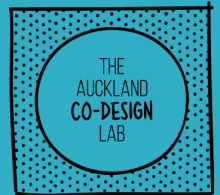# Welcome
Ngā mihi

Design For Equity and Intergenerational Wellbeing:

Foundations Online Learning Program

● Please note the content of the sessions will be recorded.
Break out rooms will not be recorded.

THE AUCKLAND CO-DESIGN LAB

Karakia

Whakataka te hau ki te uru	Get ready for the westerly
Whakataka te hau ki te tonga	And be prepared for the southerly
Kia mākinakina ki uta	It will be icy cold inland
Kia mātaratara ki tai	and bitterly cold on the shore
Kia hī ake ana te ata kura	May the dawn rise red-tipped
He tio,he huka, he hauhu	With ice, snow and frost
Tīhei mauri ora!	Let there be life!

Connecting

Why & how we work together

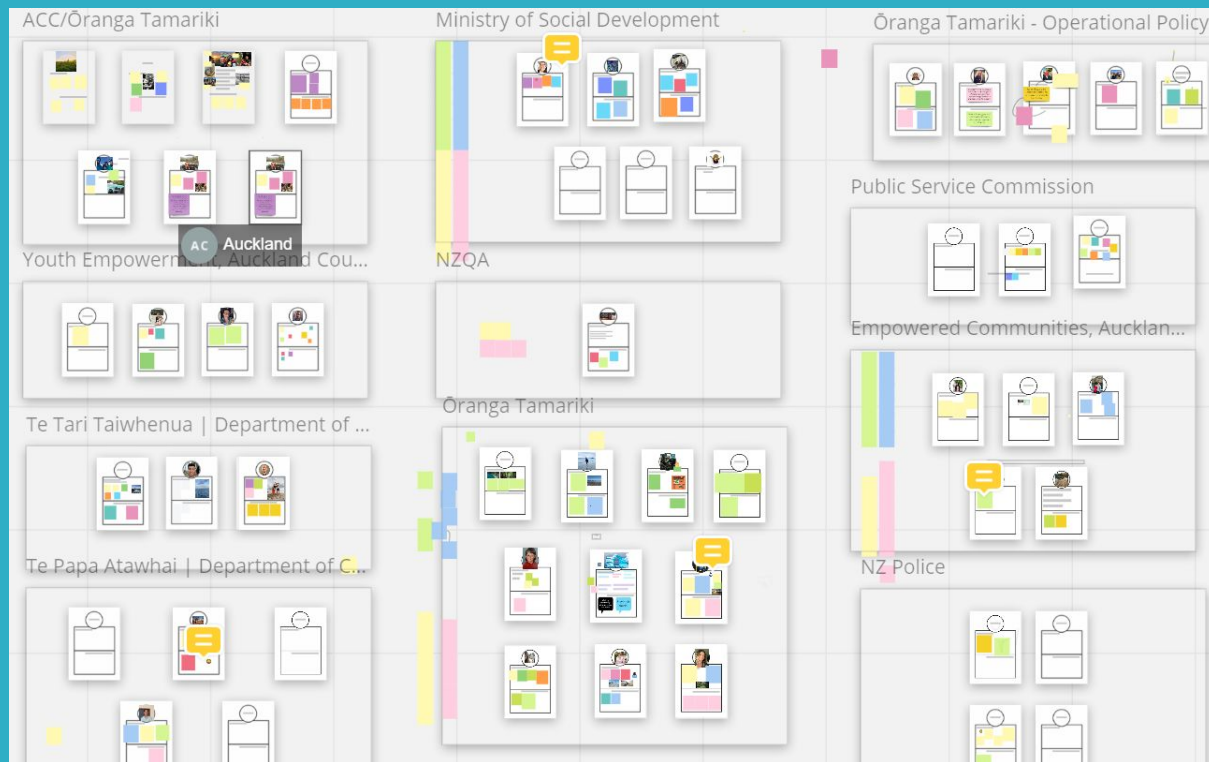Hosting team
Rāpere 5th November,
Baruk Jacob
Angie Tangaere
He Whānau Whānui o Papakura
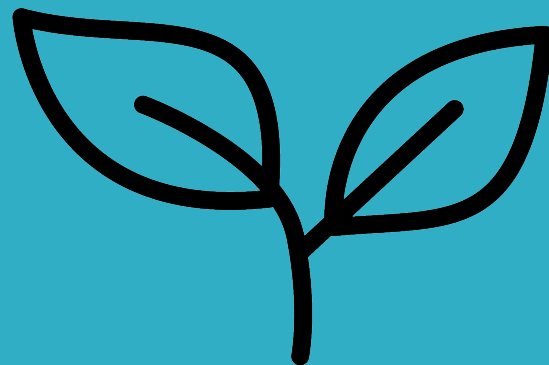Penny Hagen, Lee Ryan

Tech tips with Baruk!

Ngā mihi, welcome:
Landing in this place together

Design For Equity and Intergenerational Wellbeing:
Foundations Online Learning Program

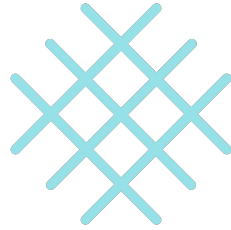PREMISE: We need to work differently together to get different outcomes
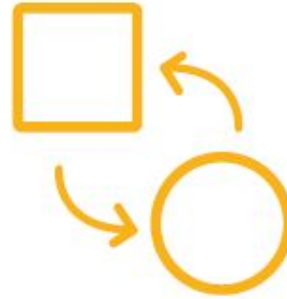
Foundations Program Overview

WELCOME
Landing

MODULE A
CONNECTING
Why and how we work together

Rāpere, Thursday
Connecting, core concepts, principles and approaches

Rāmere, Friday Clinic
Māori Future Making with Tokona Te Raki, Posha London and Madison Simons

MODULE B
MAKING
From transaction to transformation

Rāpere, Thursday
Methods and ways of working, building systems readiness

Rāmere, Friday Clinic
Ways of knowing and working with Desna Whaanga Schollum Ngā Aho Network of Māori Design Professionals

MODULE C
LEARNING
Building learning capacity

Rāpere, Thursday
Designing for change, integrating developmental evaluation

Rāmere, Friday Clinic
Developmental evaluation with Debbie Goodwin, Tuakana Teina Evaluation Collective

From last week

EQUITY
How does our practice and our work structures acknowledge the impacts and structural causes of inequity?

