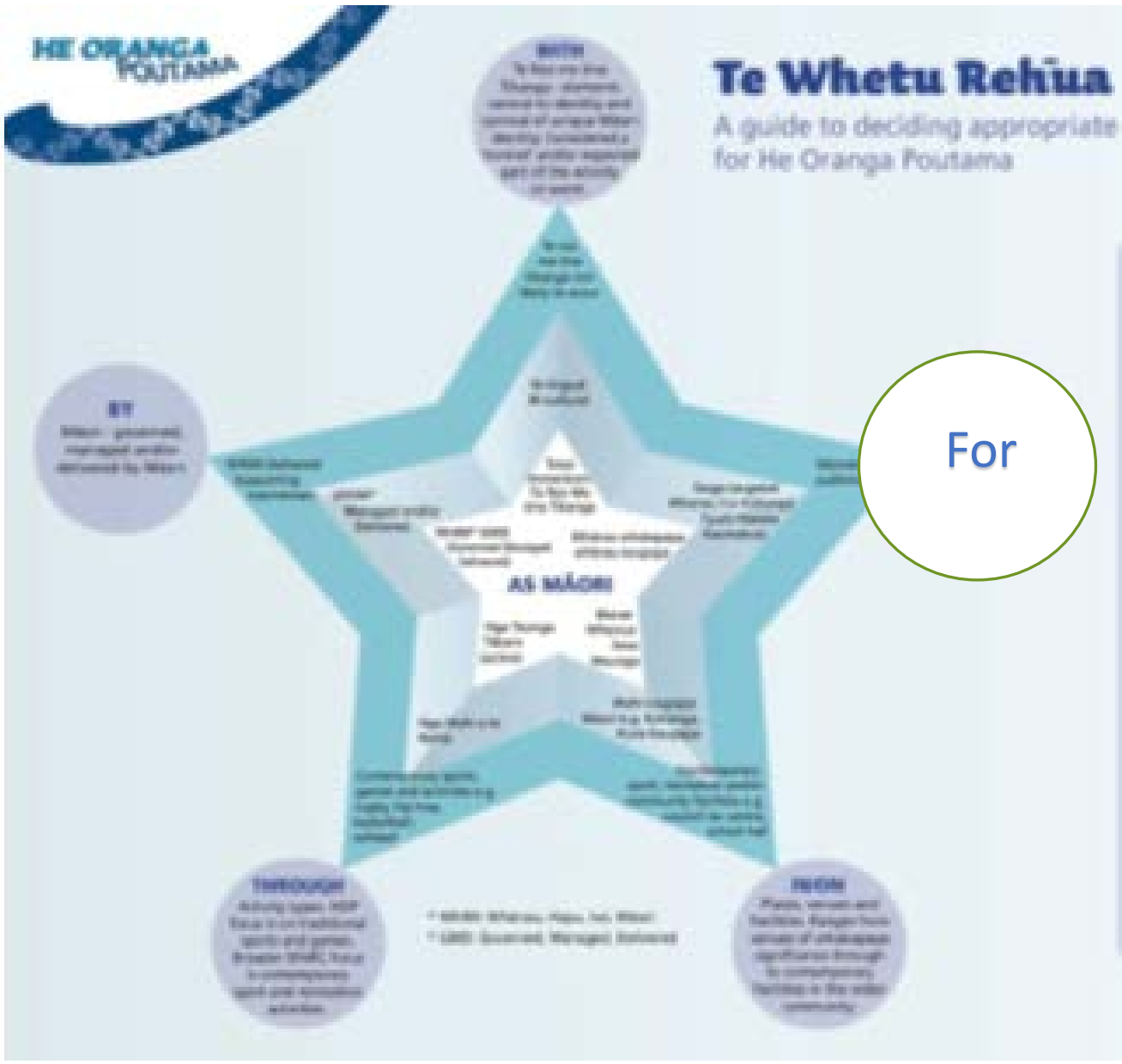


# Te Whetu Rehūa

A guide to deciding appropriate  
for He Oranga Foutama

With

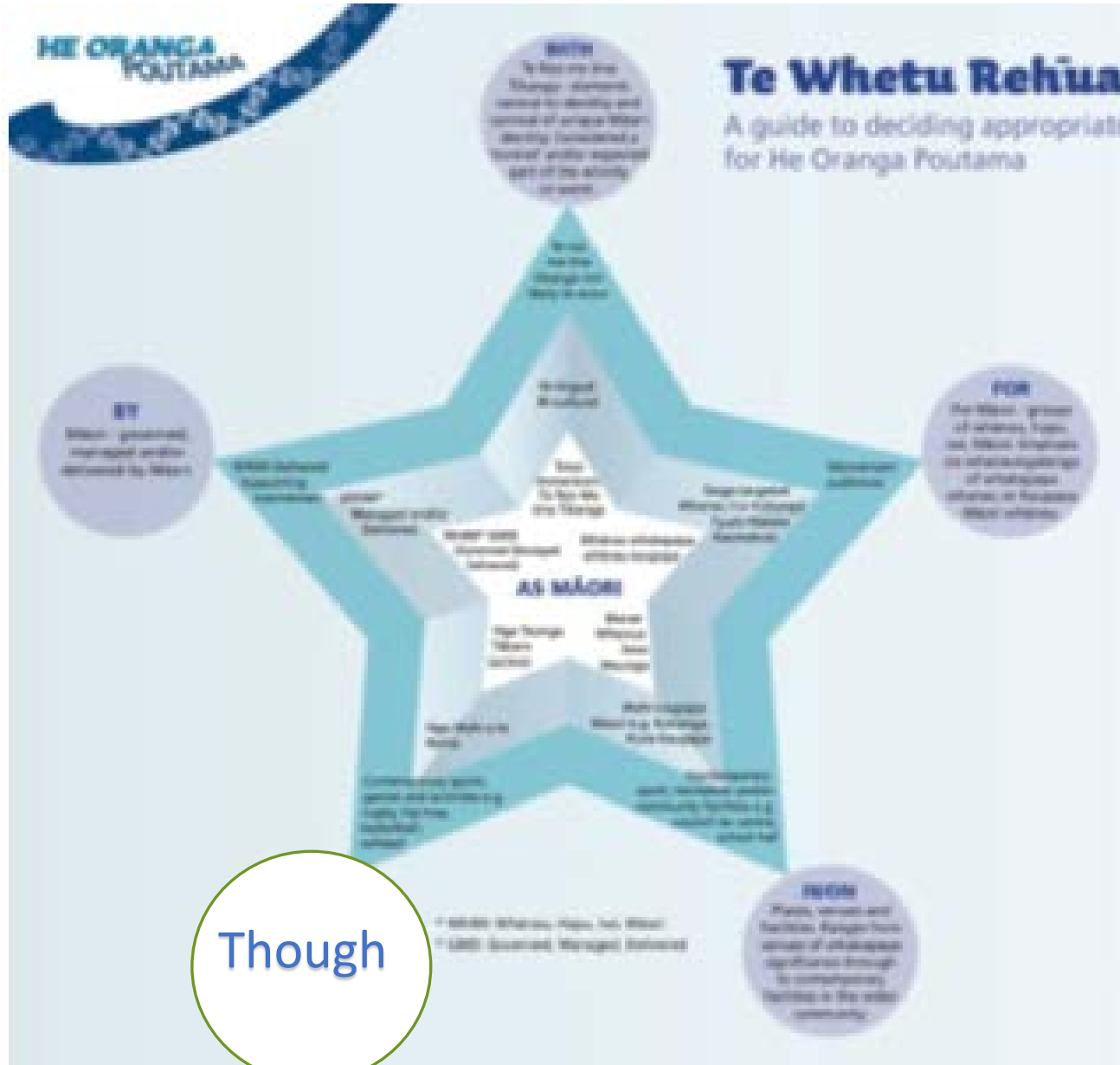






# Te Whetu Rehūa

A guide to deciding appropriate  
for He Oranga Foutama



