



"KIA WHAKARONGO AKE AU KI TE RURU E KARANGA ANA... PŌ PŌ KEO KEO"



"I HEAR THE RURU CALLING PŌ PŌ KEO KEO"

Kaupapa Māori systems change: Integrating Indigenous methodologies in design practice with health design students (D4H)

workshop with Dr Tanya Allport and Tom Johnson





- Established by Te Rūnanga o Ngāti Hauiti in 2005
- Research to benefit the iwi but, as our work progressed, the team's capability expanded to include a broad range of kaupapa Māori research in Aotearoa and beyond
- A kaupapa Māori research model operates with a 'by Māori, for Māori, with Māori' structure, underpinned by values drawn from our connection to indigenous knowledge - Aims to capture and present the true lived experience of Māori whānau, hapū, iwi and community



# mindsets for research impact

TUI: TRANSLATION, UPTAKE & IMPACT



## WORKING IN THE GREY

*KIA NOHO TAU I TE RANGIRUA*  
Being comfortable with ambiguity  
and not knowing the answers

## CURIOUS & OPTIMISTIC MINDSET

*WHAOWHIA TE KETE MĀTAURANGA*  
Being radically open and unburdened by  
expertise. Confident in our world views




## SAFE TO FAIL AND ADAPTIVE

*AHAKOA NGA HEKE, HE HĀNEANEA TE HAERE*  
Cherishing the learning opportunities failure  
brings, constant reflection, learning and  
adaption to ensure TUI projects are timely,  
relevant and sustainable

## COLLABORATION

*NĀKU TE ROUROU NĀU TE ROUROU  
KA ORA AI TE IWI*  
Leverage research impact by collaborating  
with whānau, taura and partners where mahi  
is co-created





# Tō mātou Kāinga, tō mātou ūkaipō: Re-telling Māori experiences of home

5-year research project, grew out of previous project & established needs of Māori around home.

## **Aims of the project:**

**Understand** Māori conceptualisations of 'home' related to connectedness, people, place, and space, and their influence on their needs for safety and wellbeing.

**Co-construct resources, models or tools** to enhance safety and wellbeing at home for Māori

**Appreciative Inquiry:** Discover, Dream, Design...





Discovery: What are the important stories you have about home?

- Grandmother was “glue” in whānau
- Home was ‘taha Māori’ where I was allowed to be who I am
- Whakapapa taonga tuku iho connected to home
- Growing and eating kai as a whānau





# Discovery: What does home mean to you?

- Home is “a person”
- Whenua – Land
- Kaitiaki of space – looking after, protecting space
- Tino rangatiratanga, being in ‘control’ of own space and what goes on in space
- Home is ancestral roots – haukāinga; where I live now is wākāinga
- Identity



“  
Your home is a person, home is someone that you associate with being able to connect you to everything else.”

”



# Discovery: When thinking about home, how does that make you feel?

“

“I’ll just have to revert back to breaking bread with one another. Sitting at the table we’re all happy, laughing. Everyone enjoying the meal. Because when I cook, I cook for everyone.”

”

- Harmony, peace
- Connection
- Belonging
- Home is a feeling of contentment
- Home needs change over time
- No experience of safety, and system reinforces that feeling





Dream: When you reflect on the future, what might home be to you?

