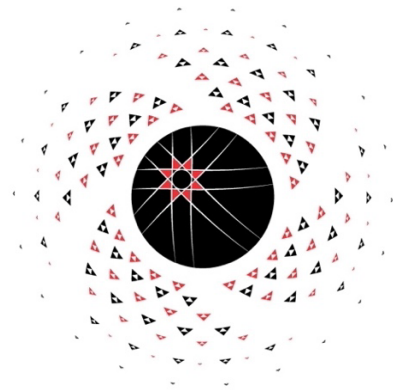


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## **Co-design: A Process for change in the Aotearoa New Zealand Education System**

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### **Abstract**

There have been numerous ‘tinkering around the edges’ attempts to improve educational outcomes for Māori, but real change will only occur when Māori are equal partners in all education decisions affecting their tamariki. This autoethnographic study analyses the effectiveness of co-design as a pathway for co-governance in Te Tātoru o Wairau, a Marlborough educational capital works project, involving iwi, the Ministry of Education, and other stakeholders. The case study critiques the project, measuring it against key indicators of Māori success: rangatiratanga (self-determination), cultural revitalisation and whānau (family) engagement. The article explores co-design’s effectiveness in achieving these goals. The most effective examples from Te Tātoru o Wairau occurred when power and resources were shared, with adequate time devoted to the co-design process alongside respect for iwi values. The findings suggest that without comprehensive sharing of power and resources, the quality of co-design is compromised, and the potential for rangatiratanga is unfulfilled. The study calls for a reinforced commitment to the principles of Te Tiriti o Waitangi across all educational levels, including school governance, to ensure successful initiatives.

*Keywords:* Educational Co-design, Rangatiratanga, Māori Cultural Revitalisation, Equity

### **Introduction**

The education system in New Zealand is grappling with a critical challenge: the need to enhance educational outcomes for its Māori students. This concern is not isolated to individual

cases but is indicative of a wider trend that suggests a need for systemic reform. Recent statistics from the Ministry of Education (2021a) highlight an opportunity for improvement, with 64.7% of Māori students achieving NCEA Level 2 or higher, as opposed to 82% of European/Pākehā students. These figures suggest that the education system must evolve to better support the success of Māori students, ensuring that it aligns with their educational aspirations and cultural values.

Addressing this issue necessitates the adoption of innovative approaches by the New Zealand education system, specifically those that facilitate Māori co-governance. This paper examines such an approach through the lens of The Marlborough Schools Project Te Tātoru o Wairau, a significant educational initiative by the Ministry of Education. This partnership between the Crown and Ngāti Rārua, Ngāti Toa Rangatira, Ngāti Kuia and Rangitāne o Wairau, aspires to co-design advanced learning environments for a consolidated campus that will encompass Marlborough Girls' and Boys' Colleges, as well as Bohally Intermediate.

Drawing from my direct experience with Te Tātoru o Wairau, this study assesses phase one of the project against three critical dimensions of Māori success: rangatiratanga (self-determination), cultural revitalisation, and heightened whānau (family) participation through whanaungatanga. The investigation delves into the role of co-design in realising these aspirations.

This article commences with a synthesis of pertinent literature on the efficacy of co-design in engaging Indigenous populations, emphasising the Māori context. Subsequently, it delineates the case study methodology and details the practical application of co-design, highlighting both its advantages and potential hindrances. The final analysis contends that while co-design bears the potential to significantly meet Māori objectives, its effectiveness is contingent upon a fair allocation of power and resources, and the sustained commitment of institutions to uphold their obligations under Te Tiriti o Waitangi.