How do we work actively and intentionally to re-balance?

WELLBEING
How does our practice and our work structures acknowledge different understandings of wellbeing?

How does our work prioritise and value conditions for team and community wellbeing?

TE TIRITI O WAITANGI
How is our role as treaty partners reflected in our practice and our work structures?

How does our identity in relation to the treaty shape our work?

SYSTEMS
How are we supported to hold a holistic and systems view in our work and in our organisation?

How well is our everyday practice connected to broader systems issues of equity and wellbeing?

LEARNING
How are we set up to work as a learning system? How well are we using data and evidence for learning?

How do we reflect on our own practice, and how is that supported in our work?

Inspired by the kōrero, encouraged to reflect & connect

Roi's awesome kōrero - I need to take more time to reflect on my practice, and be more understanding and appreciative of the navigating journey

Great to have such a range of participants, experiences and perspectives

Challenged and stretched, allowing the time & space - how might we do this with care?

Great kōrero, so important to the work we do. Those questions for the breakout rooms....woah, they were tough!

How to support myself in this mahi in the sessions and outside the sessions - making time and allowing time and energy

Willingness to go beyond the surface, unpack together and with teams

How might we spend some time talking through the challenges/ barriers we see to equitable systems focused practice in our organisations?

How do we dive deeper into these - it seems easy to look like we're addressing them at a 'surface' level - but when we scratch below the surface of what we thought we were doing well it seems harder and harder to be truly addressing the things that really matter
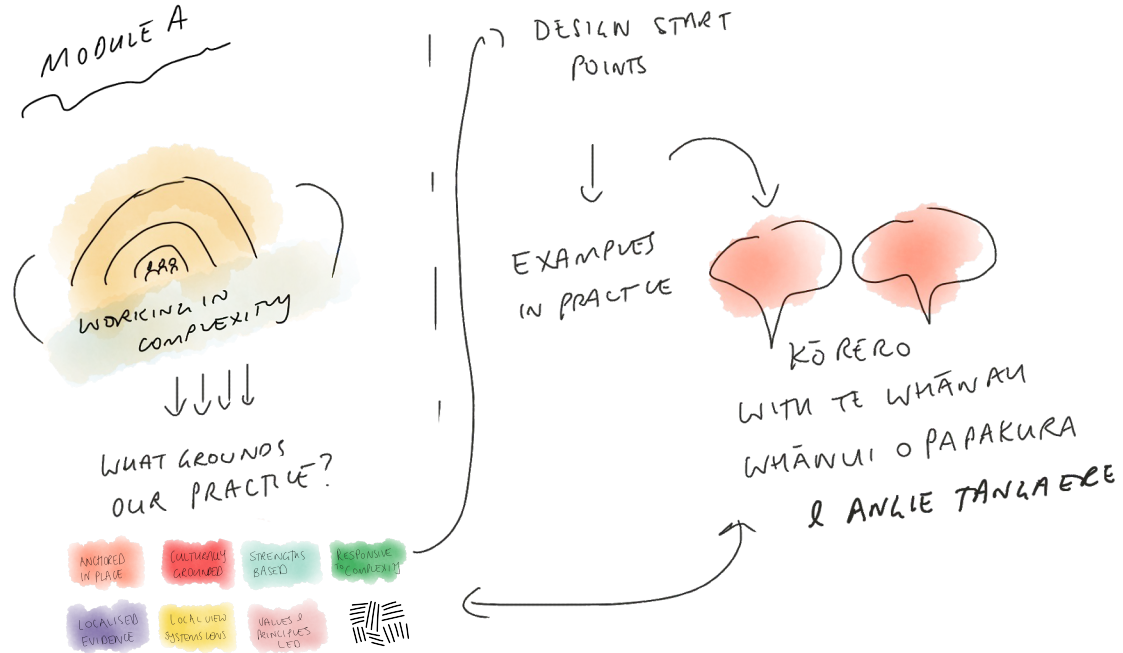
Today
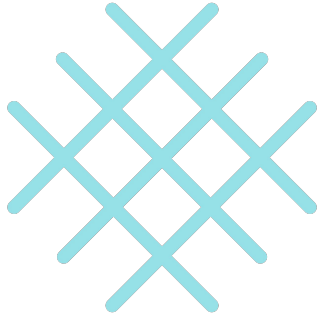
Key message for the session:
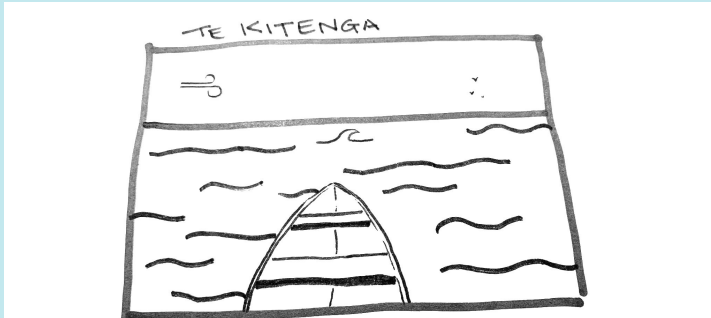Where we are, who we are and how we work matters.

