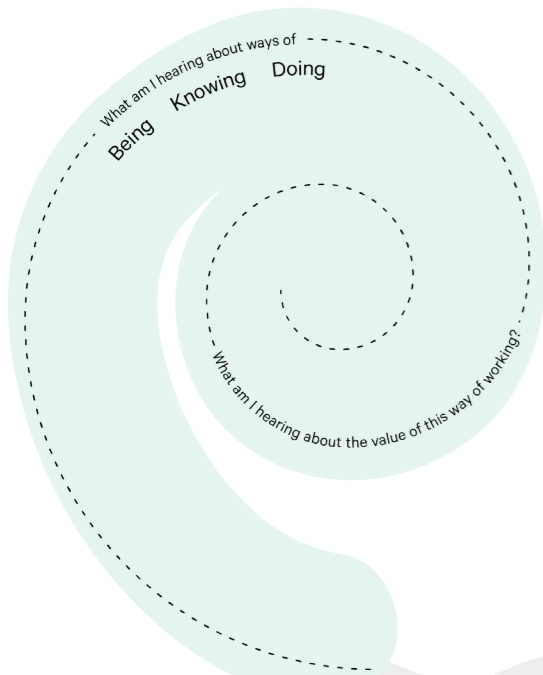


Day 1: The Value of this Mahi: What is it? What does it take?

Ehara taku toa i te toa takitahi, engari he toa takitini

My strength is not that of mine alone, but of many

Huata: 1921:18 in Mead, H. M. and Grove, N. (2017) Ngā pēpeha a ngā tipuna. Victoria University Press, Victoria University, Wellington



Whānau start in a different place. Start with strengths, **appreciate the complexities of people.** Current things we're counting aren't helping us get a better result.



Designing for Equity: Lessons from a co-design journey

with Cheree Shortland Nuku (Ngāti Hine), Leigh Sturgiss, Ministry of Health.

OUR SPEAKERS SAID...

"It really is a relational change agenda."

Create an authorising environment and culture of permission 'safe to fail.'

"Trust is vital and it takes a long time to build that."

NOTES:

Contractual changes helped providers to innovate, not tying funding to old forms of accountability.

Responding to aspirations not need.

Shifting from smoking interventions to whole life outcomes.

Indigenous-led Innovation Practice for Systems Change

with Angie Tangaere (Ngāti Porou) The Southern Initiative and Celia Hirini (Ngāi Tūhoe, Ngāti Ruapani, Ngāti Kahungunu) Papakura Marae, He Whānau Whānui o Papakura.

OUR SPEAKERS SAID...

"Now we are friends."

"Whānau always start...with their own strengths...they don't often start from a deficit lens."

"Our goal is to collapse the distance between central government and whānau."

NOTES:

Scale can be **achieved through whānau to whānau.**

Whānau welcome the complexity of lived reality—it is their reality—those who are living the complexity are the experts on that.

Start with being and relationships—this is not transactional work.

The importance of a curated and safe place.

Kawa—what does this look like for **these** people in **this** where.

Day 1: Reflections

WHAT OUTCOMES MATTER?

Working in ways that are mana ki te mana.

If we keep tracking and measuring as we have always done, it will not result in success and innovation for a stronger future.

Limitations of a funding framework that reinforces silos, and does not focus on the long term.

Framing up what success looks like (measures) with whānau.

What matters? To whom? Who gets to make the decisions? We need to go back and question this again and again and again.

Switching the narrative away from 'the problem' and working together to achieve shared aspirations.

COMPLEXITIES

Data is not complex—lives are—talk to people, they understand complexity.

Govt agencies are being really challenged as they move from 'find and fix' problems to facilitate wellbeing.

Maintaining relationships over time—intergenerational in whānau—how do we build that in agencies?

There's no single path—navigation is important.

BEING

Sit in the space of not knowing, draw on whānau strengths not deficits.

Don't presume / assume, creating lasting change means the whole.

Not coming with answers, but to listen and learn.

Coming back to our values of respect and trust—mutual respect and powersharing.

Stepping back so that others can step forward.

Marae kawa and tikanga as process—the marae as a site for mana ki te mana relationship building.

MOVE FROM...