## Methodology

In this study, the chosen methodologies are purposefully aligned with the overarching aim of revitalising tino rangatiratanga and enhancing mana motuhake (mana through self-determination). The primary approach employed is Kaupapa Māori research, a methodology grounded in a Māori worldview and executed by Māori, for Māori. This approach is dedicated to strengthening mana motuhake and fostering a sense of safety and pride in being Māori, while also attending closely to the aspirations and needs of whānau participants (Durie, 2017). Complementing this, the research incorporates pūrākau, a Māori narrative methodology that elevates Māori voices and perspectives, enabling researchers and participants to articulate their stories within a culturally resonant framework. This method allows us Māori to “share stories in our own way, to create our culturally based discourse [and] develop our ways to validate our discourse, [before] open[ing] the conversations for others to join” (Archibald, 1997, as cited in Lee, 2009, p. 2).

Additionally, autoethnography is utilised as a tool for personal narrative, offering a reflective lens on my experiences contributing to the project and engaging with co-design from the standpoint of an Indigenous Māori project partner. Autoethnography is particularly valuable in this context as it integrates my cultural wisdoms into the research so I can support my wider whānau by analysing and recalibrating our collective cultural potential as articulated by Royal (2009) and further discussed by Whitinui (2014).

## Literature Review

Smith's (1999) seminal work on decolonising research methodologies argues that research about Indigenous communities should be directed by the communities themselves. Co-design aligns with this philosophy as it is grounded in the belief that those impacted by the design outcomes have the inherent right to co-create the design (Sanders & Stappers, 2008). Co-design is potentially beneficial for Indigenous communities because becoming a co-design partner ensures the inclusion and stewardship of Indigenous knowledge from the beginning of the project. Co-design emphasises the principles of collective participation. Incorporating all stakeholders into the design process ensures that the solutions devised not only address the needs of those it serves but also embodies the expertise and perspectives of those who will be impacted by the outcomes (Manzini, 2015). For Indigenous communities, this approach ensures the integration of their cultural values and perspectives enhancing the likelihood of culturally appropriate outcomes that meet their needs.

This literature review assesses Māori engagement with co-design, evaluating the way co-design aligns with or opposes Māori self-determination and authority. The analysis is framed around the three principal success indicators for Māori in co-design: rangatiratanga (self-determination), cultural revitalisation, and whanaungatanga (relationship-building) through active whānau (family) involvement.

## Co-design and Rangatiratanga

Rangatiratanga is a traditional Māori philosophy, value and practice of asserting autonomy and governance over one's self. Tino rangatiratanga is the unqualified right to Māori self-determination and self-governance and is acknowledged and protected within Te Tiriti o Waitangi (1840), the founding document of Aotearoa New Zealand. The importance of rangatiratanga is highlighted in this research as a key measure against which co-design is assessed.

Co-design enables rangatiratanga because it is based on facilitating collaborative problem-solving rather than imposing solutions. In projects that do not use collaborative processes the people with the most power get to decide what should be done based on their own perspective and needs. Co-design in international aid, as shown by Cristiano et al. (2018), emphasises that without joint decision-making, one group may unintentionally disempower another, thus undermining the goals of self-determination.

For Māori, asserting rangatiratanga in a co-design project involves defining issues from their own perspective, and this necessitates active listening and equal partnership. Cristiano et al. (2018) argues a similar point stating that active listening is key to self-determination for recipient communities of international aid. Hippolite & Bruce (2014) assert that the first task of co-design is to bring groups together to unpack and understand their differences so they can establish a foundation to work from. They advocate that co-design is about creating a shared worldview, not imposing one view over another (Hippolite & Bruce, 2014). Barcham (2021) echoes this, suggesting good co-design comes from meeting people where they are at. While for Parsons et al. (2016), rangatiratanga is assured in co-design only when there is no appropriation or commercialisation of Indigenous knowledge and all Indigenous practice and intellectual property is retained by the Indigenous participants. Together these arguments suggest that consideration should be given to making co-design practices an "official approach for cooperation projects, and not just isolated initiatives" (Cristiano et al., 2018, p. 49). Wevers' (2011) scholarship on the Māori experience of sharing power through the co-design and co-management of legislative mechanisms for the Waikato River is pertinent here. Wevers (2011)

illustrates how the micro-level changes that occurred in the co-management of the Waikato River reconciled differences between Māori and Western perspectives. This suggests that co-design is not just about asserting rangatiratanga but realising it through equitable relationships and resource management, with the understanding that not all traditional practices will be applicable in every context.