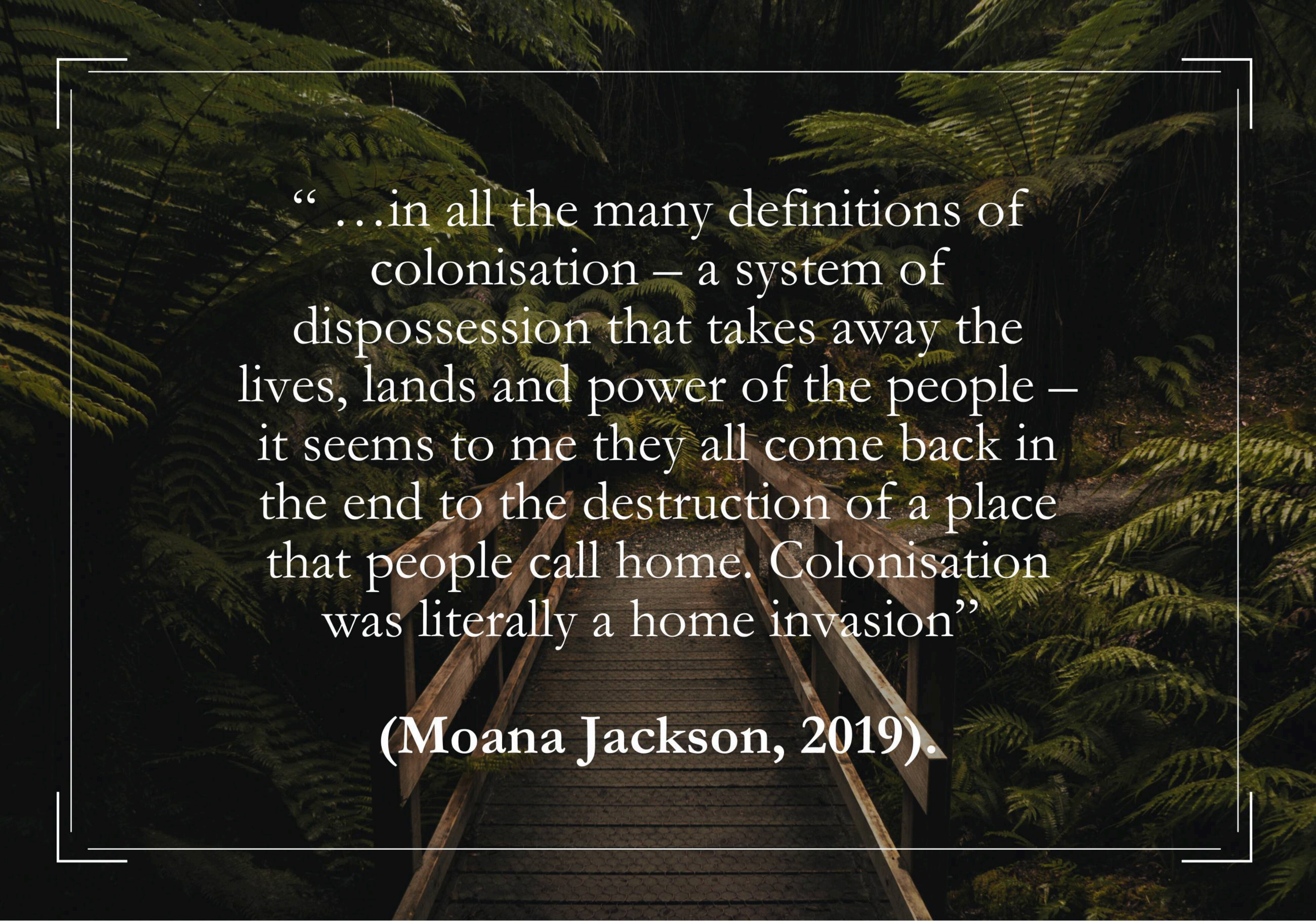
***Participants described home as a refuge where mokopuna and kids can come back to***

- Being able to be self-sustainable, grow kai
- Being on Papakāinga land with chosen whānau
- Urban spaces that reflect us as Māori and where we are centred
- A built environment that encourages connection, community
- We live in an Aotearoa where all typologies of Māori home needs are catered for
- For whole whānau to be strong in their identity
- Simplicity and freedom



## **Pātai/Question:**

What are some of the stories/messages that you know about Māori and home/houselessness?