We need new start points to get different outcomes.

MODULE A

WORKING IN COMPLEXITY

WHAT GROUNDS OUR PRACTICE?

ANCHORED IN PLACE
CULTURALLY GROUNDED
STRENGTHS BASED
RESPONSIVE TO COMPLEXITY
LOCALISED EVIDENCE
LOCAL VIEW SYSTEMS LENS
VALUES & PRINCIPLES LED

DESIGN START POINTS

EXAMPLES IN PRACTICE

KŌRERO WITH TE WHĀNAU WHĀNUI O PAPAKURA & ANGIE TANGAERE

FOUNDATIONS — — — — HOW WE WORK MATTERS

Today

Group check in

How is your waka?

Foundations

What do we mean by designing for equity?

Locating our work and practice.

Practices that keep the bigger picture in view

And understanding our capacity for influence no matter where we are in the system

EQUITY
How does our practice and our work structures acknowledge the impacts and structural causes of inequity?

How we do work actively and intentionally to re-balance?

WELLBEING
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How do we reflect on our own practice, and how is that supported in our work?

Foundations Star

Foundations

Locating our work.

Power and influencing structures

System, policy, settings

Community

Whānau outcomes

Past, present and future

Working big and small
In place with people

And holding in view the historical and structural conditions that contribute to equity or inequity

Power and influencing structures

System, policy, settings

Community

Whānau outcomes

Consider:
How well are we set up to engage with these in our work?

Past, present and future

Want to go deeper?

Links to some more (from the reading list):

Socio-ecological model (Bronfenbrenner) How we can think about levels of influence on wellbeing and where we focus.

Behaviour change ball (Michie & Hendricks) Types of behaviour change interventions at systems and organisational level

Government as a system (UK Policy Lab) Ways to think about different capacity for influence as government

An adaptation of how the framework is used in the Child and Youth Wellbeing Strategy
https://childyouthwellbeing.govt.nz/

Foundations

7 things that we have found matter

ANCHORED IN PLACE

CULTURALLY GROUNDED

STRENGTHS BASED

RESPONSIVE TO COMPLEXITY

LOCALISED EVIDENCE

LOCAL VIEW SYSTEMS LENS

VALUES & PRINCIPLES LED

Consider:
How well are we set up to engage with these in our work?

Foundations

7 things that we have found matter

Consider:
How well are we set up to engage with these in our work?

1. ANCHORED IN PLACE
Anchored to story and history of place and whenua—acknowledging historic trauma and ongoing effects of colonisation and building on connection to and sense of place.

2. CULTURALLY GROUNDED
Starting with a holistic view, our approaches, actions and concepts of value are guided by the cultural context of the place and people, starting with te ao Māori.

3. STRENGTHS-BASED
A focus on enhancing protective factors and building on capacities of people and place, whilst also acknowledging and understanding the challenging issues and realities whānau and communities experience.

4. COMPLEXITY-INFORMED
Mindsets and approaches that hold and work with complexity, and are focused on learning, rather than seek to oversimplify, reduce or control things.

5. LOCALISED EVIDENCE-BASE
Wellbeing as defined by whānau, and drawing on multiple forms of expertise, evidence and knowledge.

6. LOCAL VIEW SYSTEMS LENS
Understanding and working with the specifics of place, whilst holding in view and engaging with the interconnected, wider influencing ecology and systems conditions, past, present and future.

7. PRINCIPLES-LED
Starting with values and principles that set the direction of how we work and what matters.

Spend a few minutes in the MIRO board

Add he pātai (questions) or tākupu (comments) on the MIRO board

What do you connect to?

What is missing?

What do you want to explore further?
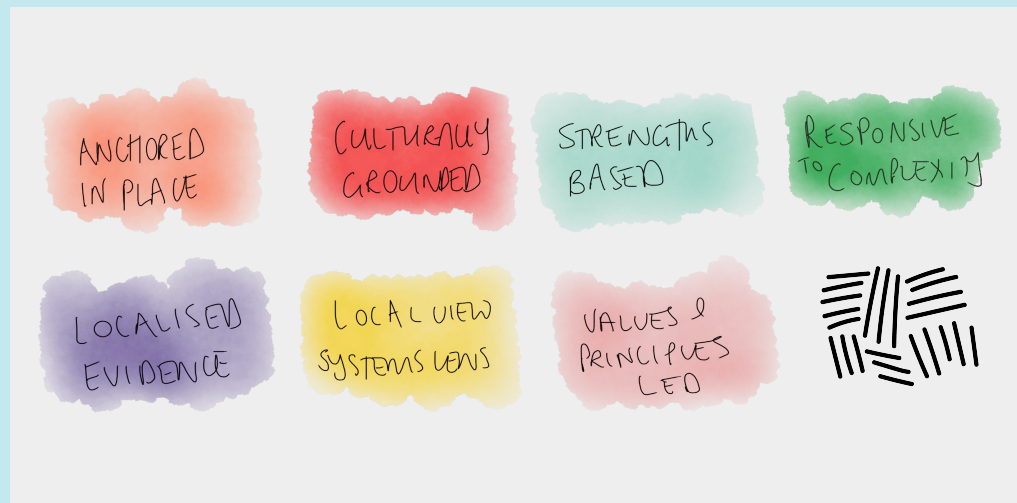
Break out kōrero

Is there one or two that you feel really connected to?