### **Co-design and Cultural Revitalisation**

One of the key ways Indigenous values and knowledge are shared and expressed is via story-telling. According to Barcham (2021) Indigenous story-telling is a process of cultural revitalisation where who you are matters more than the qualifications you have, and each participant brings their own knowledge and understanding to the space. Co-design has the potential to revitalise culture specifically because it allows space for Indigenous story-telling and other Indigenous methodologies. Co-design allows Indigenous peoples and the different ways they express their culture to not only be heard and valued but actively contribute to the development process. This broadens the perception of Indigeneity and the reality that the thoughts and lived experience of others within your ethnic group are not homogenous. This in turn broadens the depth of cultural revitalisation that can occur.

Because the approach of co-design allows different interpretations and understandings to come to the fore it has more ability than other western approaches to be transformative and revitalise Māori culture and practices (Parsons et al., 2016). Importantly, cultural revitalisation in this context is not about revitalising Māori culture itself but rather the values that underpin Māoritanga (Māori way of life). Consequently, in Aotearoa there is an obligation for Indigenous co-design to enliven the values of Māoritanga through the promotion of Māori sovereignty and leadership in the project. In other words, mana motuhake is cultural revitalisation. Mana motuhake is the ability for Māori to reconfirm who they are by individually and collectively taking and making opportunities to re-imprint kawa (cultural practices), tikanga (cultural principles) and ritenga (precedential ancestral customary practices) into ordinary life. Mana motuhake is enshrined in Article 3 of the 2007 United Nations Declaration on the Rights of Indigenous Peoples in its assertion that all peoples have the right to self-determination, in that they may freely determine political status and freely pursue their economic, social, and cultural development (United Nations, 2007).

### **Co-design and Whānau Engagement**

For Māori, the essence of success in collaborative projects lies in the depth of whānau engagement, which is realised through the meaningful establishment and nurturing of relationships—a concept known as whanaungatanga. Whanaungatanga is not just about “the process of establishing relationships [it is about] the quality of the relationships that are established” (Bishop et al., 2007, p. 190). Increased whānau engagement in co-design is therefore not about increasing the number of whānau involved in the project, it is about strengthening the quality of connections formed. The Māori concept of whanaungatanga embodies a worldview where relationships are as significant as individual entities. Such a perspective is a living practice, central to Māori thriving and is a foundational element of effective, culturally sustaining pedagogies (Barcham, 2021).

Co-design has the potential to enable and honour whanaungatanga because it recognises the importance of relationships and necessitating partners to cultivate and sustain these connections. The effectiveness of co-design hinges on the strength of these relationships and its ability to bring diverse perspectives to the table and value these equally. Similarly,

Indigenous methodologies, centered on relationality and whanaungatanga, enhance co-design by their very nature. Take, for example, the Māori methodology of pūrākau (storytelling), which not only values but fosters whanaungatanga through its collective storytelling approach. Pūrākau engages the whānau by weaving connections and facilitating dialogue. Rooted in relational processes and core Māori concepts like whakapapa, pūrākau amplifies whanaungatanga and thus whānau engagement.

In summary, co-design practices must equitably integrate Indigenous worldviews, valuing collectivism and relationality on par with the often individualistic perspectives of non-Indigenous partners. This approach not only upholds Indigenous rangatiratanga and fosters cultural revitalisation and whānau engagement by strengthening whanaungatanga, it also enriches the collaborative process for all involved. The strength of co-design is in its recognition and accommodation of diverse knowledges and perspectives, which necessitates active listening and equitable power dynamics. Notably, there exists a literature gap regarding Indigenous co-design in education, which the following case study seeks to redress by assessing an educational initiative through the lens of these principles.