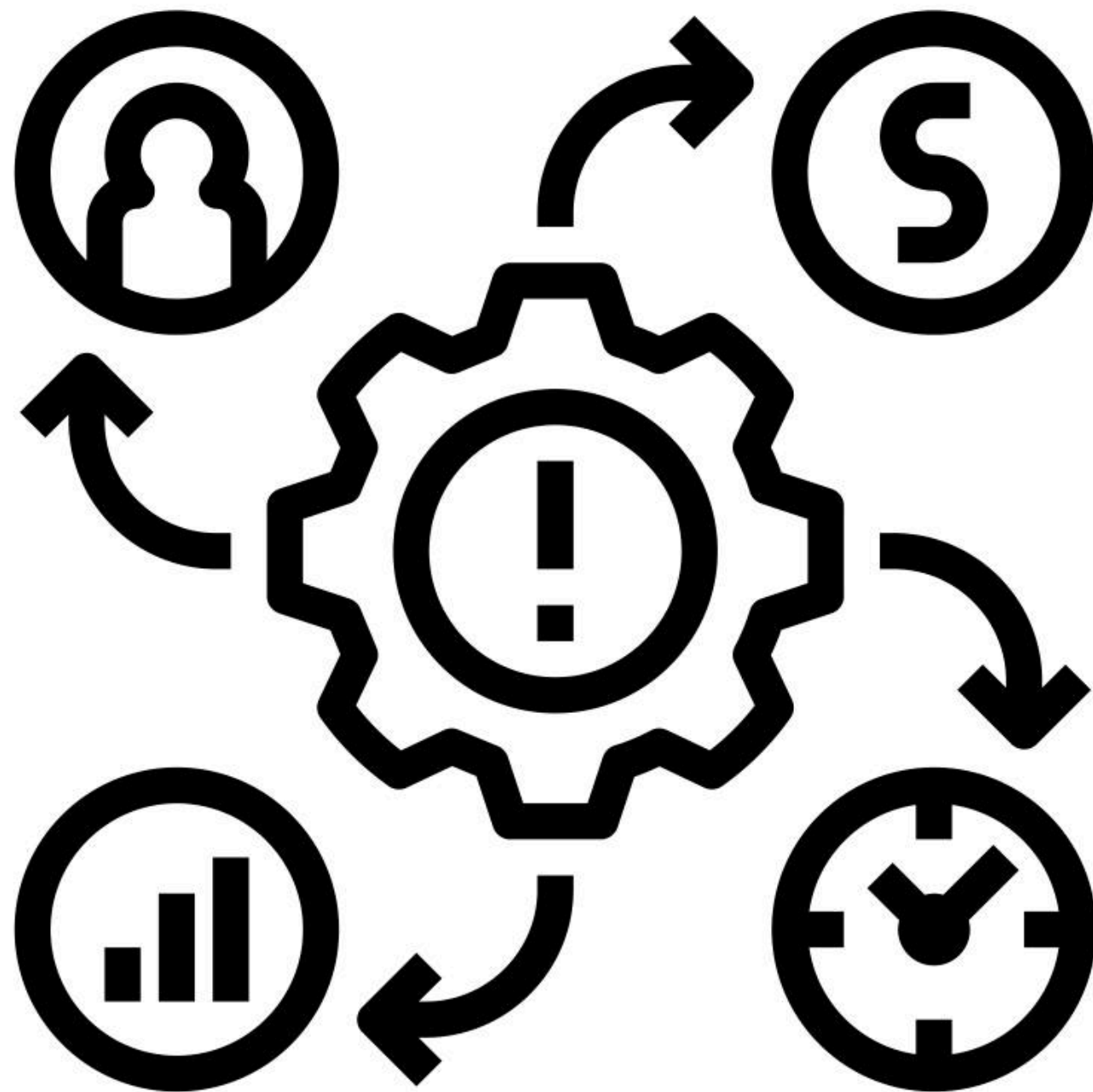
A wooden boardwalk with railings leads through a dense forest of green ferns. The path is made of wooden planks and is flanked by wooden railings. The ferns are lush and green, filling the background and foreground. The lighting is soft, creating a serene atmosphere.