Introduce yourselves, kōrero with your rōpū about this

Break

10 minutes

Practice Foundations

Locating design in the context of
equity and intergenerational wellbeing

A continuum

co-design

Engagement
User Centred Design

Mutual learning
Mutual outcomes
Capacity Building

Whānau-led
Whānau-leading
Community-led

A continuum

A framework for collaboration
A temporary intervention into the system that allows us to work together differently.

co-design

Engagement
User Centred Design

Mutual learning
Mutual outcomes
Capacity Building

Whānau-led
Whānau-leading
Community-led

Te Arawhiti definition

Te Arawhiti Engagement Framework

https://tearawhiti.govt.nz/assets/Maori-Crown-Relations-Roopu/45110
0e49c/Engagement-Framework-1-Oct-18.pdf

Locates co-design as a partnership process with Māori, iwi, hapū to jointly determine, define develop responses.

Minor ▶

Māori interests are limited or not affected in any special way.

Moderate ▶

Māori interests exist or are affected but wider interests take priority.

Specific Māori interests are affected.

Significant ▶

Māori interests are significantly affected.

Māori interests are overwhelming and compelling.

Māori interests are central and other interests limited.

Inform

The Crown will keep Māori informed about what is happening. Māori will be provided with balanced and objective information to assist them to understand the problem, alternatives, opportunities and/or solutions.

Consult

The Crown will seek Māori feedback on drafts and proposals. The Crown will ultimately decide. The Crown will keep Māori informed, listen and acknowledge concerns and aspirations, and provide feedback on how their input influenced the decision.

Collaborate

The Crown and Māori will work together to determine the issues/problems and develop solutions together that are reflected in proposals. The Crown will involve Māori in the decision-making process but the Crown will ultimately decide.

Partner/Co-design

The Crown and Māori will partner to determine the issue/problem, to design the process and develop solutions. The Crown and Māori will make joint decisions.

Empower

Māori will decide. The Crown will implement the decision made by Māori.

(co)design landscape

Whakapapa centred design

Kaupapa Māori methodologies

Whānau-led innovation s

Systems thinking

Transformation design

Experience-based co-design

Social innovation

Service design

Indigenous knowledge systems

On country learning

Regenerative practice

Participatory action research

Community development

Collaborative inquiry

Participatory design

Co-production

Te Aranga Principles

Wairua centred design

Developmental evaluation

Organisational change

Social design

Collective action

Design thinking

Co-creation

What it (can) look like?

(What it feels like)
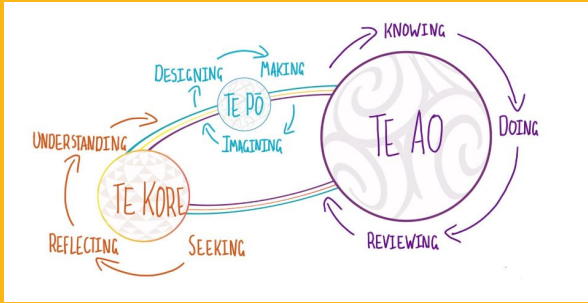
[Te korekoreka Tokona Te Raki](#)

[Toi Tangata Co-design Journey](#) [Crystal Pekepo](#)
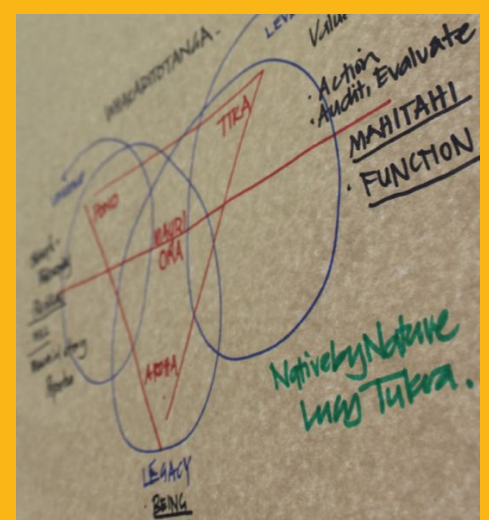
[Native by Nature Lucy Tukua](#)
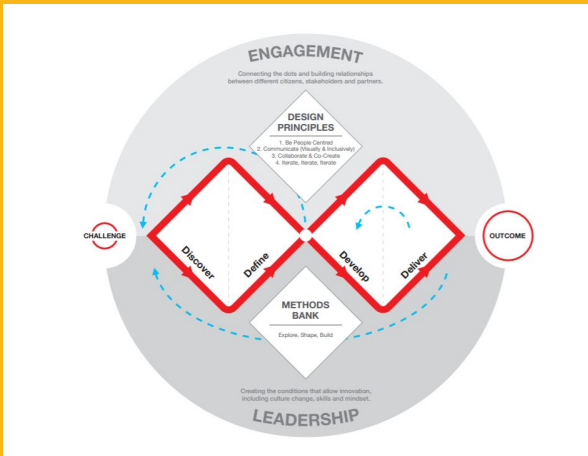
Auckland Co-design Lab

[Design council double diamond](#)
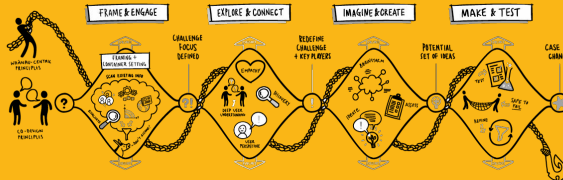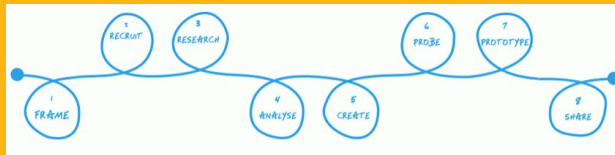
[Tacsi's Co-design Process](#)
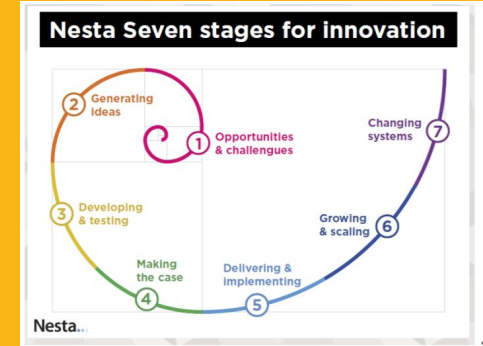
[7 Stages of Innovation Nesta](#)