### **Case Study: Te Tātoru o Wairua**

This case study focuses on phase one of The Marlborough Schools Project Te Tātoru o Wairau, a multi-year capital works and education project being undertaken by the New Zealand government in our tribal lands in Marlborough. Shortly after the 2021 announcement of the project by the government, Iwi approached the Ministry of Education with the request to partner in the project. This request was accepted. Notably, the Ministry of Education led the design and procurement processes for the Marlborough Schools Project, selecting the main contractor and consultants and developing the project brief without Māori engagement and prior to iwi joining the project.

It was the principle of Mana Ōrite (equality) from Te Hurihanganui: A Blueprint for Transformative System Shift (Ministry of Education, 2021b) that prompted our iwi to engage with the Marlborough Schools Project. Mana Ōrite comes out of Te Tiriti o Waitangi requirements for equal, reciprocal, respectful and interdependent relationships between Māori and non-Māori. Te Tiriti o Waitangi obligates the Ministry of Education to treat Māori as an equal party in all education decisions that affect the prospects of Māori children and their whānau. Te Hurihanganui is one policy that holds the Ministry of Education to these obligations, as does the education strategy “Ka Hikitia - Accelerating Success 2013-2017” (Ministry of Education, 2013). Ka Hikitia articulates the Education Ministry’s responsibility to partner with Māori explaining that “collaboration is about creating ways for whānau, hapū, iwi, Māori organisations and communities to contribute to what and how Māori students learn, as well as working together to provide support for Māori students’ learning” (Ministry of Education, 2013, p. 14).

Having already experienced aspects of Te Hurihanganui in their region, Iwi had a good understanding of the intent, opportunities and principles within the blueprint and were keen to apply them to a traditional Ministry of Education capital works project in their rohe (territory). Iwi had participated in some successful partnership with Government agencies in housing and Whānau Ora (Ministry of Health whānau-centred approach to Māori wellbeing and health). So it was readily apparent to Iwi that if they were to tangibly change the face of education in Marlborough they needed to partner with the Ministry of Education on this project. Conversely, the Ministry was aware that iwi partnership would allow for greater returns for the community than just new buildings.

My engagement in the Marlborough Schools Project stemmed from my children's adverse experiences at the secondary school set for redevelopment and my iwi ties and role at Te Rūnanga o Ngāti Rārua. My motivation to participate was driven by my concern that without Māori representation the proposed multi-million-dollar project would result in a brand new school that would continue to provide substandard education for our Māori tamariki (children). My experience working with and for iwi had taught me that Māori involvement is essential for fostering positive change in education and improving experiences for Māori students nationwide.

### **Naming the Project**

In the initial phase of our collaboration with the Ministry of Education, we dedicated time to establishing a rapport and understanding each other's priorities. This practice aligned with co-design principles that foster whanaungatanga. This time was crucial for creating a unified base from which to work and we were able to identify our collective and individual motivations for participating in the project. Through these discussions, a common desire emerged. We all wanted to unite people to achieve the best possible outcomes for our children, Māori and non-Māori alike, and to pioneer a novel approach to managing an educational capital works project.

During this initial whanaungatanga phase it was decided that Māori should name the project. Though the project was already called "The Marlborough Schools Project" everyone felt that this name did not adequately acknowledge the significant places, people, moments and relationships. Having an iwi name the project was understood to be a way to integrate iwi values and perspectives into the design, which in turn would increase the likelihood of culturally appropriate outcomes.