Though



# Framing from a Māori perspective

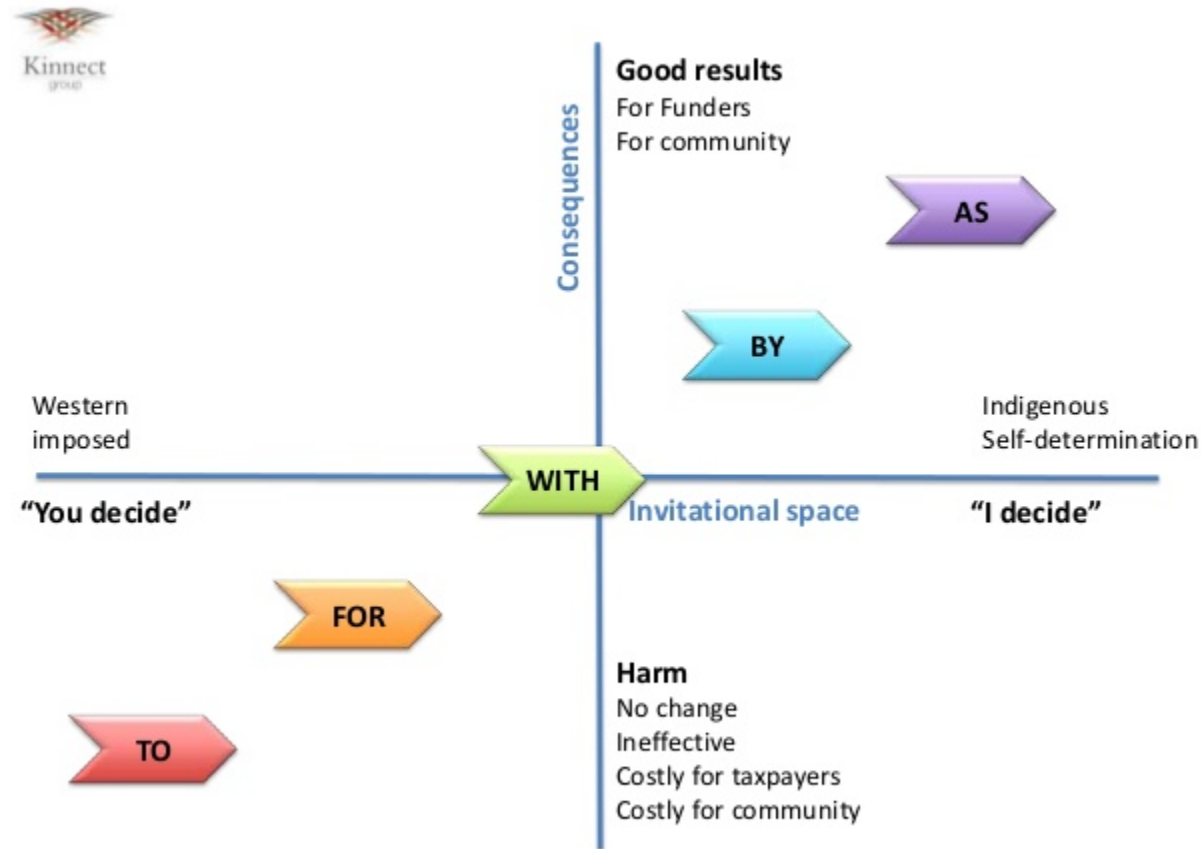
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## Indigenous programmes and evaluation: An excluded worldview

Bridgette Masters-Awatere and Linda Waimarie Nikora

“Locating Evaluation Practice: Evaluation as an expression of power, consequences and control.



Wehipeihana, N (2013) Locating Evaluation Practice: Evaluation as an expression of power, control and consequences