Hautu Waka
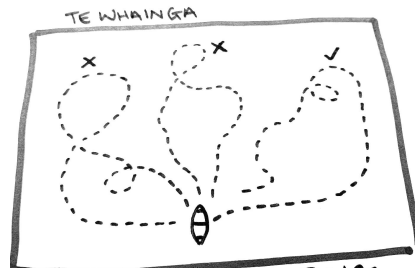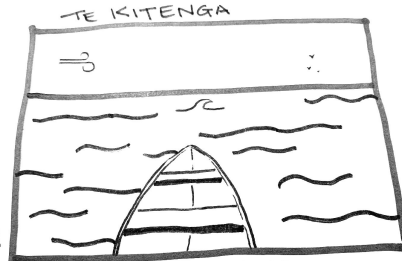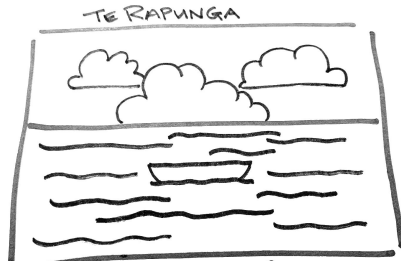
Practice foundations

Design isn't neutral.
It has potential to advance equity and wellbeing or compound it (re-inforce status quo)

Some potential weaknesses:
- Euro-centric models ('neutral')

- 'Project' mindset (insights)- not relationships and implementation

- Focus on individual issues (silos the problem) - not the interconnected hole

- Process, tools and procedures, 'things' over people and capacities

- Not explicit enough about power

The 7 things that matter help check our design approach.

ANCHORED IN PLACE — CULTURALLY GROUNDED — STRENGTHS BASED — RESPONSIVE TO COMPLEXITY — LOCALISED EVIDENCE — LOCAL VIEW SYSTEMS LENS — VALUES & PRINCIPLES LED
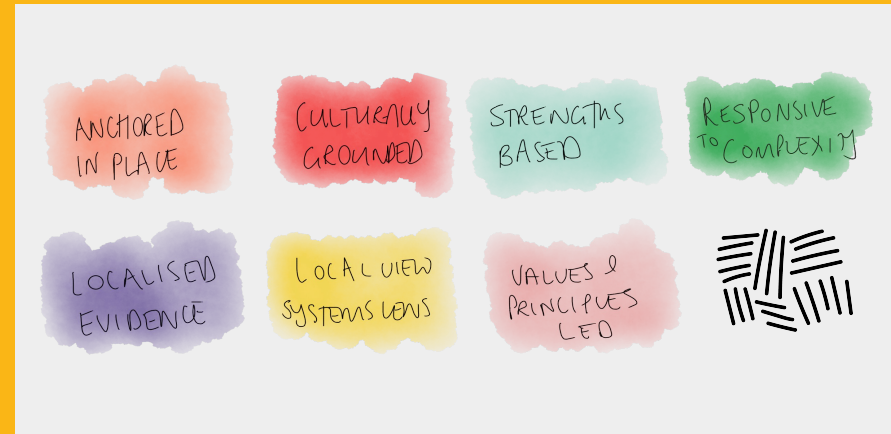
Ways of working