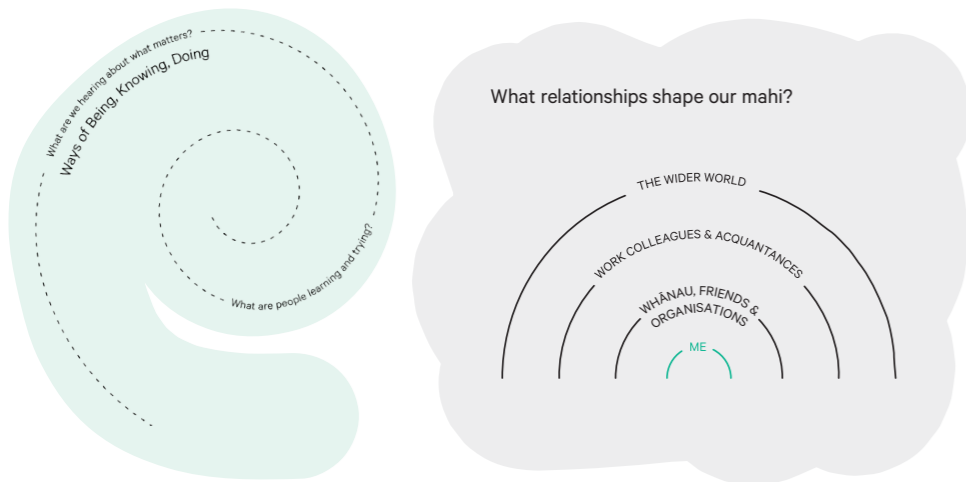
telling mode	→	Listening mode
deficits	→	Strengths
data	→	Talking
crisis	→	Wellbeing
charity	→	Security

Day 2: Exploring relationships, tensions, power-sharing.

What matters, what are people learning and trying?

“Governance at local or national levels requires a level of organisation which incorporates both customary Māori practices and the application of democratic principles. The two are not incompatible, nor should their juxtaposition be discounted.”

Durie, M, Te Mana Te Kawanatanga: The Politics of Māori Self-Determination (Oxford University Press, Auckland, 1988)



A Māori Provider perspective with Matoroa Mar (Ngāti Whātua, Ngāpuhi, Ngāti Porou), Nikki Walden (Te Ati Awa, Taranaki), Te Tihi o Ruahine Whānau Ora Alliance

OUR SPEAKERS SAID...

“Tika, pono, aroha.”

“Sit at the table as people first, not as agencies.”

It’s about the “co”—Indigenous communities in New Zealand have a long history of doing this work.

NOTES:

Holding the space of rangatiratanga and mana motuhake.

Respecting the kaupapa, respecting all, not master / servant relationships.

The relationship between power and pace.

Relationships require tolerance, if we have a shared kaupapa we can work through it—call each other out and keep going.

Sometimes the conversation that begins the most bristly become the richest.



Whāia te Tika—Paiheretia te Muka Tāngata journey with Karl Wixon (Ngāi Tahu, Kāti Māmoe, Waitaha, Ngāti Toa Rangatira), ARAHIA

OUR SPEAKER SAID...

Te timatanga o te mātauranga ko te wahangū,
Te wāhanga tuarua ko te whakarongo
The first stage of learning is silence (whaka-rongo)
the second stage is listening and feeling (whakarongo)

“You cannot pre-define co-design, or it is not co-design.”

Critical Success Equation

Right Inputs + Right People at the Right Time + Right Process = Right Outcomes

“Acknowledge ‘co-design’ is a western cultural construct. Cultural empathy does not replace cultural competency.”

“Empathy is a trait—not just a technique.”

NOTES:

Consider the cultural paradigm—whakapapa is layering of different knowledges here in Aotearoa.

Supporting whānau over time to speak their truth to power, slowly introducing people to the atea.

Support whānau into leadership.

The mana of the kōrero needs to be carried.

Know when to take your tools out of the kete.



Reflections from Australia from an Aboriginal and New Zealand collaboration with Roxanne Bainbridge (Gungarri / Kunja nations of south west Queensland) Central Queensland University: IAHP Yarnes

OUR SPEAKER SAID...

“Create a third space.”

“Where power relations and norms are disrupted.”

“Dialogues between cultures can evolve.”

“New things can come into existence.”

Day 2: Reflections

“Ask—What is the potential between us?”

Tuku Mai Tuku Atu = Tukutuku (the passing of knowledge back and forth).

It’s not ‘what is the matter with whānau,’ it’s ‘what matters to whānau.’

WHO DO WE SERVE?

Serving the minister and whānau—v“a discordance”, “the cultures can be at odds”, “it is not either / or.”

Explore our positionality / relationality to those we are working with.

The culture of compliance and control held by the Minister is at odds with the innovation and transformation development by Māori.

POWER

The big challenge of initiating the difficult conversations in our agencies—“How do I influence my colleagues to step back from holding control and to be comfortable with uncertainty.”

Our typical western mental model of power is a ‘zero sum game’—if you give it away, you’ve ‘lost’. Power sharing creates more power (to act and achieve), it doesn’t take away from anyone.

TIME

The difficulties of time—this way of being takes time and there is always pressure of time, budgets, cycles etc.

Trust which can turn a co-design project into a team and pool of people working together as one community—kotahitanga, kaiiakitanga, manaakitanga.

HE PĀTAI

Are we really power-sharing? Does the crown have the ability to give up authority?

Te Mana Atea—creating a space of calm and tau—what is it going to take to make this normal?

What is a sensible approach to bringing senior leadership on this journey?