The name Te Tātoru o Wairau was thoughtfully chosen by our iwi leaders. The term 'Tātoru' refers to the act of performing "a process three times, thrice, threefold" or naming a "three strand plait, three strand rope, three strand cord" (Moorfield, n.d.). Symbolically, Te Tātoru o Wairau represents the weaving together of the three schools as well as the weaving together of diverse worldviews and communities. Te Tātoru o Wairau represent our unification as a single cord, in the shared mission to achieve educational excellence for all Marlborough youth, including Māori. The vision of our iwi leaders is that this project will enable whiria te mauri, an intertwining of life forces uniting the diverse school communities for the collective benefit of all. Moreover, the amalgamation of the three schools, as implied by the name tātoru, also serves as a warning to the challenges that weaving diverse communities together will bring.

The name Te Tātoru o Wairau has been embraced and it is now rare to hear the project referred to as the Marlborough Schools Project. It feels good to know that iwi have imprinted their intentions and aspirations in this way. The name was formally gifted to the project at an event at Omaka Marae in conjunction with the gifting of Ngā Uaratanga me ngā Tino Tauria (The Values that Guide). Tino rangatiratanga and cultural revitalisation were achieved through this naming initiative.

### **Ngā Uaratanga me ngā Tino Tauria (The Values that Guide)**

During our initial partnership discussions with the Ministry of Education it was agreed that the project would be underpinned by a set of iwi values to guide everyone. It was recognised that this would better support iwi whānau to engage, which in turn would increase iwi equity in decision-making and better ensure that project outcomes meet iwi needs. Within such a large project there were a myriad of competing initiatives and goals that needed to be decided upon and achieved so the need to have an overarching set of values to direct and guide this

complexity was paramount. Ngā Uaratanga me ngā Tino Tauira is the document that details these values. It is a living resource that guides Te Tātoru o Wairau.

Ngā Uaratanga me ngā Tino Tauira encompasses nine values: Whakapapa (the connections between all of us, our tūpuna, atua and tūrangawaewae.), te reo Māori (the Māori language), ūkaipō (spiritual, emotional and physical nourishment), kaitiakitanga (guardianship, protection, sheltering), manaakitanga (respect and care), rangatiratanga (leadership and sovereignty), whanaungatanga (building relationships for achievement), kairangi (the pursuit of excellence), and kotahitanga (solidarity through working collectively). To explain what these values mean to Iwi and how they can be implemented in Te Tātoru o Wairau the document focuses on real life examples of whānau putting the values into practice (Te Tātoru o Wairau, n.d.-b). This format allows all those working with it to dive in and take what they need from the examples of Māori behaving according to the values.

These values were modelled by our iwi at Omaka Marae when Te Tātoru o Wairau was officially given its name and values. Time was spent story-telling with iwi leaders sharing the reasons the name and values were being used. This was followed by story-telling in smaller group work with rangatahi (youth) holding space for people to share their thoughts on the specific uara (values) of the project and how these could be upheld. The respect the adults showed the rangatahi was clearly visible and came from framing the small group work as a space for learning together to co-design the future. Rangatiratanga, cultural revitalisation and increased whānau engagement were achieved through this initiative.

The values of Ngā Uaratanga me ngā Tino Tauira were also used to establish a values-based framework for reporting. This was necessary because the stakeholder leaders came with preconceived ideas of what a design framework and reporting framework should look like and had already been implementing these monocultural frameworks in the project prior to iwi involvement. When we engaged with these frameworks we could clearly see that they did not incorporate a te ao Māori (Māori world) view and thus would have no ability to measure and account for implementation of the values of Ngā Uaratanga me ngā Tino Tauira. To redress this, iwi sought to collaborate and co-design a framework with the relevant leaders of each of the working groups. Two of these working groups found co-designing particularly difficult and continued to present templates that excluded iwi collaboration. This shut down our opportunity to influence the design. In these moments of frustration we drew on our rangatiratanga to advocate for what was needed; a co-designed framework.

Our intention for the reporting and design frameworks was that they embed the uara while also opening space for Māori whānau to lead, engage and participate directly in the project. By co-designing values-based frameworks we hoped to enable and support the different working groups to properly interrogate how they were behaving in the project and consider how they might change their behaviour to achieve uara, based on the understanding that this would lead to better outcomes for everyone. In the end it was interesting to see people's feedback on the co-design process and the resulting frameworks created. The new frameworks highlighted much of the common ground between the different groups, an aspect most multi-year capital works projects don't ordinarily get to realise. It also showed that people appreciated this elaboration of common ground.