A practice example

Principles & values led practice
With Angie Tangaere TSI

How we work: learning & making together

Lived Experience

Western Science

Mātauranga
Traditional or indigenous knowledge

Learning & trying things with families and systems partners in place & context
Values-led practice
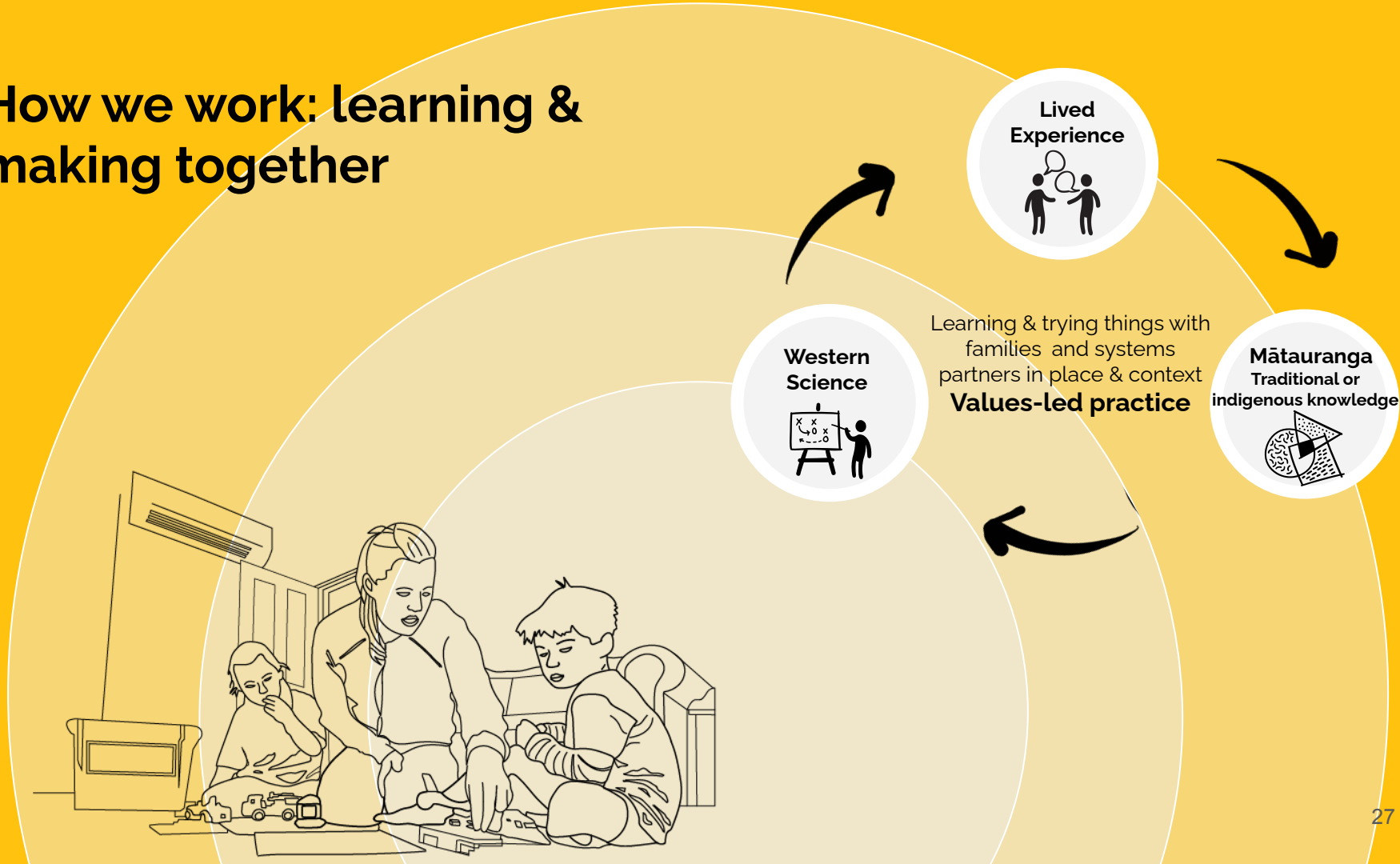
How we work: learning & making together

Whanaungatanga

Manaakitanga

Mana

Rangatiratanga

Ako

Principle	Application for Whānau-Led Innovation
Manaakitanga **Process of care and respect for others**	Whānau (families) feel welcome and nurtured. Hosting whānau in a caring way, which removes any barriers to participation.
Whanaungatanga **Connection, reciprocal relationships**	Establishing genuine relationships in culturally appropriate ways. Supporting trust through positive connections.
Tino Rangatiratanga **Self-determination**	Supporting whānau autonomy within the process. Consciously considering how we enable whānau decision making opportunities.
Mana **Inherent power and influence**	Acknowledging the inherent power and influence of whānau . Ensuring active power sharing within the process.
Ako **Ongoing process of learning**	Creating a positive, mutually reinforcing learning environment.

MANA: SHARING AND SHIFTING POWER

Acknowledging the inherent power and influence of whānau . Ensuring active power sharing within the process.

WHY?

Power is held and exercised in ways that has the potential to exacerbate or reverse the conditions that create marginalisation and inequity.

Loading the fulcrum of power towards those most marginalised (lacking systems and institutional power and influence).
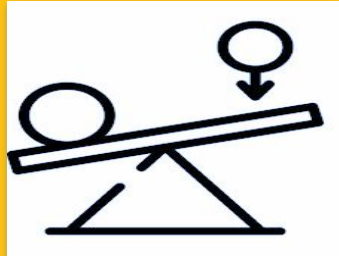
TACTICS (HOW)

- Rules of engagement as determined by whānau

- Innovation technical expertise for whānau

- Reciprocation of whānau contribution

- Hosting/Leading - creating the conditions where whānau hold and lead in the innovation space

Whānau-led Systems Innovation for Thriving Tamariki Futures

He Whānau Whānui o Papakura

How might we...

Enable whānau-led innovation for thriving futures for tamariki and whānau?

How might we support whānau and tamariki differently for positive outcomes?

Reconfigure system and resource to create alternative support responses for whānau in Papakura?

How might we...

How might we enable whānau-led systems innovation for thriving tamariki futures?

Whānau experiences of a whānau led, tikanga based innovation process
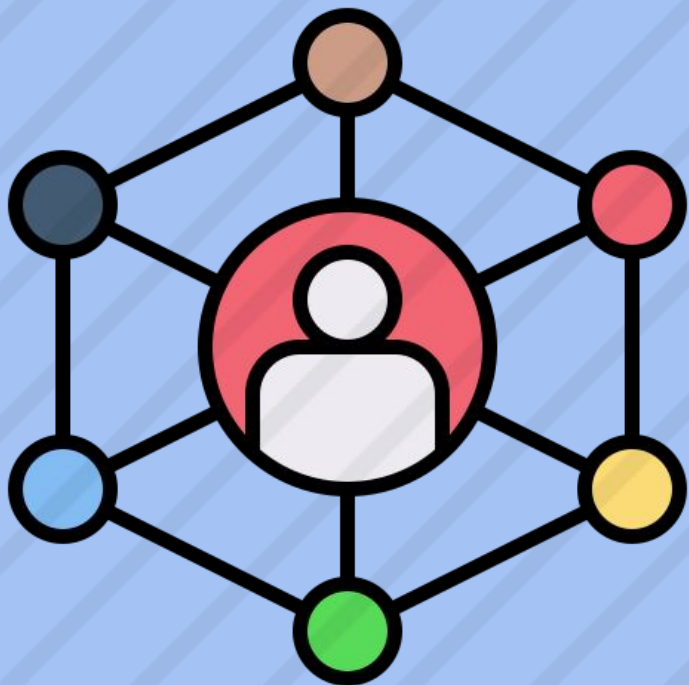
New friendships, new positive connections that are focused on a **common purpose** (tamariki wellbeing) and with whānau in your community

Safe, welcoming spaces to go with our tamariki

Opportunities to share (or not) and not be judged

Network of supportive connections that are active in nurturing wellbeing and responsive

Opportunities to heal and building confidence through sharing and validation of lived experience, leading the innovation process and supporting others

What is the potential of the work? How can we help other whānau?