How can whānau be leading the work rather than being spectators only?

RELATIONSHIPS / PARTNERSHIPS

Demand upon Iwi from the Crown. “Their readiness—not ours”. Dangers of over-consulting “extracting rather than collaborating.” Reciprocity is not well understood.

You cannot pre-define co-design, and yet you are held accountable for it which develops and emerges with an outcome not stated in advance. We need authorisation.

We’re always asking whānau to be vulnerable—sharing personal data, their stories and we don’t role model it as public servants.

Remove jargon—If we are to create a space where we can build relationships, we must understand each other’s language.

Can co-design help to make social and human capital more visible in government discussions about “value” and “business case”?

How to be honest about constraints, but also make space for something else to be created.

How do we deal with the revolving door of the public service (which is actually encouraged by current structures)? Or do we accept that relationships are a form of personal capital and are carried with the person not the role?

How do we safely challenge the power structures and hierarchies within our large public sector organisations? How do we invert the triangle?

Public sector is only a periodic point of interaction in people’s lives—but we also hold power and resources for communities to heal and be well... how should we work and be in this role that we have?

How we can go slower, move both at the pace of communities and at the pace of the urgency of inequity?

How do we get better about being authentic, vulnerable, sharing and building connections? How can we create the space to listen and hear?

Day 3: A gaze on government - Preparing the conditions for working differently together

Transformation begins by acknowledging our own power and privilege

Only when we are truly prepared to fundamentally shift the power of who gets to decide, then we are in a place to begin a new kind of relationship, where shared values can be explored, and different ways of knowing (being and doing) can be embedded, privileged, centred and integrated.”

Jamie Gamble, Penny Hagen, Kate McKegg and Sue West as part of the Innovate for Impact blog series. <https://blogs.rch.org.au/ccch/2019/04/12/theme-3-on-power-privilege-and-possibilities/>



Ways me and my team shape the conditions

Even if we don't work directly with communities, we have influence over the systems we work with and how they enable co-design.

Live Lessons from Uptempo, an innovation collaboration for Pasifika Prosperity with Anna Jane Edwards, The Southern Initiative and Leilani Tamu, Ministry of Business, Innovation and Employment

OUR SPEAKERS SAID...

“Sometimes we need to be a ‘buffer’ insulating the team so they can do the mahi.”

“People who have the ability to work at community level and understand systems (can go up and down).”

NOTES:

- Centering the family provides potential on many levels.
- Collective thinking versus individual thinking.
- Communicate the work in ways that builds bravery.
- Moving from interventions to transformation.
- It's lonely work, find your tribe!



Humility, willingness, honesty.

Evaluating Co-design from a Māori Perspective— A Tukutuku Framework with Debbie Goodwin, (Tūhoe / Whakatōhea) Tuakana Teina Evaluation Collective

Co-designing the Healthy Homes Initiative—Lessons for Public Servants with Bronwyn Petrie, Ministry of Health

Who's Steering the Waka? A Partnership Approach with Tamsin Evans, Ministry of Culture and Heritage

OUR SPEAKERS SAID...

“Helping government look back on itself and what it needs to do.”

“Draw on your people...work with the willing”

Sometimes more can be seen in the darkness”

(Ref from Tuhi—Te Aratohu Maramataka—Maramataka Guide Sheet)

NOTES:

- Storytelling is crucial.
- Being role models for change and equity.
- Think about who makes up the “co.”
- Honouring the primacy of the treaty relationship in amongst the broader relationships and power-sharing required as part of a true co-design approach.
- Does the 3 year election cycle hinder long term intergenerational improvements?
- Being mindful of “worshipping at the temple of productivity.”
- Can't project manage our way through it, it's a way-finding approach.



Day 3: Reflections

STOP AND THINK:



Why are we actually doing this?

What's important?
Who does this benefit?

If Government aren't the beneficiary then why should they control it?

SHIFTING WHAT WE VALUE

Focus on the journey not (just) the outcomes.

If the 'change' is in the process of how we work then how can this be a focussed outcome that aligns with treasury funding?

The work this requires isn't recognised or seen because it doesn't look like what has gone before.

Relationship of Trust is the foundation of co-design, an economic driver and a catalyst for social change.

KEEP GOING...

Real change in how we do things is possible!

Build on what we are doing well and can grow, deepen, share and strengthen and work on what we need to develop further.

Take up the leadership role and how we influence for difficult conversations.

Be open to discomfort, give the process the time, focus, and manaaki it requires to be done well.

A SHARED JOURNEY

Hopefulness that there can be an approach that supports Tiriti and equity in a meaningful way.

There are lots of good people out there wanting to effect the change that we require.

The responsibility to work in a partnership is not the role and / or responsibility of one person.

Build the tribe, be a change agent—Mana ki te tāngata katoa, ahakoa no whea, ahakoa ko wai. Strength in numbers.

