

# Notes – Tikanga Māori Co-design Wānanga

Delivered as a component of the  
Masters in Creative Practice,  
Creative Industries Unitec

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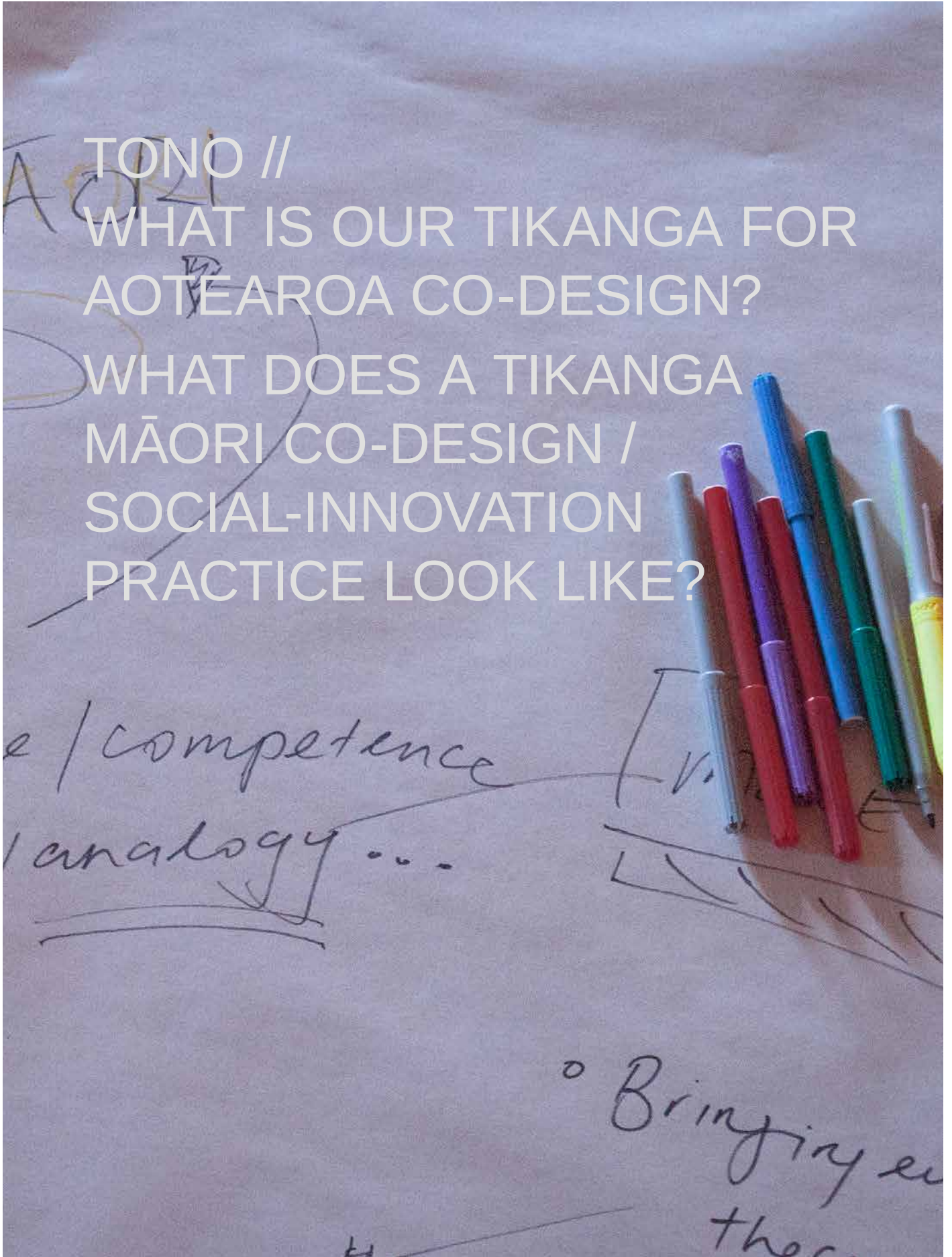
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Te Noho  
Kotahitanga  
Marae,  
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*Thanks to:*

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TONO //  
WHAT IS OUR TIKANGA FOR  
AOTEAROA CO-DESIGN?  
WHAT DOES A TIKANGA  
MĀORI CO-DESIGN /  
SOCIAL-INNOVATION  
PRACTICE LOOK LIKE?

e / competence  
analogy ...