“ ...in all the many definitions of colonisation – a system of dispossession that takes away the lives, lands and power of the people – it seems to me they all come back in the end to the destruction of a place that people call home. Colonisation was literally a home invasion”

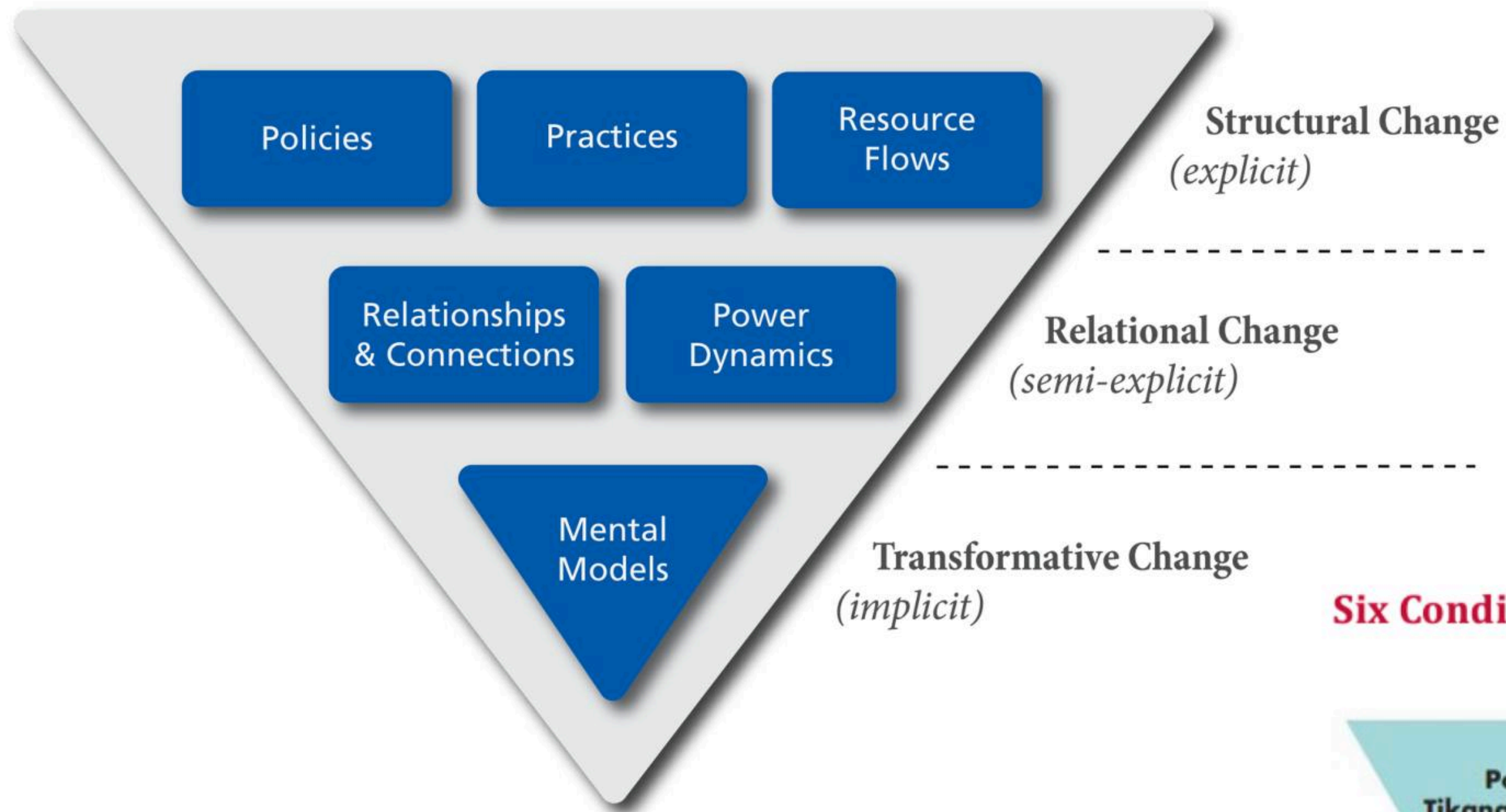
**(Moana Jackson, 2019).**

- Māori have steadily become a minority in their homelands, where they now make up **17.3 percent of the national population**
- Loss of land through government policies and targeted land acquisition changed the country from being previously legally entirely owned by Māori, to the state that by 2017, **Māori ownership of land had decreased to merely 5%**