How might we **enable whānau to reimagine** local support responses and networks, based on lived experience and whānau leadership

Building on our strengths - scaling manaaakitanga and whanaungatanga as ways to support each other in community through resilient whānau to whānau networks

Thinking about that **invitation** and mechanism to connection, relationship and trust for whānau who are isolated

Opportunities for healing and connection for those that are socially isolated and marginalised

What could agencies consider to support whānau-led innovation?
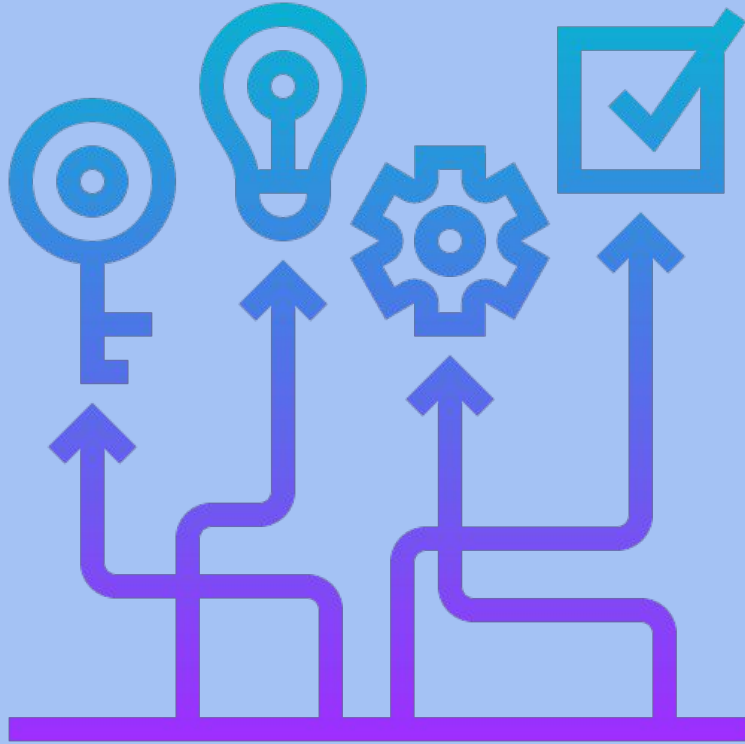
Actively think about how we can **shift and share power with whānau**

The way of being in the process (has **potential for healing and nurturing**) and is as important as the work

Create legitimate platforms for whānau to share experiences with those that have power and influence

Co-creation opportunities for whānau and system leaders to drive innovation and build empathy

Opportunities for whānau to participate as **equal collaborators** in their wellbeing in traditionally agency dominated structures, constructs and processes

Break out kōrero

What stands out from the conversations today?

He pātai?

Questions for us, each other or for whānau

Drop your pātai or tākupu in the chat

Pause: SLIDO

We are coming to a close for this session

Take pause, and then share in the SLIDO

One thing that you will take forward from today:
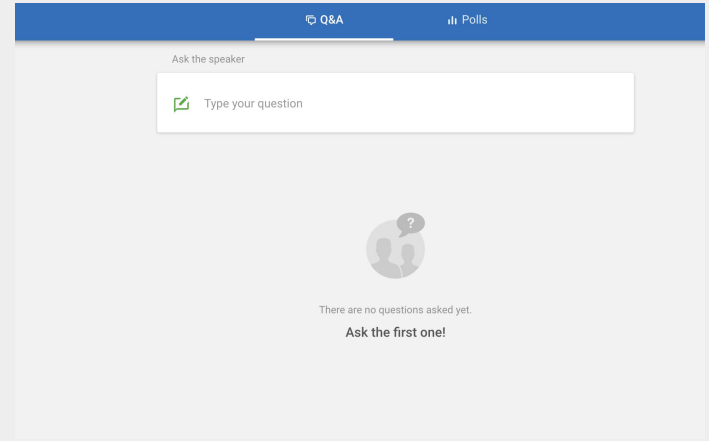
Āpōpō

Kōrero with Tokona Te Raki, Ngāi Tahu

Māori Future Making

Porsha London
Delane Luke
Maddison Simons

He konā mai

http://www.maorifutures.co.nz/

Karakia

Unuhia, unuhia	Release, release
unuhia ki te uru tapu nui	release us from this sacred state
kia wātea, kia māmā, te ngākau	to clear and set free the heart
te tinana, me te wairua i te ara takatū	body and spirit so that we are prepared
Koia rā e Rongo	Let peace and humility
E whakairihia ake ki runga	be raised among us
Kia tina! TINA!	and be made manifest (indeed!)
Haumi e, hui e! TĀIKI E!	Draw it together! Affirm! It is done!

In preparation for Module B

Potential activities you can do with your team

1. Reflection tool

(see Module A overview pdf)
Begin a reflection pattern
Use the reflection tool with your team.

