



Creating a Māori Indigenous Model of Evaluation, Founded on Māori Indigenous Values

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Abstract

Values and evaluation inform and influence all aspects of our lives. However, what is evaluation, and how do evaluation methodologies influence outcomes? This research examines how evaluation systems express and reflect their designers' and developers' values, ideologies, social mores, and political worldviews. Māori values are known as 'taonga', cultural treasures that formed the basis of their evaluation approaches across all elements of societal life, including health, education, justice, and the economy. Over the last two hundred years, Māori evaluation systems have been denigrated and discredited through the process of colonisation. Eurocentric evaluation systems have been used as political tools to assess, measure, define, and control Māori and Indigenous communities worldwide. Regardless of such methods, Māori and Indigenous communities continue to bear the brunt of intergenerational trauma and suffer the burden of sociocultural, economic, and ecological inequities. We must then ask how Māori and Indigenous values and worldviews can improve evaluation.

Why are Māori Indigenous values-centred models of evaluation needed today? How can we gather and honour Mātauranga Māori to create a cohesive model of evaluation? Informed by Kaupapa Māori philosophies and praxis, this research spans the hinengaro/psyche, whānau/families, hapu/communities, iwi/nations, and Te Ao/global systems are integrated with the experiential knowledge of Māori and Indigenous evaluation specialists. The creation of Pou Kapua, the largest totem in Aotearoa, provided a unique Mātauranga Māori methodology to support the design of the Pou Mārama model of evaluation. Pou Mārama is a Māori values-centric approach that honours Te Tiriti o Waitangi and the kaingākau of Taha Wairua (spiritual and ethical harmony), Aroha (care and compassion), Mana (heartfelt commitment), Tiaki (protection and preservation), and Ora (intergenerational well-being). Through the Pou Mārama methodology, the principles of Whānaungatanga support respectful and collaborative relationships, and Manaakitanga encourages a complex adaptive systems approach. Kaitiakitanga translates interdisciplinary knowledge into creative and transformative solutions. Finally, Rangatiratanga focuses on demonstrating courageous leadership, supporting authentic measures of well-being, and achieving transformational outcomes - for our people and our planet.

Karanga

Haere mai e ngā iwi o te motu nei

Haere mai e ngā iwi taketake o te ao

He karanga aroha

Haere mai, haere mai rā

Nau mai, haere mai ki tēnei wānanga whakahirahira,

tūhonohono ana e

Haere mai, haere mai rā

te mātauranga o te aromātai, o arotake nei

Haere mai i raro i te korowai o te rangimārie

Kuhu mai e

Mauria mai ngā tūpuna, te mana, te tapu, te ihi

Haere mai Te Ao

Nau mai Te Pō, Te Pō ē

Rukutia te tawhito

Rukutia te ao hou

Whakapiri mai, whakatata mai

Whakarongo mai e



Tauparapara

Tēnei au te hōkai nei o taku tapuwae

Ko te hōkai nuku

Ko te hōkai rangi

Ko te hōkai a tō tupuna

a Tāne-nui-a-rangi

Ka pikitia ai ki te Rangi Tū-ha-ha

Ki te Tihi-o-Manono

Ka rokohina atu rā

Ko Io Matua-kore anake

Ka tīkina mai ngā kete o te wānanga

Ko te Kete Tuauri

Ko te Kete Tuatea

Ko te Kete Aronui

Ka tiritiria!

Ka poupoua!

Ka puta mai iho ko Te Ira Tangata

Ka puta Pā Tū Watawata

Ka puta Te Marae

Tūrangawaewae o Te Whānau Ora

Na te Whānau Ora, Ko te Hapū

Ko ia a Tupai Whakarongo

Puāwai mai he māramatanga

Ki Te Whei Ao

Ki Te Ao Wānanga

Ki Te Ao Mārama

Tīhei Mauri Ora

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Attestation of Authorship

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.

Tania Haerekiterā Wolfgramm

19 July 2023

Ethics Declaration

This research received approval from the Auckland University of Technology Ethics Committee (AUTEC) on the 16th of July 2018, for a period of three years until the 16th of July 2021. Ethics Approval Number: 18/256. All research was conducted in keeping with the regulations and guidelines of the approval.

A Note on Terminology and Spelling

I capitalise the words Indigenous, Native American, First Nations, and Aboriginal throughout this thesis when referring to the original peoples of specific lands, oceans, and places and whose cultural traditions are oriented to particular ontologies, epistemologies, ecologies and environments. Using initial capital letters conveys dignity and respect for our Indigenous relatives, wherever they may be.

While this thesis primarily uses British and New Zealand English, there are times that American English spelling is used in direct quotes. These are neither spelling nor typographical errors. Those words are left unedited, to honour the writing and orthography of the original authors.

Nā te aroha, ka puta mai te hōhonutanga o te whakaaro¹

*First there is aroha²;
an understanding that all people, all taonga³,
all beings, share the pathway of life;
appreciating that all are connected to each other
and all must be cared for in the spirit of love.*

*Then there is a blossoming,
a manifestation of the deepest knowledge
that allows one's thoughts to be made known ...
those thoughts, from the deepest recesses of the mind,
realised in learning, study and evaluation,
in other ways of seeking to know.*

*(Wānanga – Whakatauakī, Tohunga Te Uranga o Te Ra Kingi, 2005;
English interpretation by Tania Haerekiterā Wolfgramm)*

¹ A number of words in other languages are honoured in this proposal. There are no translations for these words as they are born within other worlds, are nurtured within other cultures, and have a genealogy within those Indigenous language traditions. English terms will sometimes be offered as 'close interpretations' of those words. These will be provided either in *italics in-text*, or as a footnote with the word 'equates to' preceding the interpretation. Neither an English nor Māori glossary is provided in this thesis. While there are numerous language dictionaries and resources available, if you are unfamiliar with a word / kupu in either language, I suggest you start with the Oxford English Dictionary and Moorfield's online Te Aka Māori Dictionary.

² Aroha equates to 'unconditional love'

³ Taonga equates to 'treasures, both tangible and intangible'

Chapter One: Introduction

Research Objective and Questions

The primary aim of this research is to examine Māori values and their embodiment in practice as applied to Māori evaluation methodologies (Barlow, 1991; Durie, 2001; Henare, 2001; Mead, 2003). With decades of experience working with Indigenous communities around the world and as an evaluator in Aotearoa, New Zealand and the Pacific, I approached my doctoral research determined to investigate the essence of 'evaluation' and its impacts on humanity.

The key research objective of this research is: How might Māori and Indigenous philosophy and values contribute to improved evaluation design? The key research questions are:

1. What can we learn about evaluation from legends, histories, stories, cultural experts and traditional knowledge holders?
2. Who and what are the stakeholders in developing this improved, sustainable model?
3. How do we honour, gather and analyse the wisdom of Mātauranga Māori to co-create a system of evaluation that is:
 - a. founded within Māori value systems;
 - b. complemented by current knowledge; and
 - c. applicable across contextualised contemporary realities?

To answer this, I thought very carefully about what methodologies would be most appropriate. It would be embedded in Te Ao Māori, Kaupapa Māori, Mātauranga Māori, with complementary approaches. Given my experience, Creative Practice-Led Research would be important. Also, Insider Research, Participant Action Research, and Critical Self-Reflexivity would help me to reflect on knowledge I had attained from living and working with tohunga on Pou Kapua and other cultural projects.

My research methodology would synthesise and integrate my analysis, learnings, and critical understanding from four key components: (1) Personal experience (20 years of learning and experience as a practitioner); (2) Pou Kapua – Journey of the Creation of Pou Kapua

(Mātauranga Māori Methodology / Wānanga; Tohungatanga); (3) Literature (Literature Review spanning ontology, axiology, epistemology, and methodology; and Contextual Review of Evaluation, reviewing the development of evaluation as a 'discipline', the politics of evaluation, and Māori evaluation); and (4) Expert Interviews (knowledge and experiences shared by Māori / Pacific / Indigenous experts in evaluation).

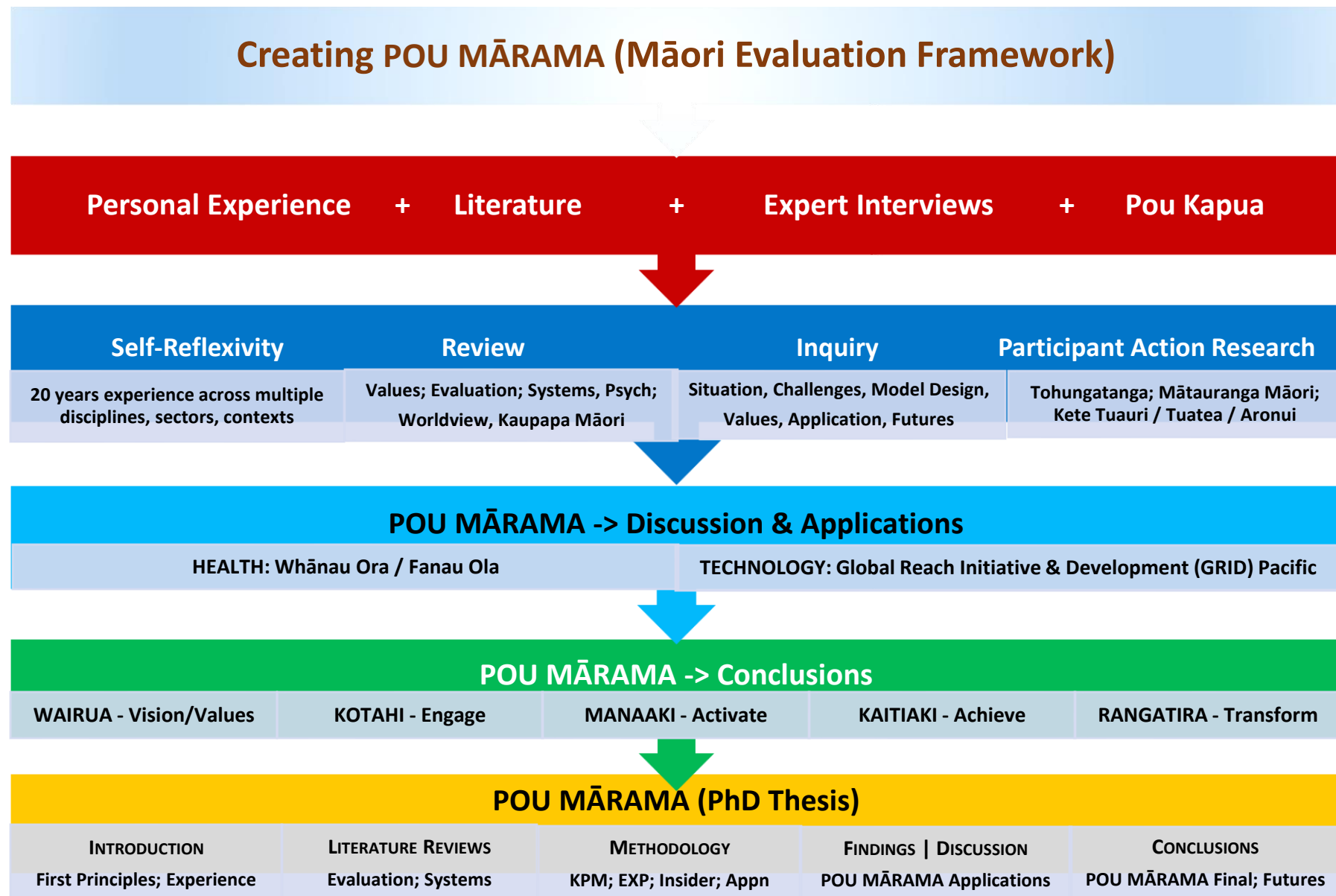
Thesis Overview

Evaluation is a very important tool for Māori and Indigenous development. The provision of evaluation models based on Māori and Indigenous values can be employed across any endeavour, with evaluation thinking informing the design and development of any entity or initiative across any sector. This research builds upon a theoretical framework that examines the following: Kaupapa Māori (research for, with and by Māori); Mātauranga Māori (research underpinned by Māori ethics); Culture, identity and values (Māori and Indigenous culture, values and identity; philosophy, worldview); Creative Practice; Insider-Research; and Evaluation (theory and the development of evaluation as an institutional discipline; power and politics of evaluation).

The following Table 1 provides an overview of this thesis and inter-related research components including: a comprehensive literature review; a contextual review of evaluation; in-depth interviews with key experts in the fields of Māori and Indigenous culture, worldview, values, and evaluation; a narrative of Pou Kapua, the largest Māori carving in Aotearoa; the design of a Māori Indigenous framework; and a discussion and application of the Pou Mārama evaluation framework to two projects in the health and technology sectors.

Table 1:

Thesis Overview



Introduction to this Research

In embarking on this research journey, I have found the following statement by Socrates very pertinent, "true knowledge exists in knowing that you know nothing" This means that I have a lot of work to do! That said, the thesis starts in chapter two by seeking to answer the question, Ko wai au? Who I am, what I believe, my values, principles, way of being, and way of life in this world are, to the greatest extent possible, my choice. While shaped by whakapapa and whānau, social and tribal environments, informal and formal learning, knowledge and understandings of Te Ao Māori, the world of Māori, interactions, and reflections of living in community in Aotearoa and Tonga define the way I see myself and my world.

Over the last two decades, I have gained experience undertaking numerous evaluation, research, and development projects. Evaluation stakeholders included local, regional, and central government ministries and agencies; corporations and businesses; NGOs and philanthropic trusts; Māori, Pacific, and Indigenous entities and communities across the country, in the Pacific, and internationally. In addition, I have co-designed and implemented a range of approaches and evaluation methodologies specific to the needs and challenges of various organisations and cultures. These approaches to undertaking these projects included qualitative and quantitative methodologies; formative, developmental, process, outcomes, impacts, and summative evaluation; systematic reviews; exploratory, descriptive, and explanatory designs; case study research; and action research. I provide a summary of these projects in a tabulated format in Table 2.

In chapter three, I provide a narrative of the story of Pou Kapua, conceptualised in 2002 and carved by Tohunga Te Uranga o Te Ra Kingi and Wikuki Kingi, Master Carvers, and artists from across Aotearoa, the Pacific, and the Indigenous tribes of Alaska and America. Pou Kapua is also a doorway to new conversations from ancient knowledge to future possibilities, reflecting the vibrant and interwoven fabric of Tāmaki Makaurau. The creation of Pou Kapua is an ongoing dynamic process as the story is told across multiple platforms, in new media, and across ever-expanding communities. A gift to the world, Pou Kapua is a living Pou, a learning symbol, a real and virtual wānanga, and a vibrant example of New

Zealand's shared future. Mātauranga Taketake, ancient wisdom, Indigenous knowledge and 'original instructions' for how to live on earth in ways that highlight the interconnectedness of the spiritual, intellectual, social and physical worlds is front and centre of our kaupapa. Our approach is to value Mātauranga Māori, kawa, and tikanga as our first position. Mātauranga Māori is given its rightful place of prominence in this project.

The gathering of Mātauranga Māori, traditional knowledge, has occurred through wānanga and hui with Tohunga, traditional knowledge holders, throughout the creation of Pou Kapua. Te Ao Māori, the Māori worldview that highlights the inter-connectedness of the spiritual, human and physical worlds, is included in this research. Mātauranga Māori is reinstated to its rightful place through this kaupapa. Whakapapa is a central feature of Mātauranga Māori, part of a relational knowledge system that explicitly manifests and reflects understandings of Te Ao Māori. Whakairo is highly valued as a means of transmitting Mātauranga Māori, expressing tapu, mana, mauri, and wairua. Implicitly honoured within our Kaupapa Māori approach are: Mauri – life force, the life principle intersecting light and dark; Wairua – the divine spirit within oneself existing across space and time; Tapu – intrinsically sacred elements requiring special care; and Mana – enduring spiritual power infused at conception. The story follows three main components that honour the legend of Tāne's ascent through twelve heavens to bring the three baskets of knowledge back to humankind: Te Kete Tuauri (Sacred Knowledge); Te Kete Tuatea (Ancestral Knowledge); and Te Kete Aronui (Human Knowledge).

In chapter four, I explain how values and evaluation touch and inform all aspects of our existence. Why and how we create value systems; how we measure ourselves, others, and the world concerning our sense of 'being' influences our lives from birth until death. The premise is that Māori / Indigenous peoples had value systems that manifest their worldview, culture, identities, and consciousness. These values were taonga, cultural treasures that expressed stories and histories in multiple media. These values formed the basis of their own systems and evaluation processes, allowing them to live as themselves.

For Māori, this value system has been shattered by colonisation, racism, discrimination, and political structures that have imposed different values. The impacts of this have been devastating for Māori and Indigenous peoples worldwide. Such systems have grown as part

of systems and development theories. Evaluation theory has further developed in recent decades, with specific approaches dominating the field of evaluation. In recent years, some Indigenous scholars have turned their attention to developing their own evaluation models and processes. Kaupapa Māori theory interwoven with a praxiological approach has also allowed me to develop a Māori value-based evaluation system. In this research exercise, it is essential to remember that the vast body of Indigenous knowledge of Mātauranga Māori held by Tohunga, cultural experts, traditional knowledge holders, and native scientists is not 'published' in a process that privileges Eurocentric knowledge.

Chapter five, 'a contextual review of evaluation', starts with the etymology and definitions of 'evaluation'. The word evaluation is formed from the Proto-Indo-European root word 'wal' meaning 'to be strong', then latterly Latin *valere* (be strong, be well, be of value, be worth); *walents* (brave, valiant); *walidos* (valid); and *ekwalua* (evaluate). At the core of 'evaluation' is value. Hence, evaluation is the "action of appraising or valuing; the systematic determination of the value, merit, worth", significance, quality, or importance of something, including, among other things, people, groups, organisations, cultures, activities, conceptions and creations, programmes, policies, designs, processes, outcomes, institutions, and systems (Oxford English Dictionary, 2019; Scriven, 2003). In reflection, if 'being strong' or 'strength' is the fundamental meaning of 'wal', one could ask, does this mean 'strength or power' per se is the core value of evaluation, or should 'strong, powerful, intense values, such as those that would be able to withstand force or pressure' be paramount in evaluation? Considering these positions, does the answer to this question lie somewhere between them?

These substantive literature reviews identified a significant gap in Māori and Indigenous perspectives of evaluation. I identified that a fundamental premise of colonial superiority underpinned current evaluation processes and methods in Aotearoa, New Zealand. I also highlighted that colonial-based ideologies and actions relating to evaluation deprived Māori communities of engaging their own values and principles in the evaluation process.

In chapter six, I explore methodological tensions experienced as an Indigenous scholar within the academy that values Eurocentric discourse and language and systematically devalues and excludes Indigenous knowledge and methodologies. As an Aboriginal scholar,

Nakata points out that Indigenous knowledge includes knowledge of imperialism, including a 'deep knowledge of colonisers' and the practices and effects of colonisation (2007b). Therefore, this research is underpinned by a Kaupapa Māori approach which integrates three critical concepts in various configurations (not necessarily linear): resistance, conscientisation and transformative praxis. The Kaupapa Māori approach reinstates Mātauranga Māori to its rightful place; it is an approach developed by and for Māori in their quest to retain integrity to intellectual endeavours that are born within Māori ontologies and epistemologies (Smith, 1999; Wolfgramm, 2005). Notably, the Kaupapa Māori approach legitimises both the processes and outcomes of the research. This research is oriented, first of all, within a Māori worldview. It integrates a Kaupapa Māori approach that expresses, reflects and animates Mātauranga Māori, tikanga (ethical processes), kaingākau (values) and concomitant methodologies and methods (Barlow, 1991; Henare, 2003; Marsden, 2003; Mead, 2003).

Chapter Seven synthesises and analyses the thoughts and interviews of several Indigenous experts, evaluators, and traditional knowledge holders. These have informed the design and development of the Pou Mārama Evaluation Framework. Of the eight experts interviewed, four identified as Māori, three as Native American, and one as Pakeha. Their tribes recognise two as artists, sculptors, and creative designers. Three of the respondents work in academia full-time, while three operate as consultants and undertake evaluations for various local and central government organisations, tribes, and communities. All participants are transdisciplinary researchers and evaluators with specialist knowledge that spans philosophy, humanities, science and art. Their specialities include, among other things, education, psychology, sociology, law, politics, history, statistics and mathematics, environmental science, arts and creative design, business and economics, international development, culture, languages, technology, health and medicine. Importantly, they deeply understand Te Ao Māori, their Indigenous worldviews, and our societies. Informed by Kaupapa Māori approaches and grounded theory (Glaser, 2004), data collected from these interviews was synthesized, analysed and coded. The analysis included reading and organising the data; coding and indexing; identifying themes, patterns, connections and relationships; and identifying coherent categories (both preconceived and emergent).

In chapter eight, I brought together the learnings articulated in the previous chapters to inform the design and development of a Māori values-centric evaluation framework. The synthesis and integration of the key findings, including the critical understandings from these four components, (1) personal experience; (2) literature; (3) expert interviews; and (4) Pou Kapua, required in-depth self-reflection and analysis. Understanding and mapping relationships and the dynamics between elements such as values, processes, and outcomes laid the foundation for the design and development of the Pou Mārama model of evaluation.

Comprehensive maps and diagrams of all research components were developed, including the relevant literature, interview findings (themes, categories, subcategories), and the narrative of Pou Kapua. Data sources included wānanga, interviews, hui, meetings, documentation and other materials (e.g., reports and media). Critical elements were laid down, with complementary elements layered upon them (e.g., 'core design elements' and 'interdependent features').

While challenging, this holistic research approach allowed me to consider the many facets and elements required to design and develop Pou Mārama centred within Te Ao Māori while remaining cognisant of the Pakeha world. I then discuss Pou Mārama and how key elements and concepts can be applied across contemporary sectors and settings. However, in order to talk about the present, I return to the past. I start with the Papal Bull of 1493, the Inter Caetera, where Pope Alexander VI granted to King Ferdinand and Queen Isabella "all islands and mainlands found and to be found, discovered and to be discovered ...from the Arctic pole...to the Antarctic pole ...full and free power, authority, and jurisdiction of every kind". What was the impact of this decree written over 500 years ago at St Peter's Basilica? How does this affect Māori in Aotearoa and Pacific peoples across Oceania today?

Recalling a university philosophy paper, 'Reason and Argument', that I studied in the 1990s, I began to deconstruct, analyse, and reconstruct these questions, laying them with new questions. How did instruments such as the Inter Caetera and El Requerimiento of 1513⁴, used by the Spanish empire as a “legal doctrine of dispossession to rationalise” the invasion, conquest and subjugation of Indigenous peoples (Jackson, 2022, p. 17; Goldman, 2016; Weissbourd, 2018) provide blueprints for colonial laws and legalese that would obnubilate their atrocious intentions? How does the text of El Requerimiento, which includes the provision that “we [Spain] shall powerfully enter your country and shall make war against you in all ways and manners that we can...” relate to the discipline of evaluation today? What value systems and processes informed Eurocentric evaluation? How did these impact Indigenous evaluation systems and, thus, outcomes that were based on their own ontological foundations? How, then, can we gather and honour the wisdom of Mātauranga Māori, elucidate our knowledge of evaluation from our legends, histories, and stories, and co-create a Māori Indigenous model of evaluation, founded on our own values?

Although a very challenging task, based on my action research, I developed a new model of evaluation - Pou Mārama, a Māori values-centric framework founded on the kaingākau of Wairua (spirituality); Aroha (care and compassion); Mana (commitment); Tiaki (protection); and Ora (well-being). To achieve transformative outcomes and foster positive impact, Pou Mārama integrates the principles of Whānaungatanga (building respectful relationships); Manaakitanga (embracing complexity); Kaitiakitanga (translating interdisciplinary knowledge into creative solutions); and Rangatiratanga (ethical leadership).

‘Rangahau’ (which equates to the word research) incorporates many sounds and meanings, including ‘ra’ (light, warmth, and growth from the sun); ‘ngā’ (plurality and complexity of relationships); ‘ha’ (the breath of life that connects all living things); and ‘u’ (the realisation of one’s potential). ‘Ranga’ puts things into motion, such as in ‘raranga’ (weaving); and ‘hau’ is the wind; the breath, the vital essence of a living, breathing being or entity. ‘Rangahau’ therefore understands the complex nature of transdisciplinary research such as this; the challenge of ‘weaving the winds.’

⁴ El Requerimiento was drafted in 1513 by Spanish jurist Juan Lopez de Palacios Rubios, appointed to the Council of Castile by the Catholic Monarchs, Queen Isabella I of Castile and King Ferdinand II of Aragon.

Chapter Two: My Journey and Evaluation Experiences

Ko wai ahau

Ko Te Moana Nui a Kiwa te Moana

Ko Aotearoa; Vava'u Tonga ngā motu

Ko Tawhitirahi; Tarakeha ngā maunga

Ko Māmari; Kurahaupō; Mataatua ngā waka

Ko Pōtahi; Ōpape ngā marae

Ko Waimirangi; Muriwai ngā whare

Ko Te Aupōuri; Ngāi Takoto; Te Whakatōhea ōku iwi

Ko Lavaki; Wolfgramm; Kapa; Hagger ōku whānau

Ko Tevita Tapueluelu rāua ko Horiana Kapa ōku mātua

Ko Wikuki Kingi tōku hoa rangatira

Ko Janni, Darcy, Vinnie āku tamariki

Ko Aliyah, Hayley, Mason āku mokopuna

Ko au Tania Haerekiterā Wolfgramm

Whano, whano!

Haramai te toki!

Haumi ē, Hui ē, Tāiki ē!



My Journey

Haere mai rā ki roto i Taku Ao

The Socratic statement, "the unexamined life is not worth living," is something I have lived my whole life. I was born curious and have always wanted to know more – about everything! Here I provide insights into my early years, growing up in West Auckland, living in the Kingdom of Tonga, working and studying, and having children and grandchildren of my own. There have been many important influences in my life, including my whānau, friends, colleagues, and tohunga, from whom I have learned many important concepts, skills, and lessons.

In embarking on this research journey, I have also found the following statement by Socrates very pertinent, "true knowledge exists in knowing that you know nothing." This means that I have a lot of work to do!

Who I am, what I believe, my values, principles, way of being, and way of life in this world are, to the greatest extent possible, my choice. While shaped by whakapapa and whānau, social and tribal environments, informal and formal learning, knowledge and understandings of Te Ao Māori, the world of Māori, interactions, and reflections of living in community in Aotearoa and Tonga define the way I see myself and my world.

My father is Tevita Tapueluelu Wolfgramm, born in Vava'u, is of Ha'a Lavaki, Tapueluelu, descendant of 'Ulukālala, Tu'i Vava'u of the Kingdom of Tonga. My mother, Georgina Kapa Hagger, born in Kaimaumau, hails from Te Aupōuri, Whakatōhea, Ngai Tai iwi. I was born in Auckland and grew up in West Auckland with my seven siblings. Then, when I was ten years old, my father decided that we should all live in Tonga so that he could look after his ailing father, start a business, and expand his work as a Christian minister. My parents sold our house, packed up all ten of us, and flew off to Tonga via Fiji. While my older teenage sisters may have struggled to adjust to life without the comforts of hot water, make-up, fresh cream, and kiwi boyfriends, life in Tonga, I found an adventure. I familiarised myself quickly with life in the islands, forming many lifelong bonds with family and friends.

When I was eleven, I almost lost my life due to a burst appendix, peritonitis, and septicaemia. The pain was alleviated with a beautiful little boat built by my father called 'Tania.' Furthermore, with months off school recovering, I spent time teaching myself how to touch type on my father's old typewriter. I am sure this experience was recalled as I went on to invent a Māori computer keyboard thirty years later.

At 16, having passed NZ School Certificate at Tonga High School and gained NZ University Entrance from Kelston Girls High School, I was hoping for guidance from my family about what to do next. My parents, too busy, too tired, and too tied up in their religion, had one course of action for me. Go to work, make a living, pay some board. University at that time was not even part of their view of the world. I found that at least working provided me with the funds to buy a car, my clothes, and eventually a ticket to Tahiti to visit my older sister Helen.

Tahiti, for a 17-year-old, was exciting – another island adventure. I worked with a land surveyor and had to learn French quickly in order to communicate. We travelled to many beautiful islands throughout French Polynesia, including Moorea and Raiatea, the oceanic homelands of many of our ancestors.

As a young adult, I spent time living and working in Tahiti, Sydney, and Auckland in various roles, from land-surveying and opal-cutting to design and development for multinational corporations. It was not until my younger sister Rachel went to the University of Auckland that I decided to follow in her footsteps and enrol. Being in a difficult personal relationship at the time, I found university very challenging. I dropped out.

Two years later, single with three young children to look after, I re-enrolled and began to study Te Reo Māori, philosophy, psychology, and law. Despite being a busy single parent, I found my second chance at university intellectually stimulating and rewarding. Five years later, I was awarded a BA with a major in psychology and a minor in sociology; and a BA Hons (1st class) in psychology. After completing subsequent studies in clinical psychiatry and neuropsychology, I was awarded a Postgraduate Diploma in Science.

In my last year at university, I decided to create a Māori computer keyboard, and it was during this project that I met Wikuki, an amazing artist, and Tohunga Toi Ake. In 2000, on reading that Auckland Council planned to put the pillars of Hercules in the Waitemata harbour, we were both outraged and decided that we must create a pou – indeed, the largest Māori Pacific totem in the world. The creative process involved many Wānanga with tohunga toi ake and experts in many facets and concepts of Te Ao Māori. At this time, my appreciation, knowledge, and understanding of Mātauranga Māori grew.

In 2003, in the middle of the creation of Pou Kapua, I became seriously ill with meningococcal septicaemia. At a spiritual level, our tohunga believed this was an attack on my wairua and immediately started karakia to counter the attack. At a biological level, this deadly disease had one agenda, to take over and kill every possible cell in my body. Moreover, while medical intervention and penicillin played an important role, they could only go so far.

Mauri is the essence of life "by which all things in nature cohere," but which in humans is of a higher order known as mauri ora (Marsden, 2003 p.7). My whānau kept me alive when my mauri ora (life force) was weak and my wairua (spirit) on the verge of departure. It was their individual and collective mauri and wairua that strengthened mine. "Hā" is life-giving energy, and "aroha is a sacred power" that emanates from the Gods (Barlow, 1991, p.8). The true aroha I received and felt from my whānau and friends during that period as they visited me in the hospital and the intensive care unit was such a powerful force that my wairua decided it must stay.

Surviving this dreadful disease was a pivotal moment in my life – very traumatic for me and my whānau. While physically scarred, it was also a time to reflect on my life and what I valued most. Hands down, it was all about my whānau – my tamariki Janni, Darcy, and Vinnie, my parents and siblings, especially Rachel, with whom I am particularly close, and my hoa rangatira Wikuki.

My recovery on Waiheke Island continued for some time. Mātauranga Māori and knowledge of oranga (traditional knowledge of health and wellbeing) including karakia, pounamu and whalebone kaitiaki (guardian), and manuka honey for wound care helped

my healing journey. Furthermore, two years later, we revealed Pou Kapua in a sacred puāwaitanga ceremony at dawn. Pou Kapua now stands as a powerful symbol of our ancestry, culture, and identity, a vision of native science, history, and stories brought to life. Wikuki and I have continued a journey of creativity, sharing stories across multiple media, from traditional forms to contemporary technologies, including virtual reality.

Through my work, I have come to recognise and understand the strengths of our peoples' cultures, ethics, values, and philosophies and find ways that they can make distinctive and positive contributions to the economic, social, environmental, and cultural development of our region and nation. My life has been one of extensive learning – formal, informal, and experiential. I believe that growing up within a multicultural and multilingual family during decades of societal, political, and economic transformation has given me a foundation upon which I could build my research. My search for PhD supervisors led me to Associate Professor Ella Henry and Professor Pare Keiha, renowned scholars, research leaders, and Māori advocates who have dedicated decades of their lives to advancing Māori aspirations.

While I am a Māori / Pasifika researcher, first and foremost, I am the mother of three tamariki, Janni, Darcy, and Vinnie, and a grandmother of three mokopuna, Aliyah, Hayley, and Mason. My hoa rangatira Wikuki is a Tohunga Toi Ake of Te Whānau a Apanui, Tainui, and Ngai Tahu descent. My whānau continues to influence and shape who I am and what I do. Furthermore, while I have European ancestry (English, Irish, German), I still choose to identify as a Māori, Pacific, and Indigenous person. For this research, this choice is crucial and salient concerning how I look at the world, my approach and methodologies, the lens with which I analyse my observations and findings, and the conclusions I make.

My Evaluation Experience(s)

Over the last two decades, I have gained experience undertaking evaluation, research, and development projects (often working with Dr Pam Oliver & Associates, and other consulting teams). Evaluation stakeholders included local, regional, and central government ministries and agencies; corporations and businesses; NGOs and philanthropic trusts; Māori, Pacific, and Indigenous entities and communities across the country, in the Pacific, and internationally. In addition, I have co-designed and implemented a range of approaches and evaluation methodologies specific to the needs and challenges of those organisations and cultures. These approaches to undertaking these projects included qualitative and quantitative methodologies; formative, developmental, process, outcomes, impacts, and summative evaluation; systematic reviews; exploratory, descriptive, and explanatory designs; case study research; and action research.

During this period, I also developed the HAKAMANA System of Transformative Design, Development, and Evaluation, a unique approach to realising the shared vision of stakeholders across multiple contexts. HAKAMANA has been applied to several projects spanning multiple sectors, including the creative sector (Pou Kapua – the largest Māori Pou in Aotearoa), the technology sector (GRID Pacific – digital mapping of Pacific Islands); and the health sector (Whānau Ora / Fanau Ola – whānau-oriented patient care; Samoa National Health Services – development of a Monitoring and Evaluation System for Samoa). Given my previous health experiences, developing programmes for Whānau Ora made sense to me and contributed to better health outcomes for hundreds of whānau.

In Table 2, I have outlined some of this work across several sectors, including (1) Health and Wellbeing; Health Workforce Development; Health Innovation, (2) Community and Social Development; (3) Project Design, Development, Implementation, and Evaluation; (4) Evaluation, Research, Design, and Development – Capability Building. The evaluation, research, development, and capability-building activities are transdisciplinary by nature, ranging from personal inquiry within a suicide intervention services evaluation to 'whole of the region' and country approaches, such as developing a monitoring and evaluation

framework for Samoa. They include interactions with numerous organisations from global corporations and government ministries through to small tribes and NGOs; individuals, whānau/families of diverse backgrounds (e.g., age; gender; ability/disability; vulnerability; culture; ethnicity; roles and responsibilities; socio-economic, tribal and community situations; health, education, justice circumstances).

Table 2:*Evaluation Experiences Spanning Multiple Sectors, Organisations*

Organisation(s)	Project(s)	Design / Approach / Methodologies
Health and Wellbeing; Health Workforce Development; Health Innovation, Aotearoa New Zealand		
K'aute Pasifika Trust; Toi Ora Primary Health Organisation (PHO); Te Puna PHO; National Hauora PHO Coalition; Kirikiriroa Marae	Whānau Ora (Māori populations); Pasifika Whānau Ora (Pacific populations)	I worked on systems design and development, action research, evaluation, capability building, and lobbying, providing support for the Whānau Ora/Pasifika Whānau Ora approach and initiatives. Working with several organisations, my approach encompassed quantitative, qualitative, and mixed methods.
Counties Manukau Health (CMH)	Whānau Ora (Māori population)	At CMH, I designed and developed systems for Māori Health with an initial focus on the hospital-based team, extending from secondary care to primary and community care settings. Building on Mātauranga Māori methodologies, my approach encompassed quantitative, qualitative, and mixed methods.
Counties Manukau Health (CMH)	Fanau Ola	I designed, developed, and managed the Pacific Fanau Ola Approach and Framework at Counties Manukau Health. This mixed methods approach took a whole-of-systems implementation approach across secondary, primary, and community care, focusing on capability and capacity building.
Ministry of Health (MoH)	QPR Suite of Programmes for Suicide Prevention	Our team conducted an evaluation of the QPR (Question, Persuade, and Refer) Gatekeeping Training for Suicide Prevention, which included interviews with QPR Managers, facilitators, coordinators, and workshop trainees. Additionally, we observed and participated in programme and workshop sessions.

Organisation(s)	Project(s)	Design / Approach / Methodologies
Ministry of Health	Community Suicide Postvention Response Service	Working with a small team, we conducted an evaluation and action research of a postvention service, which involved interviews with service providers and whānau who had lost family members to suicide.
Department of Child, Youth, and Family Services (CYFS)	Youth Transition from Care	Our team carried out a programme evaluation that involved conducting interviews with young people who had been in CYFS care and were transitioning out of the CYFS programme at the age of 17.
Women's Centre, Auckland	Te Rito, Young Mothers Support Groups	Working with a small evaluation team, we conducted an evaluation of the Domestic Violence Education Awareness Programme, which included analysing a programme aimed at assisting young mothers in training and employment. The majority of these young mothers were teenagers who had experienced domestic violence.
Alzheimer's Auckland	Alzheimer's Auckland Services	Our team performed a process evaluation by conducting interviews with several caregivers who were providing care for whānau members with Alzheimer's.
Department of Psychological Medicine, University of Auckland	Te Ira Tangata	I led the qualitative evaluation of the Zelen randomised controlled trial study, which involved discussions with Māori individuals who had previously attempted suicide. Additionally, I conducted interviews with the service provider and Māori research clinicians who supported them through a Kaupapa Māori model of care.
Accident Compensation Corporation (ACC)	Code of ACC Claimants' Rights	Our team conducted an evaluation and analysis of policy, which involved consultation, research, and facilitation of Māori and Pacific focus groups for the design and development of the Code of ACC Claimants Rights. This code has been in force since 1 Feb 2003.

Organisation(s)	Project(s)	Design / Approach / Methodologies
Accident Compensation Corporation	ACC Medical Misadventure	Our team undertook action research and reviewed procedures and practices, conducting research and consultation with Māori and Pacific focus groups. Based on our findings, we designed several recommendations.
Ministry of Health	Midwifery Complex Care Clinical Training	The evaluation focused on 12 DHB regions and involved working closely with DHB personnel, including the CMDHB CCCT Programme. Our small team conducted interviews, focus groups, and utilised mixed methods in our approach.
Ministry of Health	Recruitment and Retention of Rural Midwives	The research and evaluation focused on identifying barriers and solutions related to the workforce recruitment and retention of rural midwives.
Ministry of Health	Midwifery First Year of Practice	Our team conducted an evaluation of the Pilot Programme, analysing the effectiveness of a mentoring programme aimed at supporting newly graduated midwives and promoting workforce retention. This evaluation involved conducting interviews, focus groups, and employing mixed methods.
Health Workforce New Zealand	Physician Assistant Trial	We conducted an evaluation of a new clinical health workforce role in Counties Manukau District Health Board, which involved conducting interviews with DHB personnel and Physician Assistants.
Ministry of Health	Healthy Eating Healthy Action (HEHA) Innovations Fund	Our team conducted action research and evaluation of the HEHA Fund, which included assessing the capacity-building outcomes of 20 HEHA-funded programmes aimed at community health workers working with Māori, Pacific, and low-income communities.

Organisation(s)	Project(s)	Design / Approach / Methodologies
Presbyterian Support North (PSN)	HomeLink Services for Elders	We conducted an evaluation of the PSN services for elders experiencing social isolation, which involved conducting interviews with service providers, clients, and their whānau.
Ministry of Health	Food and Nutrition Guidelines	Reviewing numerous materials, our team conducted an evaluation and analysis of the Ministry's Food and Nutrition Guideline Series.
Hutt Valley District Health Board (DHB)	Mum 4 Mum Breastfeeding Support	We conducted an evaluation of the programme, which involved assessing the capacity-building outcomes for community health workers, DHB and PHO personnel, and other individuals working with Māori and Pasifika mothers, whānau, and communities.
Ministry of Health	Safe Sex Campaign	Our team conducted testing and development of concepts and messages for the "No Rubba, No Hubba" Campaign, which included conducting focus groups with Māori and Pacific rangatahi/young people in Auckland and Northland.
Child, Youth and Family Service	Te Aronga Hou Services for Takataapui	This project involved action research, analysis, and evaluation of Te Aronga Hou Services for Takataapui. The programme aimed to provide support to the transgender community through targeted assistance in social, cultural, educational, and training aspects, facilitating their journey towards finding meaningful pathways of training and employment. Our team utilised qualitative and mixed methods in this evaluation.

Organisation(s)	Project(s)	Design / Approach / Methodologies
Child, Youth, and Family Service	Amokura Kaitiakitanga Against Violence	This evaluation involved multiple visits to Te Tai Tokerau service providers and organisations over a span of a couple of years. We conducted action research and evaluation of the Amokura Kaitiakitanga Against Violence Programme. The visits included conducting interviews, hui, and focus groups, as well as engaging in research, consultation, data collection, analysis, and reporting back to all stakeholders regarding programme developments, issues, and recommendations.
Samoa National Health Services (NZ Ministry of Foreign Affairs / NZAID)	Monitoring and Evaluation framework	I designed and developed a Monitoring and Evaluation framework for Samoa National Health Services, a whole-of-country/whole-of-systems health provider serving the entire population. I provided specialised training to executive and management personnel for the implementation of the framework. This Samoan values-centric evaluation framework incorporated quantitative, qualitative, and multiple methods.
Fiji Ministry of Health (NZ Ministry of Foreign Affairs / NZAID)	Fiji INFANTS Neonatal Programme	I worked with a team on the implementation of the Fiji INFANTS Neonatal Education Development Programme for MFAT, collaborating with health personnel from both New Zealand and Fiji. The process involved conducting interviews, focus groups, and action research, utilising mixed methods.
Health Workforce New Zealand	Health Could B4U	Our team conducted an evaluation of a 'pipeline' model that aimed to recruit Māori and Pacific secondary school students into the health sector workforce.

Organisation(s)	Project(s)	Design / Approach / Methodologies
Community and Social Development, Aotearoa New Zealand		
Department of Internal Affairs (Local Government & Community Division)	Māori Community Development Strategy	In this project, our team analysed and evaluated the Māori Community Development Strategy - Te Whakamotuhaketanga Hapū. This involved making several visits to different Māori communities, hapū, and marae groups to engage in discussions about the strategy and its implementation processes and practices.
Auckland Council; NZ Police; Ngāti Whātua Iwi	Māori Crime and Safety Framework	Our small team developed a Māori Crime and Safety Framework for Auckland City through action research, which involved conducting several key stakeholder interviews, focus groups, and stakeholder hui/meetings. The aim was to collaboratively develop a robust and long-term framework to address critical issues in Auckland. A mixed methods approach was employed in the process.
Auckland Council	Social Cohesion in Auckland Suburbs	We conducted action research across three Auckland suburbs to gain an understanding of the factors that promoted social cohesion, with a specific focus on ethnicity and disability. This research involved conducting focus groups with community workers and interviews with individuals from various ethnic groups and people with disabilities.
Ministry of Social Development (MSD) (Office for the Community and Voluntary Sector)	Mahi Aroha and Cultural Obligations	We conducted action research on Māori 'voluntary' work, known as 'mahi aroha,' and cultural obligations. The research and consultation process involved numerous hui and interviews with Māori from different regions and across the country. The research approach encompassed qualitative and mixed methods.

Organisation(s)	Project(s)	Design / Approach / Methodologies
Ministry of Social Development (MSD); Inland Revenue Department (IRD)	Working for Families (WFF) Programme	This project focused on the strategic analysis of the design of the Working for Families Programme. It included facilitating several Māori and Pacific focus groups around the country, data collection and analysis, and the provision of advice to IRD and MSD concerning the WFF programme rollout
Ministry of Justice (MoJ); Crime Prevention Unit (CPU)	Counties Manukau Crime Prevention Projects – Te Arai Taihara	Our team performed a strategic analysis of the design of the Working for Families Programme, which involved facilitating multiple Māori and Pacific focus groups nationwide. We conducted data collection and analysis and provided advice to IRD and MSD regarding the rollout of the WFF programme.
Ministry of Justice (Department for Courts)	Court Education for Young Witnesses	Working with a small team, we conducted an analysis of the material for Court Education for Young Witnesses - He Whakaakoranga Koti mo ngā Kaiwhakaatu e Tamariki Ana, Whakaroto i roto i Te Ao Māori. This analysis involved a thorough examination of the material's design, content, and cultural appropriateness from a Māori perspective. Based on our findings, recommendations were made and subsequently approved for action.
K'aute Pasifika / Waikato District Health Board (DHB)	Waikato International Community Gardens	This project required working closely with Pacific families and communities, migrants, and refugees, utilising action research approaches.
Ministry of Social Development, Centre for Social Research and Evaluation	Pacific Value Jobs Initiative	Our team undertook action research and evaluation of two employment programmes aimed at placing Pacific people onto valuable career pathways and into well-paid positions.

Organisation(s)	Project(s)	Design / Approach / Methodologies
Auckland Council	Māori employment in Auckland Council	We conducted research to identify insights that were useful in developing strategies to strengthen the Māori workforce in Council and enhance its capability to deliver Māori outcomes.
Ministry of Social Development; Work and Income New Zealand	Pasifika Youth on Track Programme	In this project, our team conducted action research and evaluation, which involved consulting with Pacific school leavers, their families, trainers, and communities.
Tindall Foundation	SCOPE Capacity Building	We completed a formative and impacts evaluation of the SCOPE Capacity Building Programme for Not-for-Profit (NFP) Organisations, which involved conducting interviews with mentors and trainers from NFP organisations.
Project Design, Development, Implementation, Evaluation		
UNITEC NZ for the Kingdom of Tonga	Global Entrepreneurship Monitor (GEM)	I designed and implemented an in-country strategy for the Global Entrepreneurship Monitor, GEM Tonga, which involved conducting a representative, stratified, and randomised sample household survey of 1,200 households across four main island groups encompassing the 170 islands of Tonga. The research / evaluation incorporated quantitative, qualitative, and mixed methods.
Kingdom of Tonga	Kaha'uTonga International	I designed and implemented the Kaha'uTonga International 2009, which involved conducting a household survey of 3,000 households across Tonga.

Organisation(s)	Project(s)	Design / Approach / Methodologies
Google Inc. (Maps; Street View; Earth) Kingdom of Tonga Rarotonga Rapa Nui	Global Reach Initiative & Development (GRID) Pacific Programme	I led our GRID Pacific team as we conducted research, review, evaluation, development, and implementation of digital mapping initiatives across the Pacific. This included activities such as imagery and data collection, analysis, processing, and dissemination. We also collected audio-visual content and designed and developed ten Pacific language layers to be shared on the Google Earth Indigenous Languages Layer.
Smart Path Healthcare; Samoa National Health Services Samoa	Smart Path Automated Healthcare	I worked closely with I-Design as we conducted action research, designed the programme, and strategically developed Smart Path Automated Healthcare, a patient-centred automated cloud-based technology.
Whaotapu Trust, Aotearoa New Zealand	Nga Whaotapu o Tamaki Makaurau	Working with Tohunga Toi Ake, I designed and developed programmes for creating taonga/cultural treasures, and we also developed an evaluation framework for the conservation and maintenance of Māori artworks.
Pou Kapua Creations Trust, Aotearoa New Zealand	Pou Kapua	Working as an executive trustee and designer, I worked with our Tohunga and Kainga Toi as we co-designed, developed, and created Pou Kapua, which became the largest Māori/Pacific Pou (totem) in Aotearoa. Additionally, I developed an action research and evaluation framework for the creation and conservation of Māori taonga/artworks in multiple media, while also focusing on creative capacity building.

Organisation(s)	Project(s)	Design / Approach / Methodologies
Evaluation, Research, and Development – Capability Building (Seminars, Workshops)		
Native Science Academy; National Science Foundation	Understanding Māori / Pacific / Indigenous worldviews and the development of native science	Over the last fifteen years, I was privileged to work with the Native Science Academy, Indigenous scholars, and traditional knowledge holders. We collectively conducted Native Science Academy in Learning Circles with a number of US National Science Foundation Programme Directors. These workshops took place in various locations across the USA, including Washington, San Francisco, Albuquerque, Chaco Canyon, Santa Barbara, and Hawaii.
National Science Foundation, USA	HAKAMANA – Integrated System of Transformative Design	I led a workshop on my HAKAMANA Māori values-centric design, development, and evaluation methodology with Programme Directors at the National Science Foundation in Washington DC, USA.
Indigenous Education Institute, USA	Culturally Intelligent Evaluation Workshop	I served as a workshop leader for Indigenous Evaluation at the IWISE Conference in Albuquerque, New Mexico, USA. During the conference, I collaborated with the IEI and 'Imiloa Astronomy Centre.
United Nations; Google Inc., USA	Preserving Indigenous Languages: TE HĀ Moana – Ocean Voices	I was a speaker and presenter at the United Nations International Day of the World's Indigenous Peoples, held at UNHQ in New York. I delivered a presentation titled TE HA Moana – Ocean Voices: Preserving and Promoting Indigenous Pacific Cultures and Languages – Living History that prepared us for a Global Future, including a presentation of our Google Earth Indigenous Languages Layer, showcasing ten Pacific languages.

Organisation(s)	Project(s)	Design / Approach / Methodologies
Stanford University, USA	TE Hā Moana – Mapping Ocean Voices	I was an invited speaker at the 3rd Barry Lawrence Ruderman Conference on Cartography, held at Stanford University, USA. During the conference, I presented the design digital mapping methodology of TE Hā Moana – Mapping Ocean Voices, which encompassed ten Pacific languages.
Google Inc., USA	TE Hā Moana – Ocean Voices:	I was invited as a keynote speaker at the Google Geo for Good Summit in Mountain View, California, USA, where I presented on the topic of Celebrating Pacific Cultures and Languages in Google Earth. During the summit, I shared insights and designs related to mapping.
NC Tech, Edinburgh, Scotland	Global Reach Initiative & Development	I conducted a workshop at NC Tech in Edinburgh, Scotland, where I shared the mapping design methodology and outcomes of Aotearoa Pacific Experiences with VR Technologies and VR World.
Google Inc., USA	Island Kingdom, Global Reach	Invited as keynote speaker at the Google Street View Summit in Mountain View, California, USA, I shared our design methodology and outcomes for GRID Tonga digital mapping.
Indigenous Education Institute, USA	IWISE Conference: Growing sacred corn in cyberspace	I presented on the topic of New Frontiers for Native Technologies at the IWISE Indigenous Technology Conference in Albuquerque, New Mexico, USA. During the conference, I shared design methodologies and outcomes related to the topic.
Albukhary International University, Malaysia	AiU Conference - Technological and Data Sovereignty	I conducted workshops on the topic of Technological and Data Sovereignty at the AiU Conference held at Albukhary International University in Alor Setar, Malaysia.

Organisation(s)	Project(s)	Design / Approach / Methodologies
Google Inc., USA	RESPECT: A Creative Partnership Approach to Street View	I facilitated a workshop at the Google Street View Summit in London, UK on my Māori values-centric design RESPECT methodology: A Creative Partnership Approach to Street View.
University of Waikato, Aotearoa New Zealand	Technological and Data Sovereignty for Māori / Pacific / Indigenous Communities	I delivered a presentation on Māori-centric approaches to technological and data sovereignty at the Advancing Indigenous Innovation in Science and Technology Conference Workshop held at the University of Waikato in New Zealand.
UN Economic and Social Commission for Asia and the Pacific (UNESCAP); Kingdom of Tonga	Google Street View in the Pacific	I presented the design methodology and outcomes at the UN Economic and Social Commission for Asia and the Pacific (UNESCAP) Regional Workshop on Strengthening Multi-Hazard Risk Assessment and Early Warning Systems with Applications of Space and Geographic Information Systems in Pacific Islands Countries held in Nuku'alofa, Tonga.
World Indigenous Peoples Conference on Education (WIPCE), Canada	Taniwha Rising – HAKAMANA Indigenous Technology Sovereignty	I led a seminar on design, development, and evaluation methodology focused on technological sovereignty, conducted at the World Indigenous Peoples Conference on Education (WIPCE) held in Toronto, Canada.
Counties Manukau District Health Board, Aotearoa New Zealand	Fanau Ola – Patient & Fanau-Centred Care	I led a workshop that presented the Fanau Ola design approach, which focused on patient and fanau-centred care for Pacific individuals in Counties Manukau Health, at the Tumu Whakarae Indigenous Health Symposium held in Counties Manukau Health.
Digital Navigators, Aotearoa New Zealand	Carving Ancient Futures in Cyberspace	Our small team presented our work at the Indigenous Mapping Wānanga workshop showcasing our technological design approach during the wānanga held in Hamilton, New Zealand.

Organisation(s)	Project(s)	Design / Approach / Methodologies
TE HA Global Alliance; Cultural Conservancy, Guatemala	HAKAMANA TE HA / Strategic Development	I presented the strategic development of TE HA Alliance utilising my HAKAMANA methodology, at the TE HA Global Alliance Gathering in Zunil, Guatemala.
Michigan State University, USA	HAKAMANA Methodology – Presentation/workshop for Tribal Climate Camp	I led the presentation and training workshop focused on Indigenous values-centric design, development, and evaluation of sustainability initiatives during the Tribal Climate Camp (Michigan State University Collaboration) at Mt Rayonier, Seattle, USA. The workshop involved collaboration with tribal conservationists.
International Funders for Indigenous Peoples, Peru	Building and Stewarding Dynamic Relationships	I co-led presentations and workshops on Indigenous Alliances and Learning Communities at the Conference for International Funders of Indigenous Peoples in Lima, Peru
Native American and Indigenous Studies Association (NAISA), Aotearoa New Zealand	TE HA Alliance	I co-led workshops that focused on TE HA Alliance: Intertribal Kinship and Indigenous Solidarity-Building Across the Pacific was conducted at the NAISA Conference in Waikato, New Zealand.
International Funders for Indigenous Peoples, Aotearoa New Zealand	TE HA Alliance	I co-led a seminar on TE HA Alliance: Creating a life start of Indigenous development for universal coexistence took place at the International Funders for Indigenous Peoples Conference in Otaki, New Zealand.
International Union for the Conservation of Nature (IUCN), Australia	HAKAMANA Indigenous Communities	I worked with a small team on the presentation and facilitation of A New Social Compact for Just and Effective Conservation of Biodiversity at the World Parks Congress, organised by the International Union for Conservation of Nature in Sydney, Australia.

Organisation(s)	Project(s)	Design / Approach / Methodologies
Bioneers USA	Pacific / Māori / Indigenous issues of sustainability	I co-led workshops on Pacific/Māori/Indigenous issues of sustainability, conducted at the Bioneers Conference in San Francisco, USA.
International Development Exchange USA	Indigenous Knowledge Systems	I co-led a workshop on Learning and Evaluation from Indigenous Knowledge Systems, providing training for US and international funders and philanthropists.
Auckland University of Technology (AUT)	Design for Social Innovation	I presented and conducted a training workshop on the HAKAMANA System of Design and Development, collaborating with social innovators and employing mixed methods.
Michigan State University (MSU)	HAKAMANA Design	I conducted a workshop on HAKAMANA Design, Development, and Evaluation with Indigenous staff and students at MSU (Michigan State University).
University of New Mexico, USA	Traditional and contemporary technologies	I presented our methodologies for creating traditional and contemporary taonga/treasures for the expression and communication of Indigenous identity.
Aotearoa NZ Evaluation Association	Being Māori/Pacific; evaluation with, within, and across Māori/Pacific	I convened the Hui/Fono and presented workshops on evaluation approaches to working with Māori and Pacific communities, discussing the methodological relevance and appropriateness.
Auckland University of Technology	Culture and Psychology	I presented on the topic of Culture and Psychology, focusing on understanding the relationships between the psyche, people, and culture.

Organisation(s)	Project(s)	Design / Approach / Methodologies
Australasian Evaluation Society	Pharisees, Scribes, or Good Samaritans?	At the symposium workshops, I discussed the question of "Pharisees, Scribes, or Good Samaritans? Who were we as evaluators?" I presented my methodologies for Māori service providers focusing on collaborative partnership evaluation approaches.
Australasian Society for Traumatic Stress Studies	Cultural Trauma in Aotearoa NZ	As a workshop trainer, I shared mixed-method approaches to understanding the impacts of cultural trauma on Māori during the workshop on Cultural Trauma in Aotearoa New Zealand.
New Zealand Psychological Society	Cultural Issues in Aotearoa NZ	I served as a workshop trainer on Cultural Issues in Aotearoa NZ, where I provided Māori values-centric research and evaluation approaches.
New Zealand Psychological Society	Pacific Peoples and Psychology	I led a symposium on Pacific Peoples and Psychology, where I shared Pacific values-centric understandings of psychology.
University of Auckland	Cultural Psychology	I lectured on Cultural Psychology, Psychology of Oppression, and Issues in Māori Mental Health, as well as Māori Entrepreneurship and Māori Development and Enterprise.
Ministry of Māori Development	Kaupapa Māori Evaluation	I conducted evaluation capability-building workshops with staff and contracted providers, utilising quantitative, qualitative, and mixed methods approaches to work with Māori organisations, tribes, and communities.

Experiential contributions to the design of a Māori Model of Evaluation

The preceding table provides a snapshot of the broad range of work I have undertaken over the last twenty years. During this period, I have gained significant experience undertaking evaluation, research, and development projects. These spanned multiple sectors: health, education, community and social development, business, and justice. I have worked with small groups such as the Women's Centre in Auckland. I have also worked on whole-of-country projects, such as leading the design and development of the monitoring and evaluation framework for the Samoa National Health Services; and as In-country director for the Global Entrepreneurship Monitor in the Kingdom of Tonga.

I have come to understand the vital role that evaluation plays in developing and implementing policies and programmes. I also witnessed how evaluation could have such powerful effects on people's lives, on organisations, and on nations. With an extensive body of work to draw upon, I bring a wealth of knowledge and insights of evaluation concepts, theory, and practice to this research.

Several learnings are particularly salient, summarised in a chapter about partnership evaluation that I co-authored with fellow evaluators Pam Oliver and Kellie Spee (2003). Based on years of experience evaluating Māori service providers and programmes, we determined that a partnership approach to evaluation produces the best outcomes for all stakeholders. Essential elements of partnership evaluation include shared goals and purposes; agreement of the principles of the operation of the evaluation; collaborative decision-making; reciprocal accountability; and an understanding of power relationships, roles, rights, and responsibilities. These fundamental principles with guidelines on how these can be enacted (Oliver et al., 2003) are set out in Table 3.

Table 3:*Principles of Partnership Evaluation*

Enacting the Principles of Partnership Evaluation	
Equal status and rights of all stakeholders, to...	<ul style="list-style-type: none"> • Be listened to • Have one's culture respected • Be involved in all evaluation decision-making
Whānaunagatanga – working in relationship, means ...	<ul style="list-style-type: none"> • Understanding the nature of the connections and commonalities amongst one another • Establishing a strong working relationship based on agreed principles and practices
Transparency and honesty mean...	<ul style="list-style-type: none"> • Disclosing one's own values, biases, and goals for the evaluation • Making all evaluation decisions transparent • Being honest about your limitations
Awhinatanga and manaakitanga, means ...	<ul style="list-style-type: none"> • Offering genuine and concrete support to service providers and others • Offering real care to all stakeholders in their evaluation participation
Trust and respect	<ul style="list-style-type: none"> • Assuming the prima facie good intentions and goodwill of all parties • Demonstrating one's trustworthiness through honest conduct
Multiple accountabilities mean being accountable to ...	<ul style="list-style-type: none"> • One's own values and standards • Tupuna • The community and programme clients • The service providers • Those commissioning the evaluation
Treaty partnership means ...	<ul style="list-style-type: none"> • Māori and government both acknowledge each other's rights and status • Promoting Māori rights to tino rangatiratanga within service delivery and the evaluation

Trustworthy and clear communication with multiple cultures and diverse stakeholders and audiences is highlighted in 'partnership evaluation' as an important skill. Furthermore, facilitating and strengthening strategic alliances and networks, including respectful stakeholder relationships (both internal and external), is critical to the progression of a mana-enhancing evaluation. In his comparative case study analysis on Australian Aboriginal, Māori, and native Hawaiian entrepreneurs, Foley (2013) found that the Aboriginal entrepreneurs regard networking within the Anglo-Australian business community as a

“business necessity” (p. 278) for them to achieve business success. Networking strategically provided them with business expertise, advice, skills, role models, and access to suppliers, customers, and other organisations that could support their enterprises.

In the context of Aotearoa New Zealand, evaluators must honour Te Tiriti o Waitangi and other vital instruments such as He Whakapūtanga o Te Rangatiratanga o Nu Tirenī and the United Nations Declaration on the Rights of Indigenous Peoples (Henare, 2021; Jackson, 2020). It is crucial to understand how they support the sovereignty of Māori over their taonga, including intellectual property – data, information, and knowledge (Carroll et al., 2020; Kukutai & Taylor, 2016; Lovett et al., 2019; Te Mana Raraunga, 2018). Thus, the design and development of a Māori values-centric evaluation framework honours Te Tiriti, Tikanga, and Mātauranga Māori and embeds Te Ao Māori values across multiple contexts.