By articulating our cultural values and bringing them to the fore through values-based reporting frameworks our rangatiratanga was strengthened and cultural revitalisation was achieved. Cultural revitalisation in this context was not about revitalising Māori culture in-and-of-itself but rather revitalising and strengthening the values that underpin Māoritanga. According to Matahaere-Atariki (2017) "It is not knowledge of culture that we lack, but rather, the ability to act on what we know" (p. 21). By bringing the values into the auditing frameworks we made

our values count.

### **Ngā Kōrero Tuku Iho (Cultural Narrative)**

Effective co-design practices also occurred through the creation of Mātauranga Māori (Māori knowledge) and Culture working groups. These groups were led by Māori and had both Māori and non-Māori participants. These were the only working groups of Te Tātoru o Wairau that had Māori leadership. The key project for these groups was the dissemination of the Ngā Kōrero Tuku Iho resource (Te Tātoru o Wairau, n.d.-a). This resource captured iwi aspirations and provided a brief history of the iwi. The purpose of this resource was to make this information easily accessible for designers and teachers to use in their work to bring the project into fruition and to ground the school in its place and relationships with iwi in the future. This sharing of the cultural narrative of Te Tātoru o Wairau occurred via a series of three wānanga (group deliberations). These wānanga were well attended and attendance grew as the value of the sharing and discussion was recognised. The first wānanga focused on introducing the resource and was attended by 30 school participants. The second wānanga focused on mauri (life principle) and was attended by 60 school participants. The third wānanga was attended by 100 school participants and included small group trips to several significant sites detailed in the resource.

It was explained during wānanga that the Ngā Kōrero Tuku Iho resource was a gift to help the school communities weave iwi cultural narrative and aspirations into their teaching. It was explained that their first formal opportunity to do this would be to collect a mauri stone for the building. Yet, shortly after the third wānanga; iwi were asked to lead the process of collecting the mauri stones, complete the health and safety requirements and keep the excursion to a day trip because overnight trips create too much paperwork. This instruction was not well received by the iwi who had worked so hard to build relationships with our non-Māori partners through Ngā Kōrero Tuku Iho. However, iwi again reminded themselves that regardless of the frustration we felt, gentle guidance and support to the schools was required if we are to achieve our aspirations for whānau. We remembered that “the resurgence of our mana motuhake [is much] like [creating] muka, it takes more than one strand to weave something that is as beautiful as it is functional” (McMeeking, 2018, para. 5).

### **Co-design in Action: Some of the Barriers**

Primarily this case study has focused on the co-design partnership between iwi and the Crown, represented by the Ministry of Education. However, there are other important stakeholders such as Naylor Love, the company contracted to do the build, the three schools Bohally Intermediate, Marlborough Boys' College and Marlborough Girls' College being brought together onto the one campus and the wider Marlborough community these schools serve. Unfortunately, many of these stakeholders do not understand the Crown's Te Tiriti o Waitangi obligations to partner with Māori. This lack of understanding is a barrier to effective partnership and co-design for iwi. Numerous non-Māori participants behaved as if they were missing out or being silenced when Māori voices were privileged. These participants did not understand why Māori voices needed to be emphasised and did not see the negative educational outcomes for Māori as anything to do with them and the way they did things. It was quite a shift for some people to consider that their point of view should take a back seat to those who have been underserved.