Bringing e  
ther

# Wānanga Kākano

Bring people  
around this  
conversation  
about  
Co-Design  
for Social  
Innovation in  
Aotearoa

We have lots of great contemporary co-design mahi happening that springs from core practices and wisdoms of Te Ao Māori. In this formative / wānanga kākano we considered:

- 1) Pūrākau & whakapapa foundational practices
- 2) Tikanga & principles based practices

What are the important characteristics of a practice that reflects and enhances this place, that we can start to embed more widely across the narrative of Aotearoa co-design?



**Creativity is in  
our Whakapapa**

Mātauranga Māori.  
Te Ao Māori  
knowledges



**Manaakitanga**

Demonstrating respect,  
generosity and care.  
Tika, Pono and Aroha.



**Kotahitanga**

Building our communities  
of practice.  
Sharing stories.



**Kaitiakitanga**

Reciprocity; balance;  
nurturing our communities;  
looking to the future;  
intergenerational timelines



**We are pleased to meet you.**

**The following are direct notes from the wānanga - offered for your reflection, contemplation and percolation...**

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*Thanks Bidy Livesey for scribing!! Tu Meke!*



## He Puna Kōrero – He Pātai

### Questions raised by attendees

*Kaihautu: Desna Whaanga-Schollum & Keriatia Stuart*

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How can I take this process back to my work in public health?  
 How can I use these strategies to support iwi innovation?  
 How can I implement this kind of process back home with my iwi?  
 How can co-design impact catalytic, systematic change?  
 How I can bring the thinking into the District Health Board and make it stick?

What is co-design? What does it mean for Māori?  
 How can we implement on an organizational-wide approach?  
 What does the next evolution of co-design look like?  
 Is it alright if everyone puts a taonga in my kete, and I disperse them accordingly?  
 How can we make co-design a practical model – we are all doers and makers!  
 How can I improve my practice and be more inclusive?

How do we ramp up from co-design to co-production, walking alongside communities to make change?  
 How do we keep the ball rolling...?  
 How do we keep a framework tūturu ki te ao Māori?  
 How might we understand or articulate the practices that allow this to become a tikanga that is fluid and part of our everyday practice, not something that we have to keep explaining?  
 Na pehea ai te mātauranga o Tāwhaki i roto i tēnei ao hurihuri? How can we honour the knowledge brought to us by Tāwhaki by working in the new world?

What is 'co-design' in a Māori term? What word can we use other than co-design, in a Māori worldview?

How can we talk about all our knowledge and talk that on?

If we were really doing co-design, what would it look like next year? How can we support the practice that people need?

How can we share aspirations with people at work?

How can we create the foundations of co-design as a research principle?

How to keep the conversations going?

How can the rākau Pākehā (the tool of design practice) be claimed back into te ao Māori?

How to make coconut co-design?

How can we add value to te ao Māori, rather than changing te ao Māori?

How can we harness the energy of the future?

What is the role of co-design in unlocking community leadership?

How can co-design help ensure voices are heard?

How we can foster design intuition, rather than design thinking?

How can I assist you all?

How can we embed whānau-centric co-design – because that's how we engage with whānau?

How do we co-design to disrupt and not to restrict?

How do we draw on the collective wisdom that everyone already has, so that people aren't facing the same challenges all the time, but sharing the learning?

What is the stimulus model for positive change, and how do we maintain that change?

Kei hea te kōmako e kō?

How can co-design enable and provide for many different viewpoints, while bringing people together?

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**Me noho ngā mokopuna i roto  
i ngā tikanga kia arahina ki te  
ara matua. Ko te whenua te  
pito o te mahi ‘co-design’**

**Co-design is about kotahitanga,  
manaakitanga, and kaitiakitanga**

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Understand the breadth of practice in co-design

Absorbing more about the process

Listening and learning – being part of a community of sharing

Hear ideas and get inspired – where hearts and minds come together

How can we make things better?