- In 1951 71% of Māori lived in rural areas, throughout the 1950s the rural population declined – at the 2018 New Zealand population census only **18% of Māori lived rurally**
- Rates of increasing homelessness, where Māori are **five times more likely** than non-Māori to be homeless, where whānau live in **unaffordable and unsuitable accommodation**, and experience **decreasing home ownership (Less than 40% for Māori compared to 70% for non-Māori)** reflect deeply entrenched inequities in housing for Māori
- For those that still own lands in their places of ancestry, **legislation restricting land usage** – and in particular multiple-owner land use – alongside **systemic barriers to access housing finance**, means that the land is often unable to be utilised for the wellbeing of Māori

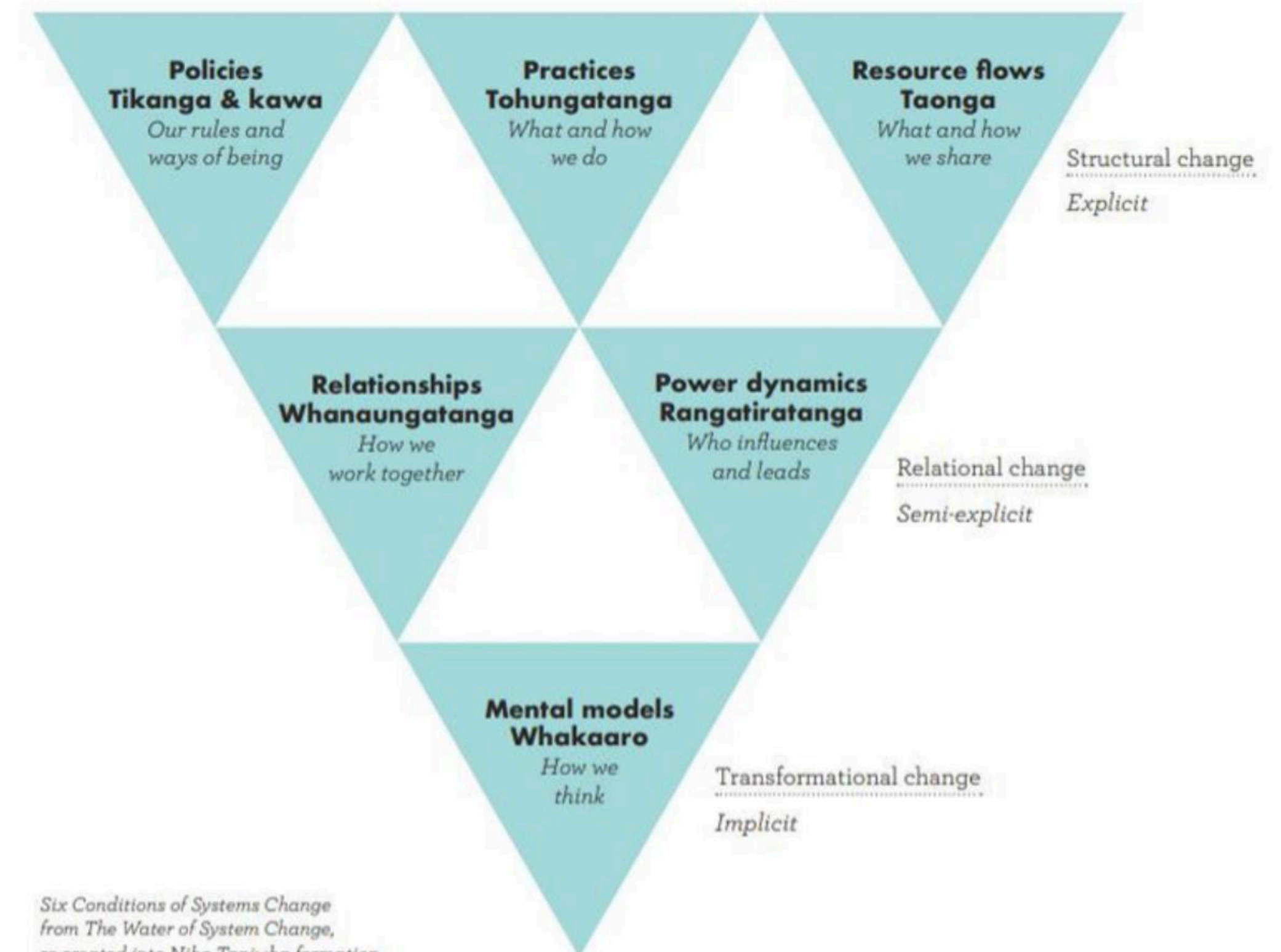
# Pātai/Question: What is a system?