In all the stakeholder working groups, including the teacher cohort, there was an attitude that non-Māori were being negatively affected by Māori having an equal voice at the table. According to Tawhai and Gray-Sharpe (2011) the Education Ministry's responsibility to



partner with Māori through strategies such as Ka Hikitia are not well understood, even within the education sector. Often Māori equity in education is “interpreted to mean non-Māori members of society are missing out and some kind of privilege is being bestowed on Māori” (Tawhai & Gray-Sharpe, 2011, p. 34). It became obvious to us that most teachers associated with the project did not understand Ka Hikitia. However, most Ministry of Education representatives did. These representatives understood the inequitable outcomes for Māori in the education system came from Māori being subjugated within the design, creation and implementation of schooling and that consequently there is a need for all those working in education to collaborate with Māori and co-design pathways for positive outcomes. Iwi were clear that the project required a person who could welcome and appreciate iwi assertions of rangatiratanga and not see our rangatiratanga as a challenge to be managed. This focus on the needs of iwi was key in the selection of the current Project Director and the partnership relationship that currently exists.

A further barrier to effective co-design came from the project’s timeframes being set by the contractors and the Ministry of Education. Leaving time management out of collaborative decision making created a situation where the limited number of iwi people had to be stretched across numerous initiatives simultaneously. This not only placed extra burden on our people but meant we were only able to meet the most basic aspirations of the whānau. It became usual for us to carry out rushed discussion and decision making on our Facebook project platform to meet the externally imposed time constraints. We made multiple requests for changes to the timeframes, but our need was always trumped by the predetermined timeframes of the project. This inequity continues to be a source of frustration and sadness for iwi as the project is unable to fully benefit from iwi. To be truly successful co-design requires all participants to invest in the time requirement for new solutions and collective decision making.

Another barrier to the co-design process was that all project working groups were led by non-Māori except for the Mātauranga Māori and Culture workstream. For some working groups this does not matter but in other working groups it is highly problematic. The Teaching, Learning and Learning Support working group is an example of a working group that requires Māori cultural competency but has no Māori in leadership positions. There are iwi representatives in this group but learning priorities are decided by the school representatives without iwi input. This lack of partnership was exemplified in the group’s development of future-focused pedagogies, which have been advanced and decided upon by people with no understanding of Māori pedagogy. There have been no requests from this group for dialogue with Māori, so iwi is left to wait and see what the group proposes before providing our view on the proposal. This places iwi in the unfortunate and unfair position of having to challenge decisions rather than create them in partnership. It sets up a situation where iwi may be identified as undermining and delaying the project when the actual issue lies with leadership of the Teaching, Learning and Learning Support working group who are not complying with their partnership obligations, analysis and implications.

## **Analysis and Implications**

Arguably, the co-design process of Te Tātoru o Wairau has allowed many iwi aspirations for the project to be realised. There has been an increase in Māori cultural revitalisation, increased whānau engagement in the education sector and an assertion of iwi rangatiratanga. Meeting these goals, even partially, has led to a regeneration of our iwi’s mana motuhake. The diversion of Ministry of Education funds to iwi has been key to this work. This resourcing not only showed Crown commitment to its Te Tiriti o Waitangi obligations but an understanding that Māori are not able to meet the roles and responsibilities of partnership without equitable

resourcing. Equitable sharing of resources is vital for co-design as it allows for power sharing. Without the Ministry of Education's redistribution of funds, a redistribution of authority and power sharing would not have been possible.

Iwi naming of the project fostered cultural revitalisation and rangatiratanga, enhancing wider whānau engagement and participation. This was evident in whānau attendance at wānanga and formal events like the naming ceremony. In working groups, participating whānau were noticeably empowered to share their thoughts, feelings and aspirations. Naming the project publicly grounded the project in Indigenous knowledge, which heightened the value and importance of Māori culture for all.

Initiatives such as Ngā Uaratanga me ngā Tino Taurira and the Ngā Kōrero Tuku Iho were also crucial in anchoring the project in Indigenous knowledge. Cultural revitalisation was achieved by integrating ō tātou uaratanga (iwi values) into the project. Successful Indigenous co-design projects use Indigenous knowledge frameworks (Parsons et al., 2016). Conversely, if Indigenous co-design projects are managed by non-Māori with limited knowledge of Māori culture and language there is limited success (Sam, 2020).