Working out the synthesis

Health/business/education/social innovation/ending homelessness/

service development/community engagement/engagement with mana whenua and  
mataawaka/tertiary education

Local government/DHB/iwi organisations

Empowerment from co-design – strength to go on



## He Whakawhiti Kōrero – He Whakatūranga

# Presentations and discussion

## Presentation 1 Tama Tū, Tama Ora

*Crystal Pekapo*

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- Three step co-creation process: Hawaiiki; Te Hekenga; Aotearoa
- Wānanga #1 – Te Heke-nga-nui
  - > What would it look like for whānau to navigate their own hauora journey?
  - > Aromatawai: assessment process
  - > Navigating: What resources do you need to assist and sustain you? What barriers do you need to overcome?
  - > Ngā tukuna iho: outcomes
- Provoke creativity through interpretation – connecting back through korero tukuna
- Wānanga #2 – Te Taenga mai ki Aotearoa
  - > Developing new tikanga and kawa to adapt to new seasons, new tohu
  - > Hauora: The breath of life
  - > Connecting with mātauranga Māori and whakapapa: “Feed the hinengaro”
  - > Using simple technology, like creating videos about the maramataka and other mātauranga: “Taking care of the whenua”
  - > Standing on the whenua, learning place names through moteatea
- Principles:
  - > Whakapapa – Tangible and intangible relationships
  - > Rangatiratanga – The intangible is attainable



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## Presentation 2

# Intentional co-design

*Sophia Beaton*

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- Tasked to coordinate a response to homelessness. 60% of the people living on the street are Māori.
- Spending time with people living on the street
  - > Incredible knowledge
  - > Connections to the whenua
  - > Reo and tikanga
- Intentionally participatory – everyone can bring their skills to the table. Connecting people to narratives of the whenua. Hikoī to Maungawhau and Tahuna Torea. Tuakana-teina as a central concept.
- Mandate to do co-design – develop “a something” to share experiences of living on the street – resulted in diagrams looking at triggers and coping; creating a street home; building a street whānau; establishing tūrangawaewae. Missed insights by not applying a kaupapa Māori lens?
- Using an American model ‘Housing First’ – how can we apply this model here?
- Co-creation:
  - > Participating through entire process
  - > Interviews and unpacking interviews
  - > Ideation and prototypes
  - > Peer-to-peer: how to empower whānau to support each other?

# Presentation 3

## The Southern Initiative

*Angie Tangaere*

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- Whānau-centric approach (“the thing”) using co-design “the methodology”
- Seen as “positive disruptors” who highlight when the agency is not delivering for Māori – unpopular but good mahi!
- Co-design – ensuring that whānau are the most important voice and hold the most power.
- Building a process around whānau.
- Building the capability of adults to rolemodel for tamariki.
- Bringing together:
  - > Tikanga Māori framework of principles and practice, characterized by a focus empowerment and connectivity
  - > Auckland Co-Design Lab methodology, characterized by a focus on problem-solving, a bias to action, and tactile techniques
  - > “Brainstorm, prototype, test”
- Setting out the “rules of engagement” and resolving where whānau-centric approach (eg. providing childcare, meeting at a time that suited whānau) and co-design methodology clashed
- Principles:
  - > Manaakitanga: Hosting and removing barriers
  - > Whānaungatanga: Meaningful relationships
  - > Tino rangatiratanga: Whānau have power in the process; prioritizing themes
  - > Mana: Whānau are the experts in their lives – everyone has the same level of expertise (eg. using nametags with only a name, not an organization)
  - > Ako: Everyone is learning
  - > “Engaging an unheard voice”
- Lessons and challenges:
  - > Whānau-centric approach is time-intensive: Wānanga; have to be intentional in learning skills, not just following a process; you can offer ideas but need to be responsive to whānau.
  - > Whānau-centric approach sets the conditions for people to build skills and confidence
  - > Whānau-centric approach offers true peer-to-peer support and connectedness
    - A ripple effect - building social capital
    - Sustainability – prototypes taken forward by whānau and community
    - People want to be involved...
  - > Professional boundaries and ethical implications: “ I bring all of me”
- “Why shouldn’t whānau outcomes drive agencies?”

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# Presentation 4

## Tāmaki Regeneration Company

*Mihi Tibble*

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- Moving from Māori development to Māori advancement
- The purpose of the company is social return, not commercial return – this is an important lever. The “Tāmaki Commitment” acknowledges whānau living in Tāmaki affected by the regeneration processes.
- Moving from ‘redevelopment’ to ‘regeneration’ – using development to unlock
  - > Social transformation (jobs and education)
  - > Economic development (attract industries)
  - > Housing (social, affordable and market)
  - > Place-making
- How do we implement the Te Aranga design principles? Not through pou, landscaping and narratives – but through a framework which asserts tikanga Māori. The manaakitanga of being Māori.
- Principles: Tāmaki Regeneration Company didn’t have principles – “write them in!”
  - > Whakapapa, manaakitanga, wairua, whanaungatanga, rangatiratanga
- “Co-design as a currency”
- Working with mana whenua – when we work within a government agency we work within a power position – we have to work to lock co-design with Māori communities in.
- Unlocking aspirations of your community:
  - > Challenging yourself and your organization about how we are doing this
  - > Disrupting – ensuring co-design as a project and organizational focus
  - > How do you bring your organization with you?
- Unlocking the funding:
  - > Find out who your champions are and bring them with you
  - > Bringing together the community leadership and the “experts” from Deloitte
- Focusing on whakapapa and sustainability – how does this expertise stay within the community?