## Six Conditions of Systems Change



## Six Conditions of Systems Change | Niho Taniwha



*Six Conditions of Systems Change from The Water of System Change, re-created into Niho Taniwha formation with Te Reo Māori words by Canaan Tuhura of Healthy Families Rotorua.*

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**TE RURU**  
SYSTEMS CHANGE  
FRAMEWORK

**hrc**nz



# MICRO

LENS VIEW

## Ngā Karu - the eyes

The eyes scan with their perceptive karu, mastering the ever-changing complexities of systems at the micro, meso, and macro levels. With a sharp eye for opportunities, Te Ruru skilfully directs strategic research activities for optimal outcomes.

## Te Ngutu - the beak

The beak calls the team together—assigning roles and clarifying the mission. Te ngutu o Te Ruru alerts us to the research actions we must take for different audiences between Indigenous and other realms, both the seen and unseen systems.

## TUI - methodology

The TUI methodology unfurls from its embedded place in the puku (the belly) of the research process. TUI emerges and evolves in tandem with the core tikanga (values) of Whakauae that define 'how we work—how we do Kaupapa Māori research'.

**TE RURU**  
SYSTEMS CHANGE  
FRAMEWORK



# MESO

LENS VIEW



## Ngā Pākau – the wings

The powerful wings of Te Ruru propel stakeholders and the six conditions for systems change into efficient collaborative action. The wings are highly tuned and tightly calibrated, able to manoeuvre through the varied landscapes and forests of systemic conditions which include Policies · Practices · Resource Flows · Relationships and Connections · Power Dynamics · Mental Models (or Mindsets).

## Maikuku – the claws

The claws of Te Ruru represent the clawing and seizing of opportunities for movement building. The hunting of opportunities involves the extraction of predators which disrupts and reshapes the forest floor (systems), ultimately healing the ecosystem.

**TE RURU**  
SYSTEMS CHANGE  
FRAMEWORK

# MACRO

LENS VIEW

## New mātauranga

With the micro and meso levels coordinated, a macro perspective grants a holistic view of the system, and we can set ambitious aspirations within the stars. This inclusive approach, expanding knowledge outward with our whānau, forms the foundation for transformative systems change, fostering optimism and shared narratives.

## Ngāngara

Ngāngara are the hidden insects beneath the surface—the unseen obstacles to intergenerational sustainable change. Urgent action and healing are essential for addressing issues such as pain, structural racism, cultural alienation, land displacement, disconnection, and trauma. Without this healing, the sustainability and flourishing of the new mātauranga within the macro perspective are at risk.

**TE RURU**  
SYSTEMS CHANGE  
FRAMEWORK



# NGĀ PĀKAU

*The current systemic conditions*

- Who should we be working with?
- Policies and practices we want to change?
- Resource Flow: what can we draw from?
- What Power dynamics can we call out?

MESO  
LENS VIEW



# NGĀ MAIKUKU

*Seizing opportunities and hunting problems*

- What low hanging fruit can we seize now?
- What re-shaping is required?
- What steps can we take to disrupt?