Effective co-design will always enable rangatiratanga. This is because power and resources are equitably shared when co-design is managed properly enabling the different parties to stand in their own power and knowledge so they can then meet as equals and collaborate. Conversely, rangatiratanga cannot be realised when Māori are not able to act autonomously and actions are done on their behalf (Cristiano et al., 2018). An inclination to share power and resource is therefore essential for co-design. But this appetite only existed in the macro and micro levels of the project. Schools, in the meso level, were not open to sharing decision-making power and seldom engage in co-design unless obligated. This indicates that the Ministry of Education needs to better support school leadership to share their power and resource so they can enact their Te Tiriti o Waitangi responsibilities.

Māori, like other Indigenous peoples, require a conducive environment for culturally based discourse, especially when collaborating with non-Māori in co-design educational projects. In Archibald's words "we, First Nations, need some space to talk; to share our stories in our own way, to create our culturally based discourse, develop our ways to validate our discourse, [before] open[ing] the conversations for others to join" (1997, p. 26). In co-design with Indigenous partners timelines need to be mutually agreed upon to allow for collective discussion rooted in cultural values, such as manaakitanga and kotahitanga. Without this the conventional decision-making processes of the commercial sector, which aims to save time by limiting the number of decision-makers will take precedence. Unfortunately, this is what happened in this project.

## Conclusion

In summary, the objectives of schools, the Ministry of Education and the iwi are aligned. But there is tension between the three because they each seek their objectives as distinct entities with different values, drivers and responsibilities. Co-design is a way to manage this tension. As Parsons et al. (2016) explain, co-design emphasises the importance of recognising relational and theoretical differences by understanding how different groups interpret and think about concepts and issues. Co-design requires groups to come together to unpack and understand their differences to establish a shared foundation to work from. Moreover, co-design has the potential to disrupt power dynamics and redistribute authority (Schultz et al., 2018). For Indigenous groups who have less power and resources this is especially important as Indigenous aspirations are only realised when power and resources are equitable. For Māori to

protect their rangatiratanga and manage resources, co-management with settler groups is always going to be necessary (Wevers, 2011). Consequently, equitable power and resource sharing in co-management and co-design projects is what is needed to allow for better outcomes for Māori in the Aotearoa New Zealand education system. As this research has shown, when the sharing of power and resources does not occur at all levels quality co-design is undermined and mana motuhake is not regenerated. Not only is there need for greater understanding of the importance of power and resource sharing in co-management and co-design, in some areas there needs to be an increased willingness to do so. Te Tiriti o Waitangi sets up an obligation for equitable power and resource sharing but this obligation needs to be reinforced in all levels of the education system, including school governance groups. Arguably, the current self-governing model of schools actively undermines this obligation. Problematically, this can put the onus on Māori to challenge schools' lack of power sharing which sets Māori up to be blamed for asking for special treatment and can strengthen the myth of Māori privilege.

When considering what a script for change might look like for other iwi wanting to participate in a capital works project like Te Tātoru o Wairau it is vital that before any work with schools and school contractors occurs the project begins with partnership conversations and agreements between iwi and the Ministry of Education. It would also be prudent to ask the Ministry to clearly outline how they intend to support schools and contractors to meet their iwi partnership obligations. For this Ministry work to be successful it needs to change attitudes, thinking and behaviours, rather than force compliance (Goren, 2009, as cited in Tawhai & Gray-Sharpe, 2011). As this article makes clear, the most successful initiatives in Te Tātoru o Wairau were when power and resources were willingly shared and sufficient time and space was given to the co-design process and upholding Ngā Uaratanga me ngā Tino Tauira such as whanaungatanga. These initiatives increased rangatiratanga, increased cultural revitalisation, increased whānau engagement and therefore regenerated mana motuhake.

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