# Presentation 5

## Healthy Families

*Anaru Kew & Alex Whitcombe*

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- Focusing on “wicked systems” in communities
- “Live-learn-play” – mapping a whānau journey and developing a whānau-centric model
- Principles:
  - > Whakawhanaungatanga, manaakitanga, kanohi kitea, whakapapa, koha
  - > Relying on own connections within the community – “we knew people personally but people didn’t know our work”
  - > Kaupapa of “co-” – working as professionals with the community
- Challenge of being a mainstream organization approaching Māori organisations
- Creating a safe environment – professionals are paid to do their job so it is critical to support participants by providing koha and offering kai. Participants need to know “Your decision will have an influence”
- Using kawa, karakia and whakatau to manage the power dynamics between stakeholders and the community.
- Acknowledging what everyone brings: “Ko wai au? Ko wai koe? Ko wai tātou?”. An emerging practice of bringing design and tikanga together.
- Challenges include reconciling the use of post-it notes with our role as kaitiaki of personal stories
- Using a metaphor strengthening community understandings of co-design – a turtle, a whāriki, a fale...



# He Mahi Ngatahi – “He mea mō te mea”

## Language and tools

*Kaihautu: Rangimarie Mules*

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Roopū explored metaphors including:

- Ko te mahi tukutuku – “Tuku atu, tuku mai”
- Ko te kaihautu o te waka – “Te toto o te tangata he kai, Te oranga o te tangata he whenua”
  - > Manaaki: Privileging voices
  - > Whakapapa: Of an idea, of a project
  - > Pūmanawatanga: Skill
  - > Āhurutanga: Creating a safe space
  - > Tohu: What is happening in the taiao
  - > Tohorā: Guiding, understanding, flexibility
- Ko te hanga whare – “Me pehea te iwi mei kore te mahi auaha?”
- “E tipu e rea” – the congruence of two worlds
  - > Safe and unstructured
  - > Te Ao Hurihuri – “the best of both worlds”
  - > Diversity
  - > Whānau-centred
  - > Presence and space
    - How we work together
    - How we move forward together....



## Ā mua

# What next - What we need

Kotahitanga: Congruence

We need a network

Webinars can support wānanga

He Waka hononga tangata - paddling towards the same place

Noho Wānanga

Tautoko - opportunities to share mahi

How can we ask for help?

We need a support network - we don't want to work in isolation anymore

Whakawhiti Kōrero - All the time - not just for a specific take

Forums/webinars/accessible ways to keep learning and sharing

Opportunities for collaboration on projects

Ideation forums

Authentic Tikanga Māori network

Support for our generation of practitioners

Support for Aotearoa practice

Enable practice visits

Opportunities to work alongside each other

Look into funding to support, connect and build upon the awesome mahi that is happening

Communications & Whakawhanaungatanga

Social media platform

Hei whakatoa koutou

Hikoi together

People, conversations and cups of tea

An opportunity to weave skills and stories and collaborations

Understand where we want to take co-design next

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Get tangible with co-design, move away from post-it notes

Start of something beautiful!

Build personal capacity and organizational capacity and capability

The start of a māori network of innovators

The more we gather the stronger we are, let's also disperse - bring together th other people who want to join this community

Tukutuku kōrero

Ngā Waipatoto o tuawhakarere

Kei a koutou ngā whenu

If it something hits your heartstrings - get it going!

(need) Exposure to challenges

(need) A way to find my place

(need) One-on-one mentors

Tell one other person to come to the next one...

Reach out & communicate

More relationships

Tikanga around shared space

## Tono //

### **PRACTICE VISIT //**

Healthy Families

### **NOHO //**

Te Waipounamu

Ōrakei

Pōneke

### **NETWORK PLATFORMS //**

Ngā Aho offers to provide the formal entity to support the network of practice, and will continue to seek partnerships and opportunities to progress practitioner kaupapa

[www.ngaaho.maori.nz](http://www.ngaaho.maori.nz)