2. Relationship to evidence tool

from Module A follow up pack
Use the evidence tool to unpack and reflect on your your relationship to evidence and data

3. Module A Prompt Cards

from Module A follow up pack
Use the cards and capability tool to map current comfort and capability with some of the things we've explored today

Skill sets, mind sets, heart sets

transdisciplinary
Creating new knowledge through shared learning and multiple perspectives

manaakitanga
Hosting in a way that empowers
Removing barriers to participation
Avoiding trauma triggers
Providing respite from toxic stress

curiosity, optimism, creativity
Being radically open minded
Looking at problems from different angles
Working with polarities and tensions

making it happen
Finding ways through when under pressure
Providing support
Behaviour change
Coordinating action
Implementation

storytelling
Using visuals and stories to convey meaning and compel action
Bringings others along on the journey

developing insights with people
Contextual research
Interviews
Observations
Relationships

connecting to community & place
Drawing on local knowledge and strengths
Building credibility and connections
Establishing local needs

outcomes-seeker
Looking for the biggest opportunity
Pragmatic and strategic
Identifying energy and opportunity for change
Responsive to changing landscape
(not precious)

https://www.aucklandco-lab.nz/resources/
'Capabilities and mindset cards"

Navigating Module A Session descriptions & What to expect

Agenda for Thursday
With Angie Tangaere & Te Whānau whānui o Papakura
9.30 Karakia & welcome - Angie

9.35 Session overview - Penny
Why we are here
Group word cloud - using SLIDO
How we will work together - mahi tahi

9.45 Peer connect
5-10 minutes to meet and introduce yourself

9.55 Foundations - Penny
Key concepts behind the work : why, what's important to know, where to go for more, the context for why and how we design

7 key things that matter - Group explore
Using Miro to explore what matters

10.15 (approx) Break

10.25 Practice: Design start points - Penny

10.35 Examples of values-based design - Angie Using design to work differently, finding new start points - Angie

10.50 Whānau experiences and perspectives
Hearing from Te Whānau whānau o Papakura

11.05/10 Break out : reflection on what we have heard

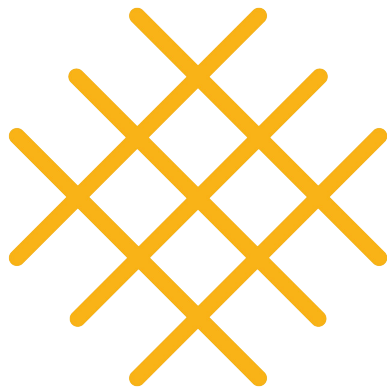**11.20 Pause & reflect**
From today....

11.25 Reflection activities for clinic and next two weeks

11.30 Karakia, Close

Key message for the session:
How we work and who we are matters. We need new start points to get different outcomes.

Navigating Module A
Session descriptions
What to expect

Opportunity to explore:
Māori future making - examples of deep practice from an iwi perspective

Exploring the kinds of tools and approaches being used to grapple with complex issues

Agenda for Friday - Clinic
With Eruera Tarena and Maddison Simons from Tokona te Raki

9.30 Karakia, Welcome
Introductions & Session overview

9.35 Reflection from Thursday - Breakout groups
What came up for people in their reflection from yesterday

9.50 Capturing key emerging questions
Using SLIDO - what questions are emerging? WHat do you want to go into in more detail?

10.00 Kōrero with Tokona te Raki

10.20 Group discussion - open mic

10.30 Break out groups to unpack
What stands out, what is familiar or different, what questions are emerging?

10.45 Return & open discussion

10.55 Set Up for Module B

11.00 Close

Foundations

Taking a look at some of the foundations

What do we mean by design for equity

A key part of this is looking at specific issues impacting people, but understanding those issues in terms of the broader systems settings - present and historic - that influence current outcomes.

And understanding that our actions either compound the status quo, or can help to re-balance it.

We need to be working with real people and connecting to the story and history of place - which is what design can help us to - but at the same time holding in mind the bigger issues of equity from a broader ecological perspective.

What is the capacity for influence, and the needed change at a system, not an individual level. And whose world view guides our perspective of the system and situation.

We asked:

What stood out?

What is emerging or becoming clearer?

(Contributions from the group)

That there is an accessible way to engage in this practice, the patience and support to integrate it, which in some cases means unlearning and losing some of what previously might have been a source of confidence or strength.

The time required to develop and strengthen relationships, contrasted with the need to report to treasury about milestones achieved - and budgetary accountability

It is encouraging to know that we are maturing as a nation in terms of how we address equity issues in constructive and progressive ways

We over-complicate things and can be too risk averse. The importance of allowing plenty of time to build relationships

how do I communicate more effectively in a way that is brave, pushes whakaaro of me and others. The being a shade braver is resonating.

It's complex but not complex! We make it over-complex. Create an environment for whānau to drive the solutions.

Genuine co-design involves devolving significant power to the end users involved in the design, and I believe we're just not ready for that in government.

The road map of public service divesting in initiatives and investing in partnerships in a long-term authentic way. I feel like all this korero resonates with me but finding the mana to act and perform when there are a few talking this language in my space.

What stood out?

What is emerging or becoming clearer?

There is all this amazing work going on - how could we be better about sharing the insights so that the lessons can shape the wider system and not just what we're working on?

part of the rub from the Crown pov, is the accountability mechanisms we put in place. We are always fencing ourselves and our funding in so that we can report back on pockets of "mahi" so we can track performance at both organizational, team and individual levels. This is not helpful when we need to take a complexity informed approach

Taking time to connect and build trust

Each of us has been living and practising 'design'. We need to explore how we have been practising the "co" in co-design. There are different ways that "co" is interpreted and the way it is put into practice can either enable or disable.

The overwhelming importance of preserving indigenous and original values. And how to measure that in a way that ensures credibility in a euro centric system...

The vital energy that comes from openness to other people and the need for that openness to build trust, to make relationships, to make a difference.