Māori evaluation requires conceptual and analytical thinking skills, moving comfortably within and beyond the abstract into concrete fields of operation utilising multiple methods and tactics. Strategic planning skills are essential, including identifying and solving simple and complex issues. Honouring tradition while being highly innovative will present unique opportunities for grounding organisations and programmes within their culture while putting new ideas into practice.

Thinking about this unique juxtaposition and synergy between the old and new knowledge that evolves within Indigenous evaluation approaches, esteemed Native scholar and colleague Dr Greg Cajete (2015, p. 209) provides important insights:

“Indigenous epistemology is the essence of cultural learning. It represents an organic process of coming to know that we must ‘experience’ to truly understand. Indigenous epistemology is the coherent intelligence that translates community, education, and spirituality into a context of responsibilities that has endured the test of time.”

Core elements in designing a Māori Indigenous Model of Evaluation include translating interdisciplinary knowledge into creative and transformative solutions to enhance the wellbeing of Māori. Taking a ‘complex adaptive systems approach’ (Cajete, 2015) to ascertain multiple layers and levels of complexity is essential for evaluators, as is handling

risk and uncertainty, dealing with ambiguity, and balancing multiple and often divergent perspectives.

Furthermore, integral to a Māori values-centric evaluation framework is 'Rangatiratanga,' which spans individual and relational leadership. Skilled evaluators lead their work with integrity, demonstrate kotahitanga, manaakitanga, and kaitiakitanga, and care, compassion, and humility with aroha at the centre of their work (Henare, 2021; Spiller et. al., 2011; Wolfgramm et. al., 2020). Importantly, Durie noted (2006), it is participation as a Māori (rather than of a Māori) that will provide increased benefits to Māori whānau, groups, and organisations, with potentially positive outcome measurements including vibrant communities, increased resources, and improved wellbeing.





Figure 1:
Pou Kapua (Cloud Pillar)

Chapter Three: The Creation of Pou Kapua

Matakite

*Through our Whakairo, we create Taonga;
express our Tino Rangatiratanga,
nurture our Wairua,
protect our Mauri,
and uphold our Mana.*

*It is our eternal legacy, as it was our forefathers',
to value and respect the sacredness, power and authority
intrinsic in our natural and spiritual world.
Whakairo provides a physical manifestation that gives us,
our Whānau, and our Tamariki,
a greater voice.*

*Our beautiful and awe-inspiring Pou Kapua
symbolises our culture.
He⁵ encompasses the trials of our past,
the challenges of the present,
and the freedom of our future,
and stands as a divine testimony to the world.*

⁵ I use the English pronoun "he" for Pou Kapua even though Pou Kapua is not a gendered being. While many important female atua and guardians are depicted on the Pou, including Papatūānuku, Hinetitama, Mahuika, and Matakerepo, it is Tangaroa who sits as kaitiaki at the base and Kupe as tupuna at the top. Most of the entities represented on Pou Kapua are identified through our cosmogonies and whakapapa as 'male'. However, in te Reo, Māori Pou Kapua is referred to as "IA", a kupu (word) that both honours and acknowledges the divine nature of a being. "IA" is essentially the expression of "IO" in a human or a taonga such as Pou Kapua.

Introduction

Bringing Pou Kapua to life in the human world

Pou Kapua was conceptualised in 2002 and was carved by Tohunga Te Uranga o Te Ra Kingi, Wikuki Kingi, Master Carvers, artists and practitioners from Aotearoa, the Pacific (including Hawai'i, Tahiti, Rarotonga, New Caledonia, Tonga, Samoa, Rapa Nui), Aboriginal tribes, Tlingit of Alaska, and Cree from Saskatchewan. Our Kaumatua and traditional knowledge holders included Te Uranga o Te Ra Kingi, Pūroku Fraser Tāwhai, Takirimaiteata Turner, Haki Campbell and Kirikōwhai Kingi.

Standing over seventy feet high and weighing more than thirty tonnes, Pou Kapua is the largest carved Pou in the world. Pou Kapua is intricately carved from ancient kauri from Mitimiti and totara from Tūwharetoa and has two Rapa Nui moai sculpted from hinuera stone standing as guardians on each side. The puāwaitanga (revelation and opening ceremony) of Pou Kapua was held in 2005, and Pou Kapua has stood proudly in Manukau for over 15 years. He has had millions of people from all walks of life visit, experience, and embrace his Wairua, Mauri, and Mana. Pou Kapua is a living cultural icon expressing stories, legends, and histories of Māori, Pacific, and Indigenous peoples across time and space.

Pou Kapua is also a doorway to new conversations from ancient knowledge to future possibilities, reflecting the vibrant and interwoven fabric of Tāmaki Makaurau. The creation of Pou Kapua is an ongoing dynamic process as the story is told across multiple platforms, in new media, and across ever-expanding communities. As the chosen place for New Zealand citizenship ceremonies in Tāmaki Makaurau, Pou Kapua stands as a testament to our diverse lineages, languages, and cultures. A gift to the world, Pou Kapua is a living Pou, a learning symbol, a real and virtual wānanga, and a vibrant example of New Zealand's shared future.

Phase I Vision & Values: Kaupapa - Dream and Design

Creating the story of Pou Kapua

Mātauranga Taketake, ancient wisdom, Indigenous knowledge and 'original instructions' for how to live on earth in ways that highlight the interconnectedness of the spiritual, intellectual, social and physical worlds is front and centre of our kaupapa. Our approach is to value Mātauranga Māori, kawa, and tikanga as our first position. Mātauranga Māori is given its rightful place of prominence in this project.

The gathering of Mātauranga Māori, traditional knowledge, has occurred through wānanga and hui with Tohunga, traditional knowledge holders throughout the creation of Pou Kapua. Te Ao Māori, the Māori worldviews that highlight the inter-connectedness of the spiritual, human and physical worlds, are included in this research. Mātauranga Māori is reinstated to its rightful place through this kaupapa. Whakapapa is a central feature of Mātauranga Māori, part of a relational knowledge system that explicitly manifests and reflects understandings of Te Ao Māori. Whakairo itself is highly valued as a means of transmitting Mātauranga Māori, expressing tapu, mana, mauri, and wairua.

Implicitly honoured within our Kaupapa Māori approach are Mauri - life-force; the life principle intersecting light and dark; Wairua - the divine spirit within oneself existing across space and time; Tapu - intrinsically sacred elements requiring special care; and Mana - enduring spiritual power infused at conception.

The story of the creation of Pou Kapua follows three main components that honour the legend of Tāne's ascent through twelve heavens to bring the three baskets of knowledge back to humankind: Te Kete Tuauri (Sacred Knowledge); Te Kete Tuatea (Ancestral Knowledge); and Te Kete Aronui (Human Knowledge).

Te Kete Tuauri – Sacred Knowledge

It is a story of the creation of the world's largest carved Māori / Pacific Pou. It is a story that transcends time and place. Karakia, Mihi Whakatau, Fakatapu, Ngā Kete Mātauranga (the story); He Whatu Ira Tangata / Pillar of Vision; Te Whakaari mai o Ngā Ao / Origins; and the story of Pou Kapua told as a poem (an ode). The creation story of Pou Kapua is both a lament of loss and sorrow as many of our loved ones passed away during the creative journey and a poem of love and joy as we welcomed new life into the world. It is designed in the manner of the ancient wānanga, with karakia, mihi, whakatau, whaikōrero, pakiwaitara, storytelling, poetry, whakatauakī, waiata, haka, through to the poroporoaki / farewell. Mātauranga Taketake, ancient wisdom, Indigenous knowledge and 'original instructions' for how to live on earth in ways that highlight the interconnectedness of the spiritual, intellectual, social and physical worlds is front and centre of our kaupapa.

Te Kete Tuatea – Ancestral Knowledge

Pou Kapua symbolises our culture and creatively depicts enthralling stories of creation and beginnings; gods, goddesses, and guardians of the earth, skies, and seas; ancestral histories and courageous trailblazers; sacred places and amazing creatures; incredible legends and adventure, characters, and stories expressed on Pou Kapua. Visuals are photos of carvings from Pou Kapua, such as Tangaroa, Tāne Mahuta, Tāwhirimātea, and Kupe. This section will also feature other characteristics of Pou Kapua, including ngā tauihu, the spiritual rope of unity, and the swamp-kauri base. Birds, animals and creatures (e.g. toroa, tuatara, wheke) will be included with photos of their carvings. There will also be a section related to the meanings of symbols and designs such as koru, niho taniwha, haehae, and pakiti.

Te Kete Aronui – Human Knowledge

This section shares stories and narratives spanning five non-linear integrated phases of the creation of Pou Kapua in the human world and includes:

- Phase I: Dream and Design (original concepts)
- Phase II: Kainga and Kauri (seeking the trees and gathering the kainga to support the kaupapa)
- Phase III: Carving the Pou (across five locations with our carving teams)
- Phase IV: Finishing and Installation (completing in Penrose; installing at Manukau)
- Phase V: Puāwaitanga; Pou Standing; Restoration; Pou Futures

It is a story of creation, creativity, art, technology, and native science. Our Kaiwhakairo and Kainga Toi provide anecdotes and reminiscences – stories of inspiration, challenge, courage, heartache, joy, and transformation. Many tales and revelations from whānau, families, friends and people from Aotearoa and around the world have touched and been touched by Pou Kapua's majesty.

Mātauranga Māori and the Creation Phases of Pou Kapua

The creation of Pou Kapua provides insights into a unique Mātauranga Māori methodology that is centred in Te Ao Māori, kaingākau (values), and tikanga (ethical processes). Whakairo expresses tapu, mana, mauri, and wairua and is a highly valued creative process that transmits Mātauranga Māori. The following Table 4 provides an overview of those processes and the relationships to Te Ao Māori and Te Reo Māori. The first column starts with pū orooro, particles with meanings and sounds that manifest both static and dynamic relationships. Each pū orooro, 'i' (spirituality), 'o' (gathering), 'e' (activation), 'a' (realisation), and 'u' (potential) relate to various phases of creation, and hence the creative process (Tāwhai, 2012). When animating the 'i' space of wairua, this is the time of dreaming, visioning, and conceptualising the Pou. Specific processes are followed, such as the articulation of the matakite for the Pou and the engagement of Tohunga. From these processes, outcomes follow, such as a public expression of the kaupapa, which can be shared with whanau, hapu, iwi, and broader communities.

Table 4:

Mātauranga Māori and Creation Phases of Pou Kapua

Mātauranga			Creating Pou Kapua	Dev Phases	Pou Kapua Processes	Pou Kapua Outcomes
I	KI	hiki hihiri whiri	<i>The divine potential</i> <i>The touching</i> <i>The searching</i> <i>The weaving</i>	PHASE ONE	<ol style="list-style-type: none"> 1. Catalyst & rationale for action – Pillars of Hercules 2. Moemoeā / dreaming / visioning process 3. Wānanga / hui with Tohunga; Core leadership 4. Articulating kaupapa, matakite 5. Seeking the blessing of Te Arikinui; Whānau support 6. Affirming kaingakau / values; Tikanga, ethics, ethos 7. Drawing original concepts and designs 8. Sharing the vision and story; interacting with media 	<ol style="list-style-type: none"> 1. Clear rationale agreed 2. Vision articulated 3. Tohunga / Leadership Team confirmed 4. Kaupapa & Matakite expressed 5. Blessing received from Te Arikinui 6. Kaingakau & Tikanga clarified 7. Initial concept agreed 8. TV show; public statement made
		hio pio tio	<i>The divine creator</i> <i>The forming</i> <i>The generating</i> <i>The spaces of safety</i>	Wairuatanga Kaupapa Vision Values		
O	PO	hoko poto roto	<i>The suspension</i> <i>The gathering</i> <i>The knowing</i> <i>The looking within</i>	PHASE TWO	<ol style="list-style-type: none"> 1. Scoping; strategising; preparation; planning 2. Seeking Kauri from Te Tai Tokerau - Te Rarawa 3. Cutting Kauri and moving it to highway 4. Transporting Kauri from Mitimiti to Waikato 5. Gathering together Kainga who support Kaupapa 6. Stakeholder engagement incl. Government & Trusts 7. Seeking funding and support 8. Developing resource acquisition plan 	<ol style="list-style-type: none"> 1. Pou strategy and plan developed 2. Kauri gifted from Te Rarawa 3. Kauri cut and moved to the highway 4. Kauri transported to Waikato 5. Te Ranga / Whānau support confirmed 6. Stakeholders engaged; support received 7. Funding and support received 8. Resources acquired
		hoe koe moe	<i>The ploughing</i> <i>The seeking of the other</i> <i>The imagining</i> <i>The collective dreaming</i>	Kotahitanga Collaboration Kainga Kauri		

E	TE	heke rere tere	<i>The struggle The climbing The running The moving</i>	PHASE THREE Manaakitanga Activation Carving the Pou	<ol style="list-style-type: none"> 1. Preparing Te Ranga Carvers 2. Engaging Kainga Toi; Hapū / Iwi; Pacific; Indigenous 3. Initiating carving at Kirikiriroa Marae 4. Moving to AUT North Shore; Queens Wharf 5. Carving at Te Puea Marae 6. Hosting visitors to view the carving of Pou 7. Developing TelstraClear Pacific relationships 8. Collaborating with Manukau City Council 	<ol style="list-style-type: none"> 1. Te Ranga Carvers take lead position 2. Other carvers and supporters commence 3. Carving starts at Kirikiriroa Marae 4. Auckland Pou sites: AUT & Queens Wharf 5. Pou carved at Te Puea Marae 6. Thousands of visitors view carving of Pou 7. TelstraClear Pacific confirms site for Pou 8. Manukau City Council confirm support
EA		hea mea pea	<i>The unknown The questioning The enquiring The ambiguity</i>			
A	HA	haka mana rawa	<i>The breath of life The fire and energy The power and authority The day, light, space, time</i>	PHASE FOUR Kaitiakitanga Guardianship Completing the Pou Installation	<ol style="list-style-type: none"> 1. Carving at TelstraClear Warehouse, Penrose 2. Completing each piece of Pou Kapua 3. Adorning; finishing; painting; oiling all pieces 4. Engineering the Pou (approach and methodologies) 5. Moving Pou Kapua to Manukau 6. Constructing the scaffold 7. Placing Pou Kapua in the final position 8. Finalising all elements of Pou Kapua 	<ol style="list-style-type: none"> 1. Pou carved at TelstraClear warehouse 2. Each piece of Pou is carved 3. All pieces are adorned and finished 4. Engineering of Pou is undertaken 5. Pou is moved to Manukau site 6. Scaffold is constructed 7. Pou Kapua is installed within scaffold 8. Pou Kapua is completed
AU		hau kau mau	<i>The self as the world The winds of change The bright burning The world as the self</i>			
U	TU	pua tupu ruru	<i>The blossoming The growing The standing The sheltering</i>	PHASE FIVE Rangatiratanga Puawaitanga A Gift to the World Pou Futures	<ol style="list-style-type: none"> 1. Puawaitanga Revelation Celebration 2005 2. Manukau – Home of Pou Kapua 3. Pou Kapua – A Gift to the World 4. Visitors from Aotearoa and the world 5. Multicultural community engagement 6. Pou Restoration 2020 7. Pou Futures - transmedia stories (AV; video) 8. Multimedia experiences; virtual reality (VR); games 	<ol style="list-style-type: none"> 1. Thousands attend Puawaitanga 2. Manukau becomes home to Pou Kapua 3. Pou Kapua stands as a gift to the world 4. Millions of people visit Pou Kapua 5. Thousands from schools & communities 6. Restoration of Pou Kapua completed 2020 7. Pou transmedia stories drafted 8. VR XP of Pou made; game concept design
UI		hui nui tui	<i>The sharing The expanding The faith; the binding The ultimate leader</i>			

Chosen by Pou Kapua – Commissioned by our Tūpuna and our Mokopuna

On the first weekend of February 2002, while having a cup of tea, my hoa rangatira Wikuki and I read a disturbing article about plans for Auckland harbour. The Auckland Waterfront Advisory Group, primarily influenced by overseas architects and consultants, and supported by Infrastructure Auckland, Auckland City Council, Viaduct Harbour Holdings, Ports of Auckland, and Americas Cup Village, recommended, as part of their plan, that "two enormous fountains could frame the waterfront development in the middle of the harbour". These would "be like the Pillar of Hercules, the ancient name for the promontories flanking the entrance to the Straits of Gibraltar." These 'Pillars of Hercules' were to provide an impressive entrance for the wealthy aboard their mega-yachts as they arrived in Auckland for the America's Cup regatta.

Dismayed, Wikuki and I realised that once again, with New Zealand holding the America's Cup yacht racing regatta, much attention would be given to affluent persons and symbols of their material wealth. Furthermore, little attention would be paid to the rich culture of Māori, the tangata whenua of Aotearoa, to our Pacific people's cultures or to those of other ethnic and cultural groups of our nation. We were offended by the recommendation that the 'Pillars of Hercules', a symbol (two strokes in the dollar sign) of money and foreign cultures, should dominate our harbour entrance. We believe that such outrageous and reprehensible propositions must be challenged. For almost two hundred years, through processes of foreign domination and assimilation, besides the confiscation of our lands, rivers, sacred places and environments, many of our cultural treasures, such as our native language Te Reo Māori, raranga (weaving) and whakairo (carving) have been denigrated, suppressed or lost.

Knowing that we would be supported by our whānau (families), marae (traditional villages), and iwi (tribes), Wikuki and I started to research, develop, and plan the Pou. We first sought the support of Wikuki's father, Tohunga Whakairo Te Uranga o Te Ra Kingi and our Kaumatua. With the blessing of Te Arikini Dame Te-Ata-i-Rangi Kaahu, the Māori Queen, and the support of Te Ranga Carving Academy, the journey of the creation of Pou Kapua continued.

Inception and Original Concepts



Figure 2:

*Original drawing of the Pou by
Wikuki Kingi in 2002*

Moving the concepts from the 'dream world' to the 'real world' started with a drawing created by Wikuki as he watched an All Black game against the Wallabies. This illustration became the blueprint for creating the Pou and included the overall size and key features. These included a large kauri base with Tangaroa, the first figure at the bottom of the Pou, Ranginui and Papatūānuku above him, and Kupe at the very top. Huge tauihu were depicted across the top of the Pou, strengthening our connections as navigators and sailors across Te Moana Nui a Kiwa. With the original drawing concept, a one-page statement of intent was written articulating that we would create and carve an 80 feet high Pou to stand in Tāmaki Makaurau. The Pou would be an expression of Te Ao Māori, a statement of tino rangātiratanga, a treasure that manifests our culture and heritage.

Wānanga with Tohunga Te Uranga o Te Ra and support of Te Ranga Carving School

Wikuki knew that the first person we needed to speak with was his father, Te Uranga o Te Rā Kingi, an esteemed Tohunga Whakairo and expert in Mātauranga Māori. He and his carving team had spent decades in service to Te Ao Māori creating hundreds of taonga across Aotearoa. In wānanga with him, Wikuki was able to discuss our vision to create an immense Pou of kauri and native timber and gift it to the world. Te Uranga o Te Ra, knowing that he and Te Ranga Carving School had the capability to complete such an undertaking, laid down a challenge to Wikuki, saying that he would make the commitment to be Tohunga Whakairo for the project, "if you can secure the kauri that we need to create the Pou."

In time, Wikuki was able to secure three huge kauri from Te Rarawa Iwi for the Pou, and Te Uranga o Te Rā and Te Ranga Carving School became the primary team responsible for the carving of Pou Kapua. Working under his direction were associated master carvers Inia Te Wiata, Tommy Rawiri, Kingi Tawhiao, Raymond Mihaere, Des Kahotea, and Warren McGrath. Wikuki Kingi, also a Tohunga Whakairo of Te Ranga Carving School, became the Creative Director of the Pou project. These masters of whakairo collectively had over 200 years of experience and were well known for their creative talents and outstanding expertise in Aotearoa, in the Pacific, throughout indigenous communities, and in many other lands across the globe. Te Ranga Carving School has been operational for over 30 years, training many competent and creative carvers, and the school continues to be involved in many projects. They were acknowledged as the traditional carvers for Te Ariki Dame Te Ata-i-Rangi-Kaahu and had created hundreds of taonga under her patronage.

Gathering the Leadership Team

For a kaupapa of this size, a core leadership team was required. The team comprised Wikuki Kingi as the Creative Director, myself as the Chief Strategist, and our Tohunga Te Uranga o Te Rā Kingi and Pūroku Fraser. This group of Tohunga were supported by other kaumatua and traditional knowledge holders, including Tākirimaiteata Turner, Lee Martell, and Kirikowhai Kingi. In 2003 we established Pou Kapua Creations Trust with Wikuki Kingi, Inia Te Wiata, Rachel Wolfgramm, Montgomery Hepi, and myself comprising the board of trustees. This Pou leadership team was responsible for creating Pou Kapua from the moemoeā through to puāwaitanga, from inception through to the installation and beyond, ensuring through the value of kaitiakitanga that Pou Kapua would be cared for and conserved for future generations.

Sharing our vision with Aotearoa

We did extensive research about the project. We sought and received the blessing of Te Arikinui Dame Te-Ata-i-Rangi Kāhu, our Māori Queen, and our tribes and whānau. Usually, such a project would take years to complete and require millions of dollars, including natural resources (kauri, tōtara) and people resources (design and drawing, strategic

planning, finance and administration, relationship management). We knew that on our side was Te Ranga Carving School which had the competencies, skills and experience to carve the Pou, as well as many experienced and competent whānau and friends whom we could rely on for support and assistance. So we started telling everyone the kaupapa of the project and our plans to undertake this task.

During one of my evaluation projects, I interviewed Reverend Ann Batten, a priest and advocate for social justice. On hearing about our vision, Ann invited Wikuki and me to present the vision on her television programme *Auckland in Focus*. Historian Dr Manuka Henare also participated in the programme, commenting that "to the best of my knowledge, Hercules did not come down to the Pacific." Professor Ranginui Walker also publicly supported our vision to create a magnificent Pou for Aotearoa. After the television show aired in March 2022 to thousands of people, Wikuki and I looked at each other and said, "Wow - we have told the country we are creating a Pou – so now we have to make it a reality." Newspaper articles and radio interviews followed shortly after that.

"It was quite daunting...for two people to get off the ground ...There was no money. The task was to find everything" (Wikuki Kingi Jnr).

Phase II Initiate: Kotahitanga - Kainga and Kauri

A Gift of Ancient Kauri

For Pou Kapua to be created, we needed kauri, which were sought from the iwi of Te Tai Tokerau. Wikuki, with our Tohunga and Kaumatua, began to hui and wānanga with them about the kaupapa. When Wikuki went to the tribal hui in Te Tai Tokerau to tono / ask for the kauri, he started his korero with whakapapa recitations weaving the relationships between Tainui, Te Whānau a Apanui, and Te Tai Tokerau into a continuous thread of kinship and reciprocity. Te Rarawa iwi rose to the occasion and gave three magnificent rakau from Maunga Tarakeha Mitimiti for the creation of the Pou. Tohunga, kaumatua, including Haki Campbell and whānau of Matihetihe Marae Miti and Te Ranga master carvers, worked together as these honoured tupuna / ancestors were cut down.

Many karakia and rituals were required for this process to acknowledge the mauri, wairua, tapu, and mana of these magnificent tupuna. These immense rakau were home to an extensive ecosystem of life, including hundreds of manu, birds of all feathers. Indeed, these kauri had grown on this maunga / mountain overlooking the moana for over 2000 years and had borne witness to the history of that place, including the last several hundred years of human settlement. It is a story of kinship and respect that goes back to the first arrival of the waka to those shores.

Once the three kauri were cut down, Wikuki and his team found innovative ways to bring the trees down from the top of the mountain, using bulldozers and diggers to build a route and a bridge over the swamp to connect to the main road. Moving these massive kauri was a complicated process that took many months to complete. By October 2002, we could finally transport the trees down to Kirikiriroa Marae to commence the carving.

Gathering Support for the Kaupapa



Figure 3:

*Photo of Te Ūranga o Te Rā Kingi and Pūroku Fraser
Tāwhai*

We had our leadership team, our Tohunga, kaumatua and traditional knowledge experts, Te Ranga master carvers and team carvers from many iwi and hapū. While we had extensive experience and expertise, we needed much more support, funding, and resources to bring our vision to life.

We had many people from all walks of life, ages, and genders, from dozens of cultures and ethnic groups, and diverse communities to support the creation of Pou Kapua. Individuals,

whānau, groups, organisations, communities, and sectors showed genuine interest and respect for the kaupapa. They provided support in various ways, including funding, volunteer work, resources and services such as trees, accommodation, food, marquees, buildings, trucking, and engineering. We received the endorsement of Te Arikinui Te Ata-i-rangi Kahu for this kaupapa. Furthermore, many of the iwi and hapū of Aotearoa supported our endeavours, including Waikato Tainui, Ngāti Paoa, Ngāti Tamaoho, Te Runanga o Ngāti Whatua, Ngai Tahu, Hauraki, Whakatohea, Whānau a Apanui, Ngāti Porou, Kahungunu, Maniapoto. Māori and Pakeha organisations, agencies and individuals around the Motu were very supportive and encouraging.

All of the team, twelve carvers, six weavers, four kaumatua, two steel welders, drivers, riggers and kitchen staff donated their time and energy, working long hours for three years towards the creation and completion of Pou Kapua. From the beginning of the project until completion in April 2005, this equated to millions of dollars. Not only did Te Iwi o Te Rarawa Whānui Tonu of Te Tai Tokerau graciously gift beautiful 2000-year old kauri trees from the forests of Mitimiti for the creation of Pou Kapua, but Tūwharetoa gave us an amazing 1200-year-old tōtara for the tauihu that stretches over 21 feet at the top of Pou Kapua. Iwi also provided whalebone and paua to adorn Pou Kapua. Transporting the kauri was a mammoth endeavour. We received generous sponsorship from Kukutai Transport, providing us with heavily subsidised rates to move our huge logs and carvings around Aotearoa and Tāmaki Makaurau.

Many central and local government agencies provided funding and support, including the Department of Internal Affairs Community Employment Group, which funded \$25,000 to support the early stages of our project development. Te Puni Kokiri provided \$60,000 for events and marketing support; Creative New Zealand gave \$33,750 for Te Ao Māori carving; and Work and Income provided \$120,000 for carving training opportunities for clients to improve their whakairo skills. Auckland City Council paid \$5000 towards trucking costs and facilitated our move to set up carving operations on Queens Wharf during the America's Cup regatta. Counties Manukau Pacific Trust paid \$100,000 towards project costs. Some funding support was tagged for specific items, such as a Lotteries New Zealand grant of \$22,000 to help with the engineering costs.

Nurturing good relationships with several philanthropic trusts was essential, and many generously supported the kaupapa, including Waikato Trust, which donated \$40,000; Te Runanga o Kirikiriroa who gave us \$30,000. The Tindall Foundation donated \$55,000, which helped us to establish a container workshop for the carving. Even smaller local trusts were happy to support the kaupapa, including the Wanderers Club Trust, who donated \$10,000 to help buy a carving tent when we stayed at Te Puea Marae. Te Wānanga o Aotearoa also donated \$2,000 for the project. In addition, ASB Charitable Trust donated over \$500,000 to complete Pou Kapua to cover engineering and design costs, construction, surveying and other structural processes.

We received significant resources and support that, if quantified, would exceed \$1 million. Some of this was through the provision of venues and facilities. For example, Kirikiriroa Marae provided our team with space for our carving marquee and the use of the marae and facilities. When we moved north to Tāmaki Makaurau, the Auckland University of Technology gave us a location for our project for three months. Auckland City Council and Auckland Regional Transport Network Authority provided space at Queens Wharf, Downtown Auckland, for the Pou Kapua Project. Fullers Ferry Company allowed the Pou Project Team to access power and water from their ferry berths. In addition, Auckland Council provided \$5000 to help transport the Pou from AUT to Queens Wharf.

Moving from Queens Wharf to Te Puea Marae was an emotional experience as the marae whānau welcomed us. They provided valuable cultural and practical support, including generous marae catering. When we moved from Te Puea Marae, many tears were shed. However, we needed to complete the Pou in a large warehouse with concrete flooring. TelstraClear provided us with a warehouse in Penrose for 18 months, sponsoring the power, accommodation, car parks, and 24hr security, valuing this sponsorship at over \$250,000.

Ancient Kauri Kingdom spent much time and energy cutting the swamp-kauri base to fit into the overall design, valued at about \$ 5,000. Resene Paints sponsored the paint we needed for Pou Kapua, including some unique colours for characters such as Tangaroa and Kupe. Stihl Chainsaws provided specialist chainsaws, equipment and safety gear for our carving team. In addition to this support, Manukau City Council provided sponsorship of a marquee,

tables, chairs and catering for the Puāwaitanga o Pou Kapua (revelation and dedication ceremony).

Many individuals provided us with support and funding, including Sir Noel Robinson, chairman of TelstraClear Pacific Events Centre. His cousin Sue Fisher also visited Pou Kapua while we were in Penrose and was very happy to connect with her friends in South America to find Indigenous carvers to come and work with us. Sue funded two Rapa Nui sculptors, Tomas Tuki Tepano and Luis Hey Chavez, to join our project team. During their stay, they created two impressive moai – Hoa Hakanana’ia, and Anakena – copies of two moai of Rapa Nui.

We deeply appreciate all the support and contributions made to the Pou Kapua Project. The contributions ‘in kind’ currently amount to more than \$3 million, and direct expenditure to almost \$1 million. For the project to come this far, we have had the help and support of people from all over the country. Many also donated their mahi/work, goods, and services such as food and accommodation. Others also provided services at significantly reduced rates, including electricians, plumbers, painters, and security personnel. We also gratefully acknowledge our contractors who helped engineer a safe support structure around Pou Kapua. They included Mainzeal Construction, Simon and Barry for their steelwork, Peters and Cheung and Jean-Pierre Page for engineering, and Rob from Contech for special construction techniques. We also had a specialist scanning team, drilling team, riggers, transporters and crane operators, to name a few.

Phase III Activate: Manaakitanga - Carving the Pou

Pou Kapua on the move

Once the logs were brought down from Mitimiti in October 2002, our carving operations started at Kirikiriroa Marae. Having the carving start at the marae was a culturally significant event as Kirikiriroa Marae was the home base for Te Ranga Carving School and our Tohunga Te Uranga o Te Rā and Pūroku Fraser Tāwhai as well as Wikuki’s whānau. This Pou project was the first time that wahine, whānau whānui, and members of the public were able to see the carving in progress.

Following the initial cuts and 'bulking out' of the logs, we moved to AUT Akoranga Campus on Auckland's North Shore on the 31st of December 2002. We continued to have 'open days' at AUT, which provided time for whānau, friends, and communities to visit and interact with our carving team.

Still wishing to share our story during the America's Cup, our operations moved to Queens Wharf in Downtown Auckland on February 28th, 2003. This move to Auckland's waterfront during the America's Cup, when hundreds of thousands of visitors were present, ensured high exposure for Pou Kapua. We thus provided a powerful way to exhibit our unique Taonga of Māori/Pacific art and design, giving a positive tourism boost to our culture internationally.

At the end of the America's Cup, it was time for us to move again, and from the 3rd March 2003, we were hosted at Te Puea Marae for several months. Te Puea Marae is a Tainui marae, and we were warmly welcomed there by the kaumātua, kuia, and whānau. So we set up a marquee on the lawn and completed a significant amount of the carving work there. We also hosted our international carvers from Alaska and Saskatchewan at Te Puea Marae.

Following a meeting at Te Puea Marae, TelstraClear executives offered us a warehouse in Penrose to complete the final stages of the carving. We moved Pou Kapua there on October 3rd 2003, where we stayed until it was time to move to the final site in Manukau. Finally, we could construct the engineering and structural components for the Pou at the warehouse.

In March 2005, we made the final move to Manukau, where Pou Kapua would stand next to the TelstraClear Events Centre. A scaffold was constructed, and the covered Pou was craned above the scaffold and then deposited into the centre, where he would be completed in time for the Puāwaitanga (revelation ceremony).

Carving Pou Kapua

Tohunga Toi Ake Wikuki Kingi, the Creative Director for Pou Kapua, worked closely with his father Te Uranga o Te Rā Kingi and Pūroku Fraser Tāwhai in the vital role of translating the moemoeā and whakaaro of Tohunga and traditional knowledge keepers into carving forms, shapes, and designs.



Figure 4:

Team Carver Shane working on the tauihu for the top of Pou Kapua

Working on Pou Kapua was our Tohunga Whakairo, four master carvers, five team carvers, and five apprentices from across Aotearoa. We had the support from over thirty carvers of many hapū and iwi, including Tainui, Te Whānau a Apanui, Te Rarawa, Te Whakatōhea, Maniapoto, Ngāti Paoa, Ngāti Whatua, Ngatai, Ngāti Tamaoho, Ngāti Porou, Kahungunu, Tūwharetoa, and Taranaki. Tā moko / tattoo specialist Inia Taylor also advised on many of the tā moko designs of the figures on the Pou.

We had many Pacific Island carvers who spanned Te Moana Nui a Kiwa with genealogical links to the Kanak people of New Caledonia in the west, Hawai'i in the north, and Rapanui in the east. Rarotongan carver Tavita Manuariki carved many figures representing the cultures of Avaiki Raro, Mangaia and many Cook Islands stories, figures, and designs. Pacific Artist and NZ All Black Kees Meuss, Otago Fine Arts graduate specialising in sculpture carved and assisted on Kupe before going to France to play rugby. We had two carvers from Rapa Nui, Luis Hey Chavez and Tomas Tuki Tepano, and a Kanak artist Luc Tutugoro carved Kanak/Melanesian designs onto our 50,000-year-old swamp kauri base. Kawika Eskaran from Hawai'i, a renowned carver, waka navigator and teacher, worked with us to carve Kupe at the top of Pou Kapua and sculpt the Hawaiian stories of creation into the kauri base. We also had two Tahitian artists, Tamaterai and Tavaeari'i Colombani, work with us, with Tamaterai completing some of Kupe's tattoos.

Indigenous carvers travelled here to participate in the creation of Pou Kapua, including Inuit carver Frank Wolfhead from Glacier Bay, Alaska, and Professor Anthony Deiter from the Cree Nation Saskatchewan, Canada. Frank's carvings included sacred creatures of his tribe, including the killer whale, and Anthony's carvings included three Cree warriors. We also had two Aboriginal carvers from Australia, Sydney Wilson and Tim Ives, from Mornington Island and Brisbane. They carved the Dreamtime serpent on Kupe's cloak and dugong, turtle, crocodile, and kangaroo on the base of Pou Kapua.

Sharing our story – Communications and Media

We started talking with many people at the project's inception, including the media. We shared our vision on Triangle TV and began articulating our goals and objectives with key groups and organisations. Our Tohunga were influential throughout the entire process, talking with hapū and iwi across the motu to gather support for our vision. The Pou Kapua project was discussed and endorsed by Tainui subtribes at various Poukai around the Manukau and greater Tainui region. Māori, Pacific and Pākehā media, including TVNZ, Māori TV, newspapers, radio, and magazines such as Waikato Times, Mana magazine, NiuFm, Radio Waatea, Tainui FM, and Suburban newspapers, covered the project with one production company making a documentary of the entire project.

Visitors witnessed the creation of Pou Kapua

Thousands of visitors, including whānau, hapū, iwi, organisations and communities from around Aotearoa and the world, were able to witness and experience the creation of Pou Kapua. For the first time in their lives, many wahine were able to visit and see the carving in progress. We also gifted pieces of the bark of the kauri to our visitors, who have been able to carry these small taonga, that connect them with Pou Kapua, back to their homelands.

TelstraClear Events Centre & Manukau City Council

While our original aspiration was to have the Pou stand in central Auckland near the harbour, that did not transpire, and a new site was needed. After the America's Cup, we moved the Pou to Te Puea Marae, where we were received with aroha and manaakitanga

by the wonderful kuia, kaumatua and whānau of Te Puea. We had many wānanga, hui, and visitors to Te Puea. On one such visit, the Iwi of Te Rarawa came from Te Tai Tokerau. The Iwi Chair Te Korōria Areruia (Gloria) Herbert and Deputy Mayor Anne Candy came into our marquee workshop and saw the Pou as he was being carved. Gloria was amazed to see how her tupuna were being transformed into a beautiful Pou, and both were very stirred and touched by the unfolding story of Pou Kapua.

Anne quickly organised a larger hui at Te Puea Marae to bring Sir Barry Curtis, Mayor of Manukau and Sir Noel Robinson, Chair of TelstraClear Events Centre and their governance and leadership teams over to visit the Pou. On visiting us and seeing the Pou at Te Puea Marae, Sir Barry and Noel immediately invited us to bring Pou Kapua to Manukau and have him stand at the TelstraClear Events Centre. This invitation was a significant moment for all: our Tohunga, Kaumatua, carvers, and whānau. We felt that Pou Kapua would choose his own destiny and that he would at last stand where he was welcomed.

Working with Sir Barry, Sir Noel, Richard Jeffries, the Chief Executive of TelstraClear and their teams of planners, surveyors, and engineers allowed us to move into the final stages of the project. The board of TelstraClear also came to visit Pou Kapua at Te Puea Marae and could see our constraints in terms of size and utilities. To support the kaupapa, TelstraClear donated the use of a large warehouse in Penrose for 18 months, where we could complete the final components. This support was critical as we needed the space and facilities for those critical engineering components and processes.

Phase IV Achieve: Kaitiakitanga - Finishing and Installation

In October 2003, our operations moved from Te Puea Marae to the TelstraClear warehouse. It was an emotionally difficult time for the whānau, kuia and kaumatua of Te Puea Marae to see our roopu leave. The warehouse had the space, facilities, and utilities required to complete Pou Kapua. The Pou was in a dozen pieces, including the swamp kauri base, the central section, the tauihu, Kupe and his korowai. Each piece had to be finished to the highest standard, adorned with paua, pounamu, crystals, whalebone, and even mammoth tusk.

Pou Kapua needed to be painted, and Wikuki developed a colour scheme. The base colour was a deep red, and special characters had their own unique colours. Tangaroa was blue with a bronze gold moko (tattoo), Kupe was brown, and his malo (chiefly loincloth) was painted yellow and red. Royal purple was reserved for Matakerepo, guardian of knowledge and grandmother of Tawhaki. Intricately carved moko of many of the atua were painted in striking colours to accentuate their meanings.

The engineering of Pou Kapua was a significant task. Engineers of Chinese, English, South African, American, French, and New Zealand Kiwi origins brainstormed various engineering approaches and methodologies. It was finally decided that a steel cylinder would be constructed to go through the centre of Tangaroa, the base, and into the ground underneath the Pou, where it would sit in the middle of a huge concrete pad. A steel table would sit on the top of the cylinder, and long screws between two and seven metres would be bolted and tensioned on the underside of the table. Steel was used at the back of the tauihu. While this engineering methodology was sound, it was not good enough for our team.

We met with the engineers who argued that the engineering "met building standards." We stated that Pou Kapua was not a building but a taonga, a treasure. We wanted an even more robust approach. We called our French relative and structural engineer Jean Pierre in New Caledonia and asked him to come to New Zealand. Jean Pierre came over immediately and, hearing our brief to create a more robust engineering approach, designed an immense I-beam for the rear of Pou Kapua. More steel was used to secure each of the tauihu, and large screws were used to drill through various points of the carving to attach to the I-beam.

The result was that the engineering for Pou Kapua ensures that he is not stressed and does not bear any weight, either vertically or horizontally. These structural mechanisms meant Pou Kapua would be safeguarded through most natural disasters such as storms, cyclones, and earthquakes. This level of protection was very important to our roopu, who felt sure that Pou Kapua could stand and be viewed and witnessed by many generations to come.

While we were at the TelstraClear Warehouse, we could host our carvers from Hawai'i, Australia, and Rapa Nui. Kawika from Hawai'i worked on Kupe and the swamp kauri base.

Sydney and Tim, our Aboriginal carvers, created Dreamtime carvings and paintings; Tomas and Luis from Rapa Nui carved two imposing moai of hinuera stone.

In March 2005, we were ready to move our entire operation, team, and all of the pieces of Pou Kapua to Manukau, where the final assembly would be made on-site. We wrapped Pou Kapua and then used a 50-tonne crane to lift him up and over seven levels of scaffolding constructed to allow us to finish the Pou. The pieces were joined together to create Pou Kapua in his entirety.



Figure 5:

The completed tauihu is raised by a crane for placement

Our whole team, including our Tohunga, engineers, steel workers, carpenters, painters, managers, administrators, caterers and supporters, worked intensively to complete Pou Kapua in time for the Puāwaitanga ceremony.

Phase V Transform: Rangātiratanga - Puāwaitanga: Pou Futures



Figure 6:

Te Arikini Te Atairangikaahu was a proud supporter of Pou Kapua

On April the 2nd, 2005, a Puāwaitanga dawn ceremony was held as the rays of the sun revealed Pou Kapua in his full magnificence for the first time. Hundreds of people from hapū and iwi, including Te Ara-i-rangi-Kaahu and tribal leaders from Te Rarawa and Tūwharetoa who, gifted their tupuna, the kauri and tōtara for the

creation of Pou Kapua. Rangātira and civic leaders including Sir Barry Curtis, other Mayors,

Members of Parliament, business and community leaders, funders, supporters and whānau also came to support the puāwaitanga of Pou Kapua.

Our Tohunga and Te Ranga Carvers are, first and foremost, traditional carvers. However, we also incorporated many contemporary techniques. We included carvers from iwi all around the motu who have their own carving styles. We also invited other Pacific and Indigenous carvers to help us create our Pou. Completed by our incredible team, Pou Kapua stands almost eighty feet high. At this time, it is the largest Pou to be carved in Aotearoa, the tallest Māori carving in the world.

Pou Kapua narrates the stories of the migration of our people throughout the Pacific. As Manukau City has the highest population of Māori and Pacific peoples in Aotearoa, we feel it provides an appropriate place to stand. Furthermore, as a gift to the people of Aotearoa, it must be accessible to all people at all times. That is people of all ages, ethnicities, cultures, and backgrounds.

The Events Centre, Te Wero and its environs have thousands of visitors yearly. These include young children 'dancing with mythology', youth doing hip hop, people attending sports and whānau events, weddings, funerals, concerts, and trade shows. Even citizenship ceremonies are held here, with hundreds of new citizens to New Zealand taking photos of themselves next to Pou Kapua – a symbol of identity for Aotearoa. Pou Kapua is a living cultural icon combining themes and narratives across time and space throughout Aotearoa and the Pacific. The Pou is also a doorway to new conversations from ancient knowledge to future possibilities reflecting the vibrant and interwoven fabric of Tāmaki Makaurau. As the chosen place for New Zealand citizenship ceremonies in Tāmaki Makaurau, the Pou stands as a testament to our diverse lineages, languages, and cultures. Pou Kapua is a living, vibrant example of New Zealand's shared future.

The Story of Pou Kapua

The story of the Pou begins in the sacred house of knowledge, interweaving depictions of Te Ao Māori, our creation stories, and our beliefs. We carved the journeys and adventures of our tīpuna and Māori and Polynesian nautical myths, legends, and histories of migration to Aotearoa. Not all of the stories can be revealed at this point in time. There are many spiritual processes and rituals that were carried out throughout its creation. Pou Kapua is a revelation – not a body of work that can be expressed through technical drawings down to the last centimetre. Pou Kapua is multidimensional, multilayered, and multifaceted. If we were to hold a mirror up to ourselves – we would see a reflection and acknowledge truthfully who we are, where we have come from and where we are going. If we were to add other mirrors behind and around us, our reflection, known as ‘Te Kanohi Ataahua o Aniwhaniwa’, would become multifaceted. Through this reflection, we can see for the first time parts of us that we have not seen before. Pou Kapua has seen these parts of us from time past and into the future.



Figure 7:
Ranginui (Sky Father)
carved on Pou Kapua



Figure 8:
Papatūānuku (Earth Mother),
with beautiful moko (tattoos)

Pou Kapua depicts and incorporates the many phases of creation, from Te Kore (the beginning of time) to Maui (the first man). We show the separation of Rangi and Papa and provide and express their children's exciting and colourful histories, stories, adventures, conflicts, and endeavours. Tangaroa, the guardian of the oceans; Kupe, Polynesian explorer extraordinaire; Maui, demigod, adventurer; Tawhaki, attainer of the baskets of knowledge; and Matakerepo, holder of the sacred knowledge to the gateways of the heavens, are also carved on our Pou. We have carved elements of traditional waka and stories of migration from our ancestor's homelands to Aotearoa. Māori were known to be masterful mariners throughout the world, racing from island to island, and navigating by way of the sun, moon and stars. The Pou depicts specific knowledge pertaining to the islands and cultures

from which our tupuna came. They brought foods such as kumara and the known medicines of the time. Time spoke of sacred creatures, one such as Korotangi, and the languages of the peoples of the Pacific.



Figure 9:

Tohunga Toi Ake and Creative Designer Wikuki Kingi at Pou Kapua.

Rapa Nui Carvers Tomas Tuki Tepano and Luis Chavez Hey carved two moai that stand as guardians: Hoa Hakanana'ia (above right), and Anakena (above left). The original moai Hoa Hakanana'ia stood for over 1000 years in his homeland of Orongo in Rapa Nui. It was stolen by the British Navy in 1868, taken to England, offered to Queen Victoria, and subsequently given to the British Museum. The Museum refuses to return Hoa Hakanana'ia to the people of Rapa Nui, despite their declarations that the moai was stolen and illegally transported to England.

Pou Kapua Stories in Innovative Technologies

Pou Kapua Creations worked with Reality Virtual to create a virtual reality (VR) experience of Pou Kapua. This VR project involved capturing thousands of high-quality images of Pou Kapua, creating a point cloud comprising billions of data points, and with the latest signal processing and deep learning techniques, creating a unique VR experience. Pou Kapua Creations is also working on creating a Mātauranga Māori Pātaka (Repository of Knowledge) based on the Mātauranga expressed and revealed through Pou Kapua. Each pūrākau, our legendary stories based on wānanga and korero with our tohunga and traditional knowledge holders, will be used to create an accompanying digital asset.

An authentic Mātauranga Māori Digital Asset Library based on our Mātauranga Māori Pātaka, capturing each of our taonga and carvings in rich 3D detail, will be provided alongside the authentic Pātaka story. These assets can be (1) utilised for our immersive experiences; (2) provided to select organisations of Aotearoa free of charge (such as schools and museums); and (3) commercialised (such as assets that companies may purchase). In addition, we will ensure that Mātauranga Māori is safeguarded through tikanga and cultural protocols.



Figure 10:

Point Cloud created for the virtual reality experience of Pou Kapua

While Eurocentric knowledge has continued to expand in the digital world, there is a lack of digital assets and experiences that acknowledge and manifest Mātauranga Māori. There is a growing wave of technology and content creation in the virtual reality arena, and Māori needs to create digital experiences, games, and content at the forefront of that trend. These initiatives bridge a gap in developing authentic historical Māori digital assets within our arts and heritage sector. For example, our rangatahi and whānau are disconnected from Mātauranga Māori, yet many young people are "digital natives" connected online day and night. There is a lack of digital experiences that allow them the opportunity to connect with Te Ao Māori in an exciting and immersive environment. Our technological

solutions mean we will connect them with authentic Mātauranga Māori experiences in their digital world.

Pou Kapua Creations Trust

Our collective developed a legal entity in the early years of the project and Pou Kapua Creations Trust was established as a New Zealand charitable trust in 2008. Pou Kapua Creations are a collective of Tohunga and specialists in Māori culture and creative arts who have been acknowledged and mandated by their tribes for generations. Pou Kapua Creations are celebrated as traditional knowledge holders, experts, and authorities of Māori, Pacific, and Indigenous art, culture, heritage, native science, leadership and partnership. Pou Kapua Creations are supported by tribes and native communities across Aotearoa New Zealand, and the Pacific, weaving people together through a shared vision that is enduring, intentional, and transformative.

Pou Kapua Creations ignites and empowers Master Carvers, creative specialists, artisans, native scientists and technologists to come together and collectively illuminate and expand the horizons of the Māori, Pacific and Indigenous worlds. Pou Kapua Creations creates wonderful Taonga Toi / Cultural Treasures. Like Pou Kapua, their waka / canoes and marae / tribal houses keep their cultures alive by nurturing their creative spirit. These treasures provide tribes and communities safe spaces and places for connecting and rebuilding relationships. They teach everyone who seeks to learn as they express ancient stories of moana / oceans, whenua / lands, kainga / villages, whānau / family, and oranga health – of cultural, social, ecological, and spiritual health and wellbeing. Moreover, they remind humanity of their responsibilities regarding the earth, seas, skies, nature - indeed, of all living things. Further information about Pou Kapua Creations Trust can be found at www.poukapua.com



Figure 11:

Pou Kapua Creations painting team, Rachel, Tania, and Darcy



Figure 12:

Visiting Indigenous carvers and sculptors at the puawaitanga of Pou Kapua

Including (from left) Tomas Tuki Tepano and Luis Chavez Hey from Rapa Nui; Kawika Eskaran from Hawai'i; Anthony Deiter, Cree from Saskatchewan; Frank Wolfhead from the Tlingit Tribes of Alaska; Sydney Wilson and Tim Ives, Aboriginal carvers from Mornington Island and Brisbane

Pou Kapua – A Gift from the Tribes of Aotearoa to the World

This is the story of the creation of Pou Kapua, the world's largest carved Māori / Pacific Pou. It is a story, an ancient wānanga that transcends time and place; 'a legacy entrusted, a dream fulfilled, a treasure revealed'. It is the legend of Pou Kapua and his creation in the world of humans. Beautiful and majestic, Pou Kapua symbolises our culture and creatively depicts enthralling stories of creation and beginnings; gods, goddesses, and guardians of the earth, skies, and seas; ancestral histories and courageous trailblazers; sacred places and amazing creatures; incredible legends and adventures. The story of the creation of Pou Kapua is both a lament of loss and sorrow as many of our loved ones passed away during the creation journey and a poem of love and joy as we welcomed new life into the world. Pou Kapua is a gift from the tribes and people of Aotearoa Pacific to the World.

Aha koa he moemoeā, he Taonga.

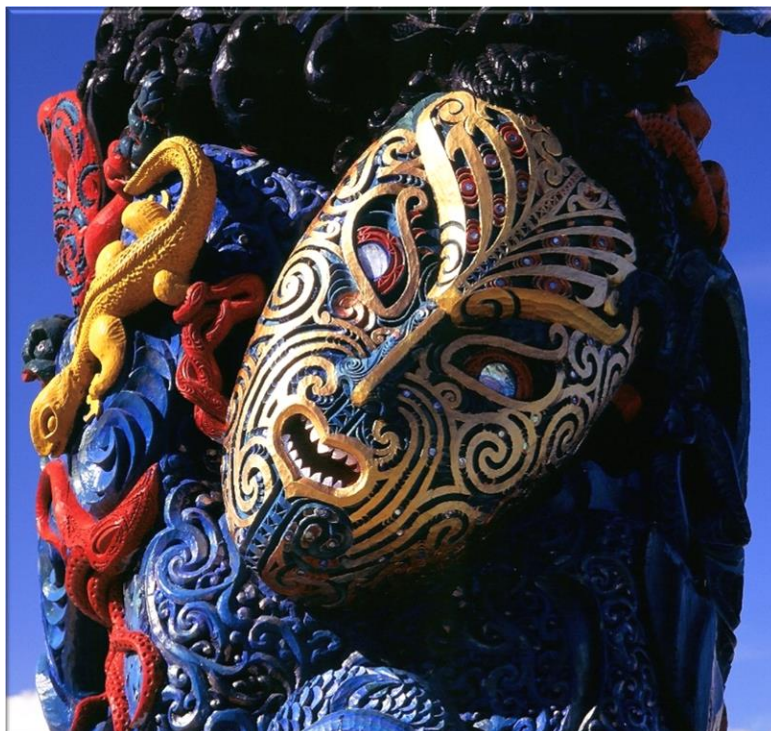


Figure 13:

Tangaroa (Guardian of the Ocean) at the base of Pou Kapua

Chapter Summary

In the previous chapter I provided a snapshot of my life and work experience in evaluation, research, and development. In this chapter, I have shared my concurrent life experience as a co-creator of Pou Kapua with my hoa rangatira Wikuki Kingi and our small team of Tohunga. The story of the creation of Pou Kapua provided a view into Te Ao Māori and the expression of Mātauranga Māori through whakairo. It is an expression of Te Ao Māori, of our ontologies, epistemologies, axiologies, and methodologies. The experience of being present at the conceptualisation and creation of Pou Kapua, through to the puāwaitanga ceremony in 2005, profoundly impacts my understandings of Te Ao Māori. It made me think a lot more critically about the processes of evaluation in which I was engaged. Being an ‘insider’ and a key participant in the creative journey of Pou Kapua was a fundamentally ground-breaking experience for me in terms of shifting and growing my ontological foundation in Te Ao Māori. Pou Kapua was a ‘kuaha’ and portal into a level of understanding of Te Ao Māori and Mātauranga Māori that I would never have gained without participating.

Complex adaptive systems are non-linear, unpredictable, synergistic, and self-organising that feature high degrees of “adaptability and the capacity to learn (Cajete, 2015, p. 86). Pou Kapua demonstrates many features of a complex adaptive system, as illustrated in Figure 14. While centred in Te Ao Māori, navigating complex relationships and knowledge systems was required. These operated at multiple levels, including relationship (e.g., whanau, hapu, iwi, community); knowledge acquisition (e.g., mōhiotanga, mātauranga, tohungatanga); and project implementation (e.g., design, activation, creation). Table 4 provides insight into the dynamic transformations and embodiments of Pou Kapua. The transformations may be seen and heard through the mihi to Pou Kapua, whereby our Tohunga share the knowledge of the creation of humankind and relate this to the birth and revelation of Pou Kapua. ‘Synchronous transformation’ is not a contradiction in terms of Te Ao Māori; instead, it illuminates the depth and complexity of Māori worldviews and knowledge systems. Pou Kapua, therefore, manifests as Pou Wairua (Spiritual), Pou Tapu (Sacred), Pou Mana (Powerful), Pou Ihi (Vital), Pou Aroha (Compassionate), Pou Oranga (Healthy), Pou Rewa (Creative), and Pou Mārama (Enlightened).

Figure 14:
Pou Kapua as a Complex Adaptive System

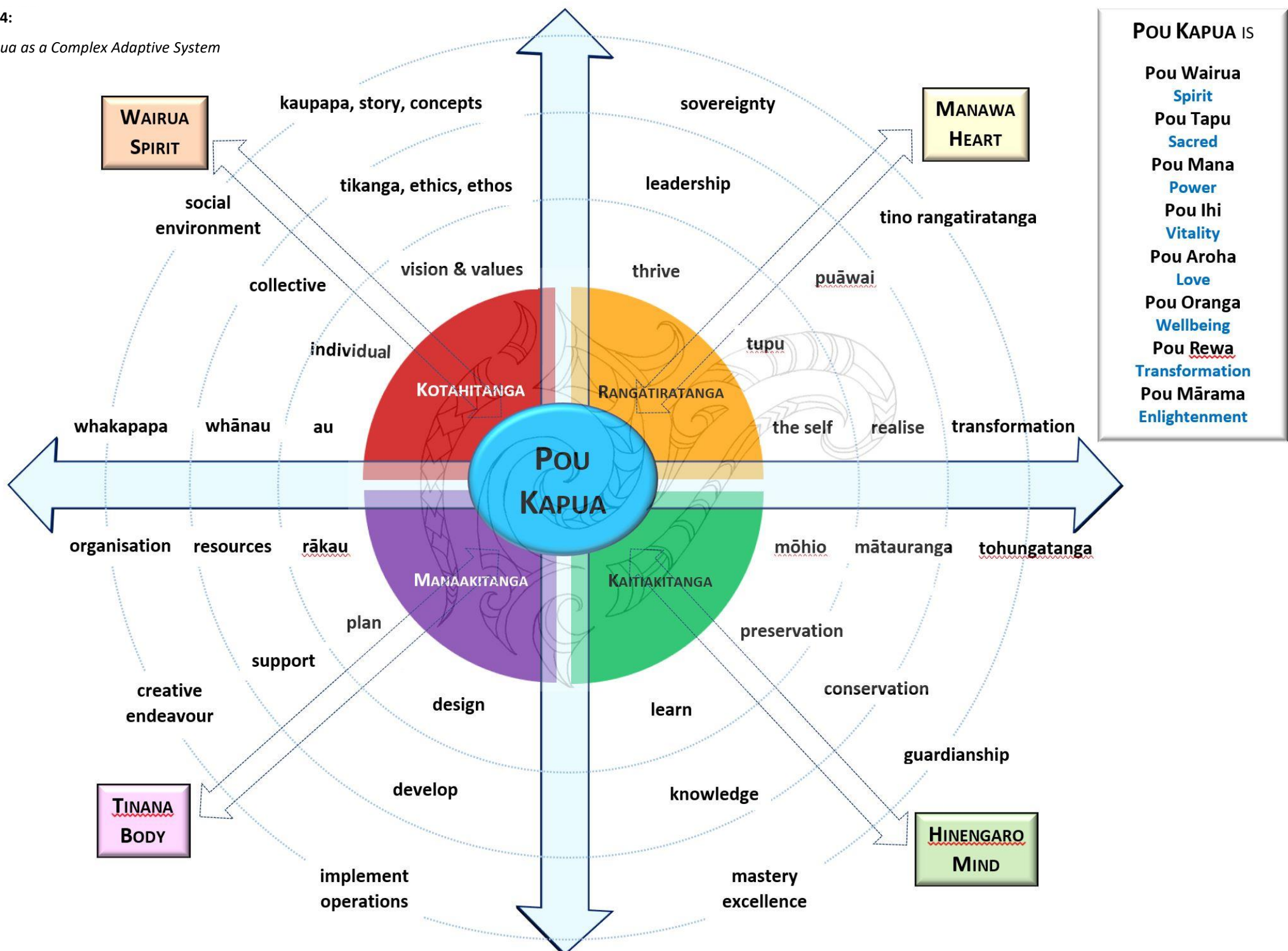


Table 5:

Pou Kapua Transformation to the Embodiment and Expression of Pou Mārama

Verse	Pou Kapua - He Whatu Ira Tangata	Pou Kapua Pillar of Vision for Mankind	POU KAPUA Transformations Embody and Express
1	I te Timatanga ko te Kupu, Ko te Kaihanga te Kupu, Nā te Kaihanga i hanga ngā mea katoa i te Rangi me te Whenua, Te tahi o ngā hangatanga, e Whare Tapu, whaka whetu, i Te Ira Tangata, Te Wairua, Hei Tiki, ka whaka Whatu tia, ka uia, heoi kihai, Pou Kapua	From the very Beginning was the Word, The Creator was the Word, The Creator, created all things in Heaven and Earth, One of the sacred creations was the Sacred House of conceiving Mankind, The Spirit moved and touched within, Pou Kapua	Pou Wairua Wairua is the spirit of a being that is activated when the kua (pupil) forms in the foetus, nurtured in the 'wai' the waters of the mother's womb. The divine spirit of the Creator touches one and allows that being to exist across space and time. The spirit transcends death and lives on in another realm. When the whatu of Tangaroa, the first Atua carved into Pou Kapua, was touched, Pou Kapua became Pou Wairua.
2	Tena ra koe Pou Kapua kia mihi atu te Ao kia koe, I haramai ra koe i te Kunenga mai o te Tangata, I roto i te Ahuru-Mōwai, ka taka Te Pae-o-Huaki-Po-Uri, Ko te Whare Hangahanga tena a Tane-nui-a-rangi, I te One i Kura-Waka, i tataia ai te Puhi-Ariki, Te Hiringa Matua, te Hiringa Tipua, te Hiringa Tāwhitorangi	Greetings, Pou Kapua. Let the whole World greet you, You have indeed come from the Origin of Mankind, From the Cosy Haven emerged, out from the Barrier of Darkness imposed, Out of the Abode fashioned by the Renowned Tane-of-the-heavens, On the Sands at the Crimson Bowl, where the Exalted-One rejoiced, In the Implanting of the Parenthood, Sacred Implanting, Heavenly Implanting in times remote	Pou Tapu Tapu is inherent in everything by virtue of being formed by IO, the Supreme Creator. Tapu is the sacred element that comes from the gods, which allows a being to be set aside for divine tasks. Tapu links one to the spiritual power of spaces, places, and other beings. Pou Kapua, dedicated to the gods, became tapu, a sacred being with concomitant restrictions. Rituals to uphold the essential sacred nature of Pou Kapua ensured that he was upheld as Pou Tapu.
3	Ka Whaka Whetū tia koe Pou Kapua, Ka riro mai a Rūa i te Pukenga, a Rua i te Horahora, Ka hokai Pou Kapua, ia koe, koia Hokai Rauru-nui,	Like the Stars, Pou Kapua were you conceived, Acquired the Recess-of-the-Mind, the Recess-of-the-Spirit, You then strived, Pou Kapua, strived for a Rauru of Renown,	Pou Mana Mana Atua is the sacred power of the gods. Atua can gift mana, enduring power and spiritual authority to living beings. Mana denotes the power of words and actions. The will of the gods is shown in dynamic works of power. Mana gives a being prestige,

	Ka māroa Pou Kapua, i te ara namunamu ki te Taiao, Ka kokiri Pou Kapua, i a koe ki te Aōtūroa	You Pou Kapua remained steadfast on the narrow pathway to the wide World, Then Pou Kapua, you leapt forth into the Enduring World	influence, status and charisma. From conception, Pou Kapua is gifted mana. Steadfast during his creative gestation to his birth, he is born Pou Mana.
4	Naumai Pou Kapua, kua pūrea, kua tohia, whaka puta i a koe, Ki Runga te Tūranga Matua, Mārama te ata i Urū-Rangi, Mārama te ata i Take Take-Nui-o-Rangi, Haramai Pou Kapua kia mau tō ringa ki te Kete Tuauri, Ki te Kete Tuatea, ki te Kete Aronui	Welcome, Pou Kapua. Be free, pure, and show yourself, Upon the threshold of your parents' Rangi and Papa abode, Bright is the morn at the Gateway-of-the-Heavens, Bright is the morn at the Base-of-the-Heavens, Come Pou Kapua grasp in your hand the Kit of Sacred knowledge, Ancestral knowledge and Life knowledge	Pou Ihi Ihi is the vital force or psychic magnetism which radiates from a living entity and which “engenders responses of awe and respect.” Ihi is the power of living things to grow to their full maturity and reach a state of excellence. The ihi of the Pou shines bright as it encompasses all elements of his being. Pou Kapua grasps Ngā Kete Mātauranga and embodies Pou Ihi.
5	Pou Kapua, puritia te aka matua, Whakaatu ia koe, ko Uenuku tēra, hei here ia Ranginui kia Papatūānuku, Ka whakaawhi i a Puke-tau-one, Ka whakaawhiwhia te Toi-uru-roa na Oho-mai-rangi te wai whakaata na Hine-kau-orohia	Pou Kapua, hold fast to the Parent Vine, You are Uenuku that appears at times to link the Heavens to the earth, Embrace the Earth-mound-with-vitality-endowed, Embracing the creation like the mirrored water of Hine-the-maid-of-the-smoothing-stone	Pou Aroha Aroha is the sacred power of love, a deep focus and understanding that all beings share Te Ha, the breath of life. Aroha is an all-encompassing compassion and devotion for others – people, creatures, nature – for life in all forms. Aroha does not have conditions and is generous and expressed without discrimination; Pou Kapua embraces all as Pou Aroha.
6	Pou Kapua, e huri ki te uranga o te ra, Kua tūpātia ki a Hine-mākuku a Hine-makohu- rangī, ka tau ki runga ia Hine-mākehu, Na Maui i kukumea ake ki runga a Tiritiri-o-te-moana he whenūa, kakara, makuku, heoi ko Aotearoa, ka tangi te mapu waiora i konei e.	Pou Kapua turn towards the rising sun, Is screened off by Hine-the-maid-of-the-heavenly- mist and rests upon Hine-the-maid-with-golden- hair, Maui hauls up Tiritiri-o-te-moana The land is sweet and moist, All hearts rejoice with happiness, Behold the land of the long white cloud. Aotearoa.	Pou Oranga Oranga derives from Ora, the sun's life, warmth, and wellbeing. It is more than just being alive – one has great energy, is fit, healthy, and thriving. All living beings can have oranga. They feel safe, protected, content, and happy. Pou Kapua brings cultural health and happiness to Aotearoa and those who visit and feel his mauri as Pou Oranga

7	<p>Pou Kapua, i konei koe i mua i te hanga tanga o te Ao, I moemoetia koe e ngā iwi tāngata katoa o te Ao, Katahi ano Pou Kapua ou moemoeā ki te Ao, ka Whakairo tia e ngā Toki Tapu, ma to whakapapa, i heke mai, i tō whare tapu hangahanga, hei whakatinana, Te korowai kahu hei whakamahana ia koe mai i to hangatanga, ki te Ao, nā o Tamariki ā Ranginui me Papatūānuku koe i kakahu,</p>	<p>Pou Kapua, you were here before the world was created, You have appeared to Mankind in dreams, At last, Pou Kapua, your dreams to the World will be carved by the sacred adze by those descended from the Sacred House of Mankind, The feathered cloak that kept you warm from the very beginning of time were the Children of the Sky Father and Mother Earth.</p>	<p>Pou Rewa Rewa encapsulates the creative process through ‘re’ (action and movement) across ‘wa’ (space and time). Pou Kapua’s dreams are realised through creative action, revealed by the carving adze. To grow and to stand rewa requires learning from falling. Just as wai (water) deliquesces from solid (ice) to liquid (rain) to aerosols (steam), so does the Pou continually transform as an inherent part of the creative order. Through this creative process, Pou Kapua becomes a template to measure other endeavours as Pou Rewa.</p>
8	<p>Pou Kapua, kia matārā, kia tū pakari i ngā wā katoa hei pūpūri i Te Ao, Pou Kapua ko koe te timatatanga, ko koe ano te hiringa mo e nei wa, Ko koe ano te hiringa mo ngā rā hei mua i tou Aroaro, Ka tangi te mapu, waioara i konei e, Tihei Winiwini, Tihei Wanawana, Tihei Mauri Ora, Pou Kapua.</p>	<p>Pou Kapua stand tall and embrace the World, You are the Past, Present, and Future,</p> <p>All hearts rejoice with happiness, Tihei Winiwini, Tihei Wanawana, Tihei Mauri Ora, Pou Kapua.</p>	<p>Pou Mārama Mārama symbolises the process of enlightenment, where things become clearer, brighter, and easier to understand. As the moon sheds light in the darkness, Pou Kapua elucidates the trials of the past, the challenges of the present, and the possibilities within our futures. He gives our tūpuna, whānau, tamariki, and mokopuna a greater voice. Pou Kapua is our guardian and champion, embodying wairua, tapu, mana, ihi, aroha, oranga, and rewa. A taonga, a symbol of Te Ao Māori that expresses our values and tino rangatiratanga, he becomes Pou Mārama.</p>
	<p>Pou Kapua - He Whatu Ira Tangata was written and translated by Tohunga Te Ūranga o Te Rā Kingi and Pūroku Fraser Tāwhai in 2003</p>		<p>Pou Kapua ‘Transformations’ by Tania Haerekiterā Wolfgramm</p>

Chapter Four: Literature Review

*Ko te kai a te Rangatira, he kōrero*⁶

Introduction

Values and evaluation touch and inform all aspects of our existence. According to evaluation theorist Michael Scriven, evaluation “reaches across the whole domain of human knowledge and activity in an absolutely fundamental way” (2012, p. 168). Why and how we create value systems; how we measure ourselves, others, and the world concerning our sense of 'being' influences our lives from birth until death. The premise is that Māori / Indigenous peoples had value systems that manifested and enacted their worldview, culture, identities, and consciousness. These values were ‘taonga’, cultural treasures that expressed stories and histories in multiple media. These values formed the basis of their own systems and evaluation processes, allowing them to live as themselves.

For Māori, these value systems have been fractured by colonisation, racism, discrimination, and political structures that have imposed different values. The impacts of colonial domination have been devastating for Māori and Indigenous peoples worldwide. Eurocentric systems have grown as part of systems and development theories. Extensively documented by Rossi and Freeman (1985), evaluation theory has further developed in recent decades, with specific approaches dominating the field of evaluation. Alkin and Christie’s “evaluation theory tree” roots evaluation in ‘accountability’ and ‘social inquiry’, nurture multiple branches of evaluation, including those focused on values, utility, and methods (2011, p. 16). In almost a hundred years, evaluation has burgeoned as a ‘discipline’, with a growing number of theories, methodologies, methods, organisations, and evaluation associations developing and cohering around the latest knowledge, practices and trends. In recent years, some Indigenous scholars have turned their attention to an endeavour to develop their own evaluation models and processes.

⁶ The sustenance of chiefs is words.

Kaupapa Māori theory has further allowed me to develop a Māori value-based evaluation system.

In this research exercise, it is essential to remember that the vast body of Indigenous knowledge of Mātauranga Māori held by Tohunga, cultural experts, traditional knowledge holders, and native scientists is not 'published' in a process that privileges Eurocentric knowledge. Numerous scholars have written extensively about how "knowledge is inextricably linked to power" and that "those who hold political power, control knowledge and thus have the power to exclude knowledge" from all facets of life, including the education system (Foucault, 1994; Freire, 1970; Gramsci, 1935). Concerning the establishment of the limits of the freedom of discussion, Gramsci (1935, p.87) asks, "Who establishes the 'rights of knowledge' and the limits of inquiry in the pursuit of knowledge?"

Battiste (2013, p. 26) refers to this power/knowledge/power dynamic experienced by Indigenous people as "cognitive imperialism licensed by dominant English languages and Eurocentric discourse". She argues, "Indigenous peoples throughout the world are feeling the tensions created by a Eurocentric education system that has taught them to distrust their own Indigenous knowledge systems, their elder's wisdom, and their own inner learning spirit" (Battiste, 2013, p.24).

When Indigenous knowledge is omitted or ignored in the schools, and a Eurocentric foundation is advanced to the exclusion of other knowledges and languages, these are the conditions that define an experience of cognitive imperialism. Cognitive imperialism is about white-washing the mind as a result of forced assimilation, English education, Eurocentric humanities and sciences, and living in a Eurocentric context complete with media, books, laws, and values (Battiste, 2013, p.26).

Māori scholar Mason Durie notes three distinguishing features of Indigenous knowledge. He states that Indigenous knowledge is "a product of a dynamic system; an integral part of the physical and social environment of communities; and a collective good" (2004, p.5). Gramsci suggests leaving the task of "searching for new truths and better, more coherent, clearer formulations of the truths themselves to the free initiative of individual

scholars and scientists"(1935, p. 87). He also realises that such scholarship would still be "checked and disciplined" through the "sieve of academies" and similar institutions in a selection process that decides what is or is not published.

Within this cultural backdrop, and with the freedom afforded through taking a Kaupapa Māori approach, I deliberately include Indigenous knowledge shared within traditional learning processes, including Māori wānanga and hui and Blackfoot Learning Lodges. This sharing occurred across Aotearoa, the Pacific, and the Americas over the last twenty years. Several learning circles included Western-trained scientists and funders from the National Science Foundation. Indigenous ethicist Willie Ermine was present at one such lodge and spoke extensively about the "ethical spaces" created at the "confluence where the two worlds of Indigenous and Western Peoples meet". Furthermore, our capacity to create new knowledge is enhanced when we collectively work towards respecting, understanding, and articulating multiple world views (Ermine, 2007).

A letter written by seven University of Auckland academics titled "In defence of science" was published on the 23rd of July 2021 in the Listener, a widely-read current events New Zealand magazine. Arguing against the New Zealand Government's proposal to include Mātauranga Māori in the school curriculum, the letter's authors stated, "To accept it as the equivalent of science is to patronise and fail indigenous populations". Moreover, while they admit that science, literature and art have been "used to aid colonisation", they believe it is better to "ensure that everyone participates in the world's scientific enterprises" (p. 4).

The letter also stated, "Indigenous knowledge is critical for preserving and perpetuating culture and local practices and plays key roles in management and policy. However, in the discovery of empirical, universal truths, it falls far short of what we can define as science itself." Finally, the authors state, "Indigenous knowledge may indeed help advance scientific knowledge in some ways, but it is not science" (p. 4).

This letter raised a furore across Aotearoa, deepening ideological cracks into chasms. By the 29th of July 2021, over 1100 scholars of diverse cultures, ethnicities, languages, and

academic disciplines signed an open response to the 'In defence of science' letter indicating that they "categorically disagree" with the views expressed by those seven scientists. The rebuttal continues, "The Professors' claim that 'science itself does not colonise', ignores the fact that colonisation, racism, misogyny, and eugenics have each been championed by scientists wielding a self-declared monopoly on universal knowledge." Denigrating Mātauranga Māori and diminishing the importance of Indigenous knowledge systems perpetuates the "exclusion and exploitation" of Indigenous peoples.

Despite the rhetoric of 'inclusivity of worldviews', the gap between Eurocentric science and Indigenous knowledge remains entrenched in academic institutions that privilege the Eurocentric worldview over all others. Battiste calls this "the great forgetting" (2013, p. 115). Mechanisms that widen and deepen this chasm of 'disinformation' are enforced in educational pedagogy that continues to privilege Eurocentric literature while silencing Indigenous voices.

Philosopher Dotson (2012a) states that 'epistemic oppression' produces deficiencies in social knowledge. 'Epistemic exclusion', Dotson maintains, is "an infringement on the epistemic agency of knowers that reduces her or his ability to participate in a given epistemic community" (p. 24). She argues, however, that a culture of praxis, where "canons are multiple", allows for the growth of scholars whose "energies can be diverted toward making contributions within one's communities" (Dotson, 2012b, p. 18, 19).

Dakota Elder Ken Goodwill reiterates that "Indigenous knowledge is valid in its own right and does not need to be validated by other systems" (Nelson, 2008, p. 45). I concur that Mātauranga Māori and Indigenous knowledge must be illuminated and shared through research. This position expresses and enacts Tikanga, as does Article 2 of Te Tiriti o Waitangi, which requires the empowerment of Māori to develop and safeguard Mātauranga Māori.

This chapter starts with philosophical orientations and concepts, including ontology, culture and identity, and Te Ao Māori. I then turn to a discussion of axiology, values, and meanings of 'kaingakau' as taonga, cultural treasures including aroha, tapu, mana, and

kaitiakitanga. Epistemology and Mātauranga Māori are considered, including how we nurture our creative and learning spirits through our pedagogical approaches. As evaluation reaches into our psyche, consciousness is explored from Western and Māori perspectives. Tikanga and Kawa as methodology is reviewed, as is the importance to Māori of recollecting and remembering through story.

I then continue with a section on Māori culture systems – our story as tangata whenua, our tikanga and ethics. This is followed by an account of the Crown invasion of our tribe Te Whakatōhea, with a summary of some devastating impacts on our whānau and communities. An overview of systems theory, including complex adaptive systems, provides insight into the diversity and connectedness of Indigenous cultures and communities.

A contextual literature review of evaluation, including the development of evaluation as an institutional discipline; evaluation methodologies; power and the politics of evaluation; culturally responsive evaluation; Indigenous evaluation strategies; and Kaupapa Māori and evaluation, is provided in the following chapter.

Ontology - Te Ao Māori

Ontology

The word 'ontology' is derived from the Proto-Indo-European root 'es-' meaning 'to be' and the Greek word-forming element 'onto-' meaning 'a being, individual, being, existence.' The Greek word-forming element '-logy,' meaning 'speaking, discourse, treatise, doctrine, theory, and science' is from 'logia' meaning 'to speak, tell.' 'Ontology' thus concerns itself with what exists and what it means 'to be' (Blackburn, 2016).

The etymology of the word 'paradigm' refers to the ancient Greek words for pattern, example, and precedent. In research, a paradigm is "a conceptual or methodological model underlying theories and practices of a science or discipline at a particular time" (Oxford English Dictionary, 2019). As world views, paradigms are grounded in specific

belief and knowledge systems, values and biases, cultural narratives, and constructs of the nature of the world (Lincoln & Guba, 2005). Foucault argues that historical disciplines have ceased to be "the reconstitution of the concatenations behind the apparent sequences; they now practice the systematic introduction of discontinuity". History cannot be the "shelter of consciousness" unless it brings to light "inert practices, unconscious processes, forgotten intentions in the silence of institutions and things" (Foucault, 1994, p. 300).

Sami researcher Koukkanen (2000) points out that an 'Indigenous paradigm' based on Indigenous values and worldviews requires both a decolonisation agenda and a critical reconnection of Indigenous communities to their own cultural values and knowledge systems. An Indigenous paradigm is holistic, balancing environmental, social, political, economic, biological, psychological, spiritual, and cultural elements and forms of life. Indigenous writers and cultural workers are thus called "cultural pathfinders" (p. 425), aiming to express, sustain, and maintain their Indigenous cultures.

Lee expands the concept of 'bricoleur' (Levi-Strauss, 1966, cited in Lee, 2009, p. 7) to describe the 'Indigenous bricoleur' as one who can weave together theories, perspectives, and paradigms from multiple knowledge systems. The product, the 'bricolage,' contains Indigenous ontological and epistemological frameworks at its core. It incorporates Pūrākau, fundamental to Māori identity, expresses Te Ao Māori, worldviews and philosophies, and critical cultural codes (Lee, 2009).

Te Ao Māori

There are several cosmological accounts of how Māori came into being. I recite a chant from Tohunga Te Kohuora in 1854 that starts with Te Kune. I provide a whakapapa, a genealogical account of the cosmos, our universe, and our lives as chants. I have included comments about each stage shared by Tohunga through text and oral literature.

In the beginning, Io dwelt tranquilly in the realm of Te Korekore as Io-matamoe (slumbering), Io-mata-ane (tranquil), and Io-kore-te-whiwhia (unchanging). As Io-matua-kore and Io-matua s/he was both the 'parentless' and the 'first parent'. As Io-taketake

s/he was the 'foundation of all things.' Io was the supreme god, Io-nui (the infinite), Io-roa (the everlasting), and Io-te-wānanga (of all knowledge). S/he communed with her/himself, and her/his essence flowed forth to fertilise Te Korekore, reciting and calling into being the foundation of things: night, light, earth, sky, waters; and their depth and expanse; the living breath. From Te Kore and Po came Rangi-awatea and Papatūānuku, their divine children, life on earth, and eventually te ira tangata – the human species (Marsden, 2003; Te Matorohanga & Pohuhu, 1913).

Components of the cosmological chant, the periods, and my commentaries follow:

First Period: "Na te kune te Pupuke, Na te pupuke te hihiri, Na te hihiri te mahara, Na te mahara te hinengaro, Na te hinengaro te manako." This chant can be interpreted as, "From the conception the increase; the increase the thought; the thought the remembrance; the remembrance the consciousness; the consciousness the desire." In this chant, 'Ku' denotes the depths of the earth; the whare tangata. 'Ne' conveys a question; one cannot foretell the future – therefore, 'ne' seeks an explanation. 'Kune,' therefore, asks, "What will come from 'Ku'? 'Puke', the hill, indicates a rising, climbing; 'Pupuke' a volcanic force that builds; it becomes the exposition. 'Hiri' is the searching thought; 'hihiri' is the conscious search. From 'hihiri' comes the birth of primordial memory, the unconscious and subconscious. 'Hinengaro' is the Hine that can never be found, the mind that can never be fully known. At the culmination of this period, "Ka hua te Wānanga", Knowledge, became fruitful. It is interesting to note that one of the names of Io is Io-te- Wānanga, the all-wise, the Omni-erudite, the Omniscient.

After this period, Te Kore (the space of all potentiality) and then Te Pō (darkness; the night in its many forms – great, long, lofty, intensely dark) emerged, conceiving Te Rangi (the atmosphere), Te Mārama (the moon), Te Ra (the sun), Ngā Whetu (the stars), Te Hauora (the breath of life), and all living things. This period culminated in Te Ao Mārama, the world of light. Rangi-awatea is the god of space and light, and Papatūānuku (Mother Earth) is the 'rock foundation beyond expanse, the infinite' (Marsden, 2003, p.22). The two are the male and female principles from which all life is derived.

Rangi-awatea and Papatūānuku then begat 70 Gods, including Tangaroa, God of the Oceans, Tānemahuta (God of the Forests); Tāwhirimātea (God of the Winds); Rongomatāne (God of Cultivated Foods); Haumiatiketike (God of Wild Foods); Tūmatauenga (God of Humankind and War); Ruaumoko (God of Volcanoes & Earthquakes); Whiro (Bringer of Evil, Disease, and Death); and Urutengangana (The Source of Light).

The beginnings of humankind begin with Hineahuone, the first female, fashioned from the red earth at Kurawaka by Tāne and his brothers. She gave birth to a girl, Hinetitama, known as “The Dawn Girl”; the first daughter, born of intercourse between Tāne and Hineahuone, the mother of humankind. Hinenuitepo became the ‘Guardian of the Souls in Death’ (Hinetitama transformed into Hinenuitepo when she fled Tāne). Finally, Tiki became the first male, formed by Tūmatauenga, who endowed him with his life force and power.

These narratives and cosmological chants play a vital role in our identity as whānau, hapū, and iwi Māori; they are created and expressed through art and technology. For example, Te Whānau a Apanui iwi provide the following whakapapa of the universe: Io Matua Kore -> Te Pu -> Te More -> Te Aka -> Te Rea -> Te Waonui -> Te Kune -> Te Whe -> Te Kore -> Te Pō -> Te Rangi -> Te Ao Mārama⁷. From a psychological perspective, these whakapapa are expressions and manifestations of Mātauranga, of ourselves and our consciousness, as individuals and as collectives.

⁷ Delamere, E., Delamere, H., Kingi, T., Kahotea, D. Kingi, W., Poihipi, D., Rawiri, T., Tawahai, P., Te Wiata, I., Hepi, M. Wānanga of Whakapapa of the Universe held in 1987 at Te Whare Wānanga o Te Whānau a Apanui, Whitianga Marae, Tairāwhiti, Aotearoa New Zealand.

Creativity and the Creative Spirit

Critical theory allowed us to name and frame our situation

... has given us a sense of present realities.

Now the onus is on our shoulders to create

... to essentially imagine a possible future for us.

This requires our creative processes to kick in

... as they do when we create an art piece.

(Professor Gregory Cajete, Aotearoa New Zealand, 2009)

Tewa Scholar Cajete sees creativity as a 'vehicle' for providing 'wholeness' (1994), whereby the artist honours four roles represented by the East (Artist / Poet); South (Philosopher / Teacher); West (Shaman / Priest); and North (Hunter / Warrior). These "Cardinal Orientations of Indigenous Creativity" (pp. 160-161) run parallel to the creative processes, namely (1) the dreams, visions, and conceptualisation of the poet; (2) the scholarship and reasoning for the development of the work, including prototypes of the art; (3) the metamorphic process of ritual and ceremony as forms are being created; and (4) the production of the creative work and the evaluation of that work. The final stage is where the artist/warrior must stand in defence of their work. It is when they must critically evaluate their own work, addressing their shortcomings while defending the integrity of their creative processes to others.

Expressing the creative spirit through art is essential to human learning regardless of cultural, social, economic, or political status (Cajete, 1994). Creative practitioners have always understood the importance of investigation and research as part of their practice. Hazel and Dean (2014) discuss the notion that practice-led research and research-led practice are interwoven in a dynamic and cyclic process.

Furthermore, this research builds upon principles of respect; recognising the inherent value of each other; being conscious of and responsive to cultural values; being inclusive; having meaningful engagement and participation; affording protection and safety; being creative, reflexive, and evaluative; assigning roles and responsibilities; in sum, being reciprocal and generous, helpful and valuable. Essentially, a Māori evaluation framework ought to activate and nurture the creative spirit within us. It is about "channelling

collective" creative energy to co-create solutions to simple or complex problems (Smith, 1999, p. 158).

Recollecting and Remembering Through Story

While learning is a natural part of living and growing, evaluation and adaptation is required in order to survive and thrive (Cajete, 2015). Evaluation can, within challenging contexts, demand the expression of heroic characteristics of those involved and impacted by the education process. Hence for those who have been subjected to the impacts of colonisation on their communities and cultures, a deeper knowledge of their own potential and power and a greater awareness of how they can navigate through their complex relationships within dynamic environments and contexts is an important starting point as they embark on their learning journeys. Tohunga recognise learning as integral within Te Ao Māori and acknowledge our ways of being and knowing as an essential foundation upon which this research is built (Kingi, 2008; Tāwhai, 2012). Excellent lessons of evaluation are provided in Māori creation stories.

Stories of creation, ancestry, and heritage of Indigenous peoples are enthralling. They have been recounted over thousands of years, maintaining knowledge systems and traditions from generation to generation. There are many stories of evaluation to be learned, and I draw critical insights from two Māori creation myths. From these stories arises a vital question.

What can we learn about evaluation from legends, histories, stories, Tohunga, cultural experts, and traditional knowledge holders?

The Separation of Rangi and Papa

When the world was being created, Papatūānuku, the Earth Mother, lay on her back, and Ranginui, her husband, the Sky Father, rested upon her. Over time they begat many children to be guardians of nature in its wondrous forms. The young gods lived in cramped darkness between their parents, struggling for breath and forced to crawl about like lizards. Then, one day the gods were startled by a gleam of light they

glimpsed as their parents moved, and immediately they longed for more of it. Fierce discussions raged among them about how they might achieve living in that beautiful light.

One brother, Tu, the God of War, wanted to kill their parents, but his siblings vehemently disapproved, and their arguments continued. The young gods debated for a long time as they considered the task that lay before them. Rongo, the God of Peace, followed by Tangaroa, the God of Oceans, tried first to separate Rangi and Papa. Although Tu severed his father's limbs, causing his blood to flow over his mother Papa's body, he failed. None of the children could push them apart. Finally, all of them, except for Tawhirimatea, the God of Winds, agreed that Tane, the God of Forests, would separate their parents.

After a few failed attempts, Tane planted his head on the earth, thrust his feet against the sky, and forced his parents apart with much heaving and pushing. Hence Rangi took his place high above Papa, and Te Ao Mārama, the light of day, entered the world.

As recounted by Māori for generations and retold in books, these stories have complex meanings and learnings and are “part of a living, breathing culture” (Reed & Calman, 2004, p. xiii). Since the beginning of time, evaluation has been an endeavour fraught with peril. Indeed, such challenges have been re-told through story, song, dance, and various forms of art and technology. For example, the creation story of Tane separating his parents, Ranginui and Papatūānuku, contains many evaluative aspects. These include sharing foundational values (light and warmth) with a core stakeholder group (the children / young gods). While the group agreed on an outcome (the separation of their parents), they disagreed regarding the methods and processes to be employed (Tumataueunga wanting to kill their parents vs Tane willing to push them apart). Disagreement regarding the methodology is always a cause of contention.

Of note was ‘Ko te nuinga, ko te roanga,’ the multitude of thoughts and the length of time it took for the siblings to debate their course of action. Power dynamics and politics, competing agendas, and a wide variation in ethical positions were all at play. However, their approach was fairly fluid, with many failed efforts requiring reflection and analysis, the findings of which would inform future developments and attempts. The eventual

outcome was that light was brought into the world – truly transformative for them, their parents, and humanity.

Tāne and the Baskets of Knowledge

Tāne, the God of Light, was chosen by the Io, the Supreme God, to introduce knowledge into the world. On his travels, he was to journey through many heavens and endure trials and battles with his brother Whiro, the God of Darkness. When Tāne arrived at Io's sacred Marae, he entered the temple and was given three kete of knowledge and two sacred stones.

The first was Te Kete-Uruuru-Matua, the basket of peace, goodness, and love; the second was Te Kete-Uruuru-Rangi containing prayers, incantations, and rituals; and the third was Te Kete-Uruuru-Tau containing knowledge of war and human endeavours, agriculture and earth and stone-work to tend to the wellbeing of humankind. The whatukura or sacred stones were Huka-a-tai and Rehu-tai. These stones would add mana, authority, and power to what was taught, seal the teachings, and impress them on the minds of those learning.

The return journey was fraught with perils instigated by the angry Whiro that Tāne overcame with the help of Tāwhirimātea and his companions. Tāne's triumph in securing the Wānanga was widely celebrated, with the sky flushing with crimson as a sign of his victory. On returning to earth, he entered the Wharekura, a sacred place of learning, where he suspended the baskets of knowledge and deposited the stones at the back of the sacred house. Tāne remained the custodian of the Wānanga.

Importantly, this story of Tāne brings to the fore the importance of knowledge and learning to Māori, the thirst for such knowledge requiring significant effort and the ability to overcome many hardships. Ethical protocols and practice were integral to the task, and each step of the learning process provided an opportunity for feedback and learning. The eventual outcome of this significant undertaking was to bring knowledge to Māori so that it would span every element of humankind's lives and include the mechanisms by which such knowledge would be attained, applied, and retained.

The legends of Tane attaining the three baskets of knowledge and of Maui taming the sun also contain essential elements of transformative evaluation. The legends begin with a shared values foundation (knowledge; daylight), agreement on objectives and outcomes sought, and ongoing discussion about processes and procedures (climbing to the heavens; snaring the sun). Again, the eventual outcomes were incredibly beneficial to everyone through evaluation and processes providing continual feedback and learning.

Such stories and themes have been played repeatedly across generations and multiple contexts. At the collective level, manifest within families, groups, organisations, tribes, and nations, we have seen forces of life and death, creation and destruction, collaboration and disconnection confront each other. In considering the individual, such challenges and dynamic interactions are also evident at the psychic and intrapsychic levels of the self, both conscious and unconscious,⁸ where we are, all at once, the child, the parent, the sibling, the risk-taker, the healer, the leader, and the follower. There are many stories of evaluation to be learned, and this research draws critical insights from several Māori and Indigenous legends and stories.

Wairua

Wairua is the essence of divinity that one expresses within and across space and time; the ethic of spirit and spirituality; the deep spiritual connection of all aspects of creation and humanity; and the centrality of the spiritual domain within Te Ao Māori, enacted in Māori life. Wairua is the spirit of a human that is activated when the kuao (pupil) forms as the foetus, nurtured in the wai (waters) of the mother's womb. Wai (water) is the link between the heavens and the earth: it is the source of life and sustenance for all living things. Wairua is embedded in our whakapapa and is the source of our relationships with our spiritual, natural, and social worlds. Wairua is indivisible from Māori being and is the force connecting all elements of the world, and of past, present and future (Barlow, 1991; Durie, 2006; Henare, 2021; Henry & Pene, 2001; Kingi, 2008; Marsden, 2003; Mead, 2003; Tāwhai, 2012; Wolfgramm, 2007). Wairua is the bridge between ontological insights and living within Te Ao Māori.

⁸ Discussed at length with Tohunga Pūroku Tāwhai (2012); for further reading, see also Jung (1957), *The Undiscovered Self*

Axiology - Kaingākau

Axiology

The Greek word axiology combines two elements, 'axia' meaning 'value and worth' and 'logia,' referring to the study of something. Hence, axiology is the philosophical study of values, including their nature and classification. While intrinsic values are those things described as being "good in themselves" or suitable for their own sake, extrinsic value is said to be a "means to something else". Through a process of evaluation, intrinsic or extrinsic value is ascribed to things. Values lie at the "heart of ethics," with intrinsic values crucial to a "variety of moral judgments"(Blackburn, 2016; Zimmerman and Bradley, 2019, p. 1).

The word 'value,' both a noun and a verb, has an interesting history. Its etymology includes Anglo-Norman 'valu' signifying merit, importance; French, 'valoir,' to be of worth, classical Latin 'valere,' to be vigorous, and Italian, 'valuta,' a medium of exchange. Other meanings include "to consider of worth or importance, to rate highly; to esteem" (Oxford English Dictionary, 2019). Notwithstanding these meanings in English, Marsden (2003, p.23) states that values are "instruments by which we view, interpret, experience and make sense of the world". He considered the holistic concept of "taonga" an appropriate approximation for the word "values", whereby "taonga" as treasures were processes and end-states, tangible and intangible. Taonga transmits socio-cultural and historical knowledge and relationships and can be aesthetic and utilitarian.

Kaingākau

Ngā taonga o ngāa tupuna are treasures of the ancestors, and Taonga tuku iho are treasures bequeathed. These include 'ohaaki o ngā tupuna' based in Te Ao Māori, which provides knowledge of cultural tradition, history, and guidelines for living. Such taonga are treasures that integrate spiritual, psychological, and biological values. Spiritual values that we aspire to include mana and tapu. Psychological values focus on a person's

wellbeing, building their sense of identity, belonging, self-worth, and self-esteem, and shoring up their 'centre' from which they can live a meaningful life.

"This centre is where a person must create for himself an orderly system of ideas about himself and his universe in order to give direction and purpose to his life. From that centre derive his basic convictions about the meaning and purpose of life in general, and he will exhibit a sureness of touch that comes from inner clarity" (Marsden, 2003, p. 27).

Worldview, values, and ethics anchor Māori to ancestral legacies while signalling where they stand in the present. The process for determining and articulating – indeed, even thinking about 'values' is complex and multifaceted. It reaches deep into the psyche; the spirit of an individual is shaped by their familial relationships, informed and fashioned according to their cultures and worldviews, and further developed by local and global systems and structures (Wolfgramm, 2015). Even the words and language for those 'values' and concomitant behaviours and activities will further shape one's awareness, understanding, and experiences of those 'values.' Their values are embedded in Te Reo Māori, a vitalistic language of metaphor and symbol. They express their philosophies and ethics, a tikanga that links humanity and environment in respectful and reciprocal relationships (Henare, 2021).

Core values and principles that underlie my ontological and metaphysical understandings and subsequent practices include the following:

Aroha: This is an ancient oceanic word, spoken across Pacific cultures for thousands of years as 'aroha,' 'aloha,' 'alofa,' 'alo ofa,' and 'ofa' with meanings of love and compassion (Biggs & Clarke, 2006). 'Ha' is the sacred and creative power, the life-giving energy that emanates from the gods. *Koha:* This is also an expression of aroha borne from an understanding that we all share the 'ha,' the divine breath of life, and that this 'ha' can be further offered to others through 'koha.' *Whānaungatanga:* This elevates beneficial relationships and partnerships as fundamental principles in undertaking evaluation, and the process of whānaungatanga in making and strengthening connections amongst stakeholders can make a critical impact on the failure or success of an evaluation.

Mana: “Koia ano te ahi ka tonu, kahore ona timatanga, kahore ano ona whakamutunga”; “it is the sacred fire that is without beginning and without end”; the sacred power of the gods (Barlow, 1991). Reference is also made to 'mana atua,' the sacred power of the gods, and 'mana tupuna,' the power or authority passed down from chiefs and leaders. 'Mana whenua' is the power of the land and the people of that land, and 'mana tangata' is the power of an individual, both intrinsic and acquired. *Manaakitanga*: Derived from the word 'mana,' manaakitanga refers to the expression of love and kindness expressed through generous support and hospitality to others such that the mana of both can be manifest. *Kotahitanga*: At the heart of this is unity, solidarity, being as one, and working together as a cohesive collective. *Whakamana*: This ensures that each other's mana is acknowledged, respected, and honoured. As a verb, to 'whakamana' someone is to give them the authority, validity, and power to act.

Tohungatanga: Valuing the deep knowledge of Te Ao Māori and having respect for Tohunga kaumātua / kuia / traditional knowledge holders is vital within the tikanga process. *Rangatiratanga*: This recognises the leadership potential and qualities of each person, knowing that Māori has the right to exercise chieftainship, leadership, and sovereignty – of self, of whānau, hapū, iwi – of Te Ao Māori. *Kaitiakitanga*: Kaitiaki are guardians, messengers, and the "means of communication between the spirit realm and the human world" (Barlow, 1991, p.34).

Kaitiakitanga systematises the concept of guardianship and stewardship by Māori of space, place, and people, including whenua, moana, awa, and living things in those environments. Ultimately, the value of *Tino Rangatiratanga*, sovereignty, self-determination, and the right to determine our own destiny across all facets of our lives is integral to this endeavour.

Environmentalist, economist, and advocate for Indigenous rights, Winona LaDuke (2021) speaks of *mino bimaatisiwin*; the "excellent life" offered to the Anishinaabeg by the Creator. There is a deep covenant between people, the tribes and the Creator to care for the land, for relatives, "whether they have wings, fins, roots, paws, or hands" (p. 143). She reflects on the importance of "intergenerational accountability" and the question of

how we are accountable to our ancestors of the past, 'all of our relations' in the present and our descendants in the future.

The recognition and honouring of the 'people of the land' is critical to shaping futures where we embrace rather than separate ourselves from nature. However, as Nelson (2001) exhorts, "We too can construct a confluence of cultural rivulets where the natural and cultural coalesce" (p.30). Pacific scholars (Mahina 2017; Kali'i, 2017) also share this understanding of time and space, explaining that the inseparable ontological entities of *tā* (time) and *vā* (space) are, "Organised in the Moana in plural, cultural, collective, holistic, and circular ways as opposed to their arrangement in singular, techno-teleological, individualistic, analytical, and linear modes in the West" (Mahina, 2017, p. 108).

Of the relationship between values and emotions, Damasio (1994) critiques psychologist William James' position that strips emotion down to a process that involves only the body's physical functions, with little regard to evaluating external stimuli or situational contexts. Instead, Damasio suggests that "emotions are not a luxury" but are triggered after an "evaluative, voluntary, nonautomatic mental process" mediated by our experience of stimuli and situations. Filtered by mindful evaluation, these modulation mechanisms can influence the "extent and intensity of preset emotional patterns" (p. 130).

The Self and Identity

The concept of *kaihau-waiū* is thought of by Mead (2003) in terms of birthright, which is "everything a child can expect by being born a Māori" (p. 39). Principles relating to the *kaihau-waiū* include inheritance, birthplace, and status in *whānau*; *ahi-kā*; and spiritual nurturing through ritual and ceremony. Birthright needs to be protected and maintained in balance across generations so that individuals can share in their inheritance – the heritage of the Māori nation (Mead, 2003).

Identity is fundamental to the concept of 'value' for Māori, Pacific, and local communities of Aotearoa New Zealand. Their identity is located in their physical, spiritual, and

emotional connections to land and water, all having a special place in their hearts, minds, and souls (Hau'ofa, 2008; Mead, 2003). From these have been developed systems and structures encompassing all aspects of their lives, including genealogies and lineage, family and social relationships, community living, health and wellbeing, learning and education, creativity and arts, corrections and justice, economics and trading, and so forth.

Cultural efficacy is a vital element of social identity to the continuation of living culture. Increased cultural efficacy has a substantial positive effect on individuals and their families. For example, in one study, Houkamau and Sibley reasoned that increases in cultural efficacy predict decreased satisfaction with the nation's state because people have an increased socio-political consciousness and understanding of the power imbalances of a colonial government and systemic disadvantage of Māori (Houkamau & Sibley, 2010).

Durie (2001) accepts that a secure cultural identity can provide a strong foundation for health and wellbeing, and determinants of Māori identity should include access to cultural, social, and physical resources, including knowledge and skills of the Māori language and tikanga. Also crucial is access to whānau, hapū, iwi, and Māori services; and access to Māori land and natural resources. Durie (2006) provides a four-dimensional wellbeing scale, Te Whare Tapa Wha, explaining that taha wairua (spiritual health), taha hinengaro (mental health), taha tinana (physical health), and taha whanau (healthy relationships) must be balanced and in harmony with each other for people and groups to achieve good outcomes. Manaakitanga, the capacity to care, is a core aspect of Māori identity and sense of self. He reiterates that there are strong links between personal wellbeing and community wellbeing, with the wellbeing of the collective often being the driver of personal wellbeing (Durie, 2001; 2006).

The word “wai” spans “wa” (space and time) and includes “i”, an inference to the divine (Tāwhai, 2012). Definitions of “wai” include ‘who, whom, what, water, and tears.’ When the question, “Ko wai au?” is asked, it explores multiple levels of inquiry: (1) Who am I? – this may be your name, about your whānau, your work, your life and so forth; (2) What are my waters? – this may explore your whakapapa and connections to waters, rivers,

land, mountains and tribes; and (3) How am I activating my divine energy within this space and time? – this is a space where you may share your values, vision, dreams, and deeper wishes and how and what you are doing (or not doing) in relation to these. The question "Ko wai au"? can evoke simple, straightforward answers or deep, complex, and complicated responses. Within Te Ao Māori philosophy and ontology, concepts about various elements of the self, the individual, and how they are internally connected and externally related to the wider universe include the following:

Wairua is described as the spirit of a human that is activated when the kuao (pupil) forms as the foetus, nurtured in the mother's womb. It is the spirit that transcends death and lives on in another realm. Mauri is the active life force that "coheres all living things in nature". Marsden (2003, p 6) describes this process as "all the created order partaking of mauri," and that mauri is the pro-life energy within creation that impels us towards ecological harmony and fulfilment. Hau is referred to as the vitality of the human; it embraces the 'aura' of a person and has notions of personality; a person's hau can be left where they have been. Āhua: 'ā' is a pū orooro, a particle with meanings denoting various relationships that are both static and dynamic; 'hua' is a word of both process and outcome and refers to blossoming, flowering, and bearing fruit. Āhua is the synergy of these concepts and answers the question of what fruits, and their form, character, and nature, material and spiritual (Henare, 2001; Marsden, 2003).

Tinana is Te Reo Māori for a person's physical body; manawa, the heart, is the seat of emotions. Hinengaro refers to the mind, the intellect – the Hine that can never be found, denoting the continual search for knowledge. Ngākau are the deepest parts of the body; the 'na'au', the 'viscera' as known in Hawai'i. Ngākau, the seat of intuition, provide formidable bodily and emotional intelligence. Mana denotes spiritual authority and power, a manifestation of the power of the gods. Tapu is the sacred element of the human, that which is set aside or reserved for divine tasks. Tapu is linked to the spiritual power of people, places, and spaces. Ira Atua denotes humans as descendants of and connected to Ngā Atua (the gods), and Ira Tangata is the life principle of the human species.

Culture – An Imprinting Medium

Early Anglo-Norman and French meanings of the word 'culture' related to the cultivation of land and plants influenced later definitions of the word. In the 17th and 18th centuries, the word kultur, cultura, and culture began to denote the state of intellectual development and, later on, the ideas and customs of a society. Marsden (2003, p. 34) has a remarkably succinct definition of culture:

"In Māori terms then, culture is that complex whole of beliefs, attitudes/values, mores, customs, and knowledge acquired, evolved, and transmitted by his society as guiding principles by which its members might respond to the needs and demands dictated by life and their environment. Culture is the most powerful imprinting medium in the patterning processes of the individual."

Cultural psychologist Matsumoto (2007, p. 1286) suggests that individual behaviour is produced from the interrelationships and interactions of the following three sources: (1) basic human nature; (2) culture; and (3) personality. Basic human nature comprises universal biological needs such as breathing, eating, drinking, and sleeping; and universal psychological processes include cognition, emotion, and dispositions. Culture, Matsumoto (2007) argues, is how a group meets their physical and social needs in a given environment, which solves the problem of "how to survive". (p. 1291). As inherently social animals who can take advantage of the power of the 'collective', their environmental adaptations form the basis of their cultures. Even as the structures of the social world are defined by the distribution of resources characteristic of a particular arena, the symbolic strength of the partners, such as members of a network, is "never completely independent of their position" in such an arena (Bourdieu, 1985, p. 734).

Matsumoto (2002) thus defines human culture as "a unique meaning and information system, shared by a group and transmitted across generations, that allows the group to meet basic needs of survival, coordinate socially to achieve a viable existence, transmit social behaviour, pursue happiness and wellbeing, and derive meaning from life" (p. 1293). Human cultures go far beyond meeting basic biological needs. Culture spans the complexities of relationships and social networks. Culture allows us to construct practical

tools for living and create whimsical fantasies for fun. It provides us with science and mathematics, cosmological creation stories and legends. Culture creates worldviews and ideologies, systems, and structures. Cultures can "harmonise and bring peace or allow terror, trauma, and war" (p. 1293).

Humans are unique in the animal kingdom because they can design and develop extensive mechanisms to deal with "complexity, differentiation, and institutionalisation" (Matsumoto, 2007, p. 1293). Cultural worldviews are created because humans have a "universal need for explanations of their behaviours and causal attribution" (p. 1295). They create cultural products, practices and behaviours to reinforce these worldviews. He continues, "Individuals have innate temperaments and personalities", and they select from a "tolerable range of acceptable behaviours and practices allowed by a culture" that fits into their chosen lifestyles.

With regard to economic wellbeing, key Māori concepts (Spiller, Erakovic, Henare, & Pio, 2011, p. 166) are articulated in the 'Five Wellbeings Framework' including (1) Spiritual wellbeing, appreciating the mauri and spiritual connectedness of each aspect of creation; (2) Cultural wellbeing' protecting and committing to tikanga in all aspects of economic enterprise; (3) Social wellbeing, uplifting the mana of others with manaakitanga; (4) Environmental wellbeing, encouraging kaitiakitanga / guardianship of the earth's resources and ecosystems; and (5) Economic wellbeing, adding value that provides meaningful benefits for Māori.

Metaphysics is the total of beliefs that develop the core convictions and assumptions by which a person guides his or her life (Wolfgramm, 2007). Cultural metaphysics thus gives rise to social structures and standards of behaviour, shaping and influencing thought, feelings, and emotions within and across people, places, and time. The body of core beliefs, fundamental convictions, and values is what integrates and binds together the psycho-social fabric of a culture. It has been my choice to internalise Te Ao Māori and integrate Māori culture and values into my life.

Cogito Ergo Sum - Je Pense Donc Je Suis - Tīhei Mauri Ora

Taking Descartes's statement, "Je pense donc je suis" from Discourse on the Method and later as "cogito ergo sum" in Philosophy (1637 and 1644; cited in Damasio, 1994, p. 248), the dualistic notion that splits the mind from brain and body has influenced Western philosophy, biology, psychology, and science for centuries. It continues today with the metaphor that the mind is the "software program run in a piece of computer hardware called brain". (p. 248). Neuroscientist Tononi (2015, p. 2) believes that if Descartes lived today, he would say, "I am conscious" therefore, I am", as science has made great strides in understanding the relationship between the brain, thinking, and consciousness.

Cognition is defined as a term that is broadly used to "refer to such activities as thinking, conceiving and reasoning; any class of mental 'behaviours' involving symbolising, insight, expectancy, imagery, belief, intentionality, and problem-solving" (Reber & Reber, 2001, p. 128). Cognition, therefore, can be answered through the theory of physicalism, reducing cognitive behaviours to the interaction between sensation, perception, thinking, knowledge, memory, reasoning, judgement, and problem-solving. Naturalistic dualism proposes that "these mental states supervene naturally on physical systems such as brains". Descartes held that every event in the mind is a *cogitatio* or a context of experience. He assimilated volitions, intentions and every type of thought to *cogitatio*. (p.12). He posited that everything psychological that is worthy of being called a mental state has a conscious aspect, and the notion of an unconscious mental state was a contradiction.

Consciousness, however, cannot be reductively explained. Chalmers (1997) argues that the "hard problem of consciousness" is the ongoing endeavour to explain the "deep and fundamental ties between consciousness and cognition" on the one hand and the inexplicable "gap" between these two phenomena on the other hand (p. 172).

The Indigenous paradigm does not separate the mind and body in the Cartesian tradition (Koukkannen, 2000). However, it coheres them as one and part of universal existence, connected through 'ha,' the breath of life, and 'mauri,' the life force within all creation

(Marsden, 2003). Māori are not fatalistic as set out by Parmenides but believe in the exercise of free will that aligns with their values and celebrates living life to the full.

Physicist, ecologist, and advocate of an "agriculture of peace", Vandana Shiva refers to the "Seventh Generation" principles that nurture a consciousness about living in ways that will not deny our descendants a life in which they can thrive. In Indian cosmology, 'dis', which is space, and 'kalah', which is time, are on one continuum. What is done in this space and time will affect our future generations. Shiva (2021) explains that in yoga, breathing in and breathing out recognises, "You are, therefore I am" (p. 186). We emit carbon dioxide, which is absorbed by trees and plants through photosynthesis, providing us with oxygen to breathe and live. Hence, we are not separate from trees and other living beings.

'Mauri' is an ancient Pacific word meaning 'life principle, soul, and spirit' in Proto-Polynesian; 'heart, the seat of life' in Hawaiian; and 'spirit, psyche, soul, heart, and seat of emotions or feelings' across other islands. Marsden explains that the "created order partook of mauri (life force, ethos) by which all things are connected in nature" He asserts that 'mauri' is "the elemental energy derived from the realm of Te Korekore from which the universe was created" (Marsden, 2003, p. 6). Marsden further explains that in human beings, this essence was of a higher order and was called mauri ora (life principle).

In saying, "Tihei Mauri Ora," Māori know of their existence as they both *have* 'mauri' and *are* 'mauri' - essentially, "I have/am Mauri; therefore I am". With that life/death force, consciousness, thoughts, feelings, actions, and experiences are possible.

Manawa

Manawa expresses one's light and mana across space, place, and time; manawa is one's 'heart' in both the physical and metaphorical sense. It is the seat of one's emotions and feelings, motivations and desires; the expression of one's values. It is the need to experience, accept, and express the full gamut of emotions, including happiness, joy, anger, fear, grief, and sorrow. Māori also find ways of expressing emotion through karanga, mihi, waiata, haka; ritual and ceremony including tangihanga and hakari. Being self-aware and nurturing one's manawa is essential for both individual and collective wellbeing (Barlow, 1991; Kingi, 2003; Marsden, 2003; Mead, 2003; Tāwhai, 2012). Kaingakau Māori and axiological understandings of the importance of expressing one's values can strengthen one's heart.

Epistemology - Mātauranga Māori

Epistemology

Epistemology is typically known as the "theory of knowledge". The word is derived from Proto-Indo-European and then Greek 'epi-' meaning 'upon, above, at' and 'sta-' meaning 'to stand, set down, make firm' linking it back to Sanskrit for, 'stands,' and Latin, to 'make a stand'. The Greek word 'episteme' refers to 'knowledge, acquaintance with skill, experience'. The Ionic Greek word 'epistasthai', literally meaning 'overstand', has come to mean 'understand' in English, including 'know how to do' (Blackburn, 2016; Indo-European Language Association, 2019). Epistemology is concerned with the origins and experience of generating knowledge. The concept of 'standing' is critical to constructing and securing an understanding of what is known and what can be believed. Epistemology, knowledge, and pedagogy are discussed in greater detail in my chapter on Research Design.

Mātauranga Māori

“While there are many definitions of Mātauranga Māori, the essence of the meanings can be found in the kupu (words) themselves. ‘Mātauranga’ includes many scientific elements including, inter alia, ‘ma’ (relational components; presence of all light -> physics); ‘ta’ (belong to; to cause an effect; to apply -> methodology); ‘mata’ (vision; potential energy -> medical sciences; biology; biopsychology); ‘mātau’ (to know, to understand -> scientific research); ‘tau’ (number -> mathematics); ‘u’ (growth -> scientific outcomes); ra (light; heat -> thermodynamics); ‘taura’ (bind together -> analysis, synthesis); ‘ngā’ (plurality -> scientific pluralism); and ‘ranga’ (weave together -> transdisciplinarity) (Wikuki Kingi, 2023 in wānanga with Tania Haerekiterā Wolfgramm).”

Mātauranga Māori underpins the creation of all Māori taonga and technologies, including pou, whare, and waka. Their Indigenous worldviews have highlighted the interconnectedness of their spiritual, human, and physical worlds. Implicitly honoured within our Wānanga are Mauri - *life-force; the life principle intersecting light and dark;*

Wairua - the divine spirit within oneself existing across space and time; Tapu - intrinsically sacred elements requiring special care; and Mana - enduring spiritual power infused at conception.

"Mātauranga Māori is in our DNA - it is our collective ancestral wisdom and expertise, passed down through our whakapapa, strengthened by our relationships with the natural universe, the cosmos, and shaped with extensive research, evaluation, and intergenerational scientific endeavour.

Mātauranga Māori provides our original instructions, 'building the tools and making the rules for us to live in harmony and balance with and within our spiritual, physical, environmental, and human domains.'

(Wikuki Kingi, Tohunga Toi Ake, 2023)

Māori pedagogy aims to embody kotahitanga and affirms relationships and connections within and between the social and natural universe (Durie, 1998). Cajete (2013, p. 23) refers to the Lakota aphorism “mitakuye oyasin” (we are all related), an Indigenous understanding that is shared by Māori people who name this “whakapapa” (Barlow, 1991, p. 171). These are both expressions of the traditional Indigenous knowledge that social beings live in a relationship with one another (Mead, 2003). Mātauranga Māori has been gathered through wānanga and hui with Tohunga and traditional knowledge holders. Indigenous knowledge, ancient wisdom, and "original instructions" (Nelson, 2008, p.2) highlighting the interconnectedness of the spiritual, intellectual, social, and physical worlds have been discussed and shared in native learning circles.⁹ (Kingi, 2008; Tāwhai, 2012; Wolfgramm, 2015).

⁹ Personal communications and discussions spanned a lifetime of learning experiences and talanoa of the Tongan / Pacific worldviews from David and Georgina Wolfgramm. My learning included wānanga and hui of Te Ao Māori, Te Reo Māori, Māori Worldview, and cultural, social, physical, and spiritual elements of Māori lives with Tohunga Te Uranga o Te Ra Kingi and Pūroku Fraser Tāwhai. My participation in several Native American Learning Lodges (held in the Blackfoot tradition) with Leroy Little Bear, Amethyst First Rider, Sakej Henderson, Marie Battiste, Gregory Cajete, Rose Von Thater Braan, Melissa Nelson, Willie Ermine, David Begay, Nancy Maryboy, Linda Hogan, Wikuki Kingi, and other native elders and knowledge holders of the Native American Academy also helped to inform the design and development of this research.

Consciousness

Consciousness has been the subject of research for many centuries, with the question of whether it is distinct from a conscious subject, or a state of that conscious subject, being widely debated. Consciousness remains a significant subject of exploration, whether it is transitive or intransitive, requires wakefulness, or involves 'self-consciousness'.

Understanding consciousness as a fundamental, like space, time, and mass, both universal on the one hand yet experienced in particular and unique ways by myriads of life forms, is key to comprehending the universe and ourselves.

Reber and Reber (2001, p. 147, 148) start their definition of consciousness as first, "generally, a state of awareness: a state of being conscious." Second, they include "a domain of mind that contains the sensations, perceptions and memories of which one is momentarily aware; that is, those aspects of present mental life that one is attending to." Third, they accept that component of the mind available for introspection. They continue: "The ongoing fascination with it [consciousness], however, stems from the compelling sense that consciousness is one of the defining features of our species, if not THE defining feature; that to be human is to possess not only self-awareness but the even more remarkable capacity to scan and review mentally that of which we are aware." According to Dennett (2017), subjective, conscious experiences of individuals are referred to as 'quale' (singular) or 'qualia' (multiple), which are ineffable [they can only be apprehended through direct experience]; intrinsic [are 'non-relationship' properties and do not change]; private [they are impossible to compare with others]; and directly or immediately apprehensible by consciousness.

Chalmers (1997) believes that consciousness might be universal, whereby every system, large or small, biological or mechanical, complex or straightforward, has some degree of consciousness. While this aligns with the philosophical theory of panpsychism, ascribed to Thales and Plato, that the mind (psyche) is found everywhere (pan), the concept of universal consciousness is found in Indigenous worldviews across the globe. Besides human relatives, Māori whakapapa (genealogical relationships) almost always include

marae, mountains, rivers, oceans, and even deities such as Ranginui (Sky Father) and Papatūānuku (Earth Mother).

Tononi (2015, p. 41) asserts that, "Consciousness is everything ... consciousness is not an illusion – it is the only thing we are absolutely sure about." Referring to Descartes, he suggests that "I am conscious; therefore, I am" would be a more accurate statement than "I think; therefore I am". He continues that rather than trying to "squeeze the essence of consciousness out of grey matter" [the brain], a different approach is required to find the correlates of consciousness. That would be to start with the conscious experience and then endeavour to identify essential properties and physical systems that may account for that experience. This would be one approach to addressing the 'mind-body problem'.

Furthermore, Bohm (1980) suggests that consciousness is enfolded in an 'implicate order' and has an internal relationship to the 'whole'. 'It is not the 'push' and 'pull' mechanics of our surroundings that affect our sense of being. "Consciousness, involving awareness, attention, sensation, perception, and acts of understanding, is our immediate experience of this implicate order" (p. 252), and we need to understand and act intelligently to our surroundings as part of the 'whole'". He continues, "If we can have a coherent approach to reality, then reality will respond coherently to us."

The Collective Unconscious

Jungian psychoanalyst and storyteller Pinkola Estes shares (1998, p. 35), "In a single human being there are many other beings, all with their own values, motives, and devices." She continues that while in most of these beings, these diverse and complex parts of the self can live in harmony with each other, there is one entity who is particularly deceitful and destructive. Estes continues, "There is naturally an innate 'contra naturam' aspect within the psyche, an 'against nature' force that opposes the positive and battles against harmony." This 'predatory potentate' is born into us (p. 36), is derisive and murderous, and shows up time and again to sever people from their soulful and intuitive nature. This predator has appeared in fairy tales for thousands of years, and is often personified as a robber, a rapist, or a brute.

In Te Ao Māori, this predator is often represented as Whiro, one of the older offspring of Rangi and Papa. The traumatic process of colonisation continues to leave Māori vulnerable to both their intrapsychic predator and prey to external predators and abusers. Jung's image of the "meeting the Life and Death force" motif aligns with Te Ao Māori concept of "Mauri", whereby "ma" is the presence of all light, and "uri" the absence of light. Mauri or maui is our word for "alive, live, life" to have good health and to live well. It is known across Polynesia as the "life principle, soul, heart, psyche, the vitality of man", but also, "spirit, ghost, shade". There are two sides, two ends to this continuum – light and dark, life and death.

Joseph Campbell (2008, p. 128) also refers to the "pairs of opposites (being and not being, life and death, good and evil) and all the other polarities" that lead one to thoughts and behaviours that can either paralyse with fear or galvanise into action. These 'opposites' are the "Wall of Paradise", which conceals God from human sight; "clashing rocks that crush the traveller, but between which heroes always pass if he or she is to enter that sacred place" (Campbell, 2008, pp. 128-129). Tohunga Tāwhai (2012) referred to this sacred place, where the "divine is" as "waahi ngaro", and "ara whata ki a Io" was the journey one must make. Referring to one's connection to the divine, Tāwhai explains that 'ngaro' means that one "would have had to have it, then lose it". Hence to reconnect with Io and reach his divine abode, one must attempt this formidable journey up the "ara" (ladder) high into the heavens.

Being conscious of this crucial psychic work and understanding the interrelationships between our collective unconscious and individual consciousness, including how they are revealed and expressed in our thinking and behaviour, is an important part of the journey of transformation that insightful and enlightening evaluation can support.

Psychology, Psyche, Hinengaro

Psychology is the study of the psyche, the science of humankind. Decades of modern psychology "concentrated on repairing damage using a disease model of human function" (Seligman, 2002, p. 3). Nevertheless, Seligman argues that "this almost

exclusive attention to pathology neglected the idea of a fulfilled individual and a thriving community” (p. 3). Reber & Reber (2001) provide a snapshot of psychology¹⁰ and how it covers all aspects of human life, including clinical, abnormal, analytical, and forensic psychology [Freud, Jung, Zimbardo; Milgram; DSM-5; ICD-10]. Positive psychology (Seligman, 2002) focuses on 'normal people' having 'meaningful lives, positive emotions, and people capable of 'flow.' Technology, design, and entertainment can be utilised to increase positive emotion and achieve eudaemonia (happiness and wellbeing).

Evaluation spans all areas of psychology, micro to macro, intrapsychic to societal, including sensation and perception [Gibson]; cognitive [Ellis, Beck]; developmental [Erickson, Piaget, Kuhn], learning [Bandura], and motivation [James]; personality [Allport, Eysenck]; and behavioural psychology [Watson; Skinner; Pavlov]. Evaluation is about how humans interact with each other, as studied in humanistic psychology [Maslow, Rogers]; and social and community psychology [Clark; Vygotsky; Kelly]. It includes adaptation, interdependence, diversity, resource allocation, social justice, and industrial and organisational [Wundt; McKeen; Cattell] psychology (Reber & Reber, 2001).

Of particular interest in this research is the study of cultural and cross-cultural psychology (Hofstede, 1980; Matsumoto, 2007) and an understanding of how culture and worldviews shape people and their behaviour. Furthermore, many elements of analytical and Jungian psychology (Campbell, 2008; Freud, 2022; Jung, 1933, 1957) also resonate with Te Ao Māori, including their studies of the collective unconscious; archetypes and imagery; self; shadow; anima and animus; id; ego; super-ego; individuation; synchronicity; complex; mythologies; introversion; extraversion; and the study of dreams.

Te Ao Māori includes the mātauranga, the knowledge of the cosmos, the whakapapa of ngā Atua (the gods) including Ranginui (the sky father) and Papatūānuku (the earth mother), the personification of the powers of nature (such as Tāwhirimātea, the guardian of the winds; Tangaroa, the guardian of the oceans; and Ruaumoko, the guardian of

¹⁰ While full explanations of each of these areas of psychology are outside of the scope of this thesis, reading and study of seminal works of renowned scholars, including Freud, Jung, Zimbardo, Milgram, Gibson, Ellis, Beck, Erickson, Piaget, Kuhn, Bandura, James, Allport, Eysenck, Watson, Skinner, Pavlov, Maslow, Rogers, Clark, Vygotsky, Kelly, Wundt, McKeen, Cattell and others who followed in their footsteps can provide further insights to the understanding of the interrelationships of psychology and evaluation.

volcanoes), the ancestral spirits, and the traditions of Tane (animus) and Hine (anima). Many of these atua and tipua align well with Jung's studies of archetypes. Expressions of the self and shadow are dreamed into being and made manifest in whakairo, tukutuku, sophisticated art and carvings, pou (totems), waka (canoes), and whare (houses).

The Greek story of the beautiful Psyche (whose name means 'soul' or, the breath of life') relates strongly to stories found in Te Ao Māori. Psyche was given three complex tasks: (1) to separate a hill of different seeds; (2) to fill a bottle of water from a dangerous river; and (3) to go to the underworld and ask Proserpina, the queen of the underworld, to drain some of her beauty so that Psyche can give it to Aphrodite. At the fulfilment of her tasks, Psyche's eventual reward was a life of happiness with her love Eros.

Interestingly, of the many Hines recounted in Te Ao Māori, Hinengaro (the Hine who could never be found) is the word used for the human mind. Hinengaro as Psyche is beautiful but also remains beyond reach. Our Hinengaro, our Psyche, our mind, is that part of ourselves, our consciousness, that will always remain beyond our reach. Nevertheless, there are essential psychic and evaluative tasks and challenges that we must continue to undertake in our lifetime as we search for Hinengaro and seek insight and wisdom.

Hinengaro

The hinengaro involves cognitive processes, thoughts, beliefs, and perceptions that shape one's understanding of the world. Problem-solving and decision-making are made possible by one's hinengaro. All facets of life including Māori cultural practices such as sharing whakapapa through whanaungatanga, mihi, karanga, and whaikorero provide learning opportunities to sustain the hinengaro (Barlow, 1991; Durie, 2006; Henare, 2021; Kingi, 2003; Marsden, 2003; Mead, 2003; Tāwhai, 2012; Wolfgramm, 2007). With Mātauranga Māori, and epistemological concepts, we consciously (and unconsciously) seek a deeper understanding of the mind.

Methodology - Tikanga; Kawa

Methodology

Methodology is derived from several Greek word formations, including 'meta' meaning 'in pursuit or quest of'; 'hodos' a method, systems, way or manner' of saying or doing something; and 'methodos' referring to a 'method of inquiry or investigation'. Hence, methodology is the study of methods used in particular fields of inquiry and the investigation into why and how those methods were adopted and employed to produce a body of knowledge.

Tikanga; Kawa

In Te Ao Māori, 'tikanga' is based on the concept of what is 'tika,' true, correct, and just. Awareness and responsiveness to the tikanga / ethics of each participant, their whānau, hapū, and that of their stakeholder organisations are critical to any methodology we develop. The word 'pono' denotes truth, validity, honesty, and sincerity. Tikanga, as methodology, may be defined as the set of values, principles, knowledge, ideas, and beliefs operationalised through ritual, ceremony, and practice. Tikanga thus has intergenerational and social validity for people, including individuals, whānau, hapū, and iwi.

Henare (2021) presents a matrix of Māori tikanga in 'He Koru o Ngā Tikanga,' which moves from Te Ao Mārama (enlightenment, cosmos) to Te Ao Hurihuri (change and tradition). The matrix is centred on Tapu (being potentiality), Wairua (spirituality), Mauri (life force), Hau (reciprocity), and Mana (authority). Tapu is enacted through Kotahitanga (solidarity), Tiakitanga (guardianship), Houhou Rongo (peace), Manaakitanga (generosity), Tangata (humanity), Whānau (kinship), and Whānaungatanga (belonging).

Systems Thinking and Complex Adaptive Systems

Systems theory brings together principles and concepts from philosophy, psychology, sociology, biology, engineering, geography, politics, economics, science, technology, and arts. The study of systems, in general, incorporates systems thinking and systems science. Systems theory continues to shift the focus from individual parts to their interactions as they are configured by a dynamic web of internal and external relationships. In other words, systems thinking is dynamic, transdisciplinary, and multi-perspectival (Senge, 1992).

Systems theory, therefore, is now focusing more on the functional aspects of organisations and groups, concerned not only with internal organisational design aspects but also with understanding the external dynamics influencing organisational activity. The relationship within and between organisations and their environments would be a source of complexity and interdependence. Thus, in most cases, 'the whole' has properties that cannot be known from analysis of the constituent elements in isolation (Senge, 1992).

Considering that a vital product of this research is the investigation into creating an Indigenous evaluation system, it would be helpful to start with the meanings of the word 'system'. A number of definitions include: a complex whole; a set of connected things or parts; an organised body of material or immaterial things; a set of devices functioning together; or a set of organs in the body with a typical structure or function (e.g., the human body as a whole); a method; considered principles of procedure or classification; a body of theory or practice relating to or prescribing a particular form of organisation (e.g., government); and the prevailing political or social order. Systems may be self-regulating, that is, self-correcting through feedback (e.g., physiological; climate). General Systems Theory describes systems components that include elements, environments, boundaries, inputs, processes, and outputs. Such systems can be open or isolated (Buchanan, 1992; Cross, 2001; Lawson, 2006; Senge, 1992).

Complex Systems Theory and Complex Adaptive Systems see systems as non-linear, adaptive, unpredictable, having multiple causalities, synergistic, reflecting asymmetric statistics, modular, robust, open, and self-organising (Cajete, 2015). Explaining that

complex adaptive systems “feature high degrees of both adaptability and capacities to learn”, Cajete emphasises that the capacity to learn and adapt means that these natural systems have vitality and are “good at surviving” (p. 86). Using this knowledge of the complex adaptive systems in the natural world allows us to analyse and understand how human communities learn, adapt, and transform over time.

Systems' thinking continues to shift the focus from individual parts to their interactions as they are configured by a complex and dynamic web of internal and external relationships (Buchanan, 1992; Cross, 2001; Lawson, 2006). Thus, in most cases, the whole has properties that cannot be known from analysis of the constituent elements in isolation (Senge & Sterman, 1992; Stacey et al., 2000). Systems thinking sees ‘wholes, not parts,’ patterns of change, interconnectedness, and living systems with unique characters (Senge, 1992).

Indigenous communities, guided by the principles of such complex adaptive systems, including niche and diversity, connectedness and cooperation, self-regulation, optimisation, change, communication, and culture, recognise the need for such learning, evaluation, and adaptation in order to survive and thrive (Cajete, 2015).

Formed within Te Ao Māori, Pacific, and Indigenous worlds, cultures and knowledge systems developed over millennia have been expressed through social structure, environments, language, symbol, art, science, technology, and enterprise. Many of these knowledge systems have nurtured and sustained Indigenous peoples and their environments across time, space, and place, through robust research and evaluation processes (Battiste, 2013; Smith, 1999).

Supporting this system view, Stewart-Harawira (2005, p. 155) maintains that the core principle of traditional ontologies and cultural knowledge which governs all relationships is an understanding of the “profound interconnectedness of all existence”. This principle connects and binds all forms of life, including humans, in a continuous creative process of life and death. Furthermore, in line with many Indigenous knowledge traditions, these relationships extend across time and space to the entire cosmos.

Māori Culture and Systems

The largest and deepest ocean on the planet, the Pacific, is over 60 million square miles and has about 25,000 islands. The population of Oceania numbers more than 40 million people of diverse cultures who speak hundreds of languages born from the Austronesian language family. Our nearly 40 Polynesian languages grew from seeds sown over 9000 years ago in the West Pacific Island of Taiwan. Since then, and for thousands of years, *Kaivai* (literally "eaters of water" – great ocean mariners and navigators), our people, cultures, and languages have journeyed far across *te moana* (the ocean), travelling as far east as Tahiti, and Rapa Nui. They even travelled to Peru, bringing back the kumara (sweet potato). Our ancestors travelled south to Aotearoa and north to islands we call Hawai'i.

The fact that all of our Polynesian cultures and languages have strong commonalities is a testament to our skill as native scientists, wayfinders, and seafarers. Star systems and diverse environmental phenomena were recorded with extensive lexicons, creative symbologies, and sophisticated technologies. Our languages reflect who we are from birth to death. They are languages of love, laughter, and passion – they eloquently express our deepest sorrows and our sweetest joys (Helu, 1999). They are languages of action and exciting adventures and follow the journeys of *Maui* and *Kupe* within the vast domain of *Tangaroa* (the guardian of the oceans). Our people, cultures, and languages grew and thrived for thousands of years. Indeed, they were the only languages spoken throughout Oceania.

Several hundred years ago, many of these ocean-going explorations, particularly from Raiatea in the West, brought va'a (canoes) with their peoples, cultures, values, histories, knowledge, and languages to the shores of our islands, now known as Aotearoa. Our people became known as tangata whenua as they settled across this land. We developed systems for health, education, justice, societal relationships, the environment, and politics that were embedded in a Te Ao Māori (Durie, 1998; Henare, 2001; Marsden, 2003).

The tangata o te whenua (people of the land) had complex knowledge systems, methodologies, and processes that spanned the cosmos, the spiritual, natural, and social world. Hapu and iwi had the mana and the power to define and decide everything affecting their wellbeing. Mana “is a birthright which intimately marks every mokopuna as being ‘special and worthy’ and is conceptualised in terms of ‘mana wāhine’ and ‘mana tātē’ (Jackson 2022, p. 12).” Mana atua connects humanity to the whakapapa of ngā atua and the cosmos. In discussing ‘Te Hihiri’ methodological process of “coming to know”, Nicholson (2020) highlights that ‘hihiri’ is one such whakapapa tool that requires a commitment to “being present in the world and the recognition of the interacting cognitive and spiritual energies that bring about knowledge creation” (p. 140). Māori historian Manuka Henare further developed He Koru o Ngā Tikanga, a spiral / matrix of ethics and values informed by the Māori worldview and philosophy of vitalism (the idea of a living cosmos). As outlined in Table 6, Henare provides an overview of Tikanga Māori, practised by our tupuna Rangatira (2021, pp. 64-65). Tikanga Māori, ethics and cultural protocols encompass a cohesive, integrated and interdependent set of values and ethics.

Table 6:

The ethics and values of Tikanga

Tikanga	Ethics and Values
Tikanga Hau	The ethic of the spiritual power of obligatory reciprocity in relationships with nature; life forces; the breath of life
Tikanga Wairua	The ethic of spirit and spirituality
Tikanga Tika	The ethic of the distinctive nature of things; of the right way; of the quest for justice
Tikanga Manaaki Atawhai	The ethic of love and honour; solidarity and reciprocity
Tikanga Whānau	The ethic of family; tangata – the human person
Tikanga Whānaungatanga	The ethic of belonging; reverence for human beings
Tikanga Tiaki and Tiakitanga	The ethic of guardianship of creation, land, seas, forests, the environment

Tikanga Kotahitanga	The ethic of solidarity with people and the natural world; common good
Tikanga Tapu	The ethic of existence; being with potentiality; power; the sacred
Tikanga Mauri	The ethic of life essences; vitalism; reverence for life
Tikanga Mana	The ethic of power; authority and the common good; actualisation of tapu
Tikanga Hohou Rongo	The ethic of peace and reconciliation; restoration
Tikanga Te Ao Hurihuri	The ethic of tradition, change, and innovation
Tikanga Te Ao Mārama	The ethic of wholeness, evolving, cosmos

Over the centuries, tangata whenua of Aotearoa continued to organise themselves as individuals, whānau, hapū, kāinga, and waka, growing social, political, and economic systems and bases for development (Jackson, 2020). Research focusing on Te Reo Māori values that informed their ‘whai rawa’ activities led to the development of the culturally informed framework “Ngā hono ohanga oranga” which highlights the relational dimensions of wellbeing (Wolfgramm et. al., 2020). At the core of the framework is ‘Ora’, which means to be well, healthy, and flourishing. Common terms in Te Reo Māori that embrace ‘ora’ include ‘kia ora’ (good health to you), ‘manawa ora’ (be strong of heart), ‘mauri ora’ (life essence), and ‘hauora’ (health and vitality). The four principles that drive transformation (Wolfgramm et. al., 2020) and contribute to achieving ‘Ora’ are (1) Whakapapa (Māori relational pragmatics); (2) Ngā hono (interconnecting; interlinked relationships); (3) Ōhanga (relational economies; human wellbeing is inseparable from the wellbeing of the natural world); and (4) Oranga (holistic wellbeing of the individual and the collective) are highlighted in Figure 15.

The framework is illustrated in Figure 15 below:

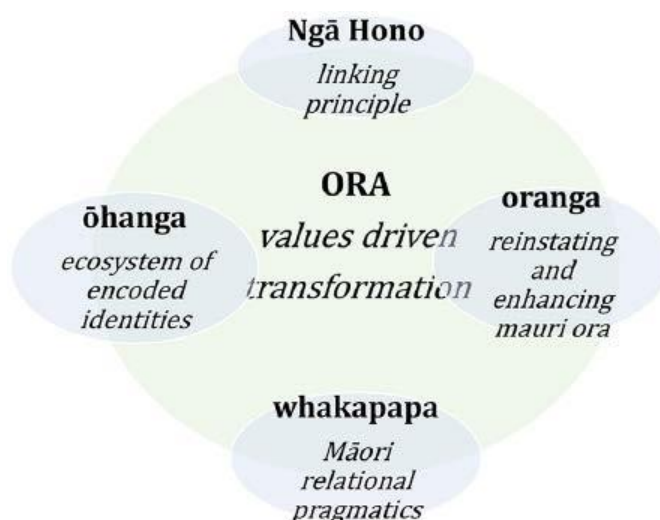


Figure 15:

Ngā hono ōhanga oranga (Māori economies of wellbeing) framework

While Māori were living in the tribal communities according to their tikanga, and developing their values-based systems that were relevant to their lives and wellbeing, from about the 15th century onwards, Europeans aggressively pushed ahead with their violent colonising agendas. Their doctrines, policies, and practices denigrated then replaced thousands of years of traditional cultures, systems, and ecological knowledge. Aotearoa was on their radar, and while a treaty was signed in 1840, the colonial powers quickly breached the treaty with several devastating military attacks occurring across the country.

Concerning one of my tribes, Te Whakatōhea, the Crown and its agents invaded our whenua in 1865, employing a scorched earth policy that resulted in the devastating loss of life; destruction of kainga and homes; and the confiscation of over 448,000 acres of land. Our lands were further divided up between the Crown, soldiers, settlers, and conspirators. The invasion was brutal and included rape, abuse, mutilation, and murder of our tupuna. Devastating effects of the invasion and confiscation have been long-lasting, including disruption to whānau with children taken into state institutions; intergenerational trauma and anguish; cultural and spiritual loss (e.g., loss of language; persecution of Tohunga); loss of control of infrastructure built prior to the invasion (e.g.,

ships, roads, bridges, flour mills). Our tribe, as have all Māori, continues to experience ongoing racism and discrimination.

Crown supremacy was ensured through war. Colonisers wrote new stories that deliberately obscured the brutality and injustice of dispossession. History was rebranded from violent invasions to 'wayward adventures'. Settlers settled in and Māori were 'belittled' and left unsettled. Colonisation encouraged injustice; systemic privileging of the Crown, in which it was assumed it would be the sole and supreme authority.

Esteemed Māori scholar Moana Jackson (2020) argues that, "In the simplest sense, colonisation is the violent denial of the right of Indigenous peoples to continue governing themselves in their own lands." He continues that, while colonisers prefer to reframe colonisation as a historical artefact, it is, in fact, "a continual process of dispossession and control (p. 96)". Foley (2013) also highlights many negative impacts of colonisation on traditional social networks and "complex kinship relations" of indigenous societies (p.277) including the denigration of cultural values and weakening of cultural connectedness.

Colonisers supplanted all aspects of Te Ao Māori with new systems. Treaty of Waitangi claims against the Crown invariably state that 'in implementing legal instruments, administrative, and institutional structure and processes, the Crown has actively disadvantaged and discriminated against Māori'. These instruments of power are utilised across all aspects, systems, and structures of society, including politics, justice, education, health, land, housing, environment, economy, language, and the arts.

Power and Knowledge

In undertaking research about evaluation, it is crucial to consider the meanings and experiences of power. The roots of the word 'power' include Proto-Indo-European '*poti*' meaning, 'powerful, lord, master; able'; Latin, '*potis*', meaning 'powerful, capable; '*possibilis*' for possible or 'that can be done' and subsequently '*possedē*', possess. The Oxford English Dictionary (2019) definitions of 'power' span both collective and individual components of society and include: the ability to do or act; government, influence, or

authority; political or social ascendancy or control; delegated authority; an influential person, group, or organisation; personal ascendancy; and a particular faculty of body or mind.

Concepts and manifestations of power have been embedded in cosmogonies and creation stories for aeons, with power ascribed to gods, goddesses, heroes and heroines in myth and legend. Moreover, while history has studied people who have held power, such as pharaohs, emperors, kings, queens, khans, generals, and modern political leaders, little has been written about the mechanisms of power itself. In exploring power, Foucault (1975) emphasises that “power produces knowledge; that power and knowledge directly imply one another” (p. 27). Furthermore, power itself creates and causes to emerge new objects of knowledge and information. In a perpetual cycle of integral interdependence power cannot be exercised without knowledge and knowledge always engenders power (1975; 1994). Thus, it is ‘power-knowledge relations’, rather than the subject of knowledge, that determines the “forms and possible domains of knowledge” (p. 28).

Howe (1994) describes pre-modern Europe as a society that considered the world as a creation of God, where all people and nature occupied an unquestionable pre-ordained place in the divine order. By the 17th century, however, the Scientific Revolution brought reason, mathematics, and systematic inquiry that questioned and redefined God’s place in the universe.

This modern intellectual revolution resulted in the ‘deliquescence of God’ on the one hand and the ascendancy of man on the other.¹¹ Humans reasoned that through science, they could “perfect the performance of nature”; with ethics, they could judge human

¹¹ The word deliquesce is derived from the Latin ‘de’ (down, from, down from), liquere (to be liquid), and ‘liquescere’ (to melt). In chemistry (Oxford English Dictionary), deliquesce refers to a solid substance that melts or becomes liquid by dissolving spontaneously in moisture absorbed from the air; in biology, it describes organisms that liquefy or melt away in the process of decay. Here I have used ‘deliquescence’ in the figurative sense of ‘melting away or dissolving’. The essence of God remains but is not as solid as in previous centuries. God is reconstituted and ‘liquified’ through the dominant scientific and rational discourses of ‘modernity’. I have also used the word ‘man’, which may be used to denote ‘human’ but which I have left as ‘man’ as the ascendant, as ‘women’ were customarily silenced and considered less consequential during this time.

conduct; and they could define the display of taste through the development of aesthetics (Howe, 1994; p. 515).

Defining characteristics of this modern age were the foundations of order, control, and discipline that needed to be challenged by change, progress, and improvement. While natural sciences wrestled with questions of nature, social sciences, including sociology, psychology, and political and economic theories, began their march towards understanding people and society. These sciences became "instruments which used reason and rational analysis to bring about both social control and moral progress" (Howe, 1994, p. 517). While significant scientific breakthroughs were made during this period, science, such as Darwin's 'natural selection', was twisted and used to justify the horrific practices of slavery, colonisation, and genocide by those in power. Post-modernity no longer centres truth in the "word of God nor human reason". Instead, trust is "de-centred and localized so that many truths are recognised", dependent on time, place, and contexts (Howe, 1994; p. 521).

Meaning is embedded in cultures and languages, which play an essential role in shaping our identities and societies. Understanding requires dialogues and arriving at the 'truth' is a participatory and collaborative endeavour (Howe, 1994). For millennia, Indigenous peoples have collected and protected data, expressing these in genealogies, carvings, weaving and knotting such as the Quipu of the Inca, the Mayan calendars, and the star compasses of the Pacific navigators. Colonisation disrupted these Indigenous practices, discrediting them as lacking in value. Furthermore, settler governments began to use their own mechanisms, such as the census, which Lovett (2019) calls an "indispensable tool of colonisation (p. 27)" to amass data on the Indigenous populations, generating statistical 'evidence' that would support their colonial agenda and state interventions. Over the last decade, Indigenous Data Sovereignty (IDS) and Indigenous Data Governance (IDG) concepts and associated entities, founded on the understanding that Indigenous peoples have the right and sovereignty of their own knowledge, information, and data (Kukutai et. al., 2021; Lovett, 2019; Waitangi Tribunal, 2011), have begun to put the 'power-knowledge' debate firmly back on the Indigenous rights agenda.

Critical Theory

Kellner (1989) provides an overview of how 'critical theory' entered the humanities, starting with the emergence of cultural criticism sited in the "bourgeois public sphere" and the development of critical theory through philosophy, literature, politics, economics, and the arts. The Frankfurt School, burgeoning in the 1930s with theorists Horkheimer, Fromm, Neumann, Marcuse, and Adorno, synthesised philosophy and social theory, combining sociology, psychology, cultural studies and political economy as they sought to develop an interdisciplinary social theory, a "quasi-Marxist theory of society", "critical theory" of "the totally administered society". Critical theory could thus "serve as an instrument of social transformation" (p.2).

Structuralism and structuralist critical theory began to develop in Europe from the 1950s onwards. Theorists focused on how various structures, including linguistic structures, determine human thought and behaviour. Poststructuralists such as Barthes, Foucault and Derrida reflected on the instability of language and the "ways that heterogeneity and difference were generated (Kellner, 1989, p.3). Foucault described the relationships between texts, discourse, knowledge and power (1994).

Edward Said articulated how Western-centric ideologies fabricated views of the 'Oriental culture' to perpetuate colonialism and oppression. The feminist movement described how ideologies of patriarchy and misogyny were inscribed in texts and embedded in discourse. Taking the next steps along this journey, Baudrillard argued that postmodern societies were "organised around technology and generated new forms of culture, experience, and subjectivities" (cited in Kellner, 1989, p. 5)

Critical theories gave voice to cultures, people and their communities, marginalised by the dominant Western ideologies (Kellner, 1989, p. 5). Postcolonial theory developed by Franz Fanon in Algeria, Paola Freire in Latin America, Arrundi Roy in India and others provided responses of 'resistance, conscientisation, and praxis' to colonial oppression.

Indigenous Standpoint Theory

Foley argues that Critical, Standpoint, Insider-Outsider, Feminist, and Kaupapa Māori theories are "emancipatory and liberatory epistemologies in their deconstruction process". These theoretical perspectives were influential in formulating an Indigenous Standpoint Theory (Foley, 2003, p. 45; Nakata, 2007b). Critical theory allows Indigenous researchers to 'tackle' colonialism and understand the mechanisms of oppression and power (Nakata, 2007b). The word 'tackle' is useful here, bringing to mind the way rugby players tackle their opposition, sighting and identifying the threat, moving nimbly and driving into the opposition, knocking them over, throwing the target to the ground, and, importantly, 'securing the ball'. Feminist standpoint theory helps to understand how a particular group is affected by the dominant structures and discourse. From that position, feminist standpoint theory can help "shape structures of power, work and wealth when it is conceptualised into reality" and praxis (Nakata, 2007b). Foley also looks to Kaupapa Māori approaches that support Māori-led research that is holistic, participatory, and empowering for all stakeholders.

Foley (2003) believes that insider theory when combined with grounded theory (Glaser, 2004), "allows the data to emerge without forcing it, without inhibition" from both Indigenous participants and researchers (p. 46). from Indigenous participants/researchers "without forcing it". Merton (1972) states that the 'outsider' cannot have a "direct, intuitive sensibility that makes empathic understanding" of a group possible because the outsider does not have their culture, values, worldview, socialisation, or lived experience.

Foley (2003) draws on three Indigenous Approaches to Knowledge: (1) the complex and contiguous eight-dimensional Japanangka Paradigm (meshing the spiritual, personal, cultural, intellectual, public, secular, political, and practical) by Professor Japanangka West; (2) the three fundamental principles of 'Indigenist Research Methodology' (privileging Indigenous values, voices, knowledge, and experience; the emancipatory imperative to resist the oppression of Indigenous peoples; political integrity and control of Indigenous research by Indigenous researchers; as developed by Lester-Irabinna Rigney (1999); and (3) Native Hawaiian Epistemology, by Manulani Meyer.

Foley asserts that Indigenous philosophy has three interacting worlds (p. 46): the Physical world (based on the land, the sky, and all living things), the Human World (based on people, family, society, and knowledge), and the Sacred World (Indigenous lore; the spiritual and physical wellbeing of all creatures; care of country; laws and their maintenance). Foley integrates this with Meyer's Native Hawaiian epistemological approach, a "long-term idea that is both ancient and modern, central and marginalized" (Meyer, 2001, p. 126).

Meyer maintains that 'kaona' ('taonga' in Te Reo Māori) are cultural treasures, multiple truths with multiple and sometimes 'hidden or deeper meanings', metaphorically held in stone, water, and forest. Drawing on ideas shared by twenty Hawaiian educational leaders, Meyer (2001, pp. 126-146) provides the following foundational themes, highlighted in Table 7 for a Hawaiian Epistemology:

Table 7:
Foundations of Hawaiian Epistemology

Kaona – Cultural Treasures	Foundational Themes of Hawaiian Epistemology
Spirituality and Knowledge	<i>The Cultural Contexts of Knowledge:</i> cultural beliefs and values are shaped by spiritual forces, including God, gods, ancestors, and the environment; knowledge as a "sequence of immortality"
That Which Feeds	<i>Physical Place and Knowing:</i> 'ina' as land, as origin, as mother, as inspiration; place of birth feeds and sustains physically, psychologically, spiritually
The Cultural Nature of the Senses	<i>Expanding Notions of Empiricism:</i> senses of sight, taste, smell, hearing, touch, and awareness actively create experiential understanding; paying attention
Relationship and Knowledge	<i>Notions of Self Through Other:</i> 'ohana; mana; vital force of relationship; knowledge is the by-product of dialogue; knowledge as gift and responsibility
Utility and Knowledge	<i>Ideas of Wealth and Usefulness:</i> purpose, function, and experience of knowledge; strengthens traditions, beliefs, practices; creation of a meaningful life

Words and Knowledge	Causality in Language: words cause things to happen; acknowledge the weight and impact of words; know when, how, and with whom to share knowledge
The Body-Mind Question	The Illusion of Separation: intelligence is found in the na'au (viscera); feeling constitutes knowing and shapes knowledge; instinctual senses house wisdom

Indigenous scholar Nakata (2007b) shares three core principles of Indigenous Standpoint Theory (p. 12), namely (1) Indigenous people are "entangled in a much-contested knowledge space at the cultural interface"; as "knowers" of our own realities, we are engaged in processes of understanding and making more 'intelligible', "the corpus of objectified knowledge about us"; (2) Indigenous agency is in a constant push-pull interface between Indigenous and non-Indigenous positions, requiring us to defend and maintain our own positions while knowing how we are positioned by others; (3) the "tensions that this tug-of-war creates are physically real", both informing and limiting "what can be said and what is to be left unsaid in the everyday (p. 12)". Nakata provides the example of Indigenous humour to highlight these principles. Insiders' laugh at the joke because they 'know' and recognise the context of the humour and the complexities of life surrounding the joke. Furthermore, Indigenous humour reveals the ignorance of 'outsiders' of how Indigenous people understand and live in their world (Nakata, 2007b, p.13). Foley (2003) asserts that Indigenous Standpoint Theory needs to include the following: (1) the practitioner must be Indigenous; (2) the practitioner must be well-versed in various Western theories (e.g., social theory, critical sociology) and be aware of any theoretical limitations; (3) Indigenous research is for the benefit of the Indigenous community, and the participants are the owners of the knowledge; and (4) traditional languages should be used first, English interpretations second. Foley exhorts (2003, p.50), through taking an Indigenous Standpoint approach, "Indigenous researchers have the opportunity to preserve and develop our respective Indigenous epistemological positions", which will assist and empower our Indigenous communities.

Tinana

Tinana pertains to the physical body; the dimension that incorporates all aspects needed to sustain physical wellbeing. Tinana connects the body to the natural world and the environment. It encompasses the physical wellbeing, health, and vitality of an individual. The tinana must be methodically nurtured; understanding and caring for the tinana is essential for overall wellbeing and supports the harmonious integration of the physical self within Te Ao Māori (Durie, 2006; Kingi, 2008; Marsden, 2003; Tāwhai, 2012). Through kawa, tikanga, and 'methodology', things are brought to life in the physical world.

Conclusions and Learnings that Provoke More Questions

Taking into account the complex nature of evaluation and how it relates to all aspects of our lives, from the intrapsychic to global environments, requires freedom of imagination and thought. We do not learn in boxes; a literature matrix could not hold these concepts and ideas between the lines.

The literature review started with the sentence: 'values and evaluation touch and inform all aspects of our existence.' If this is indeed the case, it would be important to start with the concept of ontology, what exists and what it means 'to be'. As worldviews, our paradigms are grounded in specific beliefs and knowledge systems, values, biases, and cultural narratives we construct. Indigenous paradigms are holistic, balancing spiritual, psychological, biological, social, political and other cultural elements and forms of life. Matsumoto (2002) defines culture as "a unique meaning and information system, shared by a group and transmitted across generations". Marsden (2003, p. 34) maintains that "culture is the most powerful imprinting medium in the patterning processes of the individual". Humans design and develop extensive mechanisms, structures, and institutions to deal with complexity and differentiation. In addition, they create cultural products, practices, and behaviours to reinforce their worldviews (Matsumoto, 2002).

Building on understandings of ontology and worldview, I turn to Te Ao Māori (the Māori world) and recite cosmological accounts of how we came into being. These move through conception, thought, remembrance, consciousness, desire and the fruition of knowledge. Te Kore (the space of all potentiality), Te Pō, and the creation of Ranginui, Papatūānuku, their divine children and Te Ao Mārama, the world of light, follow. These whakapapa (genealogies) of our universe are essential manifestations of our Mātauranga knowledge and our individual and collective consciousness and identities.

Native scientist and artist Gregory Cajete (1994) believes creativity is an important concept and "vehicle for approaching wholeness". Graham Smith (1999) also spoke about "channelling collective creative energy" to co-create solutions to simple or complex problems. I concur with these views, and as a creative designer, I believe that evaluation ought to activate and nurture the creative spirit within us.

I then turn my attention to the importance of storytelling in our traditions. Since the beginning of time, evaluation has been an endeavour fraught with peril. Indeed, such challenges have been re-told through story, song, dance, and various forms of art and technology. Stories such as the separation of Rangi and Papa and Tane climbing to the heavens to obtain the baskets of knowledge contain essential elements of transformative evaluation.

Axiology is the study of values, intrinsic and extrinsic. Values are the instruments by which we view, interpret, experience, and make sense of the world (Marsden, 2003). In Te Reo Māori, values are known as 'kaingakau', taonga tuku iho, treasures bequeathed by the ancestors. Values reach deep into the Hinengaro, the psyche, the individual's consciousness, and their relational world. Core values that are the foundation of my ontological and metaphysical understandings and subsequent practices include, inter alia: aroha (love and compassion), koha (unconditional gifting), whānaungatanga (strong relationships), mana (power and authority), manaakitanga (generosity and hospitality), kotahitanga (solidarity and collective action), whakamana (empowerment), tikanga (ethics and protocol), Mātauranga (native knowledge and science), tohungatanga (deep cultural wisdom), rangatiratanga (leadership), kaitiakitanga (guardianship), and tino rangatiratanga (sovereignty).

These perspectives led to exploring 'kaihau-waiu', our birthright as Māori, our fundamental identities and our sense of self. Furthermore, a secure cultural identity can provide a strong foundation for health and wellbeing. Within Te Ao Māori, fundamental concepts about the self include: wairua (spirit); Hau (vitality); Tinana (physical body); Manawa (heart); Hinengaro (mind); Ngākau (viscera); Mana (power and authority); and Tapu (sacred element).

Descarte's statement, "Je pense donc je suis", later known as "cogito ergo sum", seems to ignore the "hard problem of consciousness" that while there are deep and fundamental ties between consciousness and cognition, there remains an "inexplicable gap" between the two phenomena. For Māori, there is no gap because all creation has 'mauri', the "elemental energy derived from the realm of Te Korekore from which the universe is created". In saying, "Tihei Mauri Ora," Māori know of their existence as they both *have*

'mauri' and *are* 'mauri' - essentially, "I have/am Mauri; therefore I am". With that life/death force, consciousness, thoughts, feelings, actions, and experiences are possible. Furthermore, Vandana Shiva (2021, p. 186) explains from an Indian cosmological perspective, "*You are, therefore I am*", recognises that everything that is done in this space and time is interrelated and weaves together generations past, everyone in the present, and generations to come.

Epistemology is concerned with the origins and experience of generating knowledge. Mātauranga Māori is summed by Tohunga Wikuki Kingi as follows: "*Mātauranga Māori is in our DNA - it is our collective ancestral wisdom and expertise, passed down through our whakapapa, strengthened by our relationships with the natural universe, the cosmos, and shaped with extensive research, evaluation, and intergenerational scientific endeavour. Mātauranga Māori provides our original instructions, 'building the tools and making the rules for us to live in harmony and balance with and within our spiritual, physical, environmental, and human domains.'*" Epistemology and Mātauranga Māori are also explored in greater depth in my chapter on Research Design.

Consciousness is vital in this discussion as it relates to individual, subjective experiences of quale through to the universality of consciousness. Chalmers (1997) explains that every system, large or small, biological or mechanical, has some degree of consciousness. Furthermore, Bohm (1980) suggests that consciousness is enfolded in an 'implicate order' that has an internal relationship to the 'whole'.

From here, I moved to the discipline of psychology, the study of the psyche, the science of humankind. Evaluation spans all areas of psychology, micro to macro, intrapsychic to societal, including the conscious and the individual and collective unconscious. Analytical and Jungian psychology often resonates with Te Ao Māori, including the studies of the collective unconscious, archetypes and imagery, self, shadow, anima and animus, and the consideration of dreams. Our Hinengaro, our Psyche, our mind, is that part of ourselves, our consciousness, that will never be fully known. Nevertheless, there are necessary psychic and evaluative tasks and challenges that we must continue to undertake in our lifetime as we search for Hinengaro and seek insight and wisdom.

Methodology is defined as the pursuit of or quest for methods or ways of doing things. Within Te Ao Māori, tikanga is based on the concept of what is 'tika', true, correct, and just. Hence, tikanga, as a values-centric, values-led methodology, may be defined as the set of kaingakau (values), principles, knowledge, ideas, and beliefs operationalised through ritual, ceremony, and practice throughout time.

Evaluation requires systems thinking and an understanding of systems, how they develop and how they work. Systems theory shifts the focus from individual parts to their interactions as they are configured by a dynamic web of internal and external relationships. In other words, systems thinking is dynamic, transdisciplinary, and multi-perspectival (Senge, 1994). Cajete (2015, p.86) explains that complex adaptive systems “feature high degrees of both adaptability and capacities to learn”. Using this knowledge of the complex adaptive systems in the natural world allows us to analyse and understand how human communities learn, adapt, and transform over time.

The section, 'Māori Culture and Systems', provided an overview of our journeys from Te Moana Nui a Kiwa (now known as the Pacific Ocean) to Aotearoa. We settled here as Tangata Whenua (people of the land) and for several hundred years organised ourselves into various groups of whānau, hapū, and kainga with concomitant societal systems spanning education, health, justice, arts, agriculture, environmental care and politics.

In the 1800s, life as our ancestors knew it was violently disrupted through invasion and the ongoing process of colonisation. Crown supremacy was ensured through war. Colonisers supplanted all aspects of Te Ao Māori with new systems. Crown 'instruments of power' are utilised across all aspects, systems, and structures of society, including politics, justice, social, education, health, land, housing, environment, economy, language, and the arts.

Following this brief historical account is an exploration of power and knowledge. Regarding their integral interdependence, Foucault (1975) speaks about the explicit and implicit relationships between power and knowledge, that knowledge engenders power, and power needs knowledge to continue to be exercised. The 'Scientific Revolution' resulted in the 'deliquescence of God' on the one hand and the ascendancy of man on

the other. Scientific 'breakthroughs' such as Darwin's 'natural selection' were twisted and used to justify the horrific practices of slavery, colonisation, and genocide by those in power (Howe, 1994, p. 517). Māori were among millions of Indigenous people worldwide who bore the brunt of this murderous colonial rampage.

Understanding the power/knowledge/power dynamic, Foley (2003, p.45) argues that Critical, Standpoint, Insider-Outsider, Feminist, and Kaupapa Māori theories are "emancipatory and liberatory epistemologies in their deconstruction process", all of which have informed the development of Indigenous Standpoint Theory. He draws on Indigenous approaches to knowledge and the Indigenous philosophy of three interacting worlds: the Physical World, the Human World, and the Sacred World. He integrates this with Meyer's native Hawaiian epistemological approach founded on cultural contexts of knowledge; knowing one's physical origins; cultural understanding of sensation; relationship; the purpose of knowledge and tradition; causality in language; and the embodied intelligence of na'au (the viscera).

In this review, I have aimed to provide background to the holistic and transdisciplinary nature of evaluation. As mentioned, at the core of 'e-valu-ation' is 'value'. Hence, evaluation has been called 'the systematic determination' of the value, merit, worth, significance, quality, or importance of something, such as people, groups, organisations, cultures, activities, conceptions and creations, programmes, policies, designs, processes, outcomes, institutions, systems and so forth. In Te Reo Māori, the word "arotake" comprises "aro," to pay attention to, take notice of, heed, comprehend, and understand; and "take," subject, matter, concern, issue, reason, and planning is often used for evaluation. 'Arotake' is thus a word that incorporates the multiple dimensions of evaluation – from conception, processes, and activities to outcomes.

Writing this chapter has evoked further questions, such as, What is the relationship between 'values', a letter titled 'In Defence of Science', Mātauranga Māori, and colonisation? How has evaluation in Aotearoa impacted Māori? What can we learn from other Indigenous evaluation models? How can our learning spirit thrive in an environment that supports our cultural identity? Importantly, how can our kaingākau,

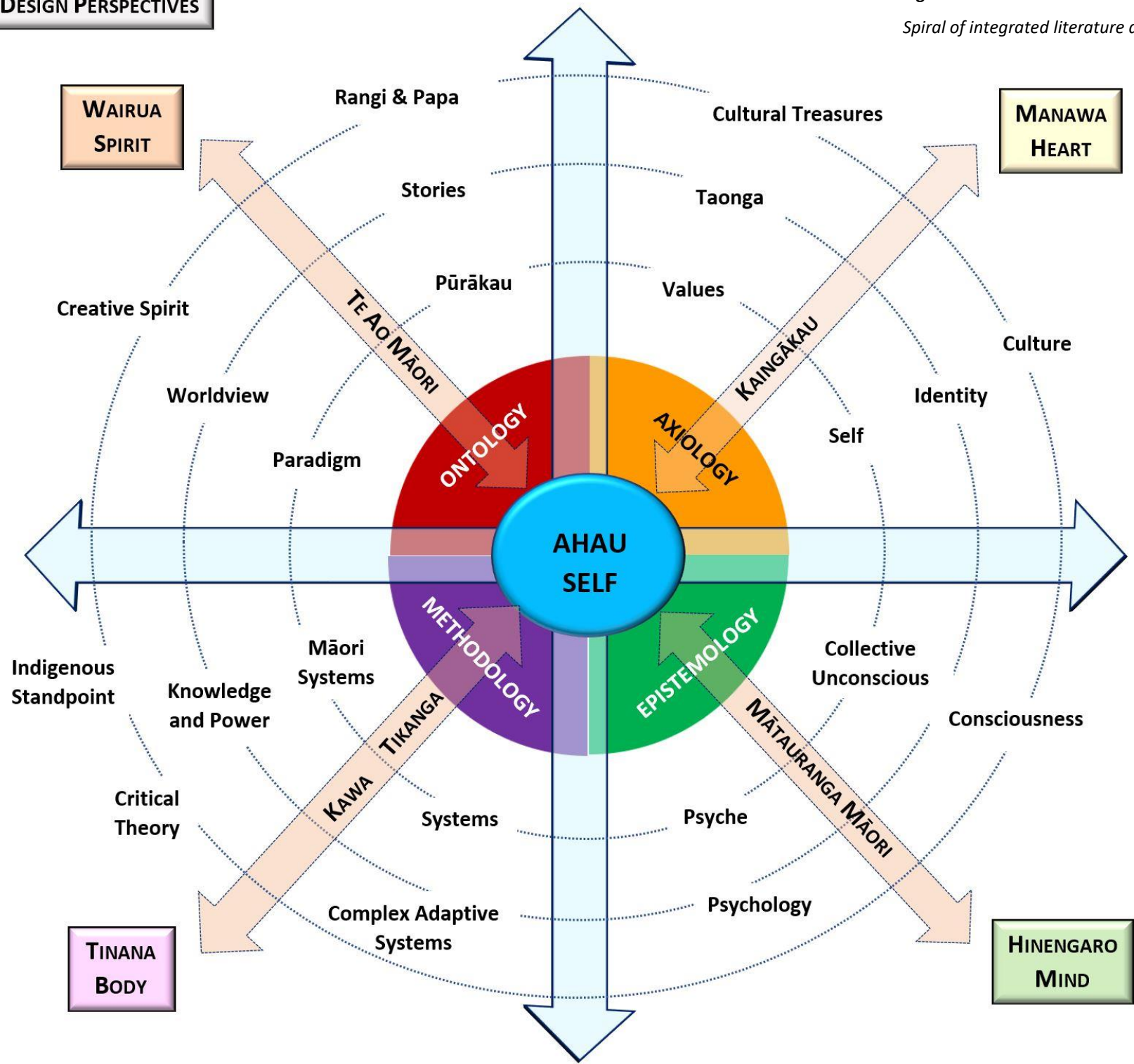
values, stories and knowledge systems inform the design and development of a Māori values-centric evaluation framework?

The next chapter focuses on evaluation. 'Evaluation and Power' is an important subsection as I identify core elements of evaluation that are used to perpetuate power relationships across diverse settings. I then consider Indigenous evaluation models, such as the American Indian Higher Education Consortium (AIHEC) Indigenous Evaluation Framework, which has been used in tribal colleges and communities for many years. Finally, I introduce the Kaupapa Māori approach, which allows me to "free my Indigenous imagination and mind" as I continue in my journey to create a Māori values-centric evaluation framework.

In conclusion, on the one hand, the undertaking of this review followed some relatively linear components, including (1) review design; inclusion and exclusion criteria; search strategies; (2) collecting appropriate materials; (3) reading; assessment; data abstraction and analysis; synthesis; critique; and (4) structuring and writing the review. However, on the other hand, developing the literature review I also found akin to creating an artwork, which follows a more free-flowing creative process. Hence, the following diagram (Figure 4.2) provides an illustration of the design of the literature review. It is not linear; it flows and spirals in a multiplicity of relationships that provokes challenging questions.



Figure 16:
Spiral of integrated literature design perspectives



Chapter Five: Contextual Review of Evaluation

Te manu e kai i te miro, nōna te ngāhere

Te manu e kai i te mātauranga, nōna te ao¹²

Introduction

The previous chapter provided background and context as to how evaluation is intrinsic and integral to our lives. The literature review spanned concepts of Te Ao Māori, ontology, worldviews, and the creative spirit. Epistemology and the importance of Mātauranga Māori were discussed. Axiology and values such as taonga, 'kaingakau' such as aroha, mana, tapu, and rangatiratanga were described. Vital lessons of evaluation, as shared in traditional storytelling, were provided through such legends as the separation of Ranginui and Papatūānuku. An examination of the development of systems within Te Ao Māori and the impacts of colonisation elucidated the conditions within which the modern discipline of evaluation was formed and has been enacted in this country. A discussion of systems also highlights the complex and adaptive thinking required of evaluators while working in politicised environments. With that in mind, it was also critical to consider power and the contribution of evaluation to the power/knowledge/power dynamic.

With those concepts in mind, I turn in this chapter to focus on 'evaluation' itself. Hence, I start with the etymology and definitions of 'evaluation'. The word evaluation is formed from the Proto-Indo-European root word 'wal' meaning 'to be strong', with the related words 'walents' (brave, valiant), 'walidos' (valid), and ekwalua (evaluate) providing etymological insights into the concept of evaluation. In Latin 'valere' means to 'be strong, be well, be of value, and be of worth'. In English, evaluation is described as the "action of appraising or valuing; the systematic determination of the value, merit, worth", significance, quality, or importance of something, including, among other things, people, groups, organisations, cultures, activities, conceptions and creations, programmes, policies, designs, processes,

¹² The bird who feeds on miro berries, theirs is the forest. The bird who feeds on knowledge, theirs is the world.

outcomes, institutions, and systems (Oxford English Dictionary, 2019; Scriven, 2003). In reflection, if 'being strong' or 'strength' is fundamental to the meaning of evaluation, one could ask, does this mean 'strength' or 'power', per se, is the core value of evaluation, or should 'strong', 'powerful', 'intense' values, such as those that would be able to withstand force or pressure, be paramount in evaluation? Considering these positions, does the answer to this question lie somewhere between them?

In nature, the survival of species and their ecosystems requires deep learning, adapting, and self-organisation to connect, relate to, and integrate diverse life forms and environments (Cajete, 2015). Scriven (2003) thus describes evaluation as a survival-developed brain function linking perception to actions that humans have inherited and learned. He elaborates that these instant appraisals have been expanded into more complex evaluation systems that have become one of our crucial survival mechanisms as a species.

In Te Reo Māori, the words 'aromātai', 'arotake', and 'arotakenga' are used for 'evaluate' and 'evaluation'. Definitions for the word 'aro' include 'to pay attention to; take notice of; take heed; comprehend; and understand'. The Māori word 'take' means 'subject', 'matter', 'concern', 'issue', 'reason', 'cause', and 'purpose'. 'Mātai' is a verb meaning to 'examine', 'observe', and 'investigate' and is a noun meaning 'field of study'.¹³ 'Aromatai and arotake' are thus kupu / words that incorporate the multiple dimensions of evaluation – from conception, processes, and activities to outcomes.

The discipline of evaluation, with multiple theories and theorists, has developed over several decades, many growing out of philosophy, psychology, anthropology, social sciences, and experimental sciences. 'Evaluation theory', according to Scriven (2003), can be either normative (about how evaluation ought to be conceived) or descriptive (about types of evaluations and what they do). 'Evaluation methodology' is described by Davidson (2005, p. xii) as "a set of principles (logic) and procedures (methodology) that guides the evaluation team in the task of blending descriptive data with relevant values to draw explicitly evaluative conclusions." Such conclusions state "how good, valuable, or important

¹³ For example, 'Mātai Hinengaro' is Te Reo Māori for psychology, the study of the human mind. Interestingly, 'mātai' means the ocean, seas, and tides – linking the fluidity and complexity of systems, natural and human, to evaluation.

something is". This chapter starts with an overview of evaluation and its development as an institutional discipline.

The Development of Evaluation as a 'Discipline'

Rossi and Freeman (1985) document the rise of modern evaluation research and practice in the political and socio-economic contexts of the 1930s onwards, coinciding with the growth of social research methods. Having in mind the increased use of evaluation within government agencies, corporations, international entities, philanthropic organisations, and private enterprises, they specifically define evaluation research as the "systematic application of social research procedures in assessing the conceptualisation, design, implementation, and utility of social intervention programs" (p. 19). Publishing their book in 1985, in the middle of Ronald Reagan's presidential term, Rossi and Freeman noted the interdependent relationship between politics and evaluation. They saw that the federal government would continue to reduce the federal deficit by curtailing federal spending, including funding social programmes.

Critics of President Johnson's 'Great Society' programmes, including his 'War on Poverty' initiatives, drew "heavily on evaluation research results for condemnations of social programs and providing perverse incentives that increased the social problems they were intended to ameliorate" (Rossi and Freeman, 1985; p. 32). In their analysis of the politicised nature of the development of evaluation as a discipline, Rossi and Freeman further predicted that "given the tenor of the times, we can expect that there will be intensive scrutiny of existing programs." Evaluation would be a mechanism and tool used by stakeholders such as legislators and funders to bend to political pressure to "curtail or dismantle" such social programmes (1985; p. 32). According to House (2019), racism, sexism, and some economic inequalities are so deeply entrenched and resurgent that discovering and revealing the social mechanisms generating them requires investigation, "especially since mechanisms like racial framing can bias evaluations as well" (p. 64).

Within this external environment of oppression, racism, and discrimination lies the inexorable internalisation of oppression. Rickwood et al. (2010) define internalised oppression as the "incorporation and acceptance by individuals within an oppressed group of the prejudices against them within the dominant society (p. 21)." Internalised oppression occurs as an oppressed individual believes and internalises denigrating views about themselves and others in their group. The internalisation by an oppressed group or individual of a 'devalued status' and 'lack of worth' is encouraged and reinforced by the dominant groups processes of internalised domination (Rickwood, et. al., 2010).

African-American evaluator Stafford Hood believes that where evaluation is conducted in African-American communities, central to the observation of participants is the "meaning of what has been observed" (1998a, p. 105). For example, nonverbal behaviours are not "error variances" but rich sources of information for evaluators highly sensitive to nonverbal cues of communication. Hood (1998b) questions the monocultural educational constructs and inequitable outcomes associated with the use of concomitant performance-based assessments. He believes "using more culturally responsive assessment tools may be a bold step in the right direction for addressing the issue of fairness in educational assessment." (p. 187)

Referring to the challenging 19th Century case of the Mende slaves captured by slave hunters and transported on the slave ship *Amistad*, Hood (1998a, p. 128) asserts that "as surely as there were *Amistad*'s in the 19th Century, there are psychometric pirates in the sea of educational evaluation in this century and who probably await us in the next." Even if his remarks are viewed as "agitation", Hood reminds us of abolitionist Fred Douglass' words, "Those who profess to favor freedom and yet deprecate agitation, they want rain without thunder and lightning, they want the ocean without the awful roar of its waters ... Power concedes nothing without a demand. It never did, and it never will" (cited in Hood, 1998a, p. 128).

Alkin and Christie (2011) have developed an "evaluation theory tree" which roots evaluation in 'accountability' and 'social inquiry', with three main branches representing 'use,' 'methods,' and 'valuing'. Dimensions of 'accountability' include goal accountability (reasonableness of goals), process accountability (appropriateness of procedures), and

outcome accountability (the extent to which goals are achieved). Social inquiry asks, 'Why do people in social groups act as they do?' (p.16). The challenge is how this question can be answered, giving rise to the appropriateness or applicability of the methodologies employed to answer the question. The fields of philosophy, anthropology, psychology, and sociology have influenced the development of evaluation methodologies and methods ranging from Socratic questioning, and quasi-experimental designs, to randomised control trials, giving rise to ongoing debates regarding appropriateness, feasibility, and desirability.

The branches of 'use' or evaluation utility have grown with the works of Patton's utilisation-focused evaluation (1986; 2010) and Stufflebeam's (2003) context, input, process, and product (CIPP) evaluation model. Michael Scriven's work informs the 'values' branch of the theory tree. He calls evaluation the science of valuing and states that evaluators must place value on their findings, which distinguishes them from other researchers. The 'methods' branch goes back to Ralph Tyler's work in the 1940s (in Alkin and Christie, 2011, p.18) on education evaluation, whose point of view is known as objectives-oriented evaluation, the comparison of intended outcomes with actual outcomes.

An evaluation may occur at any time during the development of an entity, initiative, or programme. As explained by Tyler (see Alkin and Christie, 2011, p.18), formative evaluation occurs during the formative stages of an entity or initiative development and is designed to provide early feedback on what is effective and what is not and why. This process means that refinements can be made to the entity (e.g., organisation) or initiative (e.g., project or programme) in the early stages of development.

Developmental evaluation supports the process of innovation within an entity or organisation through its activities. It recognises that innovative initiatives are typically in a state of continuous development and adaptation for several years and frequently unfold in a dynamic social and political environment. As a result, the innovation itself creates uncertainty and flux. The goals of the innovation may be broadly conceptualised initially and require significant development to operationalise and then implement at a tangible level. As a result, the evaluation must be responsive to the initiative, always seeking to support it through the application and potentially developing relevant evaluation theory and technologies (Patton, 2010).

Alkin and Christie (2011) describe summative evaluation as a mechanism that seeks to identify impact and outcomes to assess and characterise the effectiveness of an entity or initiative. It includes obtaining data on outputs, early impacts, the achievement of milestones, and other outcomes over the various phases of programme development and adjustment, to provide periodic and ultimate measures of effectiveness, success, and change. Summative evaluation commonly occurs through the incorporation of monitoring systems within programme implementation systems (e.g., designing programme record-keeping for effectiveness evaluation [outcomes] as well as accountability [outputs]). It also occurs through systematic data collection to assess impacts and outcomes.

Following several projects with community and tribal organisations, Oliver et al. (2003) articulated a model of partnership evaluation where the evaluators become a part of the strategy or programme implementation team. Evaluators would work within that team and undertake roles and tasks agreed on by that team. In this way, an evaluation culture is developed within the implementation team. Participatory evaluation provides for active involvement in the evaluation process of those with a stake in the evaluation, for example, by including them in evaluation design (e.g., determining the most appropriate methods or indicators) as well as in data collection (e.g., disseminating client survey forms; writing case examples). This engagement builds evaluation capability as well as culture. Finally, Whānaungatanga recognises that solid working relationships are pivotal to effective evaluation processes.

Utilisation-focused evaluation (Patton, 1986) makes the use/s of the evaluation a primary evaluation principle and goal. Evaluation findings are used immediately for programme learning and refinement, as well as for stakeholders' information and to contribute to the broader knowledge base. In addition, 'process use' gains (that is, benefits from taking part in an evaluation) are incorporated into the evaluation design. To reconceptualise 'evaluation use' Kirkhart (2004) provides an integrated theory of influence incorporating three dimensions: (1) source of influence, which addresses both process-based influence (cognitive, affective, and political) and results-based influence (instrumental and conceptual use of results; advocacy and debate); (2) Intention, which addresses intended influence (intended use by intended users) and unintended influence (ripple effects; inability to anticipate all ramifications of evaluation); and (3) Time, addressing influence that occurs at

three points of time – immediate, end-of-cycle, and long-term. Questioning the concepts of 'utilisation' and 'use' as overly linear and mechanistic, Kirkhart portrays influence as non-linear, multidirectional, and multifaceted. Finally, an integrated theory of influence interweaves "disparate conversations of evaluation influence" and creates opportunities for "valuable synergy of perspectives" (p. 18).

There are numerous evaluation theorists, including Rossi (1985) who stressed the use of experimental design; Weiss (1972) who viewed evaluation as a political activity whereby the process, outcomes, *and* findings are affected by the political context; and Chen (1994) who was concerned with identifying broader effects and the "unintended consequences" of evaluation. Ernest House (1993) argues that evaluation is never value neutral, and therefore it should serve the interests of stakeholders with less power. Patton also notes that "the evaluation methodologist enters the values of certain variables, makes calculations and out pops the right sample size to achieve the desired level of statistical robustness, significance, power, validity, reliability, and generalizability, technical terms that "dazzle, impress and intimidate" practitioners and non-researchers" (2002, p. 136).

While collaborative, participatory, developmental, and empowerment evaluation are 'stakeholder involvement approaches' there are a few key differences. Concerning the role of the evaluator (Fetterman, 2019, p. 137), "collaborative evaluators" lead the evaluation while creating ongoing engagement with stakeholders to support collaborative design, development, analysis and reporting. "Participatory evaluators" jointly share control of the evaluation with stakeholders participating in the design and implementation of the evaluation. In developmental evaluation, the evaluators focus on continuous and cyclical learning processes to support the ongoing design and development of what they are developing, such as an innovation, programme, or organisation.

In practice for over twenty years, the 'empowerment evaluation' approach (Fetterman, 2019) provides useful mechanisms for building evaluation capacity. Fetterman defines empowerment evaluation as "the use of evaluation concepts, techniques and findings to foster improvement and self-determination." Led and primarily conducted by programme staff and their community and supported by professional evaluators who serve as "critical friends or coaches", empowerment evaluation "aims to increase the likelihood that

programs will achieve results by increasing the capacity of program stakeholders to plan, implement, and evaluate their own programs." Fetterman explains that empowerment evaluation is both practical and transformative. At a practical level, the focus is on programmatic problem solving, performance, outputs and outcomes. Transformative empowerment evaluation moves people to a deeper level of learning and understanding, highlighting the "psychological, social, and political power of liberation" with the explicit goal of empowerment through the evaluation process (p. 138).

Scriven (2003) maintains that while "there is no generic difference between research and evaluation", there is a difference between non-evaluative research and evaluative research, the latter requiring the development of conclusions that are evaluative propositions. Evaluative research must provide "defensible answers to the questions we need to be answered" (e.g., about policies, programmes, products) (p. 170). The evaluation approach of the evaluative scientist begins by "deconstructing the questions" we are trying to answer (p. 177). The logic of evaluation requires more than just the measurement of achievement. In social science, professional programme evaluation requires transdisciplinary evaluative thinking to answer the following evaluative questions:

- (a) Are the goals really the optimal use of resources needed by this target population?
- (b) Are they a good cultural fit?
- (c) Are they legal and ethical?
- (d) What side effects occur?
- (e) To whom do any effects occur besides the intended recipients?
- (f) How do the intended and unintended effects fit the needs, cultural conditions, and ethical constraints of the total affected group?
- (g) Is the process of getting to the goals, and the intervention itself (including its evaluation) consistent with needs / culture / ethics?
- (h) What are the true costs, and to whom?
- (i) Given the costs, is the programme cost-feasible for continued use?
- (j) Given the costs and outcomes, both good and bad, is the programme better than what was there already AND the other readily available alternatives?
- (k) Is the programme logistically exportable, repeatable, and sustainable under predictable or probable changes in personnel, politics, and environment?

These questions encompass many values, including psychological, social, cultural, economic, legal, and ethical requirements. Therefore, understanding the logic of evaluation involves understanding how to (a) identify which values bear on this evaluation context; (b) validate those values as relevant in this context; (c) weigh their relative importance; (d) measure their presence (quantitatively and/or qualitatively); and (e) combine them with the empirical findings about the programme (e.g., processes, effects) to produce answers to the evaluative questions (p. 177). Describing, defining, and providing measures of importance (e.g., on a scale of 1-10; from 'no noticeable value' to 'extremely valuable') through various mechanisms such as 'rating scales', 'qualitative weight and sum synthesis', 'value determination rubrics', or 'salience scoring' are commonly used in evaluation (Davidson, 2005; Scriven, 1991)

Stufflebeam (2004) provides a comprehensive Evaluation Design Checklist for the planning, conducting, and reporting of evaluation that could be applied across a wide range of contexts. The checklist includes (1) Focusing the Evaluation (scoping and planning; clarifying the object of the evaluation; audience needs; users; models and approaches; logic; contexts; literature; barriers; ethics; feasibility; evaluation questions; interpretive criteria; cost of evaluation) (2) Collecting information (range of information available; methodological framework; sources; collection methods; sampling; scheduling; data collection); (3) Organising information (coding; database development; access and control); (4) Analyzing information (bases for interpreting findings; quantitative and qualitative analysis procedures; digital programmes; trends; referencing; synthesis; recommendations; actions) (5) Reporting (contents; formats; interim; final; summaries; media; dissemination); (6) Administering the Evaluation (scheduling; resources; standards and principles; metaevaluation; budgets; contracts; review planning). The Evaluation Center of Western Michigan University (2020) continues much of Stufflebeam's work and provides various useful checklists, tools and resources to guide evaluation practice.

Metaevaluation is also an important concept in evaluation which Stufflebeam (2001, p. 183) defines as 'the evaluation of evaluation', and which he argues is a "professional obligation of evaluators" (p. 183). Evaluations can face significant challenges and issues, resulting in poor implementation, process errors, incorrect interpretations, and unjustified, poorly evidenced

conclusions. If these problems are not identified and dealt with, the evaluation results may be flawed, with erroneous findings.

Davidson (2005) provides five key criteria for 'evaluating evaluations', including (1) Validity (relevant sources; comprehensive, appropriate analysis; clear evaluative conclusions; valid recommendation); (2) Utility (relevance to the audience; timeliness; clarity of communications); (3) Conduct (ethical standards; cultural appropriateness); (4) Credibility (familiarity with context; independence; impartiality; expertise in evaluation; and subject matter); and (5) Costs (direct money costs; opportunity costs; indirect costs). In addition, metaevaluations at various times of the evaluation, including the formative, interim, and summative stages, are critical to ensure the integrity of the evaluation itself.

Power and the Politics of Evaluation

The design, development, and implementation of systems such as evaluation systems is always political, at times with many competing agendas (Foucault, 1994; Senge, 1992; Von Thater Braan-Imai, 2015). Values are prioritised and accorded relative measures of importance and influence by different stakeholders (Davidson, 2005; Oliver, Spee, & Wolfgramm, 2003). Values are seeded from the outset of the systems design phase in terms of the prioritisation of (1) what counts as values or valuable outcomes; (2) the framing of design, development, and evaluation questions; and (3) the methods chosen to answer those questions.

Centuries of evaluation mechanisms, including testing, examination, assessment, benchmarking, grading, analysis, merit, and determination of importance have taken their toll on Māori and Indigenous communities. Evaluation is not value-free. Central to its design and exercise is 'value'. Thus, the values of the commissioners, designers and developers of evaluation systems and tools are indelibly stamped into them, making evaluation inextricably linked with power and control (Pihama et al., 2002a; Smith, 1999; Wolfgramm, 2015). House (1993) believes that the evaluator, balancing his or her perception of social justice, needs to shape the design and implementation of the evaluation to achieve fair and

just outcomes for the poor and powerless. While House (1993) advocates this noble aspiration, unfortunately for Māori and Indigenous communities the achievement of just outcomes through evaluation has largely not been the case.

For millions of Indigenous people worldwide, including Māori, evaluation has widely been experienced as a tool of colonial domination and oppression. Māori, having been subjects of Eurocentric values-laden evaluations for almost two centuries, have largely suffered from those processes, findings, interpretations, and reports (Pihama et al., 2002a; Smith, 1999; Wolfgramm, 2015). Over-researched, over-evaluated, and audited more frequently than their European counterparts (e.g., as health providers), Māori feel that they are targets of criticism and blame for issues often beyond their control (e.g., unemployment, poor housing).

Within the colonial context, "misrepresentations of Indigenous peoples perpetrated by researchers and evaluators have all too often been used to justify the continued marginalisation and exclusion of Indigenous peoples from the resources of society" (Cram, 2018). In education, for example, Māori individuals, rather than the education system, are identified as the cause of educational failure. As noted by many Indigenous scholars, Māori and Indigenous peoples are continually constructed as the 'other' compared to a non-Indigenous norm, marginalised, and judged to be failing to reach the acceptable standards of whatever is being valued and measured. Furthermore, evaluation activities are frequently imposed on Māori service providers as part of their contracts with governments, often adding additional anxiety to their organisations. Non-indigenous evaluators and evaluation practices are often viewed with distrust and suspicion (Oliver, Spee, & Wolfgramm, 2003).

Evaluation is always a political exercise, with power dynamics across relationships, processes, and contexts. For example, a Māori research study of a health initiative would need to balance at least three components: cultural integrity, academic rigour, and safe clinical interventions. Values are prioritised and accorded relative measures of importance and influence by different stakeholders (Pihama, Cram & Walker, 2002a; Smith, 1999). Given the inevitability of competing value systems, it is imperative to continue to ask the following questions. First, whose values and voices are privileged? Second, whose

perspectives are valued as more or less important than others? Third, do the funding agencies' values outweigh the values of service providers and, subsequently, their clients?

Government entities and organisations often contract evaluators to observe, gather information, review, analyse, interpret data, make judgements, and report on their findings. Theoretically, the evaluators are to remain 'independent and non-partisan'. This relationship model makes several assumptions, including formally defined roles and responsibilities; power differentials; strict communications protocols; heavily prescribed evaluation and research methods and processes; and evaluators who write for and report back to project funders.

In reality, evaluation set up with assumptions established by Government and other 'funding' entities leaves clients, whānau, communities, and Māori providers anxious, wary, and suspicious of the evaluators who are often, rightly or wrongly, viewed as 'agents of the government and what it stands for' (Oliver, Spee, & Wolfgramm, 2003). While the notion of equalising relationships by 'empowering' programme providers and clients while simultaneously 'disempowering' the evaluators and government funders has been proposed, the reality of hierarchies of power and control remains.

International Development Evaluation

In 2007 the United Nations developed the Declaration on the Rights of Indigenous People (UNDRIP), which states that:

Indigenous peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge, and traditional cultural expressions, as well as the manifestations of their sciences, technologies, and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literature, designs, sports, and traditional games and visual and performing arts. They also have the right to maintain, control, protect and develop their intellectual property over cultural heritage, traditional knowledge, and cultural expressions (United Nations, 2007, p. 11).

According to Chilisa and her colleagues (2016, p. 314), culture is "lived realities (the nature of ontology), knowledge systems (epistemology), and values (axiology)". However, Euro-Western "donor-driven accountability-based approaches to measure evaluation outcomes" dominate the evaluation landscape across developing countries, including Africa, with the bulk of evaluation conducted on aid programmes or philanthropy interventions (Chilisa et al., 2016).

The Guidelines for Administrative Instruction of Evaluation by the United Nations Secretariat (2021) states the following as the objective of evaluation:

- (a) To determine as systematically and objectively as possible the relevance, efficiency, effectiveness and impact of the Organization's activities in relation to their objectives; and*
- (b) To enable the Secretariat and Member States to engage in systematic reflection, with a view to increasing the effectiveness of the main programmes of the Organization by altering their content and, if necessary, reviewing their objectives.*

Evaluation has been a mandated activity of the United Nations Secretariat's programme and budgeting system since the early 1980s, and evaluators are to 'focus' on whether the organisation's activities provide value to Secretariat and Member States. As the United Nations comprises 193 Member States with their own issues, challenges, and goals, the question "Who sets the evaluation agenda?" has pertinent importance (Chilisa, 2016; p. 315). One must understand the power relationships and dynamics relevant to the evaluation contexts to answer this question.

An African reality is expressed in the adage "I am because we are," which includes the living and non-living, a spiritual and material existence, and a relationship to the cosmos (Chilisa, 2106). Chilisa asserts that a relational ontology, epistemology, and axiology, as expressed in African culture, require relational-based evaluation approaches. African Indigenous evaluation would be centred in African values, informed by Afrocentric worldviews and philosophies. Local languages, stories, songs, artefacts, oral traditions, and proverbs could

be drawn upon to develop culturally relevant evaluation practices (e.g., governance, planning, collective effort, inquiry, measurement, performance, and capacity building)

Chouinard's analysis of 71 studies of evaluations in international development contexts published between 1998 and 2015 found conflicting expressions of culture in evaluation practice in the Global South. While there was considerable diversity of community contexts and programmes delivered, the authors suggest that development persists from the "top-down" and is externally imposed (often due to political agendas) and accountability driven (often focusing on financial 'return on investment' methods). While these countries have rich cultural histories and knowledges, the evaluations lacked any consideration of those cultures (Chouinard & Hopson, 2016).

Evaluation and Global Systems Thinking

Patton reflects that while there have been some "impressive developments in international and cross-cultural evaluation ... the next step and the way forward is to treat the global systems as the evaluand." To take on such a grand challenge, it is imperative that we develop what Patton calls 'blue marble evaluators', who are capable of undertaking "transcultural global systems change evaluations" (2016, p. 374).

Patton agrees (2016, p. 380) that decolonizing evaluation through "reaffirming the importance, value, and rights of precolonial and preimperialist cultures" is a "worthy vision". Globalisation continues to threaten the diversity and integrity of local cultures worldwide. International development and aid programmes founded on Western ideologies and power structures have, more often than not, resulted in the ongoing devastation of Indigenous cultures, ecologies, systems, knowledges, and languages. Against this backdrop, Patton believes that a "transcultural perspective" is now needed; a perspective that is "genuinely global and makes the Earth and the whole human family the unit of analysis" (2016, p. 380). He argues that "global challenges require global interventions, which need global systems change evaluation conducted by globally competent evaluators." However, he continues, "global problems transcend national and agency boundaries", including, inter alia, climate

change; global economic crises; poverty, inequality, and starvation; global pandemics; global terrorism and cyberterrorism; global arms merchants; global human trafficking; refugees and displaced people; global influences of multinational corporations and capitalism; and species extinctions. Loss of culture, knowledge, and languages is also a global problem.

To take on the challenge of global evaluation competence, Patton suggests four dimensions of global evaluation competence: (1) Global Perspective: The Blue Marble Lens – meaning thinking globally, holistically, and systematically; understanding unique and distinct cultures, nations, and regions, but “thinking of the world and its people as the evaluand”; (2) World System Knowledge – emphasises world-systems as a social reality comprising interconnected nations, groups, individuals, and entities of all kinds; integrates multiple bodies of knowledge (e.g. history, politics, economics, sociology) into bespoke analytical frameworks; (3) Global Systems Evaluation Inquiry Skills (p. 385) – using multiple and mixed methods, designs and “innovative complex systems inquiry alternatives to map, understand, interpret, and evaluate global systems change”; and (4) Global Network of Transcultural Global Systems Change Evaluators (p. 385) – a network of globally competent transdisciplinary evaluators focused on the Earth as the evaluand is needed to support efforts to tackle these global challenges.

Quoting Scriven’s view of evaluation as the “alpha discipline”, Patton states that it is “more accurately the alpha transdiscipline”. He continues, evaluation “is the discipline that develops and validates admission into the admissions requirements for membership in the club of disciplines” (Scriven, 2012, p. 174, cited in Patton, 2016, p.386). Patton maintains that “the evolution to transcultural global systems evaluation is necessary to complete the “alpha discipline claim.” Furthermore, the paradigm shift from nation-state-based international evaluation to “global systems change beyond national borders” is parallel to the paradigm shift to “understanding and applying evaluation as the alpha transdiscipline” (2012, p. 386)

While global systems change evaluation is undoubtedly essential, New Zealand evaluator McKegg cautions Patton that it could reinforce Western white privilege, colonial ideologies, and methodologies, deepening the divides between the 'haves and have nots' across communities and nations globally (2016, pp 388-389). McKegg believes it is vital to balance

the "very real need to preserve and revitalise our cultural diversity (as a critical component of our overall long-term resilience and sustainability) with the very real need to act globally (McKegg, in Patton, p. 388). A consideration of the Māori response to the global Covid-19 pandemic led to the development of the "Manawa Ora" conceptual model of Māori resilience (Wolfgramm et al., 2021, p. 125). The main elements of the model are: (1) pūmahara (guiding through learned resilience), (2) te ao Māori (guiding through philosophical resilience); (3) whakapapa (building a layered resilience); and (4) rangatiratanga (leading through resilience). The Manawa Ora model contributes to understanding the benefits of resilience from a collective perspective.

Evaluation and Innovation

The word 'innovation' is derived from the Proto-Indo-European root 'en' meaning 'in', 'into', 'near', 'at', 'on', 'within' and PIE 'new', Greek 'neos' and Latin 'novus' meaning 'made or established for the first time, 'fresh'; 'novel, different from the old'; 'untried, and inexperienced'. The Oxford English Dictionary includes these definitions for "innovation": "the introduction of novelties; the alteration of what is established by the introduction of new elements or forms; a novel practice, method; and the action of introducing a new product into the market". Interestingly, "innovation" used to be a word used for 'political revolution, rebellion or insurrection' (in 1598 Shakespeare wrote in Henry IV, Pt. 1 v.i.78, "Poore discontents, Which gape and rub the elbow at the news of hurly burly innovation"). The use of the word 'innovation' to mean 'political revolution' is now obsolete. Rather than 'revolutionise' their power structures and policies, politicians use the concept of 'innovation' to reinforce their positions.

In business, innovation is defined as (Christensen et al., 2019, p. 10) "a change in the processes by which an organization transforms labor, capital, materials, and information into products and services of greater value." Three types of innovation are identified (Christensen et al., 2019, pp. 19-26), namely (1) "sustaining innovation", which improves existing solutions for customers who require more choices and better performance, such as heated car seats; (2) "efficiency innovation" which requires an organisation to do more with

fewer resources to increase productivity and revenue, such as in the resource extraction industry¹⁴; and (3) “market-creating innovation” that transform complicated and expensive products, such as mobile phones, into ones that are affordable and accessible to new markets.

Picciotto (2017) argues that innovation has become a powerful ideology that private and public entities have used to reinforce and expand their power. 'Innovation' has become the buzzword of both the public and private sectors and is now "the order of the day for the economy as a whole (Merton, 1964, as cited in Picciotto, 2017, p. 178)". The concept of 'innovation' not only infers something new or novel; it now embraces creativity and social progress, dynamic change, and positive transformation. Picciotto cautions, however, that the 'single narrative' of the 'good' and positive benefits of innovation uses “misleading simplifications, unproven assertions, and suppression of relevant evidence.” Citing Chelimsky (2012, in Picciotto, 2017, p. 176), it is the “careful customising of reality at the service of vested power.”

Innovation may result (Picciotto, 2017) in knowledge creation (e.g., journal articles, patent applications); knowledge impact (e.g., new business, quality certification); knowledge diffusion (e.g., high tech exports, royalty fees); intangible assets (e.g., trademark applications, business model creations); creative goods and services (e.g., films produced, video uploads). Nevertheless, the links between these innovation 'outputs' and societal and planetary wellbeing often remain obscure. The concept of 'innovation' has infiltrated the public policy domain and is now dominated by "pseudo-evaluations", that is, evaluations that are carried out for political or public-relations reasons (Stufflebeam & Webster, 1980, cited in Picciotto, 2017, p. 186).

All social innovations, whether initiated by the state, state-sponsored private entities, or entrepreneurs, must be evaluated with the public interest at heart. Evaluators need to resist the single narrative of the myth of innovation as being a value-free mechanism of development and progress. Picciotto exhorts that it is "incumbent of evaluators to unearth

¹⁴ While Nigeria's oil and gas sector accounts for more than 90 per cent of the country's export revenue, it only employs about 0.01 per cent of the Nigerian workforce (Christensen et al., 2019, p. 25).

the values and motivations that propel the single narrative" and that evaluation needs to "tell it like it is (Picciotto, 2017, p. 176)."

New Zealand's Ministry of Business, Innovation and Employment (MBIE) is the government entity focused on "contributing to the Government's plan to accelerate economic recovery (Ministry of Business, Innovation and Employment, 2021, p. 5). According to Hon Stuart Nash, "Aotearoa New Zealand must 'build back better' from the COVID-19 pandemic" and address national issues of child poverty and homelessness, even as we face the global climate crisis and growing security threats (e.g., border security, cyber-security). "Global trends and the increasing pace of innovation", the Minister continues (Ministry of Business, Innovation and Employment, 2021, p. 3), including "digitalisation and intelligent automation" will have a significant influence on the direction of our economy. In the MBIE Strategic Intentions 2021-2025 document, the Chief Executive states, "We recognise that success should be built on Te Tiriti o Waitangi / the Treaty of Waitangi principles and partnership" and MBIE is "committed to upholding authentic partnerships with Māori (p. 5)."

Research and development (R&D) expenditure in New Zealand exceeded NZD \$5.2 billion between 2020 and 2022 across the government, business, and higher education sectors (Statistics New Zealand, 2022). Of the \$2,154 million government R@D government expenditure, MBIE has a targeted investment of "approximately \$2 million per year" for the Vision Mātauranga Fund (Ministry of Business, Innovation and Employment, 2022a). Won in a competitive bidding process, the Māori-led Centre of Research Excellence (CoRE) Nga Pae o Te Māramatanga now receives \$5 million annually (Ngā Pae o Te Māramatanga, 2022). This \$14 million over the 2020-2022 two-year period of targeted RSI funding for Māori represents less than 1% of the combined R&D expenditure of the government and higher education sector. Māori researchers and innovators must compete against other research organisations for any government funding, such as the Strategic Science Investment Fund, National Science Challenges, Endeavour Fund, and funds distribution through Callaghan Innovation, Health Research Council, and the Royal Society of New Zealand (e.g., Marsden Fund).

New Zealand funding agency Callaghan Innovation received over \$280 million in Crown funding for the year ended June 2021 (Callaghan Innovation, 2021). Of the 489 people

employed by Callaghan Innovation, only 2.8% identify as Māori. Rather than precisely quantify R&D and innovation funding provided to Māori entities, including businesses and innovators, Callaghan measures for 'Māori Economy' include "number of iwi and trusts served"; and "defining our role as Treaty partner (Callaghan Innovation, 2021, p. 52)." A recent report, 'Exploring the use of government RSI funding for Māori', found that framing the Vision Mātauranga policy as a theme rather than as an outcome "has incentivised box-ticking by researchers seeking funding, rather than inclusion of Māori and a focus on positive outcomes for Māori (Martin Jenkins, 2023, p. 5). The authors also noted the lack of Te Ao Māori expertise at MBIE and the use of non-Māori personnel to assess kaupapa Māori funding applications. They emphasise that MBIE has failed to meet Te Tiriti obligations, "in particular the ability of Māori to fully participate in and benefit from the RSI system (Martin Jenkins, 2023, p. 5)".

The Ministry's Outcome Five is "A dynamic business environment fostering innovation and international connections" (Ministry of Business, Innovation and Employment, 2021, p. 25) and includes a commitment to support the research, science, and innovation (RSI) system. A study of New Zealand's publicly funded scientific workforce focusing on the period between 2008-2018 found that "despite espousals by these institutions of valuing diversity, te Tiriti o Waitangi, and Māori research, less than 5% of their researchers were Māori (McAllister et al., 2020, p. 38). The MBIE Research, Science and Innovation Workforce Survey of Organisations Report (2022b) puts the percentage of Māori in the RSI workforce at universities at 6%, research organisations at 5%, with only 3% of RSI workers in business identifying as Māori. This severe under-representation of Māori in the universities and crown-research institutes (CRIs) has not changed in decades. Furthermore, the study authors found that these institutions consistently failed to keep accurate data on the ethnicity of their workforce, demonstrating a lack of accountability to their obligations under Te Tiriti o Waitangi (McAllister et al., 2020).

The authors of Te Pūtahitanga Report (2021) described this lack of accountability and robust evaluation across the system as reflective of 'institutional racism' and 'tokenism'. "Political and science systems have largely failed to recognise Māori as innovators, scientists or policymakers (Kukutai et al., 2021, p. 16) and continue to perpetuate embedded assumptions that Western science is 'objective' and 'culture-free'. This position is clearly

refuted by Indigenous scholars and scientists, as articulated by Linda Tuhiwai Smith, who states, “The globalisation of knowledge and Western culture constantly reaffirms the West’s view of itself as the centre of legitimate knowledge, the arbiter of what counts as knowledge and the source of ‘civilized’ knowledge (Smith, 1999, p. 63).” Systemic racism has resulted in the exclusion of Māori expertise in RSI leadership roles; under-representation of Māori in all STEAM (science, technology, engineering, arts and maths) disciplines; and sustained underinvestment in Māori research infrastructure. These systemic failures have contributed to the marginalisation of Māori in the RSI sector and, overall, adverse economic outcomes for Māori, despite the rhetoric and 'success stories/case studies' marketed by MBIE and their funded agencies such as Callaghan Innovation.

The authors of Te Pūtahitanga Report (Kukutai et al., 2021), led by an association of Māori experts in research, science, and innovation, made five recommendations:

- (1) Develop Tiriti-based guidelines for RSI funding
- (2) Appoint Māori Chief Science Advisors in key government departments
- (3) Strengthen monitoring of Māori RSI investment and activity
- (4) Establish a Mātauranga Māori Commission/Entity
- (5) Develop a plan for regionally based Te Ao Māori policy hubs

The “long-term negligence of the Crown” to support Māori is evident, and “systemic solutions are needed for systemic problems (Kukutai et al., 2021, p. 34)”. Furthermore, the Crown has failed to adequately measure, map, quantify, and evaluate its engagement and investment in Māori in the RSI sector. This lack of data and information “makes it impossible to evaluate processes” or have a deeper understanding of the issues, responses, and areas for improvement. Haemata Limited (2022) also argues for greater public accountability including the need to clearly identify and measure the way government operates.

Therefore, an authentic Tiriti-led RSI policy approach would elevate Mātauranga Māori and Kaupapa Māori science to equal status with Western science; and ensure Māori receive all of the necessary funding, resources, and support required to achieve socio-economic prosperity and holistic wellbeing, based on Te Tiriti principles of partnership (Kukutai et al., 2021).

Conceptual Revolutions in Evaluation

Evaluation serves disciplines that span arts, sciences, creative arts, law, business, education, architecture, engineering, and health. According to Scriven, evaluation "reaches across the whole domain of human knowledge and activity in an absolutely fundamental way" (p. 168). In his chapter 'Conceptual revolutions in evaluation, past, present, and future' (2012), Scriven proposes "three major revolutions" (2012, p. 167) that are needed to accelerate the development of evaluation as a discipline. The conceptual revolutions begin with a paradigm shift in the way evaluation is perceived in the world and are summed up by Scriven as follows:

The First Revolution is the shift from treating evaluation as outside the domain of legitimate scholarly treatment to regarding it as scientifically legitimate. Critiquing Weber's 'value-free' doctrine, Scriven (2012) argues that "science has *internal* values and applying them, that is, evaluation, is a key part of the scientific method." This "intradisciplinary evaluation" can lead to improvements in the "conduct of science" (p. 171).

The Second Revolution is the shift from thinking of evaluation as merely a respectable discipline to recognizing it as the alpha discipline. This shift in thinking involves moving from the "geocentric" fallacy that evaluation is only programme or product evaluation, to the "heliocentric" approach that evaluation encompasses all domains of life and need not be constrained to subsets of evaluation (e.g., educational evaluation; management-centric evaluation). Scriven argues that "a discipline only deserves the name of 'discipline' if its inferences and methods are valid, its data well established, and its theories testable or otherwise evaluable" (Scriven, 2012, p. 172).

The Third Revolution involves a change of status from alpha discipline to paradigm discipline for (at least) the social sciences. Scriven views evaluation as the "alpha discipline" because "its domain includes the methodology of the task of validation of any discipline's claim to legitimacy as a discipline: It is the master of credentials" (2012, p. 175). He reiterates that while pure science needs to evaluate its infrastructure seriously, social sciences need to do more than that – they need to integrate evaluation into their core infrastructure.

Culturally Responsive Evaluation / Cross-Cultural Evaluation

Sen Gupta et al. (2004) emphatically state that "culture is an undeniably integral part of the diverse contexts of evaluation". Cultures shape values, and in dynamic ontological and epistemological interplays and loops, values shape cultures. Evaluation is a values-centric endeavour that, in turn, seeks to answer the question of values. Hence values are the "common thread" between culture and evaluation (p. 6). Evaluation specialists have highlighted that values are a fundamental aspect and driver of evaluation (Scriven, 2003). The last twenty years have seen culture brought into sharper focus. These endeavours have included multi-cultural evaluation, cross-cultural evaluation, race and institutional racism, and culturally responsive evaluation (Hepi et al., 2021). From these undertakings, efforts to increase 'cultural competence' in evaluation have arisen. Cultural competence in evaluation is defined (p. 13) herein as "a systematic, responsive inquiry that is actively cognizant, understanding, and appreciative of the cultural contexts", worldviews, epistemologies, and methodologies of any given evaluation. While achieving 'cultural competency' is seen as useful and necessary by some in the field of evaluation, it is often merely an inconsequential 'check-box' exercise by others.

Culturally responsive evaluation (CRE) recognises that evaluation methods embody the 'ideological system' from which they originate (Chouinard & Hopson, 2016). Culturally responsive evaluation promotes the idea that multiple and localised evaluation methods can be grounded in the cultures, histories, and traditions of the local context where an evaluation occurs. Several evaluation scholars have successfully applied CRE across various contexts, including reframing 'contribution analysis' through a Confucian lens (Dinh et al., 2019). In addition, Culturally Responsive Evaluation actively positions culture as a key construct in the evaluation. Finally, it focuses on using methodological practices appropriate for the culture and values of the evaluated context (Chouinard & Hopson, 2016).

Regarding a five-year cross-cultural evaluation of multiple projects involving evaluators from Canada and India (Hudib et al., 2016) a co-learning "highly interactive, social, conversational, and dialogical" process was described as very beneficial to the evaluation. (p. 340). This co-

learning process allowed the evaluation team to "move beyond technical and instrumental learning" to interactions that allowed them to express their own cultures and values. Furthermore, this dialogical approach provided the space for divergent and even conflicting perspectives to emerge, allowing for new understandings to unfold.

Stikl Haugen and Chouinard (2019) conducted a comprehensive analysis of 18 empirical studies between 2000 and 2016 of culturally responsive evaluation in North American contexts to understand how power was manifested in practice from both conceptual and methodological perspectives. They argue that evaluation is inherently political, so evaluators must comprehensively understand the power dynamics at play across the evaluation landscape. Indeed, "power and politics are considered central to evaluation, shaping both the practice and outcome of evaluation itself" (Parkinson, 2009, cited in Haugen & Chouinard, 2019, p. 380). All evaluation stakeholders are subject to interplays of power hierarchies that shape and influence their lives at societal, organisational, and individual levels.

They developed a conceptual model of power based on four dimensions: (1) Relational Power: power circulates social constructions and knowledge structures that are embedded in the daily lives of individuals; (2) Political Power: power includes the "macrostructures of inequality" and can circumscribe who to include or exclude in the evaluation decision making (e.g., based on gender, ethnicity, sexuality, socio-economic circumstances), design, and implementation; (3) Discursive Power: power that produces knowledge, information, and 'truths', discourses structure reality through the creation and dissemination of 'legitimate' and 'valid' knowledge; and (4) Historical/Temporal Power: power is mediated by historical, cultural, political and economic forces and narratives which continue to shape and influence collective and individual identities.

Stikl Haugen and Chouinard's conceptual model (2019, p. 319), summarised in Table 8, frames power as dynamic and relational and demonstrates how culturally responsive evaluation approaches understand power across these dimensions and mediate potentially harmful effects.

Table 8:

Power in Culturally Responsive Evaluation Approaches

A Conceptual Model of Power in Culturally Responsive Evaluation Approaches			
Relational	Political	Discursive	Historical/Temporal
<ul style="list-style-type: none"> • Relational power manifests between and among all members of the evaluation • Relational power is influenced by social class, education level, race, gender, status, and needs • Evaluators can shift focus to specifically elicit the voices of underrepresented groups • Stakeholders often have competing agendas and interests • Power relations often manifest through resistance or tension among individuals or groups • The evaluator role is entrenched in power inherent with privileged status • Use of collaborative and participatory approaches to address power relations (e.g., steering committees, training community in evolution process), which may shift an evaluator role to mediator or facilitator 	<ul style="list-style-type: none"> • Evaluation is innately political • Specific political agendas are often valued over others • Evaluators should reflect on whose agenda they may be pushing, including examination of evaluation processes such as timelines, facilitation styles (rigid or flexible), and structured agendas • Power structures within an organization can be politically influenced both from an organisational and societal political level • Use of flexible evaluation approaches to account for political manifestations of power that may emerge • Evaluations themselves have political ramifications and the potential to influence a community in positive or negative ways 	<ul style="list-style-type: none"> • Structures what is considered reality and truth • Societal discourses around a topic may predetermine evaluators' objectives • Organizations and individuals often reflect the values, assumptions, and beliefs of the dominant societal discourses • Evaluators are often unaware of the influence of societal discourse on their beliefs, values and role • Language can be a form of discursive power • It is vital to include culture-specific meanings and interpretations of language rather than simple word-by-word translations 	<ul style="list-style-type: none"> • Historical experiences shape the current realities, including the roles, values, and beliefs of both participants and evaluators • Past experiences of individuals, groups, or communities, including more recent history, past decades, or even previous generations (e.g., marginalization, racism, anti-immigrant sentiment) • Evaluators can use evaluation approaches that specifically include marginalized groups (i.e., social justice approach) • The history of the program or evaluation itself may influence the evaluation process • It is important to gain an in-depth understanding of the historical context of a cultural group, program, and evaluation

With glimmers of relief, the abysmal situation of Eurocentric evaluation approaches imposed upon Indigenous peoples continues today across all areas of the lives of those people, including health and wellbeing, housing and land, social and economic development, education, justice, environment, and tribal development. Throughout Indigenous communities, many have been attempting to address the situation through taking ownership of and reclaiming evaluation as a critical tool based on their own worldview and contextualised within their own realities.

Native American evaluator Bowman (2015) states the importance of understanding the contexts within which Indigenous peoples are situated. These contexts include the historical and current political, geographic, socio-economic, environmental, and structural complexities of Indigenous nations, tribes, and communities. A competent evaluation team would need to understand the tribal structures of governance, management and operations, with their concomitant laws, policies, and procedures. Many tribes have centres and programmes that deliver services spanning health, education, justice, social wellbeing, public safety, community development, environment and natural resources, housing, economic development, culture, heritage, and language. As summarised in Table 9, Bowman maintains that culturally responsive evaluation should be Indigenous-focused, empowering, and have utility. Bowman takes the seven steps of colonialism outlined by Frideres and Gadacz (2000; cited in Bowman 2015, p. 353) and transforms them into steps to 'decolonize and Indigenize' evaluation.

Table 9:

Steps to Decolonize and Indigenize Evaluation

	Seven Steps of Colonialism	Seven Steps to Decolonize and Indigenize
1	Uninvited arrival of colonizers into territory	<ul style="list-style-type: none"> Utilization of a traditional knowledge council and community elders work together in the community
2	Destruction of Indigenous social and cultural institutions	<ul style="list-style-type: none"> Use of traditional knowledge (oral and written), Indigenous institutions, and non-Indian organizations, if endorsed by the Tribal community, as a process to add to the local Indigenous knowledge base
3	Creation of economic dependency of Indigenous people on colonizers	<ul style="list-style-type: none"> Providing traditional gifts as a part of the evaluation process for allowing me to work in the community and for their participation in the research
4	Establishment of external political control	<ul style="list-style-type: none"> Indigenous intellectual knowledge, approval of evaluation, and ownership of data by the Tribal community are controlled by the Indigenous community and are formalized through memos of understanding with the evaluator / researcher and their teams / organisations
5	Provision of low-level social services	<ul style="list-style-type: none"> Evaluation data provides information to inform and improve local services being provided by Tribal and non-Tribal governments for Indigenous community members
6	Use of a colour line; i.e., racism, to justify the above	<ul style="list-style-type: none"> Critical examination by an external traditional knowledge council and participants to prohibit racism, end colonist practices in evaluation, and promote the value and use of Indigenous knowledge and processes
7	Weaken the resistance of the Indigenous people	<ul style="list-style-type: none"> Empower Indigenous communities and individuals through evaluation by honouring traditional knowledge, making evaluation useful to community needs, and through Indigenous control / ownership of evaluation data

For decades, Indian educators have had to deal with the burden of evaluation processes based on Western epistemologies carried out by non-native evaluators with little knowledge of Indigenous pedagogies, knowledge, and worldview. Many reservation-based teachers acknowledged the need for them to collaborate and co-create place-based evaluation processes. In response to that need, the American Indian Higher Education Consortium (2009) developed an Indigenous Framework for evaluation guided by an understanding that American Indians and Alaska Natives have had measurement and evaluation practices based on traditional values and cultural expressions.

The AIHEC Framework includes the principles that evaluation needs to reflect the shared values of the tribes while being fit for purpose to local cultures and traditions. Importantly, ownership of the evaluation must remain with the tribe and should respect tribal goals for self-determination (LaFrance & Nichols, 2010). Furthermore, a native-led evaluation would be a learning opportunity for all involved in and impacted by the evaluation. Based on the AIHEC Framework, Table 10 provides an outline of core activities that researchers and stakeholders work on together such as the important role of grounding evaluation in communities of practice.

Table 10:*American Indian Higher Education Consortium Evaluation Framework*

Core Activities	Evaluation Principles and Practices
Weaving the Basket	Describes the role of metaphor as a traditional teaching device and explains the metaphor for the Framework
Creating Knowledge	Explains the relationship between evaluation and knowledge creation and explores traditional ways of knowing or creating knowledge
Core Cultural Values	Grounds evaluation within core cultural values common in American Indian and Alaskan Native communities
Engaging Community in Evaluation	Describes different dimensions for community participation and engagement in evaluation
Creating our Story	Describes how to construct the program story, develop a conceptual model, and select questions or evaluative statements to guide an evaluation, the final telling of the story
Building the Scaffolding	Describes how to design an evaluation to capture multiple perspectives and assess change
Responsive Information Gathering	Provides advice to consider when gathering data and conducting an assessment
Planning, Implementing and Celebrating	Describes how to construct an evaluation plan, interpret data, and celebrate learning

The Complexity of Indigenous Evaluation

International evaluation specialist Robert Picciotto¹⁵ (2020) believes that evaluating the “existential risks that face humanity in a complex and interconnected world (p. 40)” requires the complexity-thinking inherent within Indigenous evaluation. While the more than 500 million Indigenous peoples live in diverse cultural and linguistic communities in over 90 countries across the planet, they hold similar values. These values span their rich spiritual,

¹⁵ Robert Picciotto served as director-general of the Independent Evaluation Group at the World Bank from 1992 to 2002. He also served on the United Kingdom Evaluation Society and the European Evaluation Society boards.

cultural, natural, and social lives from which their identities are strengthened. They "share a common heritage of oppression by outsiders", the adverse effects of which are felt today (Picciotto, 2020, p. 41). Importantly, they share a vision of Indigenous sovereignty, including a reconnection back to their lands, waters, systems, and collective and individual selves.

In contrast to "rationalist, linear, and predictable concepts" of the Cartesian mental model, Indigenous thinking and sustainable cultural practices embrace the complex and often chaotic flux of the universe (Picciotto, 2020, p. 43). Natural and human systems are not machines to be "disassembled in distinct parts to elucidate their functioning", as proposed by an untenable reductionist model of science. Rather, "knowledge creation must contend with a world that is inherently complex from the molecular to the global level" (p. 43).

Complex systems follow nonlinear rules, continuously evolve, and display "emergence" through multiple feedback loops (e.g., when outputs are recycled to become inputs) that can provide either negative or positive feedback. Indigenous evaluations thus display emergence when the impact on evaluands¹⁶ is "disproportionately more consequential than the evaluation intervention itself" (p. 44). Picciotto continues, "the ontology of Indigenous evaluation brings to the table a recognition that humans have duties to land, animals, and other living things. It is a frame of mind that resists the silencing of rivers, the destruction of watersheds, the razing of mountains for mining, the pollution of air, water, and so forth. It promotes social cohesion and does not view self-interest as sacrosanct" (p. 44).

Indigenous methodologies give precedence to cooperation over competition. For Māori, 'whakapapa' genealogically links people to each other, the land, mountains, rivers, and oceans, to the entirety of the cosmos, across time and space. "Emergent orders arise without external intervention" as our communities are guided by "traces left by prior actions (Picciotto, 2020, p. 45)". While these processes may produce the intelligent self-organisation of 'stigmergy', Māori refer to 'mana tupuna' (ancestral wisdom and authority), 'mauri' (life force); and 'wairuatanga' (spirituality) as being part of the complex systems of life.

¹⁶ 'Evaluand' is defined by Davidson, 2005, p. 240 as "that which is being evaluated (e.g., program, policy, project, product, service, organization). In personnel evaluation, the term is 'evaluee'".

Picciotto (2020) argues that complex systems operate in a region between order and randomness – where complexity is maximal. This region is the ‘highly contested terrain’ and state where Indigenous communities have needed to navigate for the last few centuries. It is a culturally complex space where ontologies, epistemologies, and methodologies collide and often fragment. For example, he continues, "Indigenous evaluation is mandated to resist the powerful ideologies that distort mainstream evaluation practice". Those very colonising ideologies have deprived Indigenous peoples globally of their natural, social, economic, political and cultural resources. Indigenous communities have suffered violent extermination, dispossession, famine, and disease and bear the continuous effects of structural and societal racism and discrimination. While global and national entities have developed mechanisms and treaties to try to acknowledge and mitigate the plight of Indigenous peoples (such as the UN Declaration of the Rights of Indigenous Peoples and the Treaty of Waitangi), real change has been negligible.

Within this colonial backdrop, Picciotto argues that “Indigenous evaluation has a key role to play in the decolonisation of evaluation” (2020, p. 49). Indigenous evaluators “reject the illusion of scientific omniscience”. Instead, as transdisciplinary complexity thinkers, Indigenous evaluators understand the relational context and importance of the evaluation process and how it fits into the landscape of decolonisation. Picciotto (2020) reinforces the importance of Indigenous evaluation, as it “embraces diversity, sharing, and tolerance”, is "committed, spirited, and open to fresh ideas", and "promotes sustainability by respecting nature and all living beings" (p. 52).

A complex adaptive systems (CAS) perspective was used in a research project to explore evaluation capacity building in the Nanoscale Informal Science Education Network (NISE). The NISE Network comprises over 500 science museums, university partners, and over 1000 individuals across the USA (Nelson et al., 2019). The research found three broad categories of attributes relating to CAS that are relevant to networks, namely (1) attributes related to behaviours within a CAS: adaptation/evolution; uncertainty; nonlinearity; reproductive instability; positive/negative feedback loops; stability under perturbations; dynamic change; dynamic nature far from equilibrium; randomness; and emergence; (2) attributes related to agent structure: internal diversity; coherence; internal redundancy; neighbour interactions;

and (3) attributes related to the overall network structure: nested structure; massive entanglement; open system; decentralised control.

For evaluation capacity building to be developed and nurtured within a network, the following is required:

- (1) Information flow and feedback loops – both positive and negative feedback loops informed decision-making and how stakeholders could work better with each other.
- (2) Simultaneous stability and flexibility/ adaptability – the Network provided evaluative mechanisms for data collection. However, these could be adapted to the needs of each workgroup (e.g., survey question modification).
- (3) Centralised (hierarchical) and decentralised (distributed) control – while the network leadership mandated a Teams-Based Inquiry process, workgroups were able to adapt and negotiate practical elements of that process.
- (4) Simultaneous diversity and redundancy of evaluative skills and ideas about evaluation – divergent levels of experience and expertise contributed to internal diversity within the workgroups and across the whole network. However, the increased number of people with evaluation skills and expertise contributed to internal redundancy.
- (5) A massively entangled network that allows for cross-group collaboration and evaluative learning – more ‘neighbour interactions’ increased the number of people connecting with and collaborating on evaluation activities and increased evaluative learning across the network as a whole. Indeed, following its inception, the Network evolved and adapted.

Indigenous Evaluation Strategy – Australian Government

The Aboriginal and Torres Strait Islander people have lived in a state of colonisation since the British invasion of 1788, and the trauma of the brutality of the onslaught and subsequent destruction of all elements of their lives, including their lands, waters and natural environments, their cultures, knowledge systems, traditions, sciences and languages, and their families and social systems. The negative impacts of colonisation

have touched all areas of their lives, from birth (with high rates of neonatal mortality) to death (with high rates of suicide and homicide). Compared to the non-Indigenous population, Aboriginal and Torres Strait Islanders (who number almost 813,000) suffer poor outcomes across a range of indicators, including education, economics, housing, justice, and health (Foley, 2003; Dudgeon et al., 2010; Australian Bureau of Statistics 2021 Census, 2022)

The Australian Government Productivity Commission led the development of the Indigenous Evaluation Strategy, which provides a whole-of-government framework for Australian Government agencies to evaluate policies and programmes affecting Aboriginal and Torres Strait Islander people. The Commission explained (2020) that "despite more than ten years of Closing the Gap initiatives, wide gaps between Aboriginal and Torres Strait Islander people and non-Indigenous people persist across many indicators of wellbeing. Four of the seven initial Closing the Gap targets expired without being met. Just two of the continuing targets, early childhood education and Year 12 attainment, remain on track" (Issues Paper 2020, p.48).

The Commission continued, "after decades of developing policies and programmes designed to improve the lives of Aboriginal and Torres Strait Islander people, we still know little about their impacts or how outcomes can be improved" (2020, p. 2). The National Agreement on Closing the Gap acknowledged the importance of evaluation, and the Commission asserted that evaluation must be built into policy design at the outset rather than added on as an "afterthought". To develop the Indigenous Evaluation Strategy, the Productivity Commission (2020) engaged and worked with Aboriginal and Torres Strait Islander people and organisations, programme providers, government agencies, and evaluation specialists. Workshops and roundtable discussions were held; questionnaires and surveys were undertaken; comprehensive literature reviews on evaluation approaches and methods, ethics, and standards were completed; and people and organisations across Australia provided 180 submissions.

The final Indigenous Evaluation Strategy aligns with the new National Agreement on Closing the Gap and includes the following core principles: (1) Centring Aboriginal and Torres Strait Islander people, perspectives, priorities and knowledges: recognises their

diverse cultures (values, beliefs, knowledge systems, languages, histories) and the impacts of historical and contemporary policies and programmes on their wellbeing; evaluation is led by Aboriginal and Torres Strait Islanders (2) Credible: rigorous methodology that includes Aboriginal and Torres Strait Island methods; culturally responsive evaluation (3) Useful: evaluation considers the end users, including people and communities and government agencies; the intention is to use evaluation findings to inform policy and programme decision making (4) Ethical: all stages must follow ethical practices ensuring that the evaluation has positive impacts on Aboriginal and Torres Strait Islander people; (5) Transparent: open and transparent processes are used throughout all stages of the evaluation (e.g., from choosing the evaluation team, designing the evaluation, through to analysis methods and reporting); improves decision-making accountability through publishing evaluation findings. As Aboriginal scholar McDaniel shares (2020, p.18), "For me, [ethically engaging] is yindyamarra, a Wiradjuri concept which means to act with honour and respect, wisdom, to go slowly and act responsibly, be gentle and polite and honest with each other, be careful of the words and actions you put out into the world and understand the impact they have."

To support the rollout of the Indigenous Evaluation Strategy, the government has put a two-year plan in place, which includes establishing centralised leadership structures (Office of Indigenous Policy Evaluation; Indigenous Evaluation Council; Indigenous Evaluation Clearing House) and actions required of agencies (e.g., prioritisation tools and stocktakes; capability building; adoption of principles; decentralised evaluation commissioning; evaluation work plans; and reporting). In addition, resources for implementing the strategy have been developed to support building evaluation into policy and program design; guide decision making about prioritising policies and programmes to evaluate; provide tools to assist with planning, designing, and conducting evaluation; make evaluation findings and reporting clear and accessible; and build evaluation capability, particularly of Aboriginal and Torres Strait Islander people, providers, and communities, thus creating a culture of evaluation across the ecosystem (Australia Productivity Commission, 2020).

The creation of the Indigenous Evaluation Strategy ought to be acknowledged as an essential step along the journey of remembering and reclaiming the space where Aboriginal

and Torres Strait Islander values, knowledges, and approaches centre evaluation that is *by* them, *as* them, *with* them, and *for* them, their communities, and their countries. In the spirit of solidarity, they have the support of other Indigenous evaluators in Aotearoa New Zealand, in the US, Canada, and around the globe.

Māori Evaluation – Learnings and Models

An increasing number of Māori, Pacific and Indigenous persons trained in research and evaluation have argued for the right to develop their own evaluation methodologies¹⁷. Inspired by the work of internationally recognised Indigenous research proponent Linda Smith (1999) and others in decolonising research methodologies, efforts continue to decolonise evaluation methodologies. This process requires that Māori re-centre themselves within Te Ao Māori, their own world and view of the world, regroup and recharge as they rediscover, redevelop and adapt practices that are “of, for, by, and with us” (Kawakami, Aton, Cram, Lai and Porima, 2007, p.323; Pihama et al., 2002b).

The development of a Māori and Indigenous evaluation system must be guided by an understanding that Māori / Pacific and Indigenous peoples have always had ways of assessing 'merit of worth' based on traditional values and cultural expressions. Foundational to this endeavour are those values that remain strong, yet are also flexible and responsive to local traditions and culture (Battiste, 2013; Cram & Phillips, 2012; Nelson, 2008; Wehipeihana, 2019). Their values are foundational to developing a Māori and Indigenous evaluation model, which expresses and manifests local knowledge, traditions, and culture. Cultural psychologist Michael Cole locates culture "in the middle" of an individual, rather than specifically internal or external, noting that children are born with "seeds of language" that in certain conditions will "sprout and flower" (Cole, 1998, p.201). Culture is pertinent to

¹⁷ See also ‘Strategies for Grounding Evaluation in Traditional Ways of Knowing and Core Values’ as articulated by the American Indian Higher Education Consortium (2009), their Beliefs and Values (Indigenous Framework) includes: Indigenous Knowledge Creation; People of a Place; Centrality of Community and Family; Recognizing our Gifts; and Sovereignty.

the development of any Indigenous model of evaluation, and the sounds of the Pacific and Māori languages may inform its design.

Barnes (2009, p.9) expands on the understanding that "evaluation in general and Māori evaluation, in particular, is usually placed within the context of value and power." She points out what distinguishes Māori from non-Māori evaluation, including that it is owned and controlled by Māori; it meets Māori needs; it is carried out with a Māori worldview, and it should endeavour to make a positive difference to Māori. A critical element of this work has been examining and integrating Māori values into Māori design methodologies. These values include wairua, whakapapa, mana, mauri, and rangatira, and their embodiment in practice as wairuatanga, kotahitanga, manaakitanga, mauri ora, and rangatiratanga (Barlow, 1991; Durie, 2001; Henare, 2001; Mead, 2003).

Māori evaluator Wehipeihana (2019) defines Indigenous evaluation as "evaluation by Indigenous, for Indigenous, with Indigenous, and as Indigenous; and where there is no assumed role for non-Indigenous people unless by invitation" (p. 369). Cram and Phillips (2012, p. 36) suggest that Indigenous and non-Indigenous researchers can find "interstitial space ... a middle ground where they can acknowledge their own worldviews and come together for fruitful transdisciplinary engagements." While such interstices may be possible, Wehipeihana maintains that Indigenous evaluation contains no assumption for non-Indigenous involvement except by invitation.

Wehipeihana explains how 'Kaupapa Māori' is centred in Te Ao Māori (the Māori world and worldviews), wherein Māori values, tikanga (customs) and realities are acknowledged, honoured and legitimated. Kaupapa Māori theory provides strategic tools to advance and realise Māori 'tino rangatiratanga' (sovereignty and self-determination). In Aotearoa New Zealand, Kaupapa Māori Evaluation is defined as "By Māori, for Māori, with Māori, and as Māori" (Carlson et al., 2017; Cram, 2016; Durie, 2011). Wehipeihana (2019) expands on the core determinants for Māori and Indigenous evaluation in Table 11:

Table 11:*Core determinants of Māori and Indigenous evaluation*

Core determinants of Māori and Indigenous evaluation	
By Māori (by Indigenous)	Is about evaluation led by Māori and where Māori have the overall authority and power to make decisions about the evaluation design, methods, evaluative criteria, and ways of working
For Māori (for Indigenous)	Is about ensuring there are clear benefits for Māori from the evaluation, and Māori aspirations are acknowledged within the evaluation
With Māori (with Indigenous)	Is where Māori make up the majority of the evaluation team; the evaluation is responsive to tribal and community contexts and respectfully observes and utilises <i>Te Reo Māori me ngā Tikanga</i> (Māori language and cultural practices)
As Māori (as Indigenous)	Is about evaluation that is guided, informed, and underpinned by <i>kaupapa tuku iho</i> (cultural values gifted by ancestors) and <i>tikanga Māori</i> (Māori cultural practices)
Role of non-Māori (non-Indigenous)	Is where there is no automatic or assumed role for non-Māori on the evaluation team, and the participation of non-Māori is by invitation only

Wehipeihana argues that where "Indigenous evaluation is conflated with culturally responsive methodologies", what it does is "tacitly provide permission and by default suggest that it is "okay" for non-Indigenous evaluators to lead evaluation with Indigenous peoples" (p. 373). This position is evident in entities across multiple contexts (e.g., local to national government, corporations, and international organisations such as the United Nations) who will usually contract non-Indigenous evaluators to undertake evaluation 'in' and 'on' Indigenous communities. Furthermore, she clarifies that a paradigm shift is needed in non-Indigenous evaluators who "occupy a privileged position that has conferred the authority and power to define reality" (Wehipeihana, 2019, p 377).

Wehipeihana believes (p. 377, 378) that such a paradigm shift might include moving from (1) *Evaluation as 'transactional'* to *evaluation as 'relational'* (evaluation is inherently relational, and relationships are the primary currency of engagement with Indigenous

peoples); (2) *Evaluators as 'experts' to Indigenous people as experts* (Indigenous peoples have unique cultural knowledge and expertise to enter, navigate and engage with their own people); (3) *Evaluation as 'independent' to evaluation as 'connected'* (affirms being Indigenous, of the community, and a known face as central to the accuracy, credibility, and cultural validity of evaluative judgments); and (4) *Evaluation managed by non-Indigenous evaluators to evaluation managed by Indigenous evaluators* (this means that Indigenous evaluators decide what is prioritised, criteria for evaluative judgments; what counts as valid evidence, and how findings are reported).

Masters-Awatere and Nikora (2017) demonstrate how the “expectations of whānaungatanga can support and challenge” Māori evaluators (p.53). Whānaungatanga encapsulates all of the familial and social obligations that relationships demand of Māori, including “*e hoki ki te ukaipō*” (returning home). Highlighting both the privileges afforded to and cultural obligations expected of Māori evaluators in localised contexts, such as evaluating their iwi or community; “*he toka tūmoana he ākinga nā ngā tai*” (a standing rock in the sea, lashed by the tides) demonstrates the integrity and skills of an experienced evaluator to negotiate culturally responsive frameworks needed for evaluation. The Māori proverb “*ko te mauri he mea huna ki te moana*” (the living force is hidden in the sea) illustrates the cultural intelligence required to understand and navigate the sociocultural and sociopolitical complexities of evaluation (Masters-Awatere & Nikora, 2017, pp. 48-51)

Using the Mātauranga of relationship expressed in the traditional Māori artform of tukutuku, Goodwin (2022, p. 268-269) developed a kaupapa Māori evaluation framework to evaluate co-design, that incorporated the following twelve key features of kaupapa Māori evaluation practice:

1. Mātauranga Māori: Places Māori knowledge and processes at the centre of the evaluation
2. Ngā hononga: Develops and maintains trusting relationships and partnerships and cla
3. Ngā horopaki: Locates and reflects the cultural contexts and 'location' of the evaluand
4. Mahi tahi: Encourages collaboration and co-construction of evaluation frameworks
5. Whakamana: Reflects and mana-enhancing approach and affirms the positive
6. Tautoko: Advocates and supports Māori development and agency

7. Ka huritao: Values a learning approach; provides a tool for individual and team reflection
8. Whakawā: Makes judgements based on Māori perspectives
9. Arotake ā roto: Encourages internal and self-evaluation
10. Tuku te ringa aroha: Builds capacity of stakeholders to evaluate co-design processes
11. Rāranga: Weaves together a range of methodologies and methods
12. Tiriti o Waitangi in action: Focus on Te Tiriti and tino rangatiratanga

Goodwin maintains that critically applying Te Tiriti o Waitangi principles within the evaluation, means “recognising and addressing imbalances of power and resources between partners as well as appraising partnerships with the Crown and its agencies (2022, p. 277)”.

Kaupapa Māori and Evaluation

Building upon foundational work on decolonizing methodologies (Battiste, 2013; Durie, 2011; Smith, 1999) and utilising a Māori values-based framework to evaluate two projects, this research aims to examine Māori values and identity and their embodiment in practice within Māori evaluation methodologies (Barlow, 1991; Durie, 2001; Henare, 2001; Mead, 2003). The working hypothesis is that an evaluation framework based on Māori and Indigenous values, activated to evaluate Māori and Indigenous communities and organisations, will lead to better outcomes for them.

The kupu/word 'kaupapa' combines several vital concepts, including 'ka', a particle denoting 'action and movement, energy, and fire'; 'u' meaning 'to be realised, achieved, to reach land'; and 'papa' referring to 'earth (Papatūānuku, Mother Earth), solid ground, layers' (e.g., as in whakapapa, 'layering' through genealogy). 'Kau' is a word used for 'a single person' or 'joining and becoming part of a group of people'. Kau is also the Polynesian word for 'swim'. Kau requires an exertion of energy to move from one point to another. The metaphorical 'swim' is a cyclical process whereby one learns through individual and collective experience how to reach 'papa' and find a firm footing from one's 'oceanic' endeavours. Kaupapa becomes a blueprint for that process and a strategy and platform for moving forward with certainty. Kaupapa is also used to describe policy themes, proposals, plans, programmes,

and initiatives. The question, "he aha te kaupapa," might be interpreted as "what is the 'matter for discussion', or 'what is the 'purpose' [e.g., of this hui / meeting]?"

Māori, Ma'ori, and Maoli are ancient words that span Oceania that means 'true', 'real', 'genuine' (Benton, 2001; Biggs & Clark, 2006). Meanings include 'to exist', 'to be of the land' and 'native', 'of native origin', 'indigenous', 'local', and 'aboriginal.' In Hawaii, they were known as 'Kanaka Maoli' and in Aotearoa as Tangata Māori. The word Māori is also used to refer to a person or people who are 'expert', 'wise', 'intelligent', and 'literate' (for example, in Rapanui, that would be a person who could carve, write, and read the Rongorongo script). To 'be true', 'tell the truth', 'witness', and 'be honest and right', as well as one who is both 'sincere and faithful', are essential meanings of Māori (Benton, 2001; Biggs & Clark, 2006; Moorfield, 2003; Tāwhai, 2012). Excellence and being 'special', 'important', and 'perfect' were elements that would be defined as the 'usual', 'normal', or 'natural.'

Integrating multiple meanings and concepts of Kaupapa and Māori creates a picture of excellence, understanding and knowledge creation. They are a people who understand their existence as Indigenous, Aboriginal people of the land, where truth, sincerity and faith are core tenets of their identity. A 'Kaupapa Māori' approach is an important 'Māori Kaupapa', inextricably interwoven, spanning lands, oceans, peoples, cultures, languages, systems, aspirations, strategies, and plans.

The Kaupapa Māori approach articulated by Graham Smith in his thesis in 1997 brings the historical, socio-political and colonial contexts of Māori into sharper focus. Smith integrates three key cyclical, interrelated, and dynamic concepts: resistance (to power structures and Pakeha cultural interests), conscientisation (consciousness-raising, which puts Māori at the centre), and transformative praxis (action whereby Māori have increased control over their lives and cultural wellbeing). Furthermore, Kaupapa Māori praxis validates and legitimates Te Ao Māori, their shared vision, cultural aspirations, and identities (Henry & Pene, 2001; Smith, 2003). Such praxis incorporates cultural structures that honour and value the collective whānau, hapū, and iwi, as well as recognise the mana of each individual.

In agreement with Graham Smith's argument that the Indigenous imagination and mind need to be "freed up," this research starts with the premise that we are born with a

Hinengaro that is free and that we are socialised to constrain our thinking. For every Tane (male element) created, a Hine (female element) was also formed. The first Hine was Hineahuone, created from the soil at Kurawaka. She became the mother of Hinetitama, who also came to be known as Hinenuitepō, the goddess of the night who receives the spirits of humans when they die. While there are dozens of goddesses and guardians known as Hine, one is called Hinengaro. The kupu (word) 'ngaro' typically means 'to be hidden', 'out of sight', 'missing', or 'lost'. It contains two elements, 'ngā,' inferring plurality or multiplicity, and 'ro,' which refers to an inwards movement going inside or within oneself in a continuous motion. Wāhi ngaro is known as the 'hidden realm, the world where the gods reside, the heavens'. Hinengaro thus refers to that gap between the human mind and the mind of the divine. Hinengaro, as our consciousness' was never to be 'found': our endeavour would be continuous, just as our individual and collective consciousness is continuously enfolded into the wholeness of what David Bohm (1980, p. 259) calls "the implicate order."

For almost two decades, Māori evaluators have continued to explore the alignment of evaluation theory and practice to a Kaupapa Māori approach. Kerr (2012) asserts that Kaupapa Māori theory provides a platform from which Māori evaluation practices can develop. She maps the principles of Control (Māori ownership), Challenge (analysis of power relationships), Culture (Māori as normative), Connection (relationship-based knowledge), Change (transformative for Māori), and Credibility (highest quality standards for Māori) onto evaluation. Her analysis of evaluation theories strongly aligns Kaupapa Māori evaluation closest to collaborative, transformative, and Patton's development evaluation (2010), where the evaluator takes a more active role in assisting with organisational or programme development. A Kaupapa Māori evaluation paradigm offered by Cram, Pipi, and Paipa (2018) also strengthens the case for evaluation to acknowledge and value the right of Māori to be Māori, including Māori worldview, ethics, and methodology.

The Kaupapa Māori approach thus affords the freedom of feeling, thought, and expression, providing spaces and frameworks for both deconstructing colonising hegemonies and reconstructing / co-creating our own knowledge and systems of evaluation and research without being "limited by the legacies" of previous research and evaluation (Smith, 1997).

Conclusions and Learnings

The perception of evaluation as integral within their world and worldviews, and understandings of Māori ontology and epistemology, forms an essential foundation for Māori evaluation. This review of the values, ethics, protocols, and practice of evaluation within and across Māori and Indigenous communities informs the design and development of my Māori evaluation framework. Tikanga / ethical spaces are negotiated and experienced at many levels, within the psyche, in relationship with others and the collective, and in relation to the world at large. Ethical boundaries are established by cooperative principles, such as knowledge systems and rights to traditions, which remind communities of what is essential in life and what they value.

This chapter started with the etymology of the word evaluation (from the Proto-Indo-European root word 'wal', meaning 'to be strong'). It posed the question, if 'being strong' or 'strength' is the fundamental meaning of 'wal', one could ask, does this mean 'strength' or 'power' is the essential value per se, or are 'strong', 'powerful', 'intense' values (whatever they may be) more important in evaluation? While this remains a challenging question to answer, this review provided some interesting insights for evaluation. Hence, I started with the rise of modern evaluation practice as an 'institutional discipline' that grew within American political and socio-economic contexts of the 1930s onwards. In those first few decades, the emphasis lay on policy and programme evaluation. It was highly politicised and continued to find creative ways to exclude Indigenous, Afro-American and already marginalised communities from 'normal' life (including education, health, justice, and economic systems).

I then provided a brief overview of different types of evaluation, including formative, developmental, outcomes, summative, utilisation-focused, partnership, and empowerment evaluation approaches. Evaluation types have also been described as thematic, cross-cutting, needs-based, analytical, holistic, dimensional, relational, transdisciplinary, and transformative. In addition, there are Results Based Accountability, LEAN Evaluation, and the United Nations Evaluation Results Frameworks. There are also evaluation frameworks and models for individuals (e.g., sports, study); groups (e.g., work teams, projects);

organisations (e.g., health service delivery); regions (e.g., Pacific Islands disaster management); and global organisations (e.g., UN SDGs, Greenpeace goals). Regardless of the context and size, Scriven maintains that evaluative research must provide ‘defensible answers’ to the questions we need answered (2012). Evaluation Design checklists, such as Stufflebeam’s, are helpful for planning, conducting and reporting evaluation. Furthermore, Stufflebeam stresses the importance of metaevaluation – the evaluation of evaluation.

Evaluation is always political, and centuries of evaluation mechanisms, including testing, examination, assessment, benchmarking, grading and merit determination, have taken their toll on Māori and Indigenous communities. The ‘values’ of the commissioners, designers and developers of evaluation systems and tools are indelibly stamped into them, making evaluation inextricably linked with power and control. Hence, for millions of Indigenous people worldwide, evaluation has been widely experienced as a tool of colonial domination and oppression. Such tools are commonly utilised in International Development Evaluation, where “donor-driven accountability-based approaches” of organisations such as the United Nations and World Bank frequently clash with the values (and needs) of the local and vulnerable communities they claim to serve.

The powerful ideology of ‘innovation’ has infiltrated the public policy domain and is dominated by what is known as ‘pseudo-evaluation’, that is, evaluation carried out for political or public-relations reasons (Stufflebeam & Webster, 1980). Instead, Picciotto exhorts that all evaluations must be carried out with the public interest at heart and that evaluators must resist the “single narrative or myth of innovation as being a value-free mechanism of development and progress.”

Culturally Responsive Evaluation is discussed at length, as CRE recognises that evaluation methods embody the ideological systems from which they are derived. Bowman stresses the importance of understanding the contexts (historical, political, geographic, socio-economic, environmental) within which Indigenous peoples are situated. For example, the American Indian Higher Education Consortium (AIHEC) developed an Indigenous Evaluation Framework based on shared Native American and Alaskan values. They maintain that ownership of the evaluation must remain with the tribe and should respect tribal goals for self-determination.

The Australian Government's Indigenous Evaluation Strategy includes the vital evaluation principle: it is Indigenous values-centric, credible, useful to local communities, ethical, and transparent. Aboriginal educator McDaniel (2020, p. 16) shares, "for me [ethically engaging] is yindryamarra, a Wiradjuri concept which means to act with honour and respect ... be gentle and polite and honest with each other".

Next, I examine Māori evaluation. Barnes (2009) points out what distinguishes Māori from non-Māori evaluation, including that it is owned and controlled by Māori; it meets Māori needs; it is carried out with a Māori worldview, and it should endeavour to make a positive difference to Māori. For example, Māori evaluator Wehipeihana (2019, p. 369) defines Indigenous evaluation as "evaluation by Indigenous, for Indigenous, with Indigenous, and as Indigenous; and where there is no assumed role for non-Indigenous people unless by invitation." She believes a paradigm shift is required where evaluation is relational rather than transactional; connected rather than independent.

Picciotto (2020, p. 40) argues that transdisciplinary complexity thinking is inherent within Indigenous evaluation, which has a pivotal role in evaluating the "existential threats that face humanity in a complex and interconnected world." Patton (2016, p. 386) maintains that the next step in evaluation (what he calls the "alpha transdiscipline") is to treat the global systems as the evaluand. Taking on the challenge of global evaluation competence requires what Patton calls "blue marble thinking", global perspectives and global systems evaluation inquiry skills (2016, p. 387).

Finally, I look at the Kaupapa Māori approach, including the dynamic equation of resistance (to Eurocentric power structures), conscientisation (putting Māori at the centre), and transformative praxis (action where Māori have increased control over their lives). Kerr maps the principles of Control (Kaupapa Māori ownership), Challenge (analysis of power relationships), Culture (Māori as normative), Connection (relationship-based knowledge), Change (transformative for Māori), and Credibility (highest quality standards for Māori) onto Māori evaluation. Ultimately, the Kaupapa Māori approach frees the Indigenous imagination and mind to create our own knowledge and systems of evaluation.

A contextual review of evaluation was required in order to explore the key research objective and questions: How might Māori and Indigenous philosophy and values contribute to improved evaluation design? What can be learned about evaluation from legends, histories, stories, cultural experts, and traditional knowledge holders? Who are the stakeholders involved in developing an improved and sustainable evaluation model? How can the wisdom of Mātauranga Māori be honoured, gathered, and analysed to co-create an evaluation system that is founded within Māori value systems, complemented by current knowledge, and applicable across contextualized contemporary realities?

The review emphasised the power dynamics inherent in evaluation practices and how evaluation mechanisms and practices have historically marginalised Māori and Indigenous communities. Indigenous evaluation models, such as the American Higher Education Consortium (AIHEC) Indigenous Evaluation Framework and the Kaupapa Māori highlighted the importance of developing evaluation models centred in Indigenous values. Definitions of Indigenous evaluation including “evaluation by Indigenous, for Indigenous, with Indigenous, and as Indigenous; and where there is no assumed role for non-Indigenous people unless by invitation” (Wehipeihana, 2019, p. 369) provide a powerful basis for the ongoing development of Māori Indigenous evaluation frameworks.

Chapter Six: Research Design

Ka hua te whakaaro

*Ka hua te kōrero*¹⁸

Introduction

Methodology explains how knowledge is formed, essentially the "pathways between knowledge creation and knowledge production" (Smith et al., 2016, p. 140). The word 'methodology' is derived from the Greek words 'met' (concerning pursuit) and 'hodos' (the way to follow), essentially meaning the "pursuit of knowledge, investigation, and inquiry". Methodologies thus form an "interpretative link" between the practices and methods of inquiry and the "ways in which knowledge is defined and understood" (Smith et al., 2016, p. 140).

This chapter explores methodological tensions experienced as an Indigenous scholar within the academy that values Eurocentric discourse and language and systematically devalues and excludes Indigenous knowledge and methodologies. Indigenous knowledge includes knowledge of imperialism, including a 'deep knowledge of colonisers' and the practices and effects of colonisation (Nakata, 2007b). Therefore, this research is underpinned by a Kaupapa Māori approach which integrates three critical concepts in various configurations (not necessarily linear): resistance, conscientisation and transformative praxis.

The Kaupapa Māori approach reinstates Mātauranga Māori to its rightful place; it is an approach developed by and for Māori in their quest to retain integrity to intellectual endeavours that are born within Māori ontologies and epistemologies (Smith, 1999; Wolfgramm, 2005). Notably, the Kaupapa Māori approach legitimises both the processes and outcomes of the research. This research is oriented, first of all, within a Māori worldview. It integrates a Kaupapa Māori approach that expresses, reflects and animates Mātauranga Māori, tikanga (ethical processes), kaingākau (values) and concomitant

¹⁸ Thought blooms; Spoken words blossom.

methodologies and methods (Barlow, 1991; Henare, 2003; Marsden, 2003; Mead, 2003). An overview of the thesis is provided in Table 12 (this is a duplicate of Table 1 in the Introduction chapter) and Table 13, which summarises the connections between the research questions and design components, including the participants, methods, findings, integration, application, and the creation of Pou Mārama.

Table 12:

Overview of Thesis Design and Creation of Pou Mārama

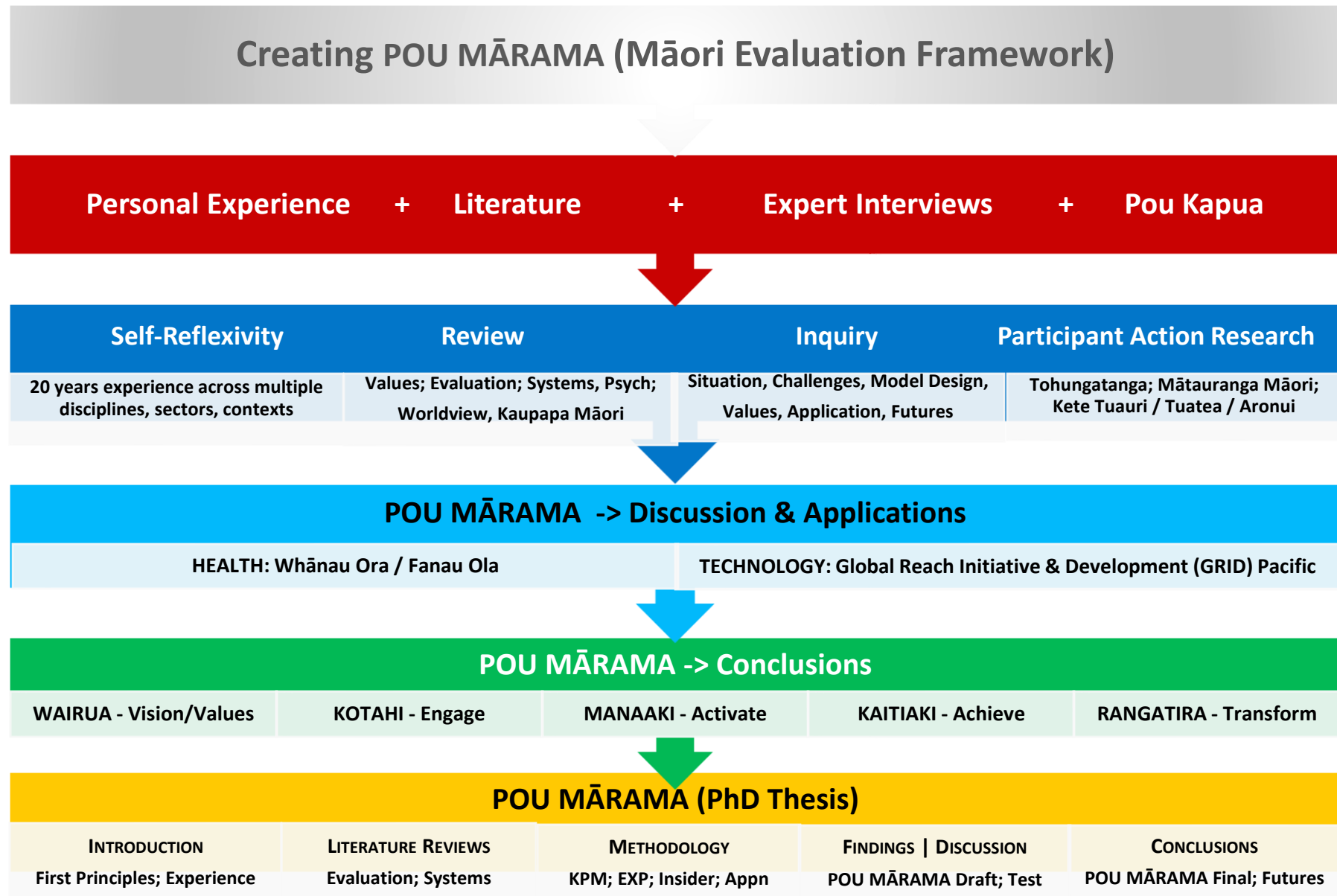


Table 13:

Overview of Thesis Research Design and Methodology

WHY	METHODOLOGY	TENSIONS; KAUPAPA MĀORI; INSIDER RESEARCH; CREATIVE PRACTICE-LED RESEARCH; PARTICIPANT ACTION RESEARCH			
	RESEARCH QUESTIONS	How can Māori philosophy and values contribute to improved evaluation design? How do we honour, gather and analyse the wisdom of Mātauranga Māori to co-create a system of evaluation that is: (1) Founded within Māori value systems; (2) complemented by current knowledge; and (3) applicable across contextualised contemporary realities?			
	COMPONENT	PERSONAL EXPERIENCE	LITERATURE	EXPERT INTERVIEWS	POU KAPUA
	DESIGN	In-depth reflection of identity, relationships, tikanga, philosophies	An integrative literature review examines concepts, ideas, themes	Kaupapa Māori and mana-enhancing approach to working with experts	Centred within Te Ao Māori and honouring Mātauranga Māori and Tohungatanga
WHO	PARTICIPANTS	Self; Whānau/Family; Friends; Colleagues	Scholars across multiple disciplines; Tohunga and Mātauranga Māori experts;	Māori, Indigenous, and Pakeha experts in the field of evaluation	Pou Kapua and Pou Kapua Creations Tohunga, traditional knowledge holders; carvers; whānau
HOW	METHODS	Self-reflexivity; recollection of experiences	Selection; critical reading; identify concepts and ideas; analysis; synthesis	Hui kanohi ki te kanohi (face to face) and via the internet (zoom); recordings transcribed	Storytelling; recollection; wānanga
WHAT	FINDINGS	Analysis of how this has informed this research	Critique and conceptual reasoning; leads to new knowledge	Synthesis and analysis of interview data	Analysis of journey of Pou Kapua through to Pou Mārama
POU	INTEGRATION	The integration of these four strands informs the design and development of Pou Mārama			
	APPLICATION	Pou Mārama is then applied across two key sectors: (1) Health – focusing on Whānau Ora / Fanau Ola wellbeing approaches to whānau-centred patient care; and (2) Technology with a focus on the Global Reach Initiative and Development (GRID) Pacific programme			
	CREATION	Supervisory review will contribute feedback to the research process providing insights for refinements. The final version of Pou Mārama is created.			

Methodological Tensions

Undertaking research as an Indigenous scholar is often fraught with challenges.

Understandings of Indigenous knowledge within academic literature have been described as "noisy, politicised, and historically nuanced" (Smith et al., 2016, p. 132). Undermining Indigenous knowledge is a fundamental process for colonising nations. John Mohawk talks about their "murderous rampage" against Indigenous people who were "connected to nature in many other ways that were far more profound than the Europeans had remembered" (Mohawk in Nelson et al., 2008, p.262). Mohawk continues to explain how through academia and scientific endeavour, those colonisers claimed to be "purveyors of rational thought" as they were simultaneously exercising their "irrational passions for more evil" (p. 262). Hence there is a continuous struggle for the legitimacy of honouring and expressing a Māori worldview and Mātauranga Māori through academic research.

Battiste argues that tensions created by Eurocentric education systems have led to Indigenous scholars "distrusting their own Indigenous knowledge systems, the wisdom of their elders, and even their own inner learning spirit." (Battiste, 2013, p.24). She refers to this as "cognitive imperialism", wherein Eurocentric discourse and the colonisers' language are dominant, while Indigenous knowledge systems and languages are diminished or even extinguished. In Aotearoa, cognitive imperialism, the "whitewashing" of the mind, has been experienced through a Eurocentric education system that has fortified itself through legislation and forced assimilation across all aspects of our society (Battiste, 2013, p.26). Hence, in any decolonisation efforts, we first need to understand why and how colonial entities "subjugate" Indigenous knowledge and methodologies. Furthermore, what mechanisms do colonisers use to "cultivate psychological subordination" in Indigenous populations? As Nakata (2007b) pointed out, Indigenous knowledge also requires knowledge of imperialism, including a comprehensive knowledge of colonisers and the practices and effects of colonisation.

Smith and her colleagues (2019, p. 141) further argue that "the knowledge economy, knowledge society, and policy links between knowledge and wealth creation are powerful political drivers for how different forms of knowledge production are viewed, supported,

rewarded and legitimated and conversely how other forms are not supported.” For the most part, Māori and Indigenous scholars sit squarely in the ‘unsupported’ category. The deliberate exclusion and silencing of Indigenous and Afro-American voices and literature were systematic.

“Canon building is empire building. Canon defense is national defense. Canon debate, whatever the *terrain, nature, and range (of criticism, of history, of the history of knowledge, of the definition of language, the universality of aesthetic principles, the sociology of art, the humanistic imagination), is the clash of cultures. And all of the interests are vested.*”
Nobel Prizewinning author Toni Morrison (1988, p. 132)

The canon of American literature, Morrison continues, is a “white, Eurocentric” place and space where “unspeakable things” such as “race” remain “unspoken” and where Afro-American and Native American voices are silenced and silent (1988, p 126) when, at the height of slavery, white American writers chose to write poetry and romance novels that would become central to the ‘canon’ of American literature. The lack of Indigenous voices and knowledge does not necessarily mean that knowledge has not been shared – orally, through creative expression, or through Indigenous writings. Rather, Indigenous knowledge has been systematically excluded through racist and discriminatory ‘review, editing, and publishing’ processes.

This research consciously and explicitly honours and recognises the depth of expertise of our Tohunga and community-based traditional knowledge experts. These experts draw on intergenerational wisdom to bring knowledge into Te Ao Mārama. Mātauranga Māori as an Indigenous knowledge is “valid in its own right and does not need to be validated by other systems” (Dakota Elder Ken Goodwill, in Nelson, 2008, p.45). Mātauranga Māori evolved over thousands of years, spanning the great ocean Te Moana Nui a Kiwa, thousands of islands, and dozens of languages. During this time, Māori developed a sophisticated body of knowledge of space and place, people and community. This knowledge was honed through traditional research and evaluation methodologies.

Mātauranga Māori includes the knowledge of Tohunga, keepers of traditional and customary knowledge that has been passed down for generations. They cross between the material and spiritual worlds with ease. They live within different dimensions of space and

time, often acting as translators for their communities of those places and spaces. Tohunga whakairo dream and visualise taonga (cultural treasures) before others and interpret those into physical entities. Furthermore, language is the vehicle through which culture travels, expressing knowledge, customs, histories, legends and stories from one person to another. Language allows people to remember and revisit their past, talk about their lives in the present, and share their dreams and future hopes and aspirations. Te Reo Māori has a living vitality that is integral to Māori identity, which is strengthened through story (Barlow, 1991).

"All ethnicities and cultures share an existence in the same place ... formed by the stars, the sky, the sea, the air and the land." However, although we are unified as inhabitants of a single planet, we are amazingly heterogeneous. Through our different worldviews, philosophies, knowledge systems and cultural practices, we exist in 'diverse' worlds (Kingi, 2008; Tāwhai, 2012). One such cosmological chant was provided by Te Kohuora in 1854 as follows:

Nā te kune te pupuke	From the conception the increase
Nā te pupuke te hihiri	From the increase the thought
Nā te hihiri te mahara	From the thought the remembrance
Nā te mahara te hinengaro	From the remembrance the consciousness
Nā te hinengaro te manako	From the consciousness the desire
Kau hua te wānanga	Knowledge became fruitful

After this period, Te Kore (the space of all potentiality) and Te Pō (darkness) emerged, conceiving Te Rangi (the atmosphere), Te Mārama (the moon), Te Rā (the sun), Ngā Whetu (the stars), Te Hauora (the breath of life), and all living things. This period culminated in Te Ao Mārama, the world of light. As human communities grew, so too did their cultures and cultural authorities. Māori had Tohunga, who were "charged with the responsibility of establishing, maintaining and explaining the relations between things of creations" (Henare, 2003, p. 74). The application of knowledge in practice was to be guided by underlying

interdependent principles inherent to Te Ao Māori (the Māori world and worldview). These principles were outlined by Henare (2001) as follows:

<i>Te Ao Mārama</i>	Wholeness; cosmos
<i>Mauri</i>	Life essences; vitalism; reverence for life
<i>Tapu</i>	Being and potentiality; the sacred
<i>Mana</i>	Power, authority, and common good
<i>Hau</i>	Spiritual power of obligatory reciprocity in relationships with nature
<i>Wairuatanga</i>	The spirit and spirituality
<i>Tikanga</i>	The right way; of the quest for justice
<i>Manaakitanga</i>	Care and support; reverence for humanity
<i>Whānaungatanga</i>	Belonging; reverence for the human person
<i>Hohou rongo</i>	Peace, reconciliation, restoration
<i>Kotahitanga</i>	Solidarity
<i>Kaitiakitanga</i>	Guardianship of creation
<i>Te Ao Hurihuri</i>	Change and tradition

Williams and Henare (2009, p. 6) explain that “Mātauranga is knowledge, mohiotanga is understanding, and māramatanga is enlightenment” and form a worldview that encompasses a state of balance and harmony with all things. Furthermore, Choctaw scholar Adams describes the Indigenous epistemic system as based on three truth claims about reality, namely: (1) “there are many ways of learning and knowing about the world; (2) meaning emerges from the synthesis of different kinds of information; and (3) humans are

connected to everything around them in ways that make learning a participatory act (Adams, 2018, p. 41)".

In relation to research, integral to Indigenous knowledge production are ethical spaces and processes and the sustaining of ethical relationships between humans and between them and the world (Ermine, 2007). Māori understand this as 'tikanga', an essential part of Mātauranga Māori. As Hirini Moko Mead (2003) articulated, tikanga puts Māori knowledge into practice, adding normative aspects of customary behaviour. People then see Tikanga in action and do, feel, understand, accept, and feel empowered through experience.

This research will be underpinned by a Kaupapa Māori approach, which integrates three key concepts in various configurations (not necessarily linear): resistance, conscientisation and transformative praxis. Articulated by renowned Indigenous scholar Graham Smith (1997), this approach enables understanding, research and evaluation that honours the values, concepts and orientations of Indigenous ontologies, epistemologies and methodologies. For example, Indigenous scholar Bryan Brayboy (2005) sees how such critical methodologies can disrupt the "nexus of research-knowledge-colonialism-power to reframe knowledge creation within Indigenous frameworks. One can challenge the dominant Eurocentric knowledge paradigms and value systems through this scholarship.

Kaupapa Māori

The Kaupapa Māori approach allows for the creation of systems and the construction of design frameworks "without being limited by the legacies of previous research" (Smith, 1999, p.183). This approach thus affords the freedom of feeling, thought, and expression, providing spaces and frameworks for both deconstructing colonising hegemonies and reconstructing and co-creating their own knowledge and systems of evaluation and research (Battiste, 2000).

A Kaupapa Māori approach "creates the conditions for self-determination", and many elements can be applied to my research. Bishop's criteria (1999) for evaluating research include (1) Initiation – **by** Māori / Pacific / Indigenous (2) Benefits - **to** Māori / Pacific /

Indigenous; (3) Representation – **of** Māori / Pacific / Indigenous (4) Legitimation and production – **by** Māori / Pacific Indigenous; and (5) Accountability – **to** Māori / Pacific / Indigenous.

Hence, my research is guided by an understanding that Māori / Pacific and Indigenous peoples have always had ways of assessing merit or worth based on traditional values and cultural expressions. Foundational to my research are those values, including aroha, wairua, Kotahi, manaaki, kaitiaki, and rangatiratanga, which remain strong yet also dynamic and responsive to local traditions and culture. My research strategy supports Māori / Pacific / Indigenous knowledge and ways of knowing, and tikanga, protocol and ethics, which will inform how the action research is undertaken. Thus, principles for my research include respect; recognising the inherent value of each other; being conscious of and responsive to cultural values; being inclusive; having meaningful engagement and participation; protection and safety; being reflexive and evaluative; respecting roles and responsibilities; reciprocity, generosity, usefulness, and having value.

Supported by a Kaupapa Māori position, this research is also linked to interpretivist approaches whereby social realities are the product of subjective and inter-subjective experiences. The naturalist paradigm also acknowledges that realities are multiple, constructed and holistic, interactive, contextualised, and continually shaped through reflective inquiry.

The gathering of Mātauranga Māori, traditional knowledge has continued to occur through wānanga and hui with Tohunga, traditional knowledge holders, and Māori, Pacific and Indigenous experts across various fields of endeavour. Te Ao Māori, the Māori worldview expressed by them, will highlight the inter-connectedness of the spiritual, human and physical worlds. Implicitly recognised are tapu, mana, mauri and wairua. Te Reo Māori expresses and manifests the reality of Te Ao Māori, Te Ao Mārama (the world of light) and Te Ao Hurihuri (the changing world), the words (simultaneously verbs and nouns, or processes and outcomes) providing both constancy on the one hand, and dynamic change on the other.

Also employed in developing this thesis is action research, a facilitated process that uses fundamental questioning of assumptions, leading to explicit knowledge about certain things. It involves a cyclical process of planning, acting, observing, and reflecting. Participatory action research recognises that *all* research involves the participation of research stakeholders, including researchers participating in the inquiry. Connections between participation and action, including the “dynamic social or inter-subjective construction of reality (and realities) as knowledge” is incorporated and used in the research inquiry, rather than “suppressed, denied, or ignored” (Wadsworth, 2020, p. 61).

As a Tongan researcher, I have often used talanoa in my projects. Talanoa is a process for conversation, talking, listening, and exchanging ideas in both formal and informal settings. Pasifika researchers have expanded on this traditional process and developed the Talanoa Research Methodology, widely applied across Pasifika research over the last few decades. Through Talanoa, participants actively transmit, receive and co-create knowledge. Talanoa is conducted with respect to ta (time) and va (space), acknowledging the genealogical and social relationships between participants. Talanoa research methodology, like Kaupapa Māori research, also provides a space for emancipating and celebrating Pacific ontologies, epistemologies, and knowledge systems (Vaiolleti, 2013). Exploring the stories and language of evaluation and articulating the cultural values and how those are connected to traditional practices and native models will form an essential foundation for the research.

A focus on native models of evaluation in creative endeavours such as the design and creation of Pou is undertaken. Input from Māori, Pacific and Indigenous evaluators / evaluation advisors / cultural experts to gain their perspectives on what traditions, terms, practices, values and concepts and protocols is also used to create a Māori Evaluation Framework. Reflexive introspection will also be utilised to understand how culture and cultural worldview are interpreted in the daily life of Māori and their whānau. This position will provide the right environment to develop, design, draft, draw, and describe system components and interactions.

Insider Research

Brayboy and Deyhle (2000), both Indigenous researchers, argue that all research is political and crossing borders as academic outsiders and tribal insiders is "fraught with tensions and misunderstandings" (p. 163). While Indigenous researchers "hold the keys" (p. 168) to gathering, analyzing, and reporting data with cultural intelligence and sensitivity, they need to remain "aware of their positionality" in relation to their research participants and communities.

The growth of knowledge is mainly dependent on trusting relationships between people and institutions, and Polanyi observes that "in an ideal free society, each person would have perfect access to the truth: to the truth in science, in art, religion, and justice, both in public and private life. But this is not practicable; each person can know directly very little of the truth and must trust others for the rest" (cited in Merton, 1972, p.10). Merton notes, however, that as groups and organisations polarise, mutual trust and reliance become strained and may even break, such distrust giving rise to 'group-based truths' (p.11).

"According to the doctrine of the Insider, the Outsider, no matter how careful and talented, is excluded in principle from gaining access to the social and cultural truth" (Merton, 1972 p. 15). The Insider has an advantage by being socialised in that community and experiencing that culture and can have a direct, empathic and intuitive understanding of that community.

While some scholars may consider Insider research as ethnocentrism, "the technical name for the view of things in which one's own group is the centre of everything, and all others are scaled and rated with reference to it" (Sumner, as cited in Merton, 1972, p. 17), Merton counters that ethnocentrism is not a "historical constant" (p.18). However, when a nation or "powerful collectivity has long extolled its own admirable qualities and, expressly or by implication, deprecated the qualities of others, it invites and provides the potential for counterethnocentrism" (1972, p. 18) Members of such collectivities create and perpetuate mechanisms for self-affirmation.

Many Indigenous scholars understand that research and evaluation are two such mechanisms of self-affirmation (Pihama et al., 2002b; Smith, 1997; Smith, 1999). Collins

recounts the experiences of African American women scholars whose thoughts are "suppressed by a while-male-controlled academic community" and their "knowledge-validation" processes (1989, p. 773). Collins shares how many Black female scholars find "Eurocentric masculinist" ethics and methodologies inadequate and inappropriate for their research (1989, p. 84). She believes that 'alternative epistemologies' such as Afrocentric feminist epistemology, call into question "what passes as truth" and simultaneously challenge "the process of arriving at that truth" (p. 271).

Banks (1998) provides a reminder that the hearts and minds of social scientists have been formed and shaped through the dominant research discourse of the Western world and that it is crucial to understand the values that influence social science. Claims of objective, universal, and neutral research are, in fact, 'value-laden' perspectives, paradigms, and knowledge systems that have become institutionalised within mainstream popular culture, schools, colleges, and universities. A quest for objectivity needs to be balanced with a quest for authentic voices. Building upon Merton's 'insider-outsider' work (1972) and Collins 'outsider-within' (2000) conceptualisations, Banks has developed a 'Typology of Cross-Cultural Researchers' (1998 p.8), which is summarised in the following table:

Table 14:
Typology of Cross-Cultural Researchers

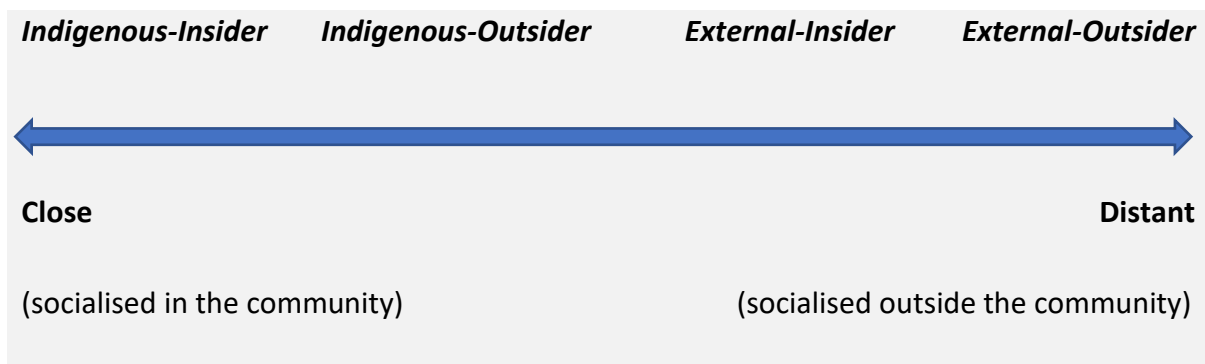
Type of Researcher	Description
The Indigenous-Insider	These researchers endorse the unique values, perspectives, behaviours, beliefs, and knowledge of their indigenous community and culture. They are perceived by the indigenous community as legitimate members, 'insiders' who can speak with authority about it.
The Indigenous-Outsider	These researchers are socialised within their indigenous community but have experienced high levels of cultural assimilation into an outsider or oppositional culture. Their values, beliefs, perspectives, and knowledge are identical to those of the outside community. The indigenous community perceives them as 'outsiders'.
The External-Insider	These researchers are socialised within another culture and acquire its beliefs, values, behaviours, attitudes and knowledge.

	However, because of their unique experiences, they reject that culture and endorse the studied community's values, beliefs, and behaviours. The studied community perceives them as 'adopted' insiders.
The External-Outsider	These researchers are socialised within another community different from the one they are studying. While they may partially understand the studied community, they have little appreciation for their values, perspectives, and knowledge and consequently often misunderstand or misinterpret their behaviours. Instead, they are perceived by the studied community as 'external-outsiders'.

Merton (1972) asserts that boundaries separating insiders from outsiders are not fixed and that different statuses are activated depending on situation changes. To a certain extent, Insider scholars will share identities and experiences with a community. Banks (1998) believes that the researchers can be positioned along a continuum of closeness to or distance from an Indigenous community, as conceptualised in Table 15.

Table 15:

Continuum of 'closeness to' or 'distance from' a community



Merton (1972), and Wick and Roland (2009) claim that these positions of 'insider' and 'outsider' are not static. These positions will shift and move as negotiating and renegotiating their location within their studies will become expected. Wicks and Roland (2009), with insider status in relation to case study research participants, discuss the advantages and

disadvantages associated with insider research, developing the concept of 'Map Points' to demonstrate these.

These Map Points include (1) Curiosity: the researcher is a learner, reviewer, and confidante as the study participant shares their knowledge and experiences; (2) Concurrence: the researcher is a biographer and tangential conversationalist as the study participant shares their life histories and contexts, and they build rapport over commonalities; and (3) Potential Conflict: the researcher is an inquisitor, confidante and sympathiser as the study participant becomes the defender, confessor, and evangelist. Conflicts may arise when the researcher fails to question the informant on a statement that academic rigour begs to be asked (Wicks & Roland, 2009).

Critical Self-Reflexivity

Chavez (2008) aligns the "insider/outsider" debate with the positivist tradition that positions 'outsider' research as an optimal objective view while 'insider' research is seen as biased, thus compromising the accuracy of the research. Some scholars, however, argue that "the outsider-insider distinction is a false dichotomy" as both insiders *and* outsiders need to defend their positionality taking into account bias, sense of identity and situated knowledge, and relative location to the study at hand. Chavez states, "If insider accounts are going to serve their role in bringing social justice to minority and indigenous communities, we must begin to attend to a systematic approach to being on the inside" (p. 491). To assist researchers to critically reflect on their positionality, Chavez has developed a framework (2008) outlining both advantages and complications for researchers with insider status, which is expressed in Table 16.

Table 16:*Advantages and Complications to Insider Status*

Advantages of Insider Status	Complications to Insider Status
<p>Positionality</p> <ul style="list-style-type: none"> • A nuanced perspective for observation, interpretation and representation • An equalized relationship between researcher and participants • Expediency of rapport building • Immediate legitimacy in the field • Economy to acclimating to the field 	<p>Positionality</p> <ul style="list-style-type: none"> • Insider status unchecked can complicate or overwhelm the researcher's role • Over-identification or over-reliance on status • Social roles in the community constrain the researcher's role and objectives • Overload with an exchange or reciprocity requests from participants • Requests to take sides in community political and moral issues • The rise of value-conflicts as a result of research and community member role • Compromised professional ethics and research results • Participants' perceptions and expectations
<p>Access</p> <ul style="list-style-type: none"> • Expediency of access • Access to more in-group activities 	<p>Access</p> <ul style="list-style-type: none"> • Bias in entering the field and establishing rapport • Limited access based on the political climate
<p>Data Collection / Interpretation / Representation</p> <ul style="list-style-type: none"> • Insight into the linguistic, cognitive, emotional, sensory and psychological principles of participants • Knowledge of the historical and practical happenings of the field • Stimulation of natural interaction and behaviour • Detection of participants' hidden behaviours and perceptions • Detection of nonverbal gestures of embarrassment and discomfort • Identification of unusual and unfamiliar occurrences 	<p>Data Collection / Interpretation / Representation</p> <ul style="list-style-type: none"> • Observer and participant roles may be culturally inappropriate • Selective reporting • Difficulty with recognizing patterns due to familiarity with community • Bias in selecting participants • Breaking or maintaining relationships with participants when leaving the field • Community interaction style compromises the interview process or observation • 'Insiderness' obscures representation due to turbulent or changing political and historical climate

Through reflexive introspection¹⁹ a Te Ao Māori perspective will be utilised in an endeavour to understand how culture and cultural worldview is being interpreted in the daily life of Māori and their whānau. This perspective seeks to answer the question, 'Ko wai au'? Who am I?', in relation to my understanding of myself and others – whānau, hapū, iwi, communities; taonga / cultural treasures; knowledge systems, and personal and collective endeavours. This position will provide the right environment and foundation on which to design, describe and develop the components and interactions of a Māori evaluation framework.

Creative Practice-Led Research

Tewa Scholar Cajete sees creativity as providing a "vehicle for approaching wholeness" (1994, pp. 160-161), whereby the artist honours four roles represented by the East (Artist / Poet); South (Philosopher / Teacher); West (Shaman / Priest); and North (Hunter / Warrior). These "Cardinal Orientations of Indigenous Creativity" (p. 161) run parallel to the creative processes, namely (1) the dreams, visions, and conceptualisation of the poet; (2) the scholarship and reasoning for the development of the work, including prototypes of the art; (3) the metamorphic process of ritual and ceremony as forms are being created; and (4) the production of the creative work and the evaluation of that work. The final stage is where the artist / warrior must stand in defence of their work. It is when they must critically evaluate their own work, addressing their shortcomings, while defending the integrity of their creative processes to others.

Expressing the creative spirit through art is essential to human learning regardless of cultural, social, economic, or political status (Cajete, 1994). Creative practitioners have always understood the importance of investigation and research as part of their practice.

¹⁹ There are a number of philosophical orientations regarding reflexivity and introspection, such as Descartes 'cogito ergo sum' articulation (see my literature review for more on this); Kant's position that the ego as an entity could neither be observed nor known; Hegel's 'self-consciousness' requiring 'awareness of oneself as an inhabitant among others of a world informed by spirit'; and Kierkegaard's view that one can maintain their highest state through reflexive introspection of 'the self' when 'the other' is God (Tauber, 2005).

Smith and Dean (2014) discuss the notion that practice-led research and research-led practice are interwoven in a dynamic and cyclic process.

A practice-led research approach proposes exploring the theoretical basis and rationale for developing Indigenous evaluation design systems (Haseman & Mafe, 2014; Mäkelä, 2007). Practice may be understood as the knowledge of how something is done within the context of cultural and professional frameworks, a 'contingent activity that makes or establishes meaning or significance' (Haseman & Mafe, 2014, p.214).

The research will closely consider projects across three sectors: creative, health, and technology, and local and global Indigenous community development (Pou Kapua, Whānau Ora / Pacific Fanau Ola; Global Reach Initiative). As the researcher played an essential role in the creation of Pou Kapua, was the strategic architect of Whānau Ora / Fanau Ola in Counties Manukau Health, and the founder of the Global Reach Initiative, she may be considered an 'insider' in the research process, a concept which requires a deeper consideration of knowledge, values, and positionality.

Participant Action Research

Also employed in developing this thesis is a participatory action research approach, a facilitated process that uses fundamental questioning of assumptions, leading to explicit knowledge about certain things. It involves a cyclical process of planning, acting, observing, and reflecting. Wadsworth (2020) describes action research as an "integrating methodology" (p. 113) which may use a wide range of techniques and methods such as descriptive observation, individual input, group dialogue, and narrative inquiry to discuss research data and findings, and consequences for action.



As shown in Figure 17, action research is a “process or series of cycles that ‘begin’ with ‘old’ action and ‘ends’ with new action, incorporating research continuously as feedback from and to action” (Wadsworth, 2020, p. 114).

Figure 17:
Cyclical Process of Action Research

Participatory action research consciously acknowledges the participation and relationships of all stakeholders in the inquiry as being integral to the research itself. Action research, Wadsworth (2020) asserts, is “more explicit and self-aware” (p.114) as questions arise from previous actions and experiences. Research cycles may be fixed or open-ended, whereby timeframes may be moments, hours, days, weeks, months, years, or longer.

A participatory action research approach is consistent with Māori-oriented understandings of knowledge creation within collective contexts (Wolfgramm, 2007). It is also necessary to consider the researcher's social, cultural, and moral obligation to the community of study. Wolfgramm (2007) likened her meta-framework to a 'korowai', a cloak wherein her primary paradigmatic orientation was within a Māori worldview, from which she could layer complementary research approaches. Rather than competing with each other, she saw Western and Indigenous-centric approaches as complementary to each other and was able to integrate both into her 'korowai'. While the research insider, familiar with her project or community, has a unique advantage in choosing particular research or evaluation methodologies, she needs to be aware of the reasons for those choices and be able to defend them (Henry, 2012). Nevertheless, despite the challenges these seemingly conflicting positions need to overcome, Merton exhorts (p.44), "Insiders and Outsiders in the domain of knowledge, unite ... You have a world of understanding to win."

Research Questions

The primary aim of this research is to examine Māori values and their embodiment in practice as applied to Māori evaluation methodologies (Barlow, 1991; Durie, 2001; Henare, 2001; Mead, 2003). Building upon foundational work on decolonizing methodologies (Battiste, 2013; Durie, 2011; Smith, 1999), this thesis focuses on evaluation design methodologies.

The key research objective is: How might Māori and Indigenous philosophy and values contribute to improved evaluation design? Evaluation is an essential tool for Māori and Indigenous development. The provision of evaluation models based on Māori and Indigenous values can be employed across any endeavour, with evaluation thinking informing the design and development of any entity or initiative across any sector.

Key research questions have arisen and require searching with as much freedom as possible, whose answers must inform the development of a Māori and Indigenous system of evaluation.

- What can we learn about evaluation from legends, histories, stories, cultural experts and traditional knowledge holders?
- Who and what are the stakeholders in developing this improved, sustainable model?
- How do we honour, gather and analyse this wisdom to co-create a cohesive system of evaluation that is

(1) founded within Māori value systems

(2) complimented by contemporary knowledge

(3) applies to their contextualised contemporary realities?

This research builds upon a theoretical framework that examines the following: Kaupapa Māori (Research for, with and by Māori; Mātauranga Māori; research underpinned by Māori

ethics); Culture, identity and values (Māori and Indigenous culture, values and identity; philosophy, worldview); Creative Practice; Insider-Research; and Evaluation (theory and the development of evaluation as an institutional discipline; power and politics of evaluation).

Formed within Te Ao Māori, Pacific, and Indigenous Worlds, cultures and knowledge systems developed over millennia have been expressed through social structure, environments, language, symbol, art, science, technology and enterprise. These knowledge systems have nurtured and sustained Indigenous peoples and their environments across time, space and place through robust research and evaluation processes (Battiste, 2013; Smith, 1999). Evaluation has thus been a challenging endeavour recorded and expressed through multiple and dynamic sites of life-long learning.

Cultural Interpretation

Indigenous scholar Greg Cajete (2015, p.138) explains that Indigenous science has been “built on observation over generations” and is oriented and experienced through “cyclic time” that resonates with the “cycles of the Earth and Cosmos.” However, while it is resonant at a universal level, Indigenous knowledge has developed over generations with regard to particular places and peoples. In Te Ao Māori, Mātauranga Māori, as a cultural system of knowledge, is bequeathed from generation to generation through Te Reo Māori, language, oral and written, and through ritual, ceremony, and practice. As discussed, the whakapapa of wānanga is genealogically linked across the cosmos to ‘te kune’, the genesis of enquiry, ‘ne’, that comes from ‘ku’, the origins of planetary and human life. Mātauranga is shared through wānanga, karakia, karanga, pōwhiri, whaikōrero, pakiwaitara, waiata, haka, creative practices such as whakairo and raranga; knowledge of fishing, planting; health and wellbeing; and living in harmony with the natural world. Being an ‘insider’ within the creation journey of Pou Kapua has provided me with an awareness and understanding of Mātauranga Māori that has grounded my ontological position in Te Ao Māori.

The nature and scope of this research require the researcher to have intellectual flexibility and the capability to “cope with a degree of cognitive dissonance” as they grapple with

living within and seeking to understand and analyse multiple worldviews, perspectives and interpretations of reality. As Wolfgramm (2007) articulated, “recognising the complexity involved when one is a researcher, collaborator, change agent, and participant in a dynamic process is critical” (p. 145). She stresses that while researchers may experience cognitive dissonance, it is vital that they are self-aware and that such a ‘state of internal conflict’ should not “hinder reflexivity” in their interpretations (p. 163).

In discussing research projects aiming to support the sustainable development of a tribal community (2022), Ruwhiu, her colleagues, and the Rūnaka (tribal council), identified three important principles to support building trusting and respectful relationships: (1) *Toitu te mātauranga* (valuing and sustaining Indigenous knowledges) represents the “sanctity of *te ao Māori* as the genesis of the onto-epistemological landscape (p. 409)” and gives Māori cultural values (ethics) and knowledge and central role in the research process; (2) *Whakawhanaungatanga* (building meaningful and reciprocal relationships) requires “being present and sharing who you are, your ancestry, your dreams, aspirations and even fears (p. 411)” in a process that establishes and builds lasting relationships that outlast the research projects; and (3) *Kotahitanga* (collective action) recognises the community as “equal partners, as co-designers, as the community of validation for the research project”, highlighting the importance of understanding and respecting tribal protocols; building research capability and capacity; and acknowledging the “dual ownership of the knowledge generated (p. 412).”

Building on practice-based research and research-based practice will support the development of epistemologies of practice which should improve the practical applications of an Indigenous values-based design model and our theoretical understandings of that practice. Core values that underlie the research kaupapa, approach, design, and implementation are summarised in Table 17.

Table 17:*Core Values that underly this Research Kaupapa*

Core Values	Research Kaupapa and Approach
Whānaungatanga	Using relationship and partnership as fundamental principles in undertaking the research and as indicators of evaluation effectiveness – acknowledging our shared connections
Manaakitanga	Ensuring that the research genuinely facilitates participants’ involvement and contributions by being supportive, helpful and generous
Rangatiratanga	Recognition of the importance of Māori stakeholder engagement and commitment in determining successful outcomes of the research
Tikanga	Responsiveness to the tikanga / ethics of each participant, their whānau, hapū, and that of stakeholder organisations, both Māori and non-Māori
Whakamana	Respecting and acknowledging each other’s mana and authority
Tohungatanga Mātauranga Māori	Valuing the deep knowledge of Te Ao Māori and having respect for kaumātua / kuia / traditional knowledge holders
Accountability Transparency	Accountability of the researcher to whakamana all parties to the research while maintaining the integrity and independence of the research process; being transparent
Relevance / utility	Ensuring the relevance and utility of research activities, deliverables and outcomes; research findings being used for ongoing refinement of the thesis
Process Use Gains	Benefits from the act of taking part in the research being incorporated into the research design; participation contributes to both building a research culture and buy-in to research findings and their application

Approach and Methods

As discussed in the methodology section, and expressed in Tables 6.1 and 6.2, I have taken a comprehensive approach to this research that integrates experiential learning, review of the literature, expert interviews, the creation of Pou Kapua as a Mātauranga Māori methodology, the design and development of Pou Mārama Māori Indigenous Model of Evaluation, and the application of Pou Mārama across two projects. The conclusion loops back to the beginning, to answer the research questions, provide an overview of the research, and present Pou Mārama to the Māori Indigenous evaluation community.

My approach and methods include the following components:

1. Integration of experiential learning
 - a. This component emphasises the integration of experiential learning and recognises the value of my personal expertise and experience in evaluation.
2. Narration of the journey of Pou Kapua as a Mātauranga Māori methodology
 - a. This chapter provides insights into Te Ao Māori, and a deeply embedded process of the creation of a Pou through the expression and transmission of Mātauranga Māori.
3. Review of the literature
 - a. This provides foundational knowledge required to understand the context of evaluation, including ontology and Te Ao Māori; axiology and kaingākau; epistemology and Mātauranga Māori; and methodology and Tikanga. The second review focuses on 'evaluation' itself, including definitions, types, methodologies, and Kaupapa Māori evaluation.
4. Expert interviews
 - a. Māori and Indigenous evaluation and cultural experts shared their experiences of evaluation and their knowledge of Indigenous evaluation frameworks. A repeating theme was the negative impacts of Eurocentric evaluation models on Indigenous individuals and communities.

5. Design and development of the Pou Mārama
 - a. The first four components influenced and informed the development of Pou Mārama, the values that are at the core of the Pou, and the principles and features that make the framework robust
6. Discussion and application of the Pou Mārama Framework across two projects
 - a. Pou Mārama was then discussed and applied across two projects, Whanau Ora in the health sector, and the Global Reach Initiative and Development (GRID) Pacific in the technology sector.
7. Conclusions
 - a. How this research provides an original contribution to knowledge is discussed and clearly positioned.

Experience and Expertise – integration of experiential learning

Table 18:

Overview of Approach to Integration of Experiential Learning

Why	Design	In-depth reflection of learning and evaluation experiences; identity development; relationships tikanga; philosophies
Who	Participants	Self; whānau/family; friends; colleagues; organisations
How	Methods	Self-reflexivity; recollection of experiences
What	Findings	Analysis of how they have informed this research

Experiential learning plays a vital role in this research, providing valuable opportunities to reflect on my experiences and gain self-awareness, knowledge, and deeper insights into my development. This self-reflective component commences with a comprehensive inventory of previous evaluation and research experiences, encompassing the participating organisations, project names, and a summary of the methodology and methods employed. Documenting these experiences will enable me to establish a foundation for introspection and analysis.

Self-reflections of these past experiences are systematically diarised and mapped, providing me with a visual representation of the journey. This process helps to identify patterns,

connections, key learnings, and emergent themes that are analysed and synthesised. Retaining micro-level (fish-eye) and macro-level (birds-eye) views and perspectives will help me understand systemic complexities.

Finally, those core elements are woven into the other research components, including the literature review, expert interview findings, and Pou Kapua Mātauranga Māori methodology, to contribute to creating a Māori Indigenous model of evaluation. This integration process allows incorporating personal insights and perspectives into the broader research framework, bringing rich knowledge, deeper understandings, and authenticity to this research.

The Creation of Pou Kapua as a Mātauranga Māori Methodology

Table 19:

Overview to the Approach to the Narration and Analysis of Pou Kapua

Why	Design	Centred within Te Ao Māori and honouring Mātauranga Māori and Tohungatanga
Who	Participants	Pou Kapua and Pou Kapua Creations Tohunga, traditional knowledge holders; carvers; whānau
How	Methods	Storytelling; recollection; wānanga
What	Findings	Analysis of journey of Pou Kapua through to Pou Mārama

This section starts with a narrative of the creation of Pou Kapua. It is woven around the three baskets of knowledge: Te Kete Tuauri (Sacred Knowledge), Te Kete Tuatea (Ancestral Knowledge), and Te Kete Aronui (Human Knowledge). Te Kete Tuauri is ranga Māori expressed through karakia, mihi, whakatauaki, and whaikorero. It is ancient wisdom held in kauri, totara, kohatu, natural and cultural treasures and knowledge interpreted through Tohunga and Mātauranga Māori experts for humankind.

Te Kete Tuatea is the knowledge of Te Ao Māori expressed in multiple dimensions and across multiple media. They are stories and histories of gods, goddesses, and guardians depicted on Pou Kapua. They are visualisations of legends, characters, heroes and villains. This kete provides symbols of our culture and worldview, designed and created to

strengthen our sense of identity as Māori. Te Kete Aronui is concerned with knowledge that humans can attain and hold. It is the story of how Pou Kapua came into the human world with the support of Tohunga, traditional knowledge experts, Master Carvers, team carvers, artists and artisans. Table 20 provides an overview of the five integrated phases of the creation of Pou Kapua in the human world and includes the following:

Table 20:

Phases of the Creation of Pou Kapua

	Phase	Focus	Processes
I	WAIKUATANGA KAUPAPA	Vision Values	<ol style="list-style-type: none"> 1. Catalyst & rationale for action – Pillars of Hercules 2. Moemoeā / dreaming / visioning process 3. Wānanga / hui with Tohunga; Core leadership 4. Articulating kaupapa, matakite 5. Seeking the blessing of Te Arikinui; Whānau support 6. Affirming kaingakau / values; Tikanga, ethics, ethos 7. Drawing original concepts and designs 8. Sharing the vision and story; interacting with media
II	KOTAHITANGA COLLABORATION	Kainga Kauri	<ol style="list-style-type: none"> 1. Scoping; strategising; preparation; planning 2. Seeking Kauri from Te Tai Tokerau - Te Rarawa 3. Cutting Kauri and moving to highway 4. Transporting Kauri from Mitimiti to Waikato 5. Gathering together Kainga who support Kaupapa 6. Stakeholder engagement incl. Government & Trusts 7. Seeking funding and support 8. Developing resource acquisition plan
III	MANAAKITANGA ACTIVATION	Carving the Pou	<ol style="list-style-type: none"> 1. Preparing Te Ranga Carvers 2. Engaging Kainga Toi; Hapū / Iwi; Pacific; Indigenous 3. Initiating carving at Kirikiriroa Marae 4. Moving to AUT North Shore; Queens Wharf 5. Carving at Te Puea Marae 6. Hosting visitors to view the carving of Pou 7. Developing TelstraClear Pacific relationships 8. Collaborating with Manukau City Council

IV	KAITIAKITANGA GUARDIANSHIP	Completing the Pou	<ol style="list-style-type: none"> 1. Carving at TelstraClear Warehouse, Penrose 2. Completing each piece of Pou Kapua 3. Adorning; finishing; painting; oiling all pieces 4. Engineering the Pou (approach and methodologies) 5. Moving Pou Kapua to Manukau 6. Constructing the scaffold 7. Placing Pou Kapua in the final position 8. Finalising all elements of Pou Kapua
V	RANGATIRATANGA PUAWAITANGA	A Gift to the World Pou Futures	<ol style="list-style-type: none"> 1. Puawaitanga Revelation Celebration 2005 2. Manukau – Home of Pou Kapua 3. Pou Kapua – A Gift to the World 4. Visitors from Aotearoa and the world 5. Multicultural community engagement 6. Pou Restoration 2020 7. Pou Futures - transmedia stories (AV; video) 8. Multimedia experiences; virtual reality (VR); games

Review of Literature

The thoughts, discussions, and writings of scholars throughout the centuries provide an important foundation of knowledge upon which we continue to build. Kennedy (2007) proposes that “knowledge” comprises three layers: (1) research publications of primary studies; (2) systematic or conceptual reviews of those studies that may lead to new interpretations; and (3) “perceptions, conclusions, and interpretations” that people share informally that become part of the “lore” of the field (p.141). She further argues that the researcher decides what body of literature they will review, what they will include or exclude from these three aforementioned layers, and how they will conduct the review.

Table 21:*Overview of Approach to Review of the Literature*

Why	Design	An integrative literature review examines concepts, ideas, themes
Who	Participants	Scholars across multiple disciplines; Tohunga and Mātauranga Māori experts; Indigenous scholars and traditional knowledge holders
How	Methods	Selection; critical reading; identify concepts and ideas; analysis; synthesis
What	Findings	Critique and conceptual reasoning; leads to new understandings

The literature review provides background for this research and helps to identify and define key concepts (Snyder, 2019). The review has four components: (1) Designing the review: contribution; audiences; search strategy; databases; inclusion and exclusion criteria; (2) Conducting the review: collecting an appropriate sample of literature; (3) Data abstraction and analysis: reading the literature; assess, synthesise, and critique the literature; abstracting appropriate information from the material that is relevant to the research questions; key points and central themes highlighted; and (4) Structuring and writing the review: deciding what information is to be included or excluded; level of information; clear explanation of the results; contribution of the review.

The integrative literature review spans two chapters. The first provides foundational knowledge required to understand the context of evaluation, including ontology, epistemology, axiology, Te Ao Māori, and the power/knowledge/power dynamic. The second review focuses on 'evaluation' itself, including definitions, types, and methodologies. Finally, it considers the development of evaluation as an institutional discipline, Māori and Indigenous models of evaluation, the politics of evaluation, and the freedom of expression afforded by a Kaupapa Māori approach to evaluation.

Expert Interviews

Table 22:

Overview of the Approach for Expert Interviews

Why	Design	Kaupapa Māori and mana-enhancing approach to working with experts
Who	Participants	Māori, Indigenous, and Pakeha experts in the field of evaluation
How	Methods	Hui kanohi ki te kanohi (face to face) and via the internet (zoom); recordings transcribed
What	Findings	Synthesis and analysis of interview data

There will be interviews with key experts to explore Māori and Indigenous systems thinking and evaluation design. The sample included:

- Experts in Māori culture and design methodologies, in business and social organisations
- Experts in Māori evaluation systems, processes, and methodologies
- International experts in design methodologies, including evaluation methodologies
- International experts in Indigenous values and systems

This research is a partnership between participants and the researcher because they are all part of a small community of Māori and Indigenous experts in the fields of Māori and Indigenous evaluation, cultural revitalisation, and organisational development. This is a limited field, with a small group who are renowned nationally and internationally. Once the participant sample is finalised, a letter will be sent to each of them by the researcher via email. A participant information sheet and consent form will accompany the letter. The researcher will follow up with potential participants and arrange meeting times and venues. In addition, participants will be able to choose a venue that is suitable to their circumstances. Following identification of stakeholders, recruitment and engagement, the research visit with them would have several components, including whānaungatanga and relationship building; interviewing following a discussion guide; thanks and appreciation of their time.

Interviews would be undertaken kanohi-ki-te-kanohi / face-to-face and by telephone with people who are not available to meet in person. They would be based on discussion guides,

covering key research questions and topics relevant to the research. The interview topics can be expected to expand somewhat over time as part of the iterative process of the research, as themes begin to emerge from talking with research stakeholders and participants. Interviews may be undertaken in various ways, including individually or with affinity groups. Most importantly, however, is that participants feel comfortable in their respective settings.

Questioning will be facilitated by enabling techniques, such as 'storytelling' and 'idealisations', and direct questioning. Storytelling (Cajete, 2000; Smith, 1999) involves asking participants to describe events which are a key part of the project (e.g. "Tell me about your experience with evaluation at university. How did it go?"). Idealisations allow participants to describe their experiences and engagement with various projects investigated as case studies.

An appreciative inquiry approach (Cram, 2010) will also be used to identify the strengths and success factors of each project / case study (Yin, 2003). This approach is beneficial in eliciting information on what has worked well for participants and how their experiences might be improved. For example, questions might include, "What did you find especially valuable about that Indigenous methodology? Why?" By implication, this approach also helps to identify weaknesses in the initiatives. Furthermore, the researcher will give feedback to participants during and at the end of each interview to ensure that the researchers' interpretations and analyses accurately reflect participants' ideas and perspectives. In addition, comprehensive interview notes will be made during all interviews. Finally, interviews with participants may be tape-recorded with the participants' permission.

Ethical Protections

Ethical approval was granted by the Auckland University of Technology Ethics Committee on the 18th of July 2018 (Reference Number 18/256), and the researcher acted in accordance with the tikanga / kawa necessary for the safety and wellbeing of the participants.

Confidentiality

Recruitment methods will ensure that the identity of participants remains confidential to the researcher. All participants will be assured of the confidentiality of their particular contribution to the research, and efforts will be made to ensure that the source of particular comments or viewpoints represented in this thesis cannot be traced to their source by identifying information such as position or place of work. The researcher has worked with and interviewed people from diverse demographic, cultural, and socio-economic circumstances. She understands the importance of working in good faith, with integrity and honesty, and with all participants. Her approach is based on respect, honour, dignity, and gratitude towards the participants for sharing their time, experience, and knowledge with her.

Analysis and synthesis of the interviews

Informed by Kaupapa Māori approaches and grounded theory (Glaser, 2004), data collected from these interviews will be synthesized, analysed and collated into a draft which is provided for supervisory feedback. The analysis includes reading and organising the data; coding and indexing; identifying themes, patterns, connections and relationships; and identifying coherent categories (both preconceived and emergent). The data will be coded to encompass various focus areas covered in the interviews, such as evaluation contexts, understandings and experiences of Indigenous evaluation, evaluation experiences in academia, creating Indigenous evaluation frameworks, benefits of Indigenous evaluation frameworks, challenges to Indigenous evaluation, and any other relevant themes that emerge from the data.

After coding the data and attributing meaning to the words and statements, I will proceed with the following steps for information categorisation. These steps will enable me to achieve a comprehensive and nuanced understanding of the data, revealing meaningful insights and connections in our analysis and research.

- Identification of themes and patterns: The analysis will involve identifying various concepts, ideas, thoughts, feelings, behaviours, terms, interactions, and activities

present in the data. This step aims to capture the key recurring elements within the dataset.

- Organisation into main coherent categories: The identified themes and patterns will be organised into overarching categories. Some of these categories will be based on existing frameworks or approaches and new categories may emerge during the analysis which may reflect unique insights from the data.
- Segmentation of main categories into subcategories: To achieve a more granular understanding, the main categories may be further divided into subcategories. This should allow for more significant differentiation and distinction within the broader themes.
- Consideration of matters of importance and merit: This step will assess the significance of different themes, patterns, and categories within the context of the research or analysis.
- Identification of distinctive patterns and connections: In this step, the focus will be on identifying unique and noteworthy patterns and connections within and between the established categories.
- Determination of causal mechanisms and pathways: This step will examine the causal mechanisms and pathways between different aspects of the data, including the process, content, and perceived outcomes. This will help to identify how certain factors or actions influenced the observed results or effects.
- Exploration of responses that run counter to prevailing themes: An important aspect of the analysis will also involve investigating responses or data points that deviate from the predominant themes identified. By examining these contrasting elements, insights may be gained into alternative perspectives, or unexpected findings.
- Consideration of counterfactual arguments: To further enrich the analysis, counterfactual arguments will be considered. For example, contemplating the absence of Indigenous evaluation frameworks and examining the potential consequences or implications of such a situation.

Integration: Designing the Pou Mārama

Table 23:

Overview of the Approach to the Design of Pou Mārama

Why	Design	Integration of key findings from previous chapters
Who	Participants	Researcher and supervisory input
How	Methods	Reflection, Mapping, Synthesis, Analysis, Design, Feedback
What	Findings	Creation of Pou Mārama

Four core research components inform the design and development of Pou Mārama:

- (1) Personal Experience
- (2) Pou Kapua Learnings
- (3) Literature
- (4) Expert Interviews

This research stage will combine the learnings articulated in the chapters to inform the design of the Māori values-centric evaluation framework. The synthesis and integration of the key findings, including the critical understandings from my personal experience, the narrative of the creation of Pou Kapua, the literature, and the expert interviews will require taking a self-reflexive approach. Mapping the relationships and dynamics between all of the elements such as values, processes, and outcomes will lay the foundation for the design and development of the Pou Mārama model of evaluation. Comprehensive diagrams of all research components will be developed and mapped, including experiential learning, critical elements from the narrative of Pou Kapua, relevant literature, and findings from the experts interviewed. Data sources will include wānanga, interviews, hui, meetings, documentation and other materials (e.g., reports and media).

Discussion of Pou Mārama and Applications

I start this chapter with a discussion of how the continuous process of colonisation has systematised and institutionalised racism, and the extent to which it impacts our lives today. Then I aim to apply Pou Mārama across two projects within the health and technology

sectors, specifically (1) Whānau Ora / Fanau Ola; and (2) Global Reach Initiative and Development (GRID) Pacific. A brief narrative will be provided for each of these projects, followed by a consideration of how Pou Mārama could be used to observe and analyse project components and phases.

Table 24:

Overview of the approach to applying Pou Mārama across projects

Why	Design	Application of Pou Mārama across key sectors and projects (Health and Technology)
Who	Participants	Researcher with supervisory review and input
How	Methods	Project Narratives; Analyse components and phases through Pou Mārama Methodology
What	Findings	Pou Mārama Summary of Projects

Whānau Ora / Fanau Ola

Māori and Pacific communities face many challenges and constraints that have contributed to the poor health and wellbeing outcomes for their whānau, including their babies, children, and youth. The Fanau Ola approach, based on core principles of Whānau Ora, provided a holistic and comprehensive framework, a tailored pathway for Māori and Pasifika patients and families that encompasses many elements and dimensions of whānau / fanau / family life. These include their future goals, family and social relationships, cultures and languages, physical, mental, and emotional health, and unique contexts and circumstances. In order to fully realise the aspirations and goals of our families to be healthy and well, the aim was to integrate the Fanau Ola Framework into Counties Manukau District Health Board systems, infrastructure, processes, programmes and services. With support and resources from Counties Manukau District Health Board, staff, stakeholders, communities and organisations across primary, secondary and tertiary care, a commitment to this approach was required for us to collaboratively achieve positive Fanau Ola health and wellbeing outcomes for our Pasifika fanau.

Table 25:*Applying Pou Mārama to Whānau Ora / Fanau Ola*

Phase I	Vision & Values	Kaupapa	Fanau Ola Approach; Research; Scoping and Planning
Phase II	Initiate	Kotahitanga	Consultation, System Development, Training
Phase III	Activate	Manaakitanga	Delivering Services to patients and their fanau
Phase IV	Achieve	Kaitiakitanga	Tracking and Monitoring Fanau Ola
Phase V	Transform	Rangatiratanga	Whole of System Fanau Ola Approach; Fanau Ola Futures

Global Reach Initiative and Development (GRID) Pacific

Global Reach Initiative & Development (GRID Pacific) Team, in collaboration with our global partner tech giant Google Earth and Street View, capture high-resolution panoramic imagery, accurate 3D depth information, and GPS and GIS location data that is processed, interfaced with Google Maps as web and mobile applications, and displayed in Google Earth. In addition to Street View, the GRID Pacific Team can provide state-of-the-art 360-degree video, drone, augmented and virtual reality technologies to bring the benefits of global reach to the Pacific. GRID Pacific also worked with native speakers of ten Pacific languages, including Te Reo Māori, recording words, stories and chants shared in Google Earth's Indigenous Languages Layer.

The Global Reach Initiative & Development (GRID) Programme 'whole of country' solutions support the vision of a more progressive and future-focused Pacific whilst staying grounded in strong cultural legacies, traditions, worldviews, and knowledge systems. The people of the Pacific will be proud to showcase their beautiful countries to the world while building resilient infrastructure and supporting technological systems that will help them to achieve excellent outcomes in socio-cultural, spiritual, and environmental health, wealth, and wellbeing.

Table 26:*Applying Pou Mārama to Global Reach and Development Pacific*

Phase I	Vision & Values	Kaupapa	Vision, Scope, Design, Engage, Plan
Phase II	Initiate	Kotahitanga	Activate, Initial Visits, Launch Plan, Test, Review
Phase III	Activate	Manaakitanga	Street View Data/Imagery Capture, Review, Processing, Publishing
Phase IV	Achieve	Kaitiakitanga	Global Launch; Disaster Management (UNESCO)
Phase V	Transform	Rangatiratanga	Celebration and take GRID Pacific to other countries (Rarotonga, Rapanui, Tahiti); Indigenous Languages Layer (Google Earth)

A brief discussion of the potential of Pou Mārama will be included at the end of this chapter, including the possibility of applying it across a diverse range of sectors, systems, organisations; policies and programmes; regions, countries, and communities, local and global. Relevant projects I have been involved with include the development of a monitoring and evaluation framework for the Samoa National Health Services, and opportunities for Māori in the research, science, and innovation sector in New Zealand. New research opportunities in this field will be encouraged with current research limitations outlined.

Chapter Summary

This chapter started with definitions of methodology, essentially “the pursuit of knowledge, investigation, and inquiry.” With regard to knowledge, Williams and Henare (2009, p.6) explain that “mātauranga is knowledge, mōhiotanga is understanding, and māramatanga is enlightenment”. The worldview of Te Ao Māori encompasses a state of balance and harmony with all things. Learning is a participatory act, and tikanga puts Māori knowledge into practice with correct conventions, codes, and customs.

Methodological tensions are discussed as these are real challenges that face Indigenous scholarship within centuries-old academies that value Eurocentric knowledge and literature and have established structures and systems that devalue and exclude Indigenous knowledge. Mātauranga Māori has been transmitted for generations by Tohunga, and traditional knowledge holders have been subjugated and denigrated through the continuing processes of cognitive imperialism. Battiste calls this the "white-washing" of the mind, fortified through the 'laundromat' of Eurocentric education systems and curricula that reinforce colonial power.

Taking a Kaupapa Māori approach is thus refreshing and empowering for me as a Māori researcher. It affords me the freedom of feeling, thought and expression, providing spaces for both deconstructing colonising hegemonies on the one hand and co-creating knowledge and systems of research and evaluation on the other. Hence, this research consciously and explicitly honours and recognises the depth of expertise of our Tohunga and community-based traditional knowledge experts who have shared their Mātauranga Māori over generations. Mātauranga Māori evolved over thousands of years across Oceania. It is a sophisticated body of knowledge of space and place, people and community, which has been honed through traditional research and evaluation methodologies (REF). As Dakota Elder Ken Goodwill shared, “Indigenous knowledge is valid in its own right and does not need to be validated by other systems.”

Within this research, the gathering of Mātauranga Māori, traditional knowledge has continued to occur through wānanga, hui, meetings, and interviews with Tohunga, traditional knowledge holders, and Māori, Pacific and Indigenous experts in research and

evaluation. Being aware of my 'positionality' in relation to being both an 'insider' (for example, as a co-creator of Pou Kapua) and an 'outsider' (as a researcher and evaluator of the creation of Pou Kapua) is important as both positions must be held in balance. Boundaries are not fixed but are contextual and situational. Chavez (2008), however, aligns the insider/outsider debate with the positivist tradition and argues that "if 'insider' accounts are going to serve their role in bringing social justice to minority and indigenous communities, we must begin to attend to a systematic approach to being on the inside." He provides an excellent table expressing both the advantages and disadvantages of the 'insider status' (page 479). For example, while the insider may have 'immediate legitimacy in the field [or community]', social roles and community expectations may constrain her role and objectives as a researcher.

Creative practice-led research plays an integral part in this thesis. Native American scholar and artist Greg Cajete maintains that expressing the creative spirit through art is an essential part of human learning, regardless of cultural, social, economic, or political status. Smith and Dean (2014) discuss practice-led research and research-led research practice as being interwoven in dynamic and cyclical processes. The cyclical nature of participant action research, where action is continuously researched and modified in a process of planning, acting, observing, and reflecting, is also consistent with Māori understandings of knowledge creation. Interweaving these approaches has helped me to create a solid foundation on which to build my approaches and methods, including the strands of (1) experience and expertise; (2) literature of ontology, epistemology, axiology, and Te Ao Māori; and a contextual review of evaluation; (3) interviews with experts; (4) the creation of Pou Kapua as a Mātauranga Māori methodology; (5) the integration of these components to create Pou Mārama; (6) the application of Pou Mārama across projects in health and technology; and (7) the final review and refinement of Pou Mārama. Pou Mārama thus becomes a new contribution to scholarship and the community.

Chapter Seven: Findings from Interviews with Experts

Ka tō he rā

Ka rere he rā²⁰

Introduction

This chapter synthesises and analyses the thoughts and interviews of several Indigenous experts, evaluators, and traditional knowledge holders. These have informed the design and development of the Pou Mārama Evaluation Framework. Of the eight experts interviewed, four identified as Māori, three as Native American, and one as Pakeha. Their tribes recognise two as artists, sculptors, and creative designers. Three work in academia full-time, while three operate as consultants and undertake evaluation for various local and central government organisations, tribes, and communities.

All participants are transdisciplinary researchers and evaluators with specialist knowledge that spans philosophy, humanities, science and art. Their specialities include, among other things, education, psychology, sociology, law, politics, history, statistics and mathematics, environmental science, arts and creative design, business and economics, international development, culture, languages, technology, health and medicine. Importantly, they deeply understand Te Ao Māori, their Indigenous worldviews, and our societies.

Informed by Kaupapa Māori approaches and grounded theory (Glaser, 2004), data collected from these interviews was synthesized, analysed and coded. The analysis included reading and organising the data; coding and indexing; identifying themes, patterns, connections and relationships; and identifying coherent categories (both preconceived and emergent).

²⁰ A sun sets, a day is born.

The following Table 27 provides the codes used as the organisation of the data, spanning eight key areas, from EXP-GEN (respondents thoughts and experiences of evaluation in general), through to IND-CAP (building the evaluation capability of Indigenous evaluators).

Table 27:

Coding and Indexing For Expert Interviews

Section	Codes	Focus Areas
ONE	EVALUATION CONTEXTS	
	EXP-GEN	Thoughts and experiences of evaluation in general
TWO	INDIGENOUS EVALUATION EXPERIENCES	
	EXP-IND	Understandings and experiences of Indigenous evaluation
	EXP-ACA	Evaluation experiences in academia
THREE	INDIGENOUS EVALUATION VALUES	
	IND-COR	Evaluation as core to Te Ao Māori, Indigenous life
	IND-REL	Value of relationship and connectedness
	IND-VAL	Values of Indigenous evaluation
	SPR-ETH	Spiritual and ethical orientation of Indigenous evaluation
FOUR	CREATING INDIGENOUS EVALUATION FRAMEWORKS	
	WHO-DES	Who should be involved in the design of Indigenous evaluation
	DES-PRO	Process of creating an Indigenous Evaluation Framework
FIVE	BENEFITS OF INDIGENOUS EVALUATION FRAMEWORKS	
	VAL-BEN	Value and benefit of Indigenous evaluation approaches
	IND-COM	Self-organisation of Indigenous communities
	IND-OTC	Outcomes from Indigenous evaluation
SIX	APPLYING INDIGENOUS EVALUATION	
	APP-CON	Applying Indigenous evaluation across different contexts
	COM-BEN	How communities can benefit from understanding evaluation

	IND-DCL	Evaluation as a contribution to decolonisation
SEVEN	CHALLENGES TO INDIGENOUS EVALUATION	
	IND-CHL	Challenges for Indigenous evaluation
	ISS-EVL	Issues for Indigenous evaluators
EIGHT	FUTURE OF INDIGENOUS EVALUATION	
	IND-FUT	The future of Indigenous evaluation
	KND-SOV	Knowledge and data sovereignty
	IND-SUS	Sharing and sustaining Indigenous evaluation
	IND-CRC	Creating a curriculum for Indigenous evaluation
	EDU-COM	Educating Indigenous communities
	IND-CAP	Building Indigenous evaluation capability

Information categorisation

After coding the data and attributing meaning to the words and statements, I proceeded with the following steps for information categorisation. These steps enabled me to achieve a comprehensive and nuanced understanding of the data, revealing meaningful insights and connections in my analysis and research.

I started by identifying themes and patterns, including concepts, ideas, thoughts, feelings, behaviours, terms, interactions, and activities present in the data. This step aimed to capture the key recurring elements within the dataset. The identified themes and patterns were then organised into overarching categories. Some of these categories were predetermined, based on existing frameworks or approaches, such as "Applying Indigenous Evaluation". Additionally, new categories emerged during the analysis, such as "evaluation as a contribution to decolonisation," which reflected unique insights from the data.

To achieve a more granular understanding, the main categories were further divided into subcategories. This allowed for more significant differentiation and distinction within the broader themes. For example, within the "Future of Evaluation" category, a subcategory "Creating a curriculum for Indigenous evaluation" was established to explore specific

aspects within that domain. The prioritisation of various elements and domains was determined by considering their relative importance and merit. This step involved assessing the significance of different themes, patterns, and categories within the context of the research or analysis.

Identifying distinctive patterns and connections was an important step, where the focus was on identifying unique or noteworthy patterns and connections within and between the established categories. This process aimed to uncover relationships and associations that shed light on the data's underlying structure and meaning. The analysis delved into understanding the causal mechanisms and pathways between different aspects of the data, including the process, content, and perceived outcomes. This exploration aimed to identify how certain factors or actions influenced the observed results or effects.

An important aspect of the analysis involved investigating responses or data points that deviated from the predominant themes identified. By examining these contrasting elements, insights could be gained into alternative perspectives, potential limitations, or unexpected findings. To further enrich the analysis, counterfactual arguments were considered: for example, contemplating the absence of Indigenous evaluation frameworks and examining the potential consequences or implications of such a scenario. This line of thinking aimed to explore the broader context and implications surrounding the research topic.

Section One: Evaluation Contexts

Understanding and Experiencing Evaluation in general

Respondents started by sharing their thoughts, understandings, and general experiences of evaluation. Evaluation is experienced and perceived as a mechanism to consolidate power, with funding instruments particularly useful tools for governments to create illusions of generosity. Eurocentric worldviews that value corporate exploitation and individual profit over tribal aspirations and collective wellbeing largely dictate evaluation processes and outcomes. Furthermore, the approaches, methodologies, and metrics used for evaluation

are often at odds with Māori and Indigenous values. Furthermore, respondents understand that outputs from evaluation feed into political processes that have designed and developed systems that shape and skew data to meet the objectives of those in power.

“Evaluation has been hijacked by the granters, the people giving the money. It's about them, ultimately. It is about fulfilling their ego; their institutional ego” (Respondent E).

Evaluation bias is interwoven into all evaluation elements, including approach, methodology, scope, methods, activities, analysis, reporting, publication, and dissemination. For example, one evaluator commented that “nothing is unbiased.” However, the participant continues, “If you have culture A evaluating culture B, how can they ever truly reflect culture B?” Evaluators and evaluation commissioners have the power to decide what data they wish to focus on, keep, or discard. Therefore, evaluation commissioners may “wrestle qualities into boxes” in order to make decisions, such as whether funded programmes and activities provide “good returns on investment.” Finally, it begs the question of evaluator complicity in compromising the truth to keep funders happy, those funders almost always being the evaluation commissioners. Such a skewed power relationship has always been problematic and challenging for Indigenous entities.

“Evaluation is about governments telling us how they want us to spend funding ... on their outcomes” (Respondent C).

Organisations like the United Nations and supranational organisations do mega-evaluations on countries and communities, such as measures against the Sustainable Development Goals and UN Global Compact (ref). However, these evaluations are often used as instruments of control. On the one hand, funding, resources, and support are provided to countries that comply with those supranational organisations' values. Moreover, on the other hand, support is withheld if those communities' values are 'divergent.' Evaluation is often used to perpetuate the power differentials between those players (ref). As Respondent A noted, “Many methodologies in terms of measurement are so fundamentally flawed now.” Global organisations must find new ways to measure people's and the planet's wellbeing.

Respondent B, recalling the neo-liberal economic reforms of the 1980s known as Rogernomics, commented that as the New Zealand government was “Decimating the forestry industry, the railways, the justice department” and so forth, “evaluation was used as a blunt force instrument” to justify their policies. Evaluation tools were used to measure and quantify the economic values and aspirations of the state, including finding deficits and problems for which the government purportedly had the solutions. As a result, the government-sanctioned market-led privatisation agenda was responsible for the loss of thousands of jobs. The devastation to Māori and Pacific communities was profound, including long-term poverty and significant deterioration in measures of health and educational attainment.

Section Two: Indigenous Evaluation Experiences

Thoughts, understandings, and experiences of Indigenous Evaluation

For Indigenous communities and organisations, evaluation is a 'dirty word', greeted with anxiety and suspicion as they question, "Who is the evaluator? Furthermore, what is the purpose of the evaluation?" Māori communities believe government agencies have treated evaluation as a "check box exercise", where decision makers ignore valuable evidence to support positive transformation. For example, Respondent C (the author of numerous well-evidenced evaluation reports about Māori health, housing, education, economic, and social circumstances) noted, "We are up against people [in government] just pretending that they have not heard about what works or does not work for Māori."

Statistical determinism has been one of the “most dangerous aspects of quantitative evaluation for Native people” (Respondent H). Western Eurocentric evaluation reports over the last few decades have resulted in negative impacts for Indigenous families and communities who have internalised that ‘evidence’ as factual – their ‘fate’ influencing their lives and their deaths.

“For example, the Indian Health Services says ‘seventy per cent of Native Americans are going to get diabetes, and people internalise that and little kids say ‘oh, I am going to be a diabetic when I grow up because it is the

way it is.' Such research and reporting often contribute to what is called 'statistical determinism'. So, you are told these things over and over, such as, "You are going to be incarcerated,"; "You are going to be an alcoholic," and so forth, and you come to internalize those 'facts' and that 'evidence.' We have seen the negative impacts of metrics and numbers for us"
(Respondent H).

Evaluation Experiences in Academia

Institutional racism, including inherent bias and racialised attitudes and perspectives, continues to be a significant issue in how tertiary institutions, universities, and colleges and their accreditation programmes operate. Entrenched institutional evaluation bias has made it very difficult for Māori working in the academic environment, because they are evaluated through metrics that Respondent A stated, are, "Essentially totally 100% Western." While they understand the importance of research and the drivers for publication outputs, Māori academics are primarily motivated to advocate and support their tribes, organisations, and communities, "Because they live within those communities and are accountable to them" (Respondent A).

The situation outlined above is often untenable for Māori in academia, who bear the weight and hopes of their communities within an institution dominated by Eurocentric scholarship. Within such an environment, Indigenous knowledge and epistemologies have no validity, and therefore any academic work expressing and supporting them has no merit. Constantly evaluated for everything they do, a Māori scholar commented that "The people that have the power to establish the standards, create the processes, and set the criteria for the evaluation. They can determine the outcomes, including recalibrating gradings and manipulating results to justify decisions to support their predetermined biased positions" (Respondent A).

The Tertiary Education Commission publishes guidelines for applications to the Performance-Based Research Fund (PBRF) Quality Evaluation which supposedly "encourages and rewards the breadth and diversity of research excellence".²¹ The PBRF process does not

²¹ see p. 4 of the Guidelines for tertiary education organisations participating in the 2018 Quality Evaluation <https://www.tec.govt.nz/assets/Forms-templates-and-guides/PBRF/a7c29b5b70/PBRF-TEO-guidelines-April-2018.pdf>

value diversity of research which includes Māori research by Māori scholars, but rather Eurocentric knowledge and research. This position of the universities has been very disheartening for Māori academics who talk about how they have “very little faith in the process or their outcomes” (Respondent A). Similarly, as stated by Respondent E, the dependency of many Native American tribes on government funding has put them in an unenviable position of spending all their time on “pleasing the evaluation bureaucracy” of those agencies rather than focusing on their own needs.

In 2002 the American Indian Higher Education Consortium (AIHEC) did extensive research into the development of an alternative evaluation model that could be used in tribal settings, including tribal organisations and colleges. The AIHEC Indigenous Evaluation Framework provides an evidence-based structure that is formed around Indigenous thought, Indigenous core values, and Indigenous spirit. The AIHEC framework was designed to help tribal colleges defend their positions concerning government funding for various programmes. In addition, it provided a mechanism for the colleges to articulate their unique Indigenous stories about what they had done in their projects and what outcomes they had achieved.

The AIHEC framework gained traction across tribal colleges in the early years. However, when federal agencies started to question the validity of the AIHEC framework and push back against its use, some Indigenous colleges and communities, including their policymakers, took sides with those agencies and stopped using the framework. While finding the position of the federal agencies “disappointing but expected”, Respondent E, who was a member of the original design team of the AIHEC framework, and an advocate and trainer of the model in his university, found the reactions of those Indigenous colleges “really disconcerting.”

As this was being played out in the United States, Kaupapa Māori approaches were being socialised in Aotearoa, with the establishment of the Aotearoa New Zealand Evaluation Association (ANZEA) in the early 2000s providing support for the development of Indigenous and culturally responsive evaluation. ANZEA has helped to build evaluation capacity and create a community of practice that includes Māori evaluators, funders of evaluation, and key stakeholders across the evaluation ecosystem. While the concept of Kaupapa Māori may

be broadly known across New Zealand funding agencies, in reality, the evaluation approaches of those agencies measure success and failure based on Eurocentric values, processes, and outcomes.

Growing up within the Māori world, immersed and involved in cultural projects such as building marae in both community and tribal settings, had an expert in Mātauranga Māori reflect on the cultural drivers and values of mana, mauri, tapu, and noa that informed the evaluation of his work. Those values were made manifest through manaakitanga and kaitiakitanga. Māori evaluators are seeking answers about the actual value of programmes and activities for whānau, hapū, iwi, and communities regarding the benefits and positive outcomes of programme participation.

Section Three: Indigenous Evaluation Values

Core value of Indigenous Evaluation

While there are politics and hierarchies involved across all strata of Māori whānau, hapū, iwi, and communities, what informs our evaluation is the Māori worldview and how we act and behave with each other, with the environment, and with the cosmos. There is a spirituality that joins all of these in relationships that acknowledge our wairua. This divine power makes us realise that we are surrounded by our tupuna all the time, and that creative spirits are here to help and guide us. There are sets of rules that are both implicitly and explicitly known to us.

"In the Māori worldview, it is about kaitiakitanga. It is about belonging and belonging to someone and something. Moreover, there is a huge emphasis on service, sharing, and helping" (Respondent B).

For Indigenous people, everything we create should come from a consciousness of paying attention to what we do in a "reverent way." In saying that, those cultural artefacts have a purpose, a functional element such as a basket for holding food, a clay gourd for holding water, a whare or house for shelter, or a cultural treasure for essential ceremonies in our

communities. Importantly, values of aesthetics and beauty, often expressed through design and symbol, are integral to Indigenous peoples, as much as functionality and utility.

*“Evaluation is the real reflection of mastery of a learning process”
(Respondent E).*

From a learning standpoint, evaluation allows one to look back at a learning process and analyse and understand the meaning, purpose, and learning resulting from that process. Evaluation captures that learning process as a story and can lead to new reflections at a higher level of thinking about what is being evaluated (e.g., organisation, policy, programme, project): the relationships, activities, processes, challenges, results, and outcomes. This thinking "spirals up" to new levels of knowledge and understanding.

Native peoples have always had internal value systems for determining when something is of poor, mediocre, or high quality, including research and evaluation methodologies. Indigenous science is a "multi-contextual" system of thought, action, and orientation applied by Indigenous people through which they interpret how nature works in their "place". While this provides context for the development of Indigenous evaluation, one Native scholar commented, "It seems like we are always having to prove that our evaluation processes are valid". However, she continues, "We need to demonstrate equivalence to the metrics used by Western science, research, and evaluation approaches" (Respondent H).

Our approaches to evaluation and ways of measuring our health, happiness, and community wellbeing allow us to assert our knowledge sovereignty. Of our Tohunga and cultural experts, one Indigenous scholar commented on the efficacy of their evaluation tools, saying, "They would evaluate their work such as creating canoes and cultural treasures and assess whether they were both beautiful and functional. Furthermore, determine whether those treasures could teach us about the wood and water, and bring communities together" (Respondent B). Our evaluations are dynamic and multilayered and consider diverse elements of life, from the micro to the macro, the individual to the collective, how they are related and how they are affected by various entities.

Human Relationships and Connectedness

All respondents highly value the creation of respectful relationships with evaluation stakeholders and the importance of care and compassion for whānau (for example, as owners, managers, workers, volunteers, participants, and recipients) involved in many of the organisations, programmes, and services that they have evaluated. In addition, they operate within interconnected stakeholder groups, including representatives of national, regional, and local government, iwi and tribal groups, the business sector, academia, social sector, health, and education. One respondent called this a "sophisticated network" to which we are connected and answerable, which is hard to "detach from" (Respondent A).

Values of manaakitanga and kaitiakitanga become manifest and present within those relationships, and transformation occurs during evaluation processes such as wānanga, interviews, and informal dialogue. At times words are not even required in an exchange that may see one just sitting or working side by side on various activities. For example, one scholar strongly felt that the love and compassion she had for people within specific programmes made the evaluation successful and celebratory. Respondent C shared that, "Essentially what you are trying to do is recreate human connectedness."

Honesty, safety, and learning to trust each other are critical to Indigenous evaluation, as the potential for controversy and conflict within evaluation settings is very real (explain and ref). Having humility, being open to being wrong, and learning from one's mistakes demonstrate a willingness to admit to the vulnerabilities and frailties of human error (ref). In saying that, having the courage to stand up for one's values while retaining one's integrity is crucial. As Respondent G commented, "There have been several occasions where there have been conflicts [with stakeholders] that could have been avoided if I just shut up and put up. However, sometimes there comes a time where you have to point out that the emperor does not have any clothes on - and that it is offensive."

Values of Indigenous Evaluation

Indigenous evaluation is multidimensional, multi-sensory, and uses multiple media.

"Indigenous Knowledge is the 'high context' body of knowledge built up over many generations by a culturally distinct people living in close contact with a 'place,' its plants, animals, waters, mountains, deserts, and so forth. The development of knowledge through Indigenous Science is guided by spirituality, ethical relationship, mutualism, reciprocity, respect, restraint, a focus on harmony and an acknowledgement of interdependence"
(Professor Gregory Cajete).

It is from the Indigenous Knowledge, from Mātauranga Māori, that Indigenous evaluation is formed. For Māori, 'place' is papakāinga, such as whenua, moana, maunga, and wāhi tapu, and people are whānau, hapū, iwi, groups, and communities. The value of 'oranga' and wellbeing means they can freely and confidently 'be' Māori and, where possible, express themselves in Te Reo Māori. From a native point of view, the question remains, do these values and qualities invoke kinship? Furthermore, a robust and culturally intelligent Māori evaluation framework should invoke and enhance relationships and balance the rights and responsibilities of the evaluation stakeholders, including the evaluators themselves. Finally, such as framework enquires into our role as human beings regarding our relationship with all life and how we must reflect balanced relationships with the natural world.

Indigenous evaluation is a process that should 'whakamana' or elevate everyone involved. As one Native scholar questions, "Is everyone elevated ... the babies, the little ones, teenagers, the ones in the middle, the elders ... or only certain individuals elevated, and the rest just suffer, or are sacrificed?" (Respondent H). One evaluator shared her experience of a Rangatahi programme for youth who come "from chaos, poverty, violence." They are given life experiences at a marae, including learning about their whakapapa (genealogy) in the meeting house, making beds, setting tables, and cleaning bathrooms. The programme "holds these kids in a loving context that sees them as beings full of potential" and says to them as young Māori, "You are cool" (Respondent C). Indigenous evaluation, therefore, cultivates both individual and social responsibility.

Humour is a powerful value and is considered medicine for many Indigenous cultures. As one Native evaluator shared, "I use humour as my tool. It is important to me because it is

medicine. We have societies that have humour embedded in the culture. Our clowns, coyote, and trickster stories are based on humour, but they are deep learning. So, I always embed my evaluation process with humour” (Respondent D). It is also an essential part of Māori culture, and storytelling with humour is often used to diffuse challenging and, at times, confrontational situations. Energising the individuals we are working with and being as interactive as possible is vital in Indigenous evaluation. Evaluation is carried out ‘with’ people and is a co-creative process rather than a top-down hierarchical process done ‘on’ something or someone.

Indigenous evaluation is multidimensional, multi-sensory, and uses multiple media. However, there is a shift from providing written reports only to documenting stories in multimedia, audio-visual storytelling disseminated on various platforms. Such rich storytelling, while providing useful quantitative metrics, can provide more meaningful context to the evaluation kaupapa (e.g., organisation, policy, programme), thus deepening the learnings from the evaluation.

Indigenous evaluation integrates a spiritual and ethical orientation

Indigenous evaluation integrates a spiritual and ethical orientation into interactions. Focusing on spiritual vitality, it is resonant and seeks a deep connection to the multiplicity of life. The history and significance of a place are respected, including the natural environment and its inhabitants, including animals, plants, and people. Every place and person has a spirit and a story, and Indigenous evaluation elucidates that significance. Humanity is vital in the perpetuation and sustainability of natural processes worldwide. Focusing on the holistic quality of life supports the comprehensive understanding of matters and the pursuit of wisdom. Dynamic traditional knowledge practices and Mātauranga Māori guides the gathering and sharing of this wisdom.

“Finally, there is always “a gift, a give-away” – for Māori the hākari, a feast to remember” (Respondent B).

Section Four: Creating Indigenous Evaluation Models and Frameworks

Creating Indigenous Models of Evaluation

The concept of 'mahi rangahau' is essential in shaping evaluation. The whakapapa of this word includes 'raranga', which is to weave together and 'hau' the winds, inferring the action of seeking and searching. 'Arotake' is a Māori word for evaluation which refers to paying attention to a particular concern or subject matter, just actions requiring focused consideration. Concepts of arotake and rangahau are enacted through whānaungatanga and kotahitanga, where evaluation stakeholders and communities are woven together in collaborative and reciprocal relationships.

The leadership team of any organisation we work with should be committed to evaluation. Members of the leadership team are integral to discussions about the evaluation approach, design, plans, implementation activities, and the development of any evaluation instruments such as questionnaires, interview guides, surveys, and consent forms. In addition, there is a delicate balance between the leadership team mandating evaluation activities on the one hand and other organisational stakeholders, such as managers, employees, and participants/recipients, on the other. Many feel that the evaluation can sit on a continuum with 'learning and growth opportunities' at one end and 'authorised change or reform' at the other.

That people are part of a collective and that Māori programmes endeavour to enhance collective resilience is an integral element of Māori evaluation. One evaluator commented that she needed to recognise that, at times, she would not know how to solve issues or provide specific resources, but that she "knew people who knew people"; and that the notion that everyone is part of a larger group is essential for their wellbeing. In youth programmes she had evaluated, rangatahi sensed that they were part of something "bigger than themselves and that they had grown-ups they could call on" (Respondent C).

Indigenous evaluation often grows organically from people and communities endeavouring to solve a problem together, talking and working with each other in a process that seems natural and synchronous with how they live their lives. So, finding ways to stimulate those

natural processes, and, if invited, supporting those individuals and communities with tailored evaluation support aligned with their priorities and aspirations would be helpful.

Being culturally aware and responsive is a critical element of Indigenous evaluation. Culturally intelligent evaluation honours the values found within Indigenous ontologies, epistemologies, and methodologies. For Māori, that is honouring Te Ao Māori, the Māori worldview, Tikanga, Te Reo Māori, and Mātauranga Māori; embedding core values including wairua, tapu, mana, mauri, aroha; understanding social systems such as whānau, hapū, iwi; acknowledging Te Tiriti o Waitangi; enacting these through whānaungatanga, kotahitanga, manaakitanga, kaitiakitanga, and rangatiratanga and other culturally safe mechanisms.

Recommendations made by evaluators may have broad and far-reaching effects. As one Native evaluator reflected, "What you do will affect seven generations, those that are to come, the unborn" (Respondent D). Hence, being mindful of any reporting impacts for current and future stakeholders requires care and consideration. The importance of how Indigenous evaluators "create a road map that captures the spirit and creates the story" of any Indigenous communities they are working with cannot be overstated (Respondent D).

Process of creating an Indigenous Evaluation Model

"Creative participation occurs when the Indigenous evaluator is both an observer and a participant in the world" (Respondent B).

Evaluation follows a creative process, looking behind and bringing up memories, translating them into steps of the process, and constantly and consistently evaluating those steps as answers are sought to "Where have we come from? How are we going to solve that issue? Furthermore, what are we going to do next?" Eventually, everything, because it is a constantly evolving and "organic" process, "comes into play." Evaluations have the same quality as creating something, such as a cultural treasure. Capturing and articulating those creative processes thus is a crucial endeavour in articulating and describing evaluation processes.

"The best models are elegant. There is a functional element, but it is also aesthetic. There is no reason why all our work cannot have aesthetic

elements. Art reflects our values back to us. The symbology is an added bonus. Pou Kapua captures the story of that creative process which is an evaluation process” (Professor Gregory Cajete).

Creative evaluation provides learning through trial and error, determining at each step what was successful and what was not, raising the questions of what one has learned from those steps and what adjustments need to be made in the next cycle to make any difference within the evaluation.

An integral step in the creation of a model for Indigenous evaluation would also be the development of efficient, ‘small-scale models’ that allow one to (1) evaluate and assess the efficacy and effectiveness of a programme or project concerning whatever challenges or outcomes one is looking for; (2) assess what capability and capacity the programme built, including how workers in that programme learned to address any problems that arose, and how those learnings allowed them to “scaffold up” into a higher level of understanding; and (3) evaluate how that programme or project adds to the community’s understanding of itself, its needs, its challenges and where it needs to go next. This evaluation model must create genuine and practical outcomes for the communities themselves. However, they are not necessarily undertaken to access or report to external government agencies. These types of evaluation, centred on the values of those Indigenous communities, are initiated and completed for their own learning, growth, and transformation.

The tikanga, health, and safety of all evaluation participants must be established at the evaluation's inception for ethical and pragmatic reasons. Collecting data, information, and knowledge is "first and foremost an ethical process" because people trust the evaluator to record and write things they share. This information will impact themselves, their livelihoods, their lives, others' lives, and the wellbeing of their organisation and their communities. Experience and knowledge of evaluation and research ethics and data management, including confidentiality, privacy, and security, is crucial as the impacts of receiving, recording, analysing, reporting, and sharing that data can have far-reaching impacts.

What works in evaluation is "often quite ordinary and often quite small," and experienced evaluators have a sense that "small things matter for our communities." Therefore,

evaluators "need to notice, acknowledge, celebrate, and get government agencies to notice them" (Respondent C). Like an impressionist painting, scaling up those small moments and shining a light on them allows the evaluator to paint a better picture.

Using the process of wānanga is important in Māori evaluation as it is an ancient tool of learning embedded in Te Ao Māori that opens up pathways for sharing profound knowledge. For example, one Māori scholar noted what would happen, "If you go into a non-Māori organisation such as a university with a Māori evaluation framework and tools such as wānanga." Nevertheless, she continues, "Flipping the evaluation process around would not be acceptable to them because they do not value our approaches, criteria, and processes" (Respondent A). In saying this, the model He Ara Waiora, articulated in the paper Ngā Hono Ōhanga Oranga (2020), states how Māori think wellbeing should be measured. The New Zealand Treasury has started incorporating this model's elements in its financial budgets and programmes (Cook et al., 2020).

Indigenous evaluation incorporates processes of negotiation, where wānanga are figuratively and at times literally 'held' in negotiated spaces. Then out of those wānanga, a framework is designed and developed aligned with the Māori worldview and values.

Even though such Māori assessment models may seem out of place in government departments such as Treasury, "people are starting to be more open about Māori values in assessment" (Respondent F). Another scholar noted that "we are starting to make more inroads" (Respondent A), particularly in the space of sustainability, where there are many issues, including global climate change, hyper-consumerism, and increased pollution. Moreover, the global nature of the problems and challenges we face requires transdisciplinary approaches with creative solutions. For example, one scholar noted that "if it comes from Māori and Indigenous world views, then there are plenty of opportunities to co-design, create, and implement solutions" to many of these issues (Respondent A). Indigenous Evaluation thus requires a heightened awareness of global environments, including cultural, socio-economic, and political trends; and evaluators with a global mindset who also have a deep understanding of their local communities.

Evaluators as storytellers who can embed lessons within the storytelling amplify those learnings for evaluation stakeholders, participants, and their communities. Evaluation reports become a “guide and a road map” for them, which has to be easily understood. As one Native evaluator who is also a potter shared, “if my mother or grandmother can read and understand my report, then I am OK ... I have made my point clear” (Respondent D).

Section Five: Benefits of Indigenous Evaluation Models and Frameworks

The value and benefits of Indigenous Evaluation Models and Frameworks

Regarding the benefit of using Indigenous Evaluation frameworks, Indigenous communities, including young people who have been marginalised for a long time, are “ready for it”. As noted by one Native scholar, “our communities, young and old, have seen the institutions fail them miserably” (Respondent E).

Institutional failure and self-organisation of Indigenous communities

Tired of institutional failure, people are self-organising around things that have relevance and “make sense” to them. Community members rely on their own intelligence and abilities to mobilise themselves and each other in the spirit of kinship and address their issues on their own terms. In addition, an Indigenous values-centric evaluation that supports community processes and outcomes is essential to their long-term wellbeing.

“Evaluation should see communities strengthen their interdependence on one another – in a ‘tapestry of relations; a tapestry of ecological relationship’” (Respondent E).

Indigenous evaluation requires internal reflexivity, finding ways to overcome one's internal challenges, and being self-reflective as both individuals and social organisations. Being evaluative and self-evaluative is an essential element of Tino Rangatiratanga. As one scholar noted, “whether you are the evaluator, or the person or organisation being evaluated, whatever the results or outcomes, you have to own it because if you don't own it, then why are you doing it” (Respondent G).

Outcomes from Indigenous Evaluation Models and Frameworks

An Indigenous Evaluation framework means we would not have “just a monovocal mindset” but a multivocal tool that supports diverse voices and viewpoints. Hearing those diverse perspectives, people realise and enact their responsibilities to each other and the environments that give them health and wellbeing. Developing such a complex framework takes time and resources, as it is a much more sophisticated and critical process than simply designing and implementing standardised tools.

Indigenous evaluation supports an understanding that Indigenous science is “by its nature an ancient sustainability science”, as the intent of Indigenous communities was to nourish and sustain people in their time and place. Their inherently sustainable knowledge systems included evaluation methodologies that would contribute to their learning across generations.

Section Six: Applying Indigenous Evaluation

Application of Indigenous Evaluation across various contexts

One scholar suggested that the Performance-Based Review Framework could be improved by transforming its measurement systems. For example, it could start by asking all Māori academics what they value, what they want, what their career trajectories look like, what gaps exist within academia, and how any of those issues may be ameliorated. Indigenous evaluation criteria for academic promotion would reflect the values of manaakitanga, kotahitanga, and rangatiratanga and ask, “How much iwi and community engagement did you do over [a certain period]? How useful was that engagement? How did we support the community, and what difference did it make for them?” (Respondent A). Business schools focus and lecture on “wealth and the accumulation of property, resources, and riches for wealth’s sake” (Respondent A). Māori academics in the business school talk about Ngā hono Ōhanga Oranga, economies of wellbeing, focusing on Mauri Ora, and the holistic wellbeing of people and place. Frameworks such as PBRF must honour, acknowledge, and truly value diversity.

The development and implementation of community-based problem-solving and evaluation is very timely. Such evaluation will help contribute to community wellbeing, who build critical skills as they "learn as they go." Indigenous organisations and communities must learn how to evaluate their processes and outcomes in ways that are relevant and that make sense to them. For example, for Māori communities, Māori values-centric evaluation encompasses elements of "living into our aspirations and those of our Tupuna, our ancestors." A Mātauranga Māori specialist agreed with these comments, adding that we need to include "measures of Tino Rangatiratanga / Sovereignty and self-determination into our Māori evaluation frameworks" (Respondent B).

How communities can benefit from understanding evaluation

During the COVID-19 pandemic, Native Americans learned an important lesson, namely that, "The federal government is not the 'great father' of all. Not only was it 'not there' during the pandemic, but it was 'actually dysfunctional'" (Respondent E). Some Māori communities had similar experiences in Aotearoa, suffering from a disproportionately high number of hospitalisations and deaths from COVID-19. Indigenous communities developed their own systems of caring for their families, independently self-organising healthcare, and whānau/family support. As a result, many Māori and Pacific health and social services providers became the first port of call for families needing assistance during the pandemic, especially during 'lockdown' periods. Fast-moving evaluation of family needs, and requirements for food, clothing, and shelter; resource acquisition and distribution; staffing logistics; vaccination rollouts; and dozens of other interrelated activities was critical to the success of Māori and Native American organisations and operations. As noted by one Native scholar, "Any disaster can be an opportunity or a disaster, depending on how you look at it" (Respondent E).

Many Indigenous communities understand the power of evaluation, particularly when they hear their voices amplified through reporting and publication. A skilled evaluator is able to capture the stories of evaluands and communicate them in powerful and, at times, emotive ways. For example, one Native evaluator said there were times when evaluation commissioners wept when they read her reports, saying, "When I read this report, I cried...I

am just blessed to have this story told to us through your eyes” (Respondent D). She stresses that evaluators can use their knowledge and expertise to focus on and highlight evaluation components that are important to Indigenous people.

Evaluation as a contribution to decolonisation

One Pakeha evaluator stated, "Evaluation has always been my contribution to decolonisation" (Respondent G). This participant added that many Māori providers are "trying to rectify the balance" concerning their situation within a colonised environment, and evaluation is often "inflicted" on them, thus causing additional levels of stress and anxiety. Organisations are often pulled in different directions, on the one hand, endeavouring to fulfil contractual obligations and, on the other, trying to realise their organisational goals and objectives. While able to "pull apart" personal and professional relationships, she acknowledged that there were still personal impacts that had to be negotiated.

Section Seven: Challenges Facing Indigenous Evaluation

Challenges Facing Indigenous Evaluation

Evaluation invariably sits within a contentious landscape, and it is often difficult to get common ground between stakeholders at multiple levels. Therefore, any Indigenous evaluation framework must be robust enough to be flexible when dealing with challenging relationships and multidirectional pressures.

A big challenge for many Māori in their organisational life is that they have multiple stakeholders that "never existed 150 years ago." For example, when an evaluator goes into a Māori or Pacific organisation, the crucial question is, "*Who* are you actually evaluating, and why are you evaluating *them*?" (Respondent A). This question is particularly pertinent when there are complex relationships and affiliated groups and communities at multiple levels, frequently with competing priorities.

Working and participatory problem-solving through co-design are very familiar to Indigenous peoples. For example, one Native evaluator commented that the "whole co-design process has been hijacked" by non-Native entities. Furthermore, she cautioned that care must be taken that Indigenous values-centric evaluation frameworks are not "hijacked" or morphed into Eurocentric programmes for their own questionable purposes.

That "everything is subjective" must always be considered, and values and bias ought to be declared and made transparent at the inception of the evaluation. Then there will be fewer surprises as the evaluation unfolds. While "more eyes" on the evaluation may be helpful, that sometimes open up the "dilution" effect, whereby every person or group dilutes the intent and essence of the message at every step and every stage taken. This process continues until the power of the original message is lost.

Māori values-centric evaluation follows Tikanga, and being ethical means evaluators must challenge themselves concerning their own values as evaluators regardless of the settings, whether working with Māori organisations or across cultures. Evaluators must always be aware of, acknowledge, and, if necessary, challenge their own values and assumptions. As one Respondent pointed out, "it is vital to work with others so that at least one other person may support or challenge you and may 'worry' your conclusions" (Respondent G).

There can be dissonance between what people say their values are and what they embody and enact. The degree and quality of individual and collective values are fundamental when initiating, developing, and implementing an evaluation. For example, how can evaluation help Māori "realise their aspirations" as individuals and as collectives? A Māori evaluation framework must provide tools and social technologies to navigate and understand nuanced and complex relationships between individuals, teams, organisations, and communities. Oversimplification of relationships and a bias to seek harmony and unity may lead to essential cues and evidence to the contrary being missed.

The Peer Review Concept used in some evaluation associations would be very helpful for Indigenous evaluators. It is a strengths-based mentoring system that provides two senior evaluation practitioners to work alongside a person who wishes to undertake extensive self-

reflection of their practice, to complete evaluation training, and to discuss those learnings with their mentors.

Issues for Indigenous Evaluators

"Evaluation is an inherently unsafe practice for everybody concerned"

(Respondent G).

This scholar exhorts evaluators to establish their safety mechanisms from the outset and "doubly so" if they are working across cultures. Evaluation, as it is known today, is a relatively 'young' specialisation, and the whole 'industry of evaluation' is vulnerable to the power plays of the agenda of politicians. Within this challenging space, it may be tempting for evaluators to "dive into" content areas of which they have little knowledge. As one Māori evaluator commented, "Many of us are not necessarily topic specialists; we are evaluation specialists in the narrow sense of the world" (Respondent C).

In order to ameliorate any knowledge deficits regarding content, it would be helpful to connect with topic specialists and subject experts, bringing them into the evaluation to provide advice and support regarding analysis of process and results and to determine what value, benefits, or otherwise they bring to the evaluation. In addition, Indigenous evaluation takes a transdisciplinary approach spanning any complexities of content and relationships.

Isolation was cited as being an issue for Indigenous evaluators. As one Native evaluator shared, "I have spent over 20 years in evaluation and have felt very isolated during that time because there are not many of us, and we need more Indigenous people to engage in evaluation" (Respondent D).

Collaborating with allies and partners engaged to help with an area that might be critical is essential. For example, one evaluator believed that well-intended but probably insufficiently trained Māori evaluators undertaking evaluation could open themselves up for criticism regarding safety and credibility. However, she continued, "You cannot assume that you are a safe evaluator with a Māori organisation or a Māori interviewee just because you are

Māori. If you are not a person skilled in evaluation and are not fully aware of your own values biases, then you are not an effective evaluator” (Respondent G).

Section Eight: Future of Indigenous Evaluation

The Future of Indigenous Evaluation

The future for Indigenous evaluation frameworks is to engage Indigenous peoples and “get them excited about taking back control” of their evaluation process (Respondent C).

According to a Native evaluator, by designing and developing Indigenous evaluation frameworks and methodologies, we are opening the doors so that our Indigenous communities can “pull down the walls of Eurocentric evaluation” that have constrained them (Respondent D).

Constantly looking back in time to (1) evaluate where you have been, (2) understand where you are now, and (3) plan for where you want to go in the future are core co-creative processes of Indigenous evaluation.

Knowledge and Data Sovereignty

Innovation and technological developments go hand in hand with the futures-focused thinking of Indigenous evaluation. We now have access to more data and statistics at a more granular level, and we can generate data that is helpful to our communities. For example, one evaluator noted that, “We can see in real-time where funding and resources are spent, and we can flip the evaluation inquiry around, using data and information we have at hand to hold government entities to account” (Respondent B).

Another Indigenous scholar believes that generating and accessing our own data and information is “a power shift” that can have significant implications. However, evaluation inputs are not just one-sided (e.g., government initiated) anymore. Accessing quality information means we can say to government entities, “We have the data to prove that

your product, service, or process does not work. You need to make these changes”
(Respondent B).

Mātauranga Māori, Indigenous Knowledge, and data are living taonga, treasures with cultural and strategic value to Māori and Indigenous peoples. Protection of the intellectual property of Indigenous peoples is vitally important, and the development and implementation of policies and plans relating to knowledge and data sovereignty must honour and support the sovereignty of Indigenous communities themselves. The intellectual property (IP) of Indigenous peoples has been misappropriated and exploited by nefarious actors, including colonising forces, governments, industry, and corporations, for hundreds of years. Therefore, as 'kaitiaki,' it is critical that Indigenous individuals, groups, and communities protect their intellectual property. Their position could be achieved through various traditional and contemporary mechanisms, including copyright, trademarks, patents, and other IP instruments.

Sharing and Sustaining Indigenous Evaluation Frameworks

Communication in the twenty-first century is rapidly changing, presenting new challenges and opportunities. More people, especially youth, want paperless evaluations. Living and working on digital devices, stakeholders want to engage in cyberspace, making better use of phones, cameras, videography, and a range of digital platforms to convey their stories. While written documentation and reporting may be the mainstay of evaluation, publication encompasses multiple mechanisms of dissemination, from journal articles to community theatre and movies and storytelling in augmented and virtual realities. Concerned with the unbalanced nature of Eurocentric evaluation and its impacts on Māori communities, one scholar commented that to honour our values and subjective views, "We had to swing back to passionate subjectivity before returning to a more harmonious place of intersubjectivity" (Respondent A). A taxonomy for Māori evaluation may be a valuable proposition to support evaluators, organisations, and communities as they navigate these complexities of emotion, cognition, and behaviour.

Creating a curriculum for Indigenous Evaluation

According to one Indigenous scholar, "There must be an educational space, a curriculum that is implemented along with the evaluation framework" (Respondent E). Indigenous evaluation models must be taught consistently. For example, he exhorts, "You teach it through dialogue; you teach it through training, you practice it." As one of the American Indian Higher Education Consortium (AIHEC) developers for their Indigenous Evaluation Framework, he was able to teach the framework in his university courses formally. He believed the American Indian Higher Education Consortium "should have created a comprehensive educational outreach programme" (Respondent E). Such a training package could have delivered the concepts and ideas to every college and native community organisation directly and practically. He believed a curriculum could have developed real traction for this alternative Indigenous evaluation framework, which could support communities to address real issues and achieve their own goals and aspirations. Training also needs to be aimed at the institutional level, including commissioners and funders of evaluation.

Educating Indigenous Communities

Communities need to be educated on how evaluation can be turned around from a negative experience, often ending in stories of their failure, to a positive experience resulting in stories of their successes. Taking a positive strengths-based approach, evaluation for and by Māori and Indigenous organisations and communities, with the support of skilled evaluators, could provide excellent learning opportunities and experiences. "The more you put an individual in a positive environment, the more they grow and can enrich their lives," says one Indigenous evaluator (Respondent D). In addition, an Indigenous Evaluation framework fosters life-affirming processes based on care and compassion for one another. Finally, she continues, "What an evaluation system needs to personify is resilience, so when you leave that group or that community, it is something that will stand the test of time."

Building Indigenous Evaluation Capability

We need to grow indigenous evaluation and Indigenous evaluators and build their skills and capabilities. We could support this with a bespoke institute for Indigenous evaluation. We need to write up our research and literature because that will help get traction, particularly in 'mainstream' institutions. We need to find trustworthy allies, including skilled Pakeha evaluators committed to working in a culturally safe way with Māori communities. As one Māori evaluator commented, "It is more than just their skills, expertise, and experience that's needed. It is also important how they bring their heart, mana, and wairua to the evaluation. All of these things go hand in hand" (Respondent B).

Summary and Key Points from the Interviews

The following statement succinctly sums up the entirety of this chapter: "If anything has the potential to perpetuate colonisation, it's an evaluation" (Respondent G).

This chapter summarises the respondents' thoughts and experiences of evaluation and their understandings about its approaches, values, and processes. It explores their ideas regarding the process of creating an Indigenous evaluation framework, including what values it should be based upon. While many of their answers highlight their difficulties and challenges across multiple contexts, they have offered several perspicacious solutions. Foremost is the agreement that a Māori evaluation framework be centred in Māori values, including wairua (spirituality), kotahitanga (authentic relationships), manaaki (generous support), kaitiaki (protection), rangatiratanga (leadership). The following Table 28 provides a summary of the key points from the respondent interviews, with the focus areas in the left column (e.g., values associated with Indigenous models of evaluation), the key points in the centre column (e.g., Te Ao Māori worldview; paying attention in a 'reverent' way'; the process should 'whakamana' or elevate everyone). The third column considers these discussion points as design elements that can be integrated into the Pou Mārama evaluation framework. Analysis of the respondent interviews is discussed further in the following chapter.

Table 28:*Key Points from Respondent Interviews*

Section Focus	Key Points from Respondent Interviews	Pou Mārama Design Elements
Thoughts and experiences of evaluation	<ul style="list-style-type: none"> • Evaluation is experienced and perceived as a mechanism to consolidate power • Evaluation bias is interwoven into all evaluation 	<ul style="list-style-type: none"> • Empowering • Fairness
Understandings and experiences of Indigenous evaluation	<ul style="list-style-type: none"> • Evaluation is often used to perpetuate power differentials • Statistical determinism in quantitative evaluation has negative consequences for Native people • Internal institutional racism is often untenable for Māori in academia 	<ul style="list-style-type: none"> • Mana enhancing • Multiple methods • Impartiality; equity
Indigenous evaluation approaches	<ul style="list-style-type: none"> • The AIHEC Indigenous Evaluation Framework • Kaupapa Māori approaches • Mātauranga Māori reflects values of mana, mauri, tapu, and noa 	<ul style="list-style-type: none"> • Indigenous Knowledge • Kaupapa Māori • Mātauranga Māori
Values associated with Indigenous models of evaluation	<ul style="list-style-type: none"> • Te Ao Māori worldview; Indigenous knowledge; Mātauranga Māori • For Indigenous people, everything we create should come from a consciousness of paying attention to what we do in a 'reverent way' • Native peoples have always had internal value systems for determining when something is of poor, mediocre, or high quality, including research and evaluation methodologies • We should assert our knowledge sovereignty through evaluation • Our evaluations are dynamic and multilayered • Recreating a "sophisticated network" of human connectedness • Respectful relationships with evaluation stakeholders • Values of manaakitanga and kaitiakitanga • Honesty, safety, and learning to trust each other • Being as interactive as possible • Indigenous evaluation is multidimensional, multi-sensory, and uses multiple media • 'Place' is papakāinga; people are whānau • There is a wairua/spirituality that joins all of these in relationships 	<ul style="list-style-type: none"> • Te Ao Māori • Indigenous consciousness • Reverence • Internal values • High quality • Knowledge sovereignty • Dynamic; multi-layered • Network; connections • Kotahitanga • Manaakitanga; kaitiakitanga • Honesty • Interactivity • Multidimensional; multisensory • Papakāinga; Whānau • Wairua; Spirituality

Section Focus	Key Points from Respondent Interviews	Pou Mārama Design Elements
	<ul style="list-style-type: none"> • Balance the rights and responsibilities of the evaluation stakeholders • The process should 'whakamana' or elevate everyone • Humour is a powerful value and is considered medicine for many Indigenous cultures • Integrates an ethical orientation to interactions • There is always “a gift, a give-away” - for Māori the hākari, a feast to remember” 	<ul style="list-style-type: none"> • Balance; Harmony • Mana enhancing • Humour • Ethical orientation • Gift; Celebration
Who should be involved in the design and development of Indigenous evaluation frameworks	<ul style="list-style-type: none"> • Involve leadership team • Collective resilience grows organically • Culturally aware and responsive • Mahi rangahau • Social systems such as whānau, hapū, iwi • What you do will affect seven generations • Evaluation follows a creative process • Creative evaluation provides learning through trial and error • Development of efficient, small-scale models • Use evaluation for their learning, growth, and transformation • The tikanga, health, and safety; ethics and data management • Scaling up those small moments and shining a light on them 	<ul style="list-style-type: none"> • Leadership team; Rangatiratanga • Collective resilience • Cultural awareness; responsiveness • Rangahau / research • Social systems • Seven generations • Creative Process • Trial and error • Efficient and small-scale models • Learning, growth, transformation • Tikanga, safety, ethics • Scaling up; Illumination
Value and benefit of Indigenous evaluation frameworks	<ul style="list-style-type: none"> • Community people see the failure of the institutions and are self-organising • People are self-organising around things that have relevance and "make sense" to them • Indigenous evaluation requires internal reflexivity • Expected outcomes from Indigenous Evaluation frameworks • A multivocal tool that supports diverse voices • Sustainability science • Process of wānanga • Processes of negotiation • Evaluators as storytellers 	<ul style="list-style-type: none"> • Self-organisation • Relevancy; Sense-making • Internal reflexivity • Outcomes focus • Multivocal • Sustainability • Wānanga process • Negotiation • Storytelling

Section Focus	Key Points from Respondent Interviews	Pou Mārama Design Elements
Applying Indigenous evaluation frameworks across different contexts	<ul style="list-style-type: none"> • Transforming its measurement systems • Community-based problem-solving and evaluation are very timely • How communities can benefit from understanding evaluation • Indigenous communities developed their own systems • Many Indigenous communities understand the power of evaluation • Amplification of voices through reporting and publication • Evaluation as a contribution to decolonisation 	<ul style="list-style-type: none"> • Transformational • Community-based problem-solving • Benefit to communities • Indigenous systems • Power of evaluation • Amplification of voices • Contribution to decolonisation
Challenges facing Indigenous frameworks of evaluation	<ul style="list-style-type: none"> • Evaluation invariably sits within a contentious landscape • Care must be taken that Indigenous values-centric evaluation frameworks are not "hijacked" • Everything is subjective • Values and bias ought to be declared • Tikanga and being ethical • Peer Review Concept • Establish their safety mechanisms from the outset • Gather support from experts, including topic specialists • Isolation was cited as being an issue • Well-intended but probably insufficiently trained 	<ul style="list-style-type: none"> • Understand landscape • Protect Indigenous evaluation • Understand subjectivity • Transparency • Tikanga; ethical • Peer review • Safety mechanisms • Experts and specialists • Strengthen connections • Evaluation training

<p>Future for Indigenous frameworks of evaluation; how they can be shared and sustained.</p>	<ul style="list-style-type: none"> • Engage Indigenous peoples • Constantly looking back in time • Knowledge and data sovereignty • Using data and information to hold government entities to account • Mātauranga Māori, Indigenous Knowledge, and data are living taonga • Communication in the twenty-first century is rapidly changing • Go back to that passionate subjectivity before striking a balance of intersubjectivity and coming back to a more balanced place • A taxonomy for Māori evaluation may be a valuable proposition to support evaluators • Educational space, a curriculum that is implemented along with the evaluation framework • Educate Indigenous Communities • Positive experiences resulting in stories of their successes • We need to grow Indigenous evaluation and Indigenous evaluators 	<ul style="list-style-type: none"> • Engage Indigenous people • Understand full context • Knowledge sovereignty • Holding stakeholders to account • Mātauranga Māori as a taonga • Clear communication • Intersubjectivity • Balance • Taxonomy • Curriculum for all stakeholders • Educate Indigenous communities • Positive experiences • Growth



Chapter Eight: Pou Mārama and Discussion

Tēnā ra koe e te Pou Mārama
Kia mihi atu te Ao kia koe
Whai ake nei ngā whakamārama e pā ana
kia tātou te iwi Māori
kia tatou te iwi taketake o te Ao
Mā to tātou kotahitanga,
ka eke tātou ki ngā taumata
e wawatatia nei e tātou.

Kia kaha tātou ki te titiro ki mua,
nō te mea ko te mana, te ihi, te wehi
o ngā matua tipuna e karanga mai
kia mātou i tēnei wā.

Tūhikitia, Tūhāpaingia tēnei taonga
He turoua whetū e Pou Mārama
He kaupapa tūturu, he kaupapa mai rā anō,
engari ka taea e tātou ki runga i te
ōhaki o Māuitikitiki,
“Te kauwae ki runga me te kauwae ki raro”
Mā te Wairua Māori
e whakakotahi ai tātou
wānangatia.
E ao ake nei!
Hau mi ē,
Hui ē,
Tāiki ē!

Part I: Conceptualising and Designing Pou Mārama

Just as Mātauranga Māori provided the foundation for the creation of Pou Kapua (as outlined in Table 4), so too does it form the basis for the design of Pou Mārama. The conceptualisation and development of both Pou followed five non-linear yet integrated phases, namely: (1) Wairuatanga (spiritual activation of the kaupapa); (2) Kotahitanga (collaboration and strategic planning); (3) Manaakitanga (activation and implementation); (4) Kaitiakitanga (refinement and application); and (5) Rangatiratanga (leadership and dissemination).

This research stage combines the learnings articulated in the previous chapters to inform the design and development of a Māori values-centric evaluation framework. The synthesis and integration of the key findings, including the critical understandings from my personal experience, the narrative of the creation of Pou Kapua, the literature, and the expert interviews, required in-depth self-reflection and analysis. Understanding and mapping the relationships and dynamics between elements such as values, processes, and outcomes laid the foundation for the design and development of the Pou Mārama model of evaluation.

Introduction (Chapter One)

As introduced in this section, the primary aim of this research is to examine Māori values and their embodiment in practice as applied to Māori evaluation methodologies (Barlow, 1991; Durie, 2001; Henare, 2001; Mead, 2003). The key objective of this research is: How might Māori and Indigenous philosophy and values contribute to improved evaluation design? The key research questions are: (1) What can we learn about evaluation from legends, histories, stories, cultural experts and traditional knowledge holders? (2) Who and what are the stakeholders in developing this improved, sustainable model? and (3) How do we honour, gather and analyse the wisdom of Mātauranga Māori to co-create a system of evaluation that is: (a) founded within Māori value systems; (b) complemented by current knowledge; and (c) applicable across contextualised contemporary realities? To answer these questions, my research honours Te Ao Māori (ontology), Kaingākau Māori (axiology), Mātauranga Māori (epistemology), and Tikanga Māori (methodology), and is complemented

by Insider Research, Critical Self-Reflexivity, Creative Practice-Led Research, and Participant Action Research approaches.

My Journey and Evaluation Experiences (Chapter Two)

I started chapter two with my whakapapa, a recital of my connections to Te Moana Nui a Kiwa; Vava'u (my father's birthplace); maunga, waka, marae and whare. I name my iwi, whānau, mātua, hoa rangatira, tamariki, and mokopuna. I share some stories of my life journey from birth to the present. My life has been one of extensive learning – informal, formal, and, most importantly, experiential.

The second section of this chapter provides a snapshot of the broad range of work I have undertaken over the last twenty years. During this period, I gained significant experience undertaking evaluation, research, and development projects across multiple sectors, including health, education, community and social development, business, and justice. I have designed and implemented approaches and evaluation methodologies specific to the needs and challenges of a diverse range of organisations and communities. My experiences have given me a depth of understanding of the vital role that evaluation plays in developing and implementing policies and programmes. I also observed the powerful effects and outcomes of evaluation on people's lives, on organisations, and on nations. With an extensive body of work to draw upon, I bring a wealth of knowledge and insights into evaluation concepts, theory, and practice to the design and development of Pou Mārama.

The Creation of Pou Kapua (Chapter Three)

In chapter three, I shared a narrative of the creation of Pou Kapua, a taonga that expresses Te Ao Māori through whakairo. Pou Kapua is a learning symbol, a real and virtual wānanga, and an embodiment of Mātauranga Māori. The experience of being present at the conceptualisation and creation of Pou Kapua, through to the puāwaitanga ceremony, has profoundly impacted my sense of self and awareness of my identity. Working as a co-creator of Pou Kapua with my hoa rangatira and our team of tohunga gave me many

opportunities to critically discuss the processes of evaluation in which I was engaged. Being an 'insider' and a key participant in the creative journey of Pou Kapua was a ground-breaking experience for me in terms of positioning my ontological foundation in Te Ao Māori. Pou Kapua thus became a 'kuaha', a doorway into Te Ao Māori that opened up my understanding and experience of Mātauranga Māori. This knowledge infuses the design of Pou Mārama, ensuring that kaingākau Māori of wairua, aroha, mana, tiaki, and ora are embedded at the centre of the framework, and enacted through whanaungatanga, manaakitanga, kaitiakitanga, and rangatiratanga. Table 4 provides the context for how the Mātauranga Māori methodology, the wānanga through which Pou Kapua was created, has informed the design and development of Pou Mārama.

Literature Review (Chapter Four)

The first literature review started with a quote from Scriven, who asserts that evaluation "reaches across the whole domain of human knowledge and activity in an absolutely fundamental way" (2012, p. 168). With that in mind, it is necessary to undertake a review to consider who we are, what we value, how we think and learn, and how these influence our actions. Literature that explored the complex nature of evaluation and its relevance to various aspects of life, from intrapsychic and individual experiences to global systems and environments, was studied.

Hence, the review spanned ontology and Te Ao Māori, the importance of honouring our creative spirit; and recollecting our knowledge of evaluation as told through story. Axiology and kaingākau inform our cultural identity and sense of wellbeing. Mātauranga Māori is "our collective wisdom and expertise passed down through our whakapapa (Kingi, 2023)" that affirms our relationships and connections within and between the social and natural universe (Durie, 1998). Understanding the interrelationships between our collective unconscious and individual consciousness, including how they are revealed and expressed in our thinking and behaviour, is an essential aspect of insightful evaluation. Complex adaptive systems thinking is required in evaluation, as it helps us to see systems as non-linear, dynamic, and synergistic that continue to learn and adapt. Māori had complex knowledge systems, methodologies, and processes that spanned the cosmos, the spiritual, natural, and

social world. Tikanga, Māori ethics and cultural protocols encompass a cohesive, integrated and interdependent set of values and ethics (Henare, 2021, pp. 64-65).

An Indigenous Standpoint approach argues that "Indigenous researchers have the opportunity to preserve and develop our respective Indigenous epistemological positions" that can assist and empower our Indigenous communities (Foley, 2003, p. 50). These exhortations and learnings from the literature review have influenced and informed the design of Pou Mārama.

Contextual Review of Evaluation (Chapter Five)

A contextual review of evaluation was undertaken in chapter five, commencing with a review of the development of evaluation as a highly politicised 'discipline'. It is important for Indigenous evaluators to understand how values (e.g., of policymakers, funders, and commissioners) are embedded into evaluation design and how concomitant processes influence outcomes. Wehipeihana (2019, p. 369) highlights the importance of Indigenous evaluation as being "by Indigenous, for Indigenous, with Indigenous, and as Indigenous; and where there is no assumed role for non-Indigenous people unless by invitation." A paradigm shift to relational rather than transactional evaluation is required.

The Kaupapa Māori approach, including the dynamic equation of resistance (to Eurocentric power structures), conscientisation (putting Māori at the centre), and transformative praxis (action where Māori have increased control over their lives) are essential to the design of evaluation. Tino rangatiratanga, for Indigenous evaluators, their stakeholders and communities, thus becomes a driving force. Taking a stand for Tino Rangatiratanga provides the freedom of thought and action to design and develop Indigenous evaluation frameworks that will contribute to achieving Ora (transformational and holistic wellbeing).

Research Design (Chapter Six)

In chapter six, I explore methodological tensions experienced as an Indigenous scholar within the academy that values Eurocentric discourse and language and systematically devalues and excludes Indigenous knowledge and methodologies. Nevertheless, understanding both knowledge systems is a critical skill for Indigenous evaluators. Nakata maintains that Indigenous knowledge includes knowledge of imperialism including a comprehensive understanding of colonisers and the practices and effects of colonisation" (2007b).

With regard to knowledge, Williams and Henare (2009, p.6) explain that “mātauranga is knowledge, mōhiotanga is understanding, and māramatanga is enlightenment”. With a goal of māramatanga in sight, the Kaupapa Māori approach reestablishes Mātauranga Māori to its rightful place of primacy. It is an approach developed by and for Māori in their quest to retain integrity in intellectual endeavours that are born within Māori ontologies and epistemologies (Smith, 1999; Wolfgramm, 2005). This research integrates a Kaupapa Māori approach that animates and activates Mātauranga Māori, kaingākau, and tikanga (Barlow, 1991; Henare, 2003; Marsden, 2003; Mead, 2003) that legitimises both processes and outcomes of the research.

Findings from Interviews with Experts (Chapter Seven)

In chapter seven, the thoughts and interviews of several Māori, Pacific, and Indigenous experts, evaluators, and traditional knowledge holders were synthesised and analysed. Their kōrero, information, and data were coded, categorised, and analysed across several themes and tabulated in Table 27. Their views and thoughts have informed the design and development of the Pou Mārama Evaluation Framework.

Regarding the design of an Indigenous values-based evaluation framework, respondents shared their thoughts and experiences regarding evaluation. They noted that evaluation is perceived as a mechanism to consolidate power, and evaluation bias is prevalent in all evaluation processes. The key points mentioned include the importance of an Indigenous evaluation framework being fair, equitable, ‘mana-enhancing’, and empowering. As one

respondent noted, just as a fair and equitable evaluation balances the rights and responsibilities of evaluation stakeholders, an important outcome is that all are elevated through the process.

Respondents also discussed their understandings and experiences of Indigenous evaluation, including their experience of co-designing the American Indian Higher Education Consortium (AIHEC) Indigenous Evaluation Framework. They emphasised that evaluation is often used to perpetuate power differentials and that statistical determinism in quantitative evaluation often adversely affects Native people. Additionally, they pointed out the challenges faced by Māori in academia due to internal institutional racism. The key points highlighted include the need for evaluation to be centred within Indigenous knowledge systems and Kaupapa Māori approaches. Respondents also stressed the importance of Indigenous evaluation frameworks to express and reflect values known as 'kaingakau' such as mana, mauri, tapu, and noa.

The respondents discussed values associated with Indigenous models of evaluation. They emphasised the importance of Te Ao Māori worldview, Indigenous knowledge, and Mātauranga Māori. They highlighted the need for creating everything with a consciousness of reverence and that Indigenous peoples have always had internal value systems for determining quality. Indigenous evaluation, they shared, was dynamic, multidimensional, multi-sensory, and multilayered. They also emphasised how knowledge sovereignty could be asserted through evaluation. The importance of building networks and connections and fostering ethical and respectful relationships with evaluation stakeholders was stressed. Embedding the values of manaakitanga, kaitiakitanga, and kotahitanga are critical in the design of an Indigenous evaluation framework. Building respectful, honest, and trusting relationships was essential within the framework design. Interactivity and working together during the evaluation would provide opportunities to enhance and strengthen those relationships. Respondents also spoke of the power of humour, considered medicine by many Indigenous cultures, and the joy of feasting and gifting.

Wairua, the spiritual and social dimensions of whanau and community, and the spatial dimensions of papakainga, land, and place are fundamental elements of an Indigenous

evaluation framework. Balance and harmony are sought within and between relationships, with a deep knowledge of the complexity of systems, structures and interactions.

Regarding the design and development of Indigenous evaluation frameworks, respondents suggested involving the leadership team, fostering collective resilience, and ensuring cultural awareness and responsiveness. They highlighted the importance of research and the involvement of social systems, including whānau, hapū, and iwi, as evaluation will affect at least 'seven generations'. Respondents also pointed out that evaluation undertaken with tikanga, ethics, and health and safety at the forefront would protect the evaluation stakeholders, their knowledge, and their communities. Furthermore, evaluation should follow a creative process, allowing for learning through trial and error. Developing efficient, small-scale models and using evaluation for learning, growth, and transformation were encouraged as part of the framework design. Moreover, scaling up small successes could illuminate and positively affect evaluation stakeholders.

The respondents discussed the value and benefits of Indigenous evaluation frameworks. They mentioned that tribes and communities often see the failure of institutions and engage in self-organising around things that have relevance and 'make sense' to them. Indigenous evaluation requires internal reflexivity, and an Indigenous evaluation framework, as a 'multivocal' tool, should support the expression of diverse voices, wānanga, and storytelling. While outcomes-focused, Indigenous evaluation frameworks support sustainability through discussion and negotiation.

Respondents reiterated the need for community-based problem-solving and transformative measurement systems in discussing Indigenous evaluation frameworks across different contexts. Tribes and communities could benefit from understanding the power of evaluation and developing their own frameworks. The voices of whānau, hapū, iwi, tribes, and communities could be heard and amplified through reporting and publication. Indeed, respondents spoke about how evaluation could contribute to decolonisation.

Several respondents highlighted challenges to the development and implementation of Indigenous frameworks of evaluation. As evaluation sits within an inherently contentious landscape, care should be taken to protect Indigenous values-centric frameworks and

prevent them from being ‘hijacked’. They affirmed that understanding subjectivity and transparency about values and biases was an essential and ethical position within an Indigenous evaluation framework. Building safety mechanisms such as external expert support and peer review may help address any internal challenges that arise in the evaluation. Isolation as Indigenous evaluators, with few support networks, was also cited as an issue by respondents. Even though many community evaluators were well-intentioned, they needed more evaluation training. Hence, evaluation training, capability building, and capacity building would be core components of a robust Indigenous evaluation framework.

Regarding the future of Indigenous frameworks of evaluation and how they can be shared and sustained, respondents suggested broadly engaging Indigenous peoples and communities to understand how evaluation could support their kaupapa, their endeavours and development. Robust evaluation processes help them apply systems thinking as they consider the full contexts of their situations and circumstances. Evaluation is a mechanism for Indigenous tribes, nations, and communities to assert their sovereignty of Indigenous knowledge, Mātauranga Māori, and their own data as living taonga (treasures).

Respondents also highlighted using data and information to hold institutions such as government entities and corporations to account. Furthermore, as communication systems rapidly change, knowledge transmission and articulate reporting are critical in this age of disinformation and misinformation. One respondent expressed that a robust Indigenous evaluation framework would balance “passionate subjectivity” and “intersubjectivity”. Another respondent suggested that a taxonomy for Māori evaluation would support evaluators. Implementing an educational curriculum and the evaluation framework would be essential as this could support Indigenous evaluators and Indigenous tribes and communities. Developing and consolidating networks of Indigenous evaluators and sharing learnings and positive experiences was cited as a crucial and continual strategy to strengthen the future of Indigenous evaluation.

Overall, the expert respondents affirmed the importance of designing and developing Indigenous values-centric evaluation frameworks. Such sophisticated and multifaceted Indigenous evaluation frameworks would be essential for transmitting Indigenous values, culture, and knowledge. Furthermore, Indigenous values-centric evaluation has the potential to empower Indigenous communities and enhance their well-being.

Designing the Pou Mārama Evaluation Framework

Comprehensive maps and diagrams of all research components were developed, including my experiences, relevant literature, interview findings (themes, categories, subcategories), and the narrative of Pou Kapua. Data sources included wānanga, interviews, hui, meetings, documentation and other materials (e.g., reports and media). Whiteboards, large sheets, field notes, documents, post-it notes, and other tools were used to understand better the design requirements of a Māori values-centric evaluation framework (Pou Mārama). Critical elements were laid down, with complementary elements layered upon them (e.g., ‘core design elements’ and ‘interdependent features’). While challenging, this holistic research approach allowed me to consider the many facets and elements required to design and develop Pou Mārama centred within Te Ao Māori while remaining cognisant of the Pakeha world.

Incorporating the key learnings and findings from my experience, the literature, the expert interviews, and the creation of Pou Kapua, I have designed the Pou Mārama Evaluation Framework. I have highlighted the core components and processes of Pou Mārama in table and figure formats, expressing key concepts, principles, and phases that are integral to the framework. In the process of designing the Pou Mārama Evaluation Framework, the following tables and figures were created. Each has specific features and content, demonstrating how the various components work together to create a comprehensive design framework.

Table 29: Pou Mārama – Māori Values-Centric Evaluation – Key Features

This table highlights the key features of Pou Mārama, bringing in the embodiments of a ‘Pou’ as expressing Wairua (Spirit), Tapu (Sacred), Mana (Power), Ihi (Vitality), Aroha (Love), Oranga (Wellbeing), and Rewa (Transformation). Of note is that each element exists on a continuum (e.g., vitality vs lifeless; transformation vs stagnation) which can be integrated into the framework.

Figure 18: Pou Mārama – Centred in Māori Values

This diagram expresses the centrality of Wairua in Pou Mārama. Kaingakau, core values of Aroha (care and compassion), Mana (heartfelt commitment), and Tiaki (Protection and preservation) support the realisation of Ora (improved wellbeing) in a cohesive process that elevates all stakeholders in the evaluation.

Figure 19: Pou Mārama – Tikanga, Ethos, Principles

Figure 19 maps tikanga and the principles of Pou Mārama, including the Pou Mārama is a values-centric approach; fosters respectful, authentic relationships and partnerships; takes a complex adaptive systems approach; is a learning framework; and nurtures ethical leadership.

Figure 20: Pou Mārama – Supports Transdisciplinarity and Complexity Thinking

Pou Mārama, as shown in Figure 20, is a Multicontextual framework that supports transdisciplinarity and a whole of systems approach across complex relationships and connections (e.g., whanau, hapu, iwi, Māori; local to global; micro to meta).

Figure 21: Pou Mārama – Has an Integrated Phased Approach

The five integrated phases of Pou Mārama are provided in Figure 21, from Phase One Wairuatanga (Initiation); Phase Two Whanaungatanga (Connections); Phase Three Manaakitanga (Activation); Phase Four Kaitaikitanga (Achievement); and Phase Five Rangatiratanga (Transformation).

Table 30: Pou Mārama – Key Focus for Phases

Finally, Table 30 tabulates an overview of the focus, potential questions, processes, and outcomes for each phase of Pou Mārama. For example, in Phase 3, the focus would be understanding the stakeholders, mapping their relationships, gathering information and knowledge and developing an evaluation plan.

Table 29:

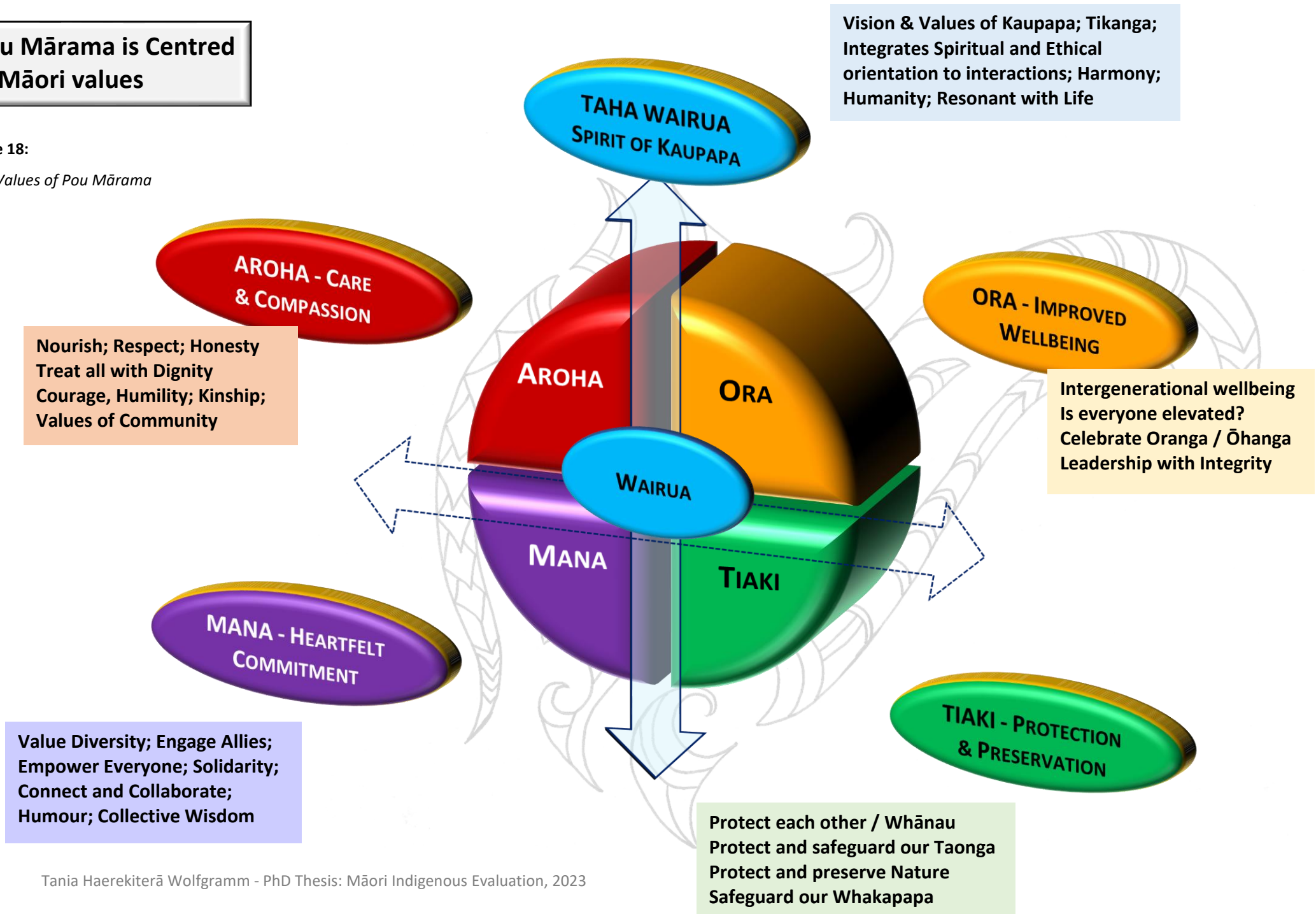
Pou Mārama – Key Features of Māori Values-Centric Evaluation

Pou	Element	Key Features of Pou Mārama Evaluation
POU WAIRUA	SPIRIT (VS DISPIRITED)	<ul style="list-style-type: none"> Embodies Wairua, and the values of aroha, ora, mana, and tiaki Embeds vision of Te Ao Māori and Mātauranga Māori across multiple contexts Honours Te Tiriti o Waitangi and He Whakapūtanga o Te Rangatiratanga o Nu Tirenī
POU TAPU	SACRED (VS DISDAINFUL)	<ul style="list-style-type: none"> Tikanga first; honours the Tapu relationships of all stakeholders; treats everyone with dignity Reinforces harmony and balance in relationships; respectful stakeholder relationships (internal and external) Protect and preserve Māori knowledge and data sovereignty over their taonga, including intellectual property
POU MANA	POWER (VS DISEMPOWERED)	<ul style="list-style-type: none"> Works with authority and understands power and influence; empowers stakeholders Facilitates the creation of strategic alliances and networks Whole of systems / complex adaptive systems approach to ascertain multiple layers and levels of complexity
POU IHI	VITALITY (VS LIFELESS)	<ul style="list-style-type: none"> Demonstrates vitality; leadership with integrity (personal, ethical, strategic, business, social, Māori, Pacific) Commitment to leading and supporting organisational growth; enabling desired results Raises awareness of global environments, including cultural, socio-economic, and political trends
POU AROHA	LOVE (VS HOSTILITY)	<ul style="list-style-type: none"> Works with care and compassion; works with multiple cultures and a diverse range of audiences and perspectives Encourages a global mindset with a deep understanding of local communities Develops and implements systems to influence an organisational culture where appropriate
POU ORANGA	WELLBEING (VS DETRIMENT)	<ul style="list-style-type: none"> Seeks to achieve wellbeing for all stakeholders while handling risk, uncertainty and ambiguity Translates interdisciplinary knowledge into creative and transformative solutions to enhance health and wellbeing Realises vision; achieves results and desired outcomes – with continuous cycles of learning
POU REWA	TRANSFORMATION (VS STAGNATION)	<ul style="list-style-type: none"> Is transformative - utilises multiple evaluation methodologies as agreed with stakeholders Strategic; creative, conceptual, analytical thinking; identifying and solving complex issues; highly innovative Builds evaluation capability and capacity with all stakeholders - communities and organisations

Pou Mārama is Centred in Māori values

Figure 18:

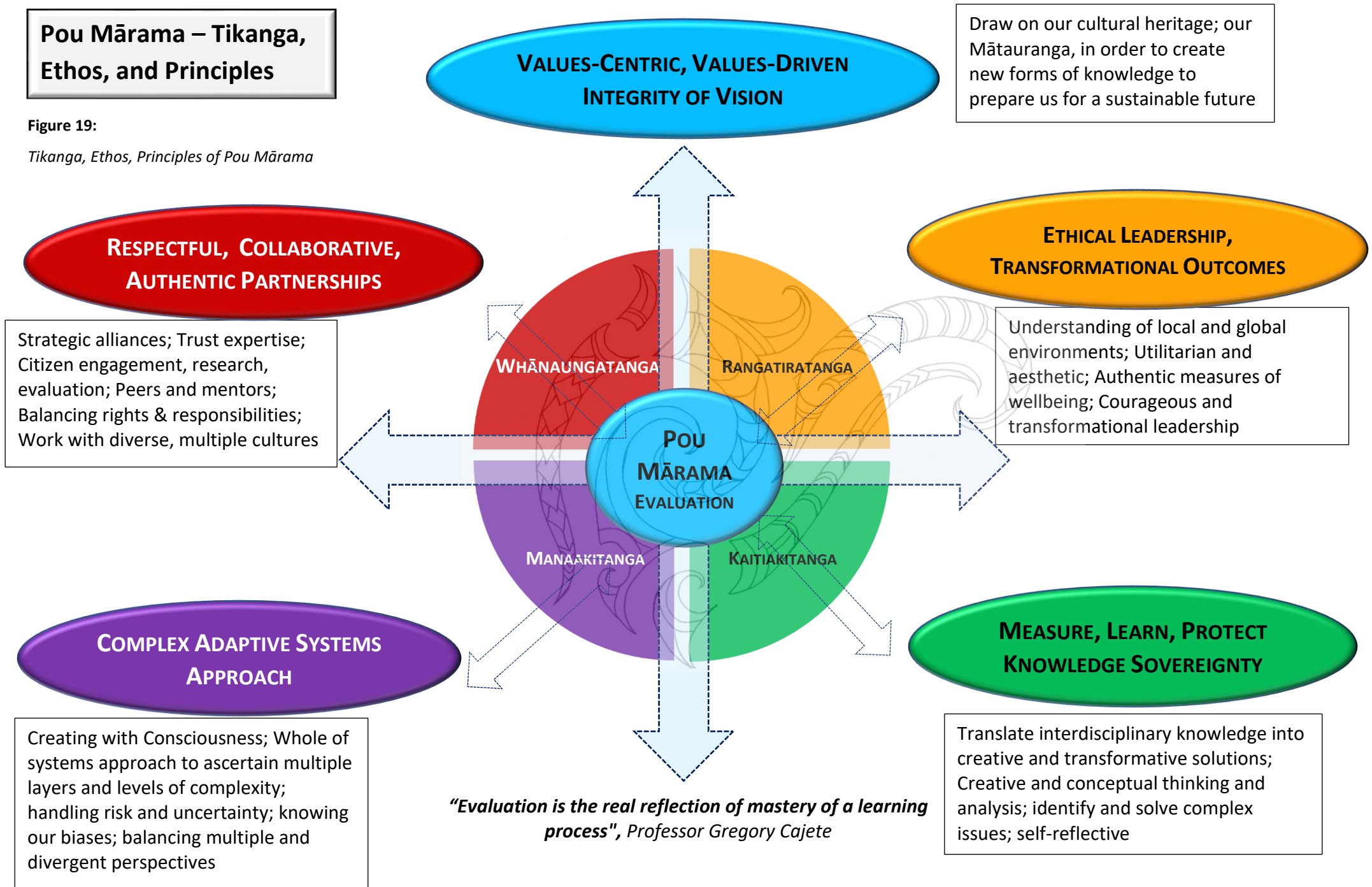
Core Values of Pou Mārama



Pou Mārama – Tikanga, Ethos, and Principles

Figure 19:

Tikanga, Ethos, Principles of Pou Mārama

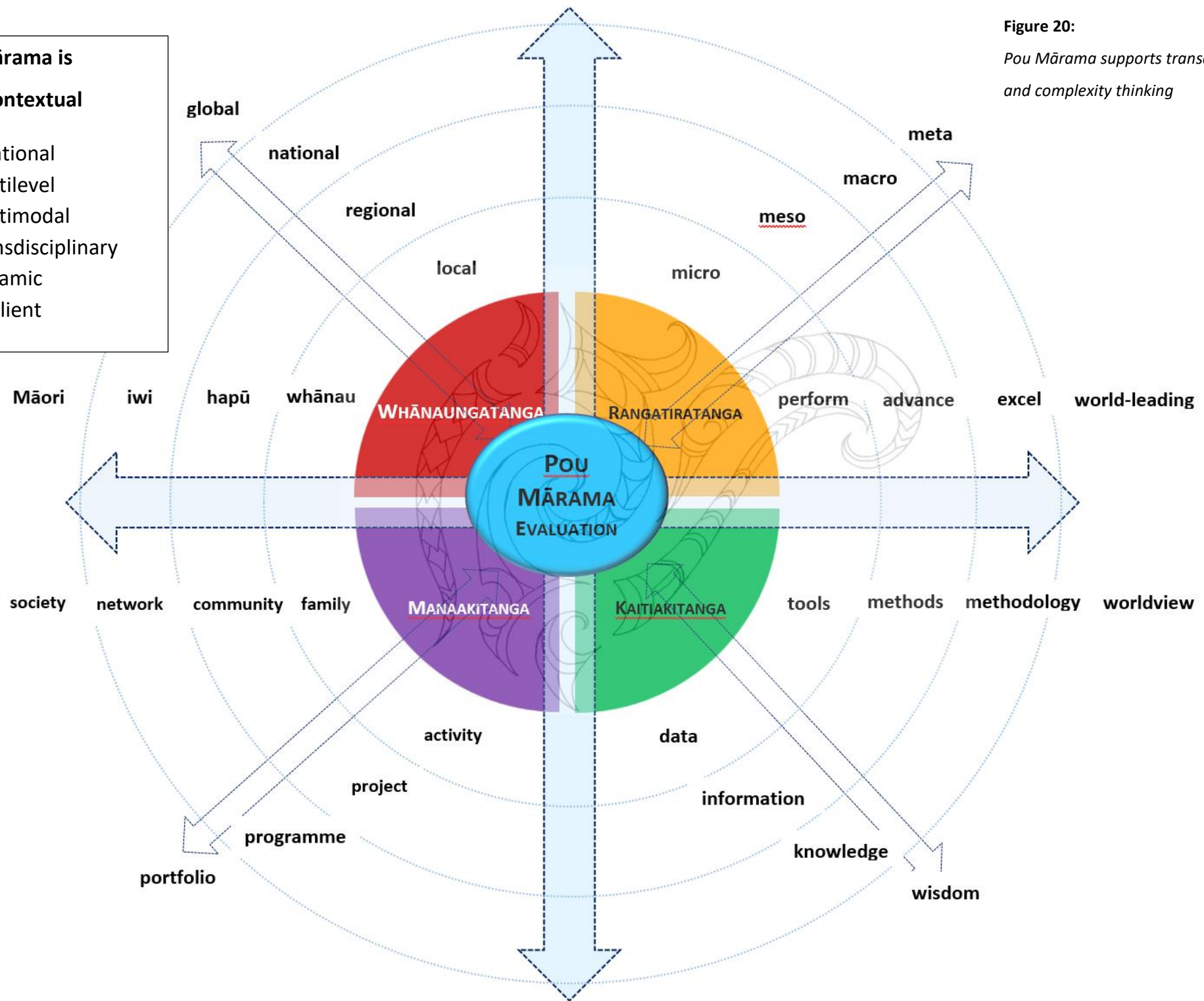


**Pou Mārama is
Multicontextual**

- Relational
- Multilevel
- Multimodal
- Transdisciplinary
- Dynamic
- Resilient

Figure 20:

*Pou Mārama supports transdisciplinarity,
and complexity thinking*



Five Integrated Phases of Pou Mārama

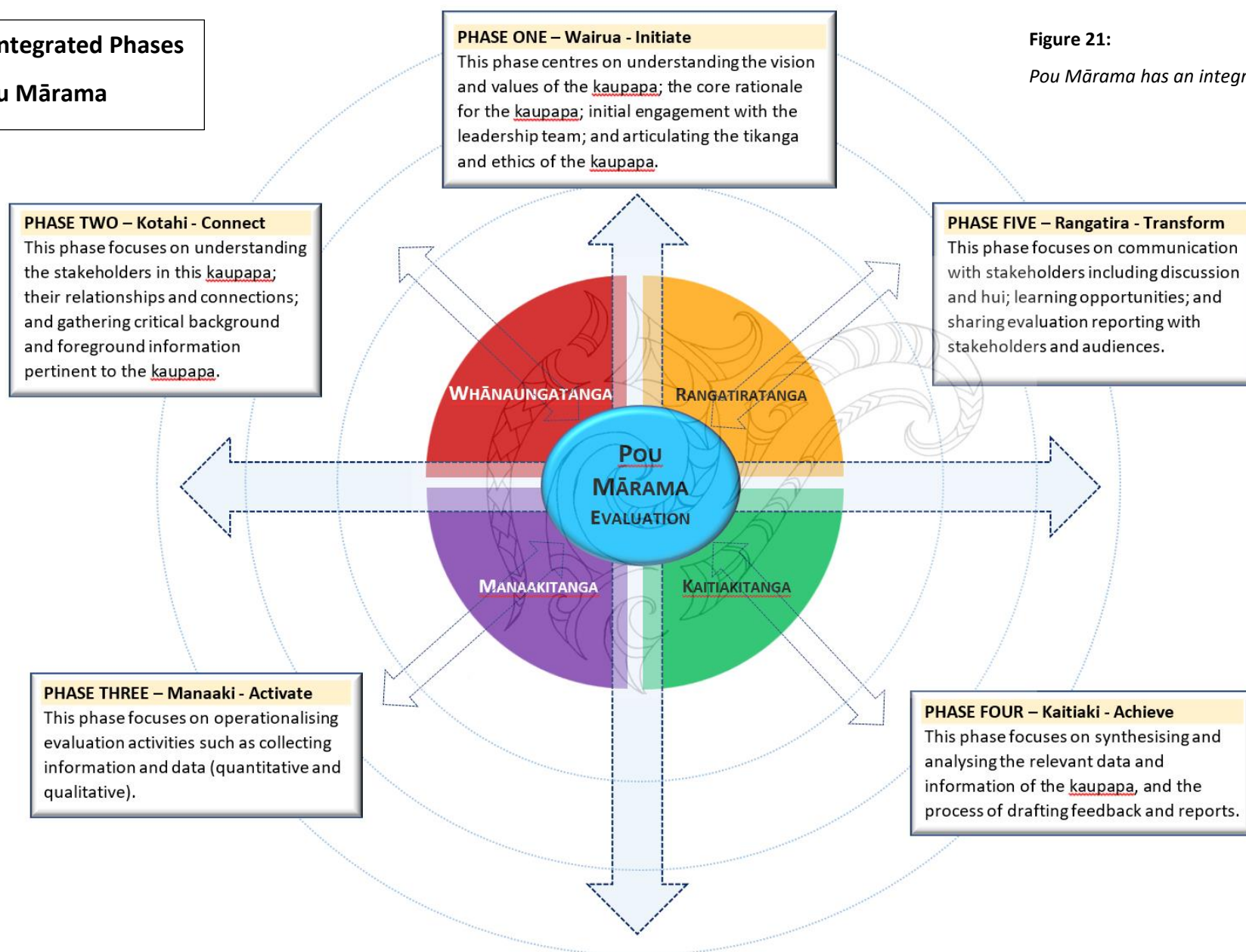


Figure 21:

Pou Mārama has an integrated phased approach

Table 30:

Pou Mārama Phases – Key Focus, Processes, and Outcomes

Phase	Focus	Questions	Processes	Outcomes
PHASE I WAIKUA INITIATE	Understanding the vision and values of the kaupapa; the core rationale for the kaupapa; initial engagement with the leadership team; and articulating the tikanga and ethics of the kaupapa.	Explore the kaupapa, vision, values; rationale, catalyst, background, situation; and tikanga and ethics.	Wānanga, Hui, Meeting Conceptualise	Initial engagement with leadership team
			Kaupapa, Vision, Values, Tikanga, Ethics	Articulate kaupapa, vision and values
PHASE II KOTAHI CONNECT	Understanding the stakeholders in this kaupapa; their relationships and connections; and gathering critical background and foreground information pertinent to the kaupapa.	Explore the stakeholders - organisations, government agencies, public and private entities; communities, clients; roles, responsibilities, authorities; engagement, connections, and decision-making. Explore background and foreground to the kaupapa and needs of stakeholders.	Whānaungatanga, Relationships	Consolidate Core Team; Stakeholder Mapping
			Gather Mātauranga, knowledge, information	Methodology, framework, draft design
PHASE III MANAAKI ACTIVATE	Operationalising evaluation activities such as collecting information and data (quantitative and qualitative).	Explore how the kaupapa is activated; design, logistics, operations, activities; measures, indicators of change; qualitative and quantitative; and quality control.	Implementing the evaluation framework and activities	Information gathered and data collected
			In-depth inquiry and assessment	Field notes of inquiries
PHASE IV KAITIAKI ACHIEVE	Synthesising and analysing the relevant data and information of the kaupapa, and the process of drafting feedback and reports.	Explore how the vision and values of the kaupapa can be realised; outcomes achieved, impacts, benefits; and utilisation.	Synthesis and analysis of information and data	In-depth analysis; draft feedback
			Iterative work with leadership to finalise feedback	Review and refinements – final feedback and reporting
PHASE V RANGATIRA TRANSFORM	Communicating with stakeholders including discussion and hui; learning opportunities; and sharing evaluation reporting with stakeholders and audiences.	Explore what success looks and feels like; influence and leadership; sustainability; communication; and celebration. What is the future for this kaupapa?	Co-design mechanisms with stakeholders to communicate kaupapa	Communications of kaupapa in multiple media (from leadership team)
			Wānanga, hui, deep discussion and learning with stakeholders; Celebrating together	Celebration and sharing with stakeholders (e.g., events)

Part II: Pou Mārama – Applications and Contributions

“As tā-vā time-space travellers, we travel through the moana levu / lahi / tele / nui great ocean seascape / landscape / skyscape in metaphorical yet historical ways forward into the deep past and backward into the distant future, both in the infinitely changing complex present.”

(Hufanga-He-Ako-Moe-Lotu Dr 'Okusitino Māhina, 2017)

I start this section with a quote from esteemed Tongan tā-vā scholar 'Okusitino Mahina, who acknowledges that the inseparable ontological entities of tā (time) and vā (space) and the concrete dimensions of fuo (form) and uho (content) are "organised in the Moana in plural, cultural, collective, holistic, and circular ways, as opposed to their arrangement in singular, techno-teleological, individualistic, analytical, and linear modes in the West" (Mahina, 2017, p. 108). This understanding of tā (time) and vā (space) has informed the design of Pou Mārama, which honours and pays close attention to our Moana whakapapa. At the heart of Pou Mārama are the kaingākau (values) of taha wairua (honouring spirituality that resonates with life), aroha (treating everyone with care and compassion), mana (expressing our heartfelt commitment); tiaki (embodying the ethic of protection and preservation); and ora (elevating well-being and leading with integrity).

Applying Pou Mārama requires acting in accordance with Tikanga Māori, treating all with respect and dignity, regardless of age, gender, ability, position, and situation. It is seeing, feeling, and recognising the mauri, wairua, and manawa of 'all of our relations', including our whanau, whenua, wai, maunga, waka, marae, sacred spaces, and our homes. Intergenerational accountability is not easy when there are "deep lacerations in our collective unconscious" (Estes, 1999, p. 275). Tohunga Whakairo Wikuki Kingi (2023) says that to 'hongi the taniwha' of intergenerational trauma is to be unafraid of its powerful past. The Pou Mārama approach requires courage, perseverance, and sensitivity to ask difficult questions. It requires looking beyond what you can see and searching within the 'vā' the spaces within the intricate woven patterns of the ancient Pacific art form of 'lalava'.²², the interstices between the warp and weft of the fabric of life.

²² According to Tongan artist Filipe Tohi, lalava patterns are “mnemonic devices for representing a life philosophy.” See <https://www.lalava.net/> for more information about lalava and the work of Filipe Tohi.

The next section begins with excerpts of Inter Caetera because it provides critical context for what I will consider here, namely applications of the Pou Mārama model of evaluation of two contemporary kaupapa: (1) Whānau Ora | Fanau Ola and (2) Global Reach Initiative and Development (GRID) Pacific.

However, we need to return to the past to speak of the present.

The Rise of Colonial Systems

On the 4th of May 1493, at St Peter's Basilica in Rome, Pope Alexander VI issued the following Papal Bull.²³, in which he commended that King Ferdinand and Queen Isabella of Castile, Leon, Aragon, Sicily, and Granada choose Christopher Columbus for their highest ranked work, the “great undertaking” whereby “barbarous nations be overthrown and brought to the faith itself.” The Papal Bull continues,

... out of the fullness of our apostolic power, by the authority of Almighty God conferred upon us in blessed Peter and of the vicarship of Jesus Christ, which we hold on earth, do by tenor of these presents, should any of said islands have been found by your envoys and captains, give, grant, and assign to you and your heirs and successors, kings of Castile and Leon, forever, together with all their dominions, cities, camps, places, and villages, and all rights, jurisdictions, and appurtenances, all islands and mainlands found and to be found, discovered and to be discovered towards the west and south, by drawing and establishing a line from the Arctic pole, namely the north, to the Antarctic pole...

And we make, appoint, and depute you and your said heirs and successors, lords of them with full and free power, authority, and jurisdiction of every kind ...

²³ For the full text of this Papal Bull Inter Caetera, Division of the Undiscovered World Between Spain and Portugal, see <https://www.papalencyclicals.net/alex06/alex06inter.htm>

From the 1400s onwards, the nations of Europe went on an empire-building global rampage. The Portuguese, Spanish, French, Danish, English, Dutch, Belgian, German, Italian, Russian, and British were at the forefront of a rapacious agenda of colonisation. As was mandated by the Pope and successive European Kings, Queens, Emperors, church and military leaders, Indigenous peoples and their homelands as far north as Nuuk near the Arctic and as far south as Ushuaia near Antarctica were colonised. Even the most remote islands in the Pacific were not immune from invasion, with Spain colonising Rapa Nui in the East Pacific and the French Empire seizing the islands of the Kanak in the West Pacific. Few islands escaped their predatory gaze.

While colonisation has been part of the human experience since we began to form groups and societies Māori lawyer Moana Jackson describes colonisation, in the context of the last five to six centuries, as the "brutal taking of Indigenous people's lands and lives" and the "violent denial of the right of Indigenous peoples to continue governing themselves in their own lands" (2020, p. 96). Expanding the Latin word 'colere' meaning to 'till, cultivate, and farm (land)', Shawnee author Newcomb (2008) compared the process of land cultivation and control with colonisation whereby Indigenous people are 'uprooted' and new 'colonial seeds' are planted in their place.

As discussed in my literature review, the tangata whenua, whānau, hapū and tribes of Aotearoa organised themselves and their lives within Te Ao Māori, a worldview and ontology that had developed and, from a cultural perspective, held them in good stead for many centuries. Henare's 'Ngā Pou Mana e Whā' (2021, pp. 66-83) summarised in Table 31, applies the four pillars of mana to provide understandings of the personal and social mores that governed Māori society in the late eighteenth to mid-nineteenth centuries.

Table 31:*Ngā Pou Mana e Whā*

Pou Mana	Pillar of Mana and Wisdom	
Whānaungatanga	Group and individual identity in social organisation	Whānau, usually consisting of three or four generations, are the smallest social grouping in Māori society. They are the primary unit of the economy and are responsible for the day-to-day life of whānau, including their education, health and wellbeing.
Taonga Tuku Iho	Tangible and intangible 'gifts' Handed to Generations	Taonga are highly valued treasures, imbued with spiritual power; their whakapapa establishes their value; Taonga tuku iho include kete mātauranga (wisdom of knowledge), tikanga (what is right and ethical), and ritenga (behaviours and practices determined by tikanga)
Te Ao Tūroa	The environment	Guardianship and stewardship over the visible and invisible worlds, the mauri (lifeforce), and the wellbeing of whenua (land) and moana (seas) are linked to mana Māori.
Tūrangawaewae	To stand is to be	The land is the outward and visible sign of a deeply spiritual source of nourishment for the inner person; the origin of one's identity; the place where one's whenua (placenta) is entrusted at birth, and the place where one's body is laid; Tūrangawaewae includes kainga, papakāinga, marae, rohe, and urupā

Henare (2021) thus argues that "the Māori nation was conceived in the womb of Māori metaphysics, born when necessity induced it and grew in active involvement in transforming political, economic, and social events in the early-mid nineteenth century" (p. 57). During this period, several critical processes and events occurred, including (1) in 1834, a national flag, 'Te Kara,' was chosen by 25 Rangatira as a symbol of Māori sovereignty, and flying Te Kara allowed them to sail the open seas as independent Māori traders, providing them with protection in the growing global marketplace; (2) between 1835-1839, 56 Rangatira joined the confederation of hapu 'Te Whakaminenga' and through their signing of 'He Whakaputanga o Te Rangatiratanga o Nu Tireni', declared their authority over Nu Tireni;

and (3) finally, in 1840, 540 Rangatira from hapū across the nation²⁴ signed Te Tiriti o Waitangi²⁵. It is very clear in the second article of Te Tiriti o Waitangi that tino rangatiratanga, absolute sovereignty was never ceded to the Queen of England:

“Ko te Kuini o Ingarani ka wakarite ka wakaae ki nga Rangatira ki nga hapu – ki nga tangata katoa o Nu Tirani te tino rangatiratanga o o ratou wenua o ratou kainga me o ratou taonga katoa.”

The Queen of England will put in place and agrees that the Chiefs, the tribes, and all the People of New Zealand have full (absolute) authority and power (chieftainship) of their lands, their settlements and surrounding environs, and all their valuable property.

Nevertheless, the ink was barely dry on Te Tiriti when the British war machine swung into action. Having learned and honed its military prowess against other Indigenous peoples, it brought its colonial forces and weaponry to our shores. In the 1860s, thousands of British colonial forces mercilessly invaded our tribes in Aotearoa, implementing 'scorched earth' orders that resulted in the death of thousands of Māori. Houses, crops, and cultural treasures were destroyed, and millions of acres of fertile land were stolen and subsequently divided between the Crown, soldiers, settlers, and conspirators. Crown supremacy was ensured through war.

Colonisation, Jackson asserts (2020, p. 96), is a "*process of dispossession and control*". The devastating effects of invasion and confiscation included the loss of lands, waterways, and access to food sources. Infrastructure, such as roads, bridges, flour mills, and ships, was destroyed. Our tribes could no longer access traditional and sacred sites. As a result, families were disrupted, and thousands of Māori children were forced into state institutions. Their intergenerational trauma and anguish continue today. Furthermore, ongoing racism and discrimination have become entrenched in the foundation of our state and societies.

Colonisers wrote new stories that deliberately obscured the brutality and injustice of dispossession. History was rebranded from a violent invasion to 'wayward adventures' in

²⁴ This included my tupuna (ancestor) Rangiharepo, who signed on behalf of my tribe Te Whakatōhea.

²⁵ Over 500 Rangatira signed Te Tiriti o Waitangi (the Māori text), while 40 signed The Treaty of Waitangi (the English text)

faraway climes. Settlers settled in, and Māori were belittled and left unsettled.²⁶

Colonisation encouraged injustice, systematically privileging the Crown, which it assumed would be the sole and supreme authority. Colonisers supplanted all aspects of Te Ao Māori with new systems, including land and property laws; the legal system; and environmental, economic, education and health systems.

Colonial education and school systems were established to gain control of the minds of our young ones. They were systematically violent and racist. Thousands of Māori, Aboriginal, and Indigenous children were removed from their families and tribal communities and placed in church and state schools. They were forbidden to speak their languages, and their given names were replaced with European and biblical names. Children were frequently deprived of food and water and subjected to mental, physical, emotional, and sexual abuse. Many of them were also restrained, isolated, and placed in solitary confinement. In recent years, thousands of Indigenous children have been found in mass graves on the grounds of colonial residential schools. The legacy of trauma left by these brutal and inhumane practices is difficult to fathom.

Systems Development in Oranga and Health

A contextual understanding of the histories and stories of Māori as the tangata whenua of Aotearoa is vital as I turn to discuss our healthcare systems. First, consistent with my tupuna Rangiharepo who signed Te Tiriti o Waitangi, I reiterate that Māori had tino rangatiratanga – the sovereignty of self, whānau, kainga, communities and concomitant social structures. Māori had tino rangatiratanga over their lands and waters and, over many centuries, learned to live in harmony with nature and their natural environment. 'Oranga' is a taonga, a treasured state that embodies, encapsulates, and manifests the critical elements of a person, their wairua, mauri, hinengaro, tinana, hā, and toto. Among many tribes, illness was associated with disharmony with crucial elements of the social, spiritual, and natural environment. Thus healthcare (assessment, diagnosis, treatment, and rehabilitation), led by

²⁶ The word little comes from Old English 'lytel', meaning 'not large, not much, small in size or number, unimportant'. Belittle, as a verb, means to make something small and to reduce in proportion. The 'belittling' of Māori was a critical settler strategy.

Tohunga, involved reconnection and re-establishing balance and harmonious relationships. Based on generations of rigorous research, evaluation, and practice, Māori oranga experts designed healthcare systems based within Te Ao Māori ontologies and Mātauranga Māori epistemologies. The pre-colonial Māori healthcare system was designed to strengthen the spiritual, psychological, physical, social, and ecological interrelationships of their people and tribes and improve their health outcomes. New settlers, however, denigrated Māori knowledge of health and well-being, culminating in the Tohunga Suppression Act of 1907.

Our health system is founded on Euro-centric values and is aligned with colonial political, legal, and education systems. Structural racism and institutional bias are deeply entrenched in the system, including its policies, programmes, and services. The Crown has continued to develop convoluted bureaucracies, organisations, and mechanisms that determine how resources are obtained and distributed. The process of colonisation and their experiences of intergenerational trauma has resulted in Māori bearing a disproportionate burden of risk, morbidity, disability, and mortality across a wide range of communicable and non-communicable diseases.

The current health system, built on colonial values, promotes new definitions and measures about who and what is 'normal' (and therefore abnormal), good (and bad), deserving (and non-deserving), and has relegated Māori as outsiders who must stay in the margins of healthcare (Reid & Robson, 2007). Māori are now classified as 'the other' throughout New Zealand's health systems and are institutionalised, and interpersonal racism is evident through all strata of government, management, and the delivery of healthcare (Durie, 2001; Reid & Robson, 2007). Health inequities are defined as “differences in health that are unnecessary and avoidable, but in addition, are considered unfair and unjust” (Whitehead, 1992, p. 431). In Aotearoa, ethnic inequalities and inequities in health and well-being between Māori and non-Māori are consistent and compelling, reaching beyond individuals into whānau and Māori communities. Even with the latest medical advancements and technologies, health outcomes for Māori remain the worst in Aotearoa New Zealand. Challenging the normalisation of inequalities, Reid and Robson assert (2007) that as tangata whenua and in recognition of our position as partners to The Treaty of Waitangi, Māori have the right to monitor and evaluate Crown actions and inactions.

Whānau Ora, Pasifika Whānau Ora, Fanau Ola

As a health consultant, researcher, and evaluator for the past twenty years, I have witnessed first-hand the effects of the modern health system on Māori patients, whānau, and their communities. Māori health experts, academics, patients, whānau, hapū, iwi, and communities have pointed out the failings of the health system and called for change. A strong advocate for whānau-centred care, the Honourable Minister Tariana Turia, on becoming the first Minister for Whānau Ora in 2010, stated in her speech 'Report of the Taskforce on Whanau-Centred Initiatives',

"If there is a single conclusion to our deliberations, it is that the potential within whānau has never been greater, and unleashing that potential will not only bring benefits to Māori but will add greatly to the nation and the prospects of future generations." (Honourable Tariana Turia, 9 April 2010)

In the same year, I began working with several Māori and Pasifika healthcare providers, helping them to design, develop, and implement Whānau Ora and Pasifika Whānau Ora approaches for their patients and whānau. In 2013, I agreed to work with Counties Manukau Health to create a Fanau Ola programme for their Pacific population of about 120,000. In developing the Fanau Ola approach, I needed a deeper understanding of Pasifika families living in Counties Manukau, who they were, and their health situation.

Given the challenge, the Pou Mārama approach would support the 'complexity thinking' required to develop an evaluation framework for the Fanau Ola programme. The alignment of values between Pou Mārama and the Fanau Ola programme would be an essential starting point. I believe that Pou Mārama values of wairua, aroha, mana, tiaki, and ora resonate well with Pasifika people's values of sacred relationships and spirituality; love and respect, family and kinship, and service and reciprocity. The Pou Mārama approach starts with developing relationships with all involved in the kaupapa. In this instance, it would seek to understand the vision and aspirations of Pasifika fanau and their communities. Fono and wānanga are ongoing processes that require room for all voices to be heard. I recall Leroy Little Bear and Amethyst First Rider saying that when their tribes held reconciliation lodges relating to the Buffalo Treaty of Cooperation, Renewal, and Restoration, there was always a

chair in the circle for their beloved relative Buffalo.²⁷ I would continue to explore some of the words they use for health and well-being in their own languages, as each concept has extensive cultural meanings. For example, 'Mo'ui lelei' are the Tonga words we use for good health, which expands beyond the individual to their families, villages, islands, and seas.²⁸

Implementing the early phases of Pou Mārama also requires research and deep consideration of the situation, which can occur wherever the evaluator is situated on the 'insider / outsider' dimension of engagement.²⁹ For example, demographic and health statistics indicate that 75% of Pacific fanau in Counties Manukau live in high-deprivation areas.³⁰ Health issues begin before a baby is even born, with Pacific women suffering from prenatal conditions such as gestational diabetes and preeclampsia. Tragically, Pacific neonatal and infant mortality rates are higher than those of non-Pacific people. Pacific people of all ages have higher rates of both communicable (e.g., respiratory infection; skin and gastrointestinal infections) and non-communicable diseases (e.g., diabetes, heart disease). Thousands of Pacific fanau also suffer from disabilities. Mental illness also deprives many of them of a life of positive mental and emotional wellbeing. Finally, the life expectancy for Pacific people is 77 years, six years lower than non-Pacific people. Faced with these facts, penetrating questions must be asked. What do these statistics show us? What are the underlying challenges? Why do Pacific fanau suffer from poor health – from infancy through adulthood – to die younger than the rest of our society? What cultural strengths can be tapped into to bring relief to this situation? What resources and support do our Pacific fanau need to keep them healthy – at home and in their communities?

Applying Pou Mārama to answer these questions requires a deep understanding of local, regional, and national contexts. It will even reach back to their island homelands. For

²⁷ This ground-breaking treaty recognises Buffalo as a relative of over 40 tribes and nations. "Buffalo is part of us, and We are part of Buffalo culturally, materially, and spiritually. Our ongoing relationship is so close and so embodied that Buffalo is the essence of our holistic eco-cultural life-ways." For more information about The Buffalo: A Treaty of Cooperation, Renewal, and Restoration, visit <https://www.buffalotreaty.com/>

²⁸ See also Spiller, et al. (2011)'s article 'Relational Well-Being and Wealth: Māori Business and an Ethic of Care' for an excellent explanation of a well-being approach to understanding the multi-dimensionality of wealth.

²⁹ See Chapter Six of this thesis for further discussion on Insider / Outsider dynamics.

³⁰ Deprivation is defined by Townsend as 'a state observable and demonstrable disadvantage relative to the local community or the wider society or nations to which an individual, family, or group belongs (1987, cited in Mare, Mawson, & Timmins, 2001, p.3) Deprivation in New Zealand: regional patterns and changes. Treasury working paper (New Zealand Treasury); 01/09 <https://www.treasury.govt.nz/sites/default/files/2018-02/twp01-09.pdf>

example, do they have cultural, familial, and religious obligations (e.g., financial) to support their homes and villages? Moreover, what impact might that have on their financial situation here in Counties Manukau? Following a phased approach, the Pou Mārama model would allow me to work closely with the Fanau Ola team and key stakeholders to operationalise various activities, such as why, how, and what information and data would be gathered. Finally, synthesising and analysing relevant data should not be a solitary task. Other people need to be involved in this creative and conceptual thinking exercise as collective feedback and feedforward is a necessity.

“Hongihongi te wheiwheia”, inferring 'inhale the unusual' are kupu used by Diana and Mark Kopua in their Mahi a Atua, Māori knowledge and practice-based programme to transform mental health and addiction service delivery in Aotearoa. Hongihongi te wheiwheia, “informed by Hinekauorohia, the Atua of healing and reflection”, positions whānau as experts of their own experiences and exhorts practitioners to be open and responsive, embracing negative feedback as opportunities for active learning (Kopua, et al., 2021, p. 25)

The Fanau Ola approach, based on core principles of Whānau Ora, provided a holistic and comprehensive framework, a tailored pathway for Māori and Pasifika patients and families that encompasses many elements and dimensions of whānau / fanau / family life. These included their future goals, family and social relationships, cultures and languages, physical, mental, and emotional health, and unique contexts and circumstances. In order to fully realise the aspirations and goals of our families to be healthy and well, the aim was to integrate the Fanau Ola Framework into Counties Manukau District Health Board systems, infrastructure, processes, programmes and services. With support and resources from Counties Manukau District Health Board, staff, stakeholders, communities and organisations across primary, secondary, and tertiary care, a commitment to this approach was required to collaboratively achieve positive Fanau Ola health and well-being outcomes for their Pasifika fanau.

In considering Fanau Ola, translating interdisciplinary knowledge into creative and transformative solutions is critical to understanding the meanings of the indicators and measures. At the same time, protecting knowledge, information, and data is essential. Thus, there is a balancing of multiple and divergent perspectives that must be undertaken.

Utilising the Pou Mārama ensures that authentic measures of well-being are integral to the kaupapa. It requires courageous leadership to achieve transformational outcomes. Pou Mārama provides the space to commit to being part of the kaupapa and on the journey with our fanau and communities.

Global Reach Initiative and Development (GRID) Pacific

In 2017, when attending an Indigenous Mapping Wānanga in Kirikiriroa Hamilton, I met the Manager of Google Street View, and we discussed the lack of mapping resources across the Pacific region. I pointed out that although a global company such as Google may have the infrastructure and financial resources to map the islands, they did not have the cultural connections and insights for such an undertaking. Hence, Global Reach Initiative & Development (GRID Pacific) was born. Now, in collaboration with our global partner, tech giant Google Earth and Street View, GRID Pacific gathers high-resolution panoramic imagery, accurate 3D depth information, and GPS and GIS location data that may be processed, interfaced with Google Maps as web and mobile applications and displayed in Google Earth.

GRID Pacific also worked with native speakers of ten Pacific languages, including Te Reo Māori, recording words, stories and chants shared in Google Earth's Indigenous Languages Layer. The Global Reach Initiative & Development (GRID) Programme 'whole of country' solutions aimed to support the vision of a more progressive and future-focused Pacific whilst staying grounded in strong cultural legacies, traditions, worldviews, and knowledge systems. The vision for GRID Pacific was to help Pacific nations to showcase their unique countries and cultures to the world while building technological capability which could help them to achieve excellent outcomes in sociocultural, spiritual, and environmental health, wealth, and wellbeing. With that earnest vision in mind, it is helpful to ask the question, while GRID Pacific (and Google) may have goals to 'Map', 'Street View' and publish data from remote villages and islands on global platforms, of what benefit is it to the people and nations of the Pacific? How can Pacific peoples maintain their unique sense of sovereignty within intensively globalised social and economic systems?

To answer this, I will briefly consider the concept of 'technological sovereignty'. The word 'technology' is derived from the Proto-Indo-European root 'teks' meaning 'to weave or to fabricate, especially with an axe', and the Greek word 'tekhne', which refers to art.

Technologies are not value-free. They manifest the values of their creators, commissioners, designers, and developers. Cultural treasures, arts and technologies are known as 'taonga' by Māori. Taonga express the values and culture embedded within Te Ao Māori. For Māori, Pacific, and Indigenous people 'technological sovereignty' means having the freedom and capacity to create their own technologies and art forms that express their values and cultures and support their communities. The technological sovereignty experienced by Pacific peoples for thousands of years has been interrupted by global forces including colonisation and globalisation.

Tackling the challenge of taking the Pou Mārama approach to evaluating a project such as GRID Pacific requires systems and complexity thinking spanning global geopolitics and multinational tech giants to the culture of local villages and small island groups. The starting point is developing close relationships with the people of the islands, finding champions and ethical leadership as the project progresses. Values of wairua, aroha, mana, tiaki, and ora, and their enacted principles of whanaungatanga, manaakitanga, kaitiakitanga, and rangatiratanga resonate well with stakeholders. Developing respectful, collaborative, and genuine partnerships and strategic alliances will provide the space to demonstrate care and commitment.

As an evaluator, it is essential to note that there will always be a balancing act between stakeholders. However, as mentioned, just because someone (e.g., a giant tech company) *can* do something does not necessarily mean they *should* do something. So I explained to the Google Manager that in the islands (which would be true anywhere but especially for small communities), there is always the 'right time' and the 'wrong time' for various activities. So, while it is culturally inappropriate to undertake mapping following a national tragedy, it may be advantageous to map during a national cultural celebration.

Challenges and tensions will constantly arise during any evaluation, and being values-centric and values-led ensures flexibility while staying focused on the big picture. A whole-of-systems, complex adaptive systems approach would be required to evaluate GRID Pacific.

This approach is necessary because of the project's multilayered, multilevel, multimodal nature. It requires authentic relationships and skilled communication to balance seemingly conflicting interests. For example, how does one balance the desires of family members in America to see their house and village on a platform such as Google Maps and Street View while retaining the privacy of their grandparents in their own village? How is information and data sovereignty assured for people at home and abroad? How can their stories be shared in a dignified and respectful manner?

Furthermore, why would anyone from the Pacific islands want to be involved if they could not see any benefits for them and their communities? If technological sovereignty is an essential objective for Pacific Island nations, how can capability building, and critical resourcing help them to achieve it? Using the Pou Mārama model of evaluation will support the evaluator in answering these searching questions.

Chapter Conclusion

According to evaluation theorist Michael Scriven (2012), evaluation “reaches across the whole domain of human knowledge and activity in an absolutely fundamental way” (p. 168). If evaluation impacts all aspects of our lives, then we must ask the question: What is evaluation? This research examines this vital question, including how evaluation systems express and reflect their designers' and developers' values, ideologies, social mores, and political worldviews.

Interesting, one may say, but why is understanding evaluation important? While more than 500 million Indigenous peoples live in diverse cultural and linguistic communities in over 90 countries across the planet, they hold similar values. These values span their rich spiritual, cultural, natural, and social lives from which their identities are strengthened. They “share a common heritage of oppression by outsiders”, the adverse effects of which are felt today (Picciotto, 2020, p. 41).

Colonising ideologies, however, have deprived Indigenous peoples globally of their natural, social, economic, political and cultural resources. Māori, Aboriginal, and Indigenous communities have suffered violent extermination, dispossession, famine, and disease and bear the continuous effects of structural and societal racism and discrimination. Over the last two hundred years, Te Ao Māori, the Māori world and its systems (social, cultural, educational, health, justice, economic, and so forth) have been denigrated and discredited through the process of colonisation (Jackson, 2020).

Eurocentric evaluation systems and methods have been used as colonial and political tools to assess, measure, define, and control Māori and Indigenous communities worldwide. Regardless of such methods, Māori and Indigenous communities continue to bear the brunt of intergenerational trauma and suffer the burden of sociocultural, economic, and ecological inequities. Indeed, one respondent in this research stated, *“If anything has the potential to perpetuate colonisation, it’s an evaluation.”*

So, what can be done about this inequitable situation? International evaluation expert Robert Picciotto argues that “Indigenous evaluation has a key role to play in the

decolonisation of evaluation.” (2020, p. 49). Indigenous evaluators “reject the illusion of scientific omniscience”. Instead, as transdisciplinary complexity thinkers, Indigenous evaluators understand the relational context and importance of the evaluation process and how it fits into the landscape of decolonisation.

As an Indigenous evaluator, I wished to explore the following: How might Māori and Indigenous philosophy and values contribute to improved evaluation design? The key research questions are: What can we learn about evaluation from legends, histories, stories, cultural experts and traditional knowledge holders? Who and what are the stakeholders in developing this improved, sustainable model? And, how do we honour, gather and analyse the wisdom of Mātauranga Māori to co-create a system of evaluation that is: (a) founded within Māori value systems; (b) complemented by current knowledge; and (c) applicable across contextualised contemporary realities?

To answer these questions, I chose a Kaupapa Māori approach which allowed me the freedom to honour Mātauranga Māori and a vital life force of knowledge and understanding and bring Te Ao Māori into the light. My research spanned many disciplines including the hinengaro / psyche, whānau / families, hapu / communities, iwi / nations, and Te Ao / global systems, integrated with the experiential knowledge of Māori and Indigenous evaluation specialists. The creation of Pou Kapua, the largest totem in Aotearoa, provided a unique Mātauranga Māori methodology to support the design of the Pou Mārama model of evaluation. Given my experience, Creative Practice-Led Research would be important. Also, Insider Research, Participant Action Research, and Critical Self-Reflexivity would help me to reflect on knowledge I had attained from living and working with tohunga on Pou Kapua and other cultural projects.

Tino Rangatiratanga is at the heart of Pou Mārama. Sovereignty – of self, whānau, hapu, iwi, and communities – matters to Māori, Pacific, and Indigenous peoples at home and around the world. Tino rangatiratanga includes the sovereignty of ontology, epistemology, axiology, and methodologies, and the sovereignty of expression, be it creative art forms or technological design and development. Again, I agree with numerous Māori scholars, including Reid and Robson (2007), that Māori have the right to monitor and evaluate Crown actions and inactions. In Aotearoa New Zealand, evaluators must honour Te Tiriti o Waitangi

and other vital instruments such as He Whakaputanga o Te Rangatiratanga o Nu Tirenī and the United Nations Declaration on the Rights of Indigenous Peoples. It is crucial to understand how they support the sovereignty of Māori over their taonga, including intellectual property – data, information, and knowledge. Thus, the design and development of a Māori values-centric model of evaluation honours Te Tiriti, Tikanga, and Mātauranga Māori and embeds Te Ao Māori values across multiple contexts.

In thinking about the demanding nature of evaluation and how to apply a Māori Indigenous model of evaluation such as Pou Mārama across multiple and challenging contexts, I conclude with the following excerpt from Ben Okri and a final quote from Wikuki Kingi.

"In that land of beginnings, spirits mingled with the unborn. We could assume numerous forms. Many of us were birds. We knew no boundaries ... There was not one amongst us who looked forward to being born. We disliked the rigours of existence, the unfulfilled longings, the enshrined injustices of the world, the labyrinths of love, the ignorance of parents, the fact of dying, and the amazing indifference of the Living in the midst of the simple beauties of the universe. We feared the heartlessness of human beings, all of whom are born blind, few of whom ever learn to see."

(Ben Okri, The Famished Road, 1993, p.1)

"Even as our open wounds are cauterised in the crucible of intergeneration trauma, we know we can always quench them in the healing waters of Oranga Māori."

(Wikuki Kingi, Tohunga Toi Ake, 