# Developing trust in cross-cultural research partnerships – an example

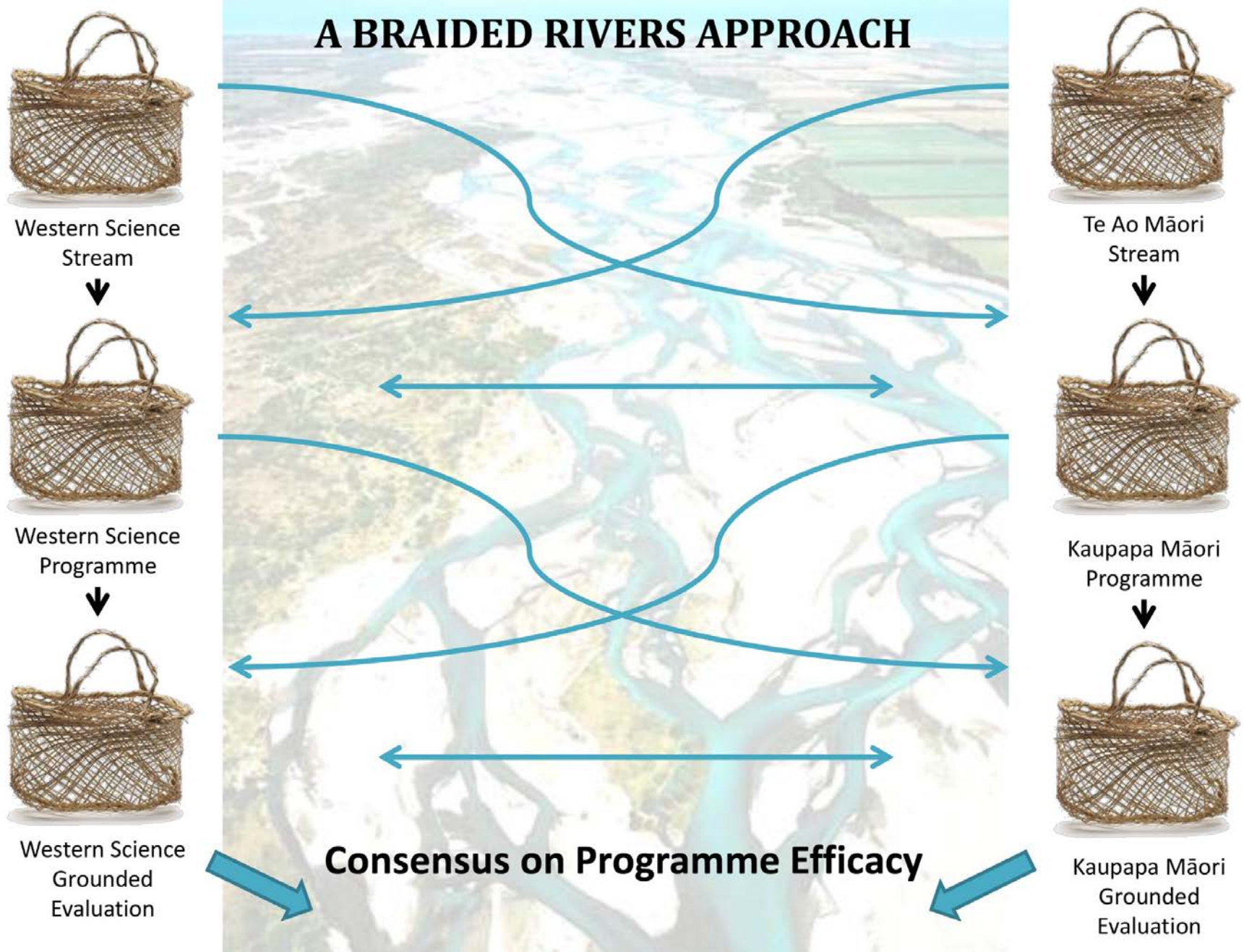
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Learning from the stories of Ngā Puna Wai o Hokianga – safe drinking water pilot project

- Establishing relationships prior to the evaluation
- Relinquishing control...
- In support of...not conducting Kaupapa Māori research
- Tikanga and whakaaro Māori (Māori customs and thought) were central to the research through involvement of tribal researchers in the analysis
- Tuakana (senior) and Teina (junior) roles were enacted and were dependant on the context they were situated in



# A BRAIDED RIVERS APPROACH







How does (or can) co-design contribute to self-determination?

How do partners work together to find solutions?

What do the partners have to offer?

What are the aspirations of the partners?

What are the benefits to each party?

Are they going in the same direction?

How do partners share power?

Will the cockles be eaten (happily) together at the end of the journey?



# Thankyou to all those who contributed to this presentation...

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Co-authors and contributors:

My supervisors at Universities of Auckland, Otago and Waikato

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Healthier Lives He Oranga Ora National Science Challenge

Ola Ora Project teams [www.olaora.auckland.ac.nz](http://www.olaora.auckland.ac.nz)

Toi Tangata Team <http://toitangata.co.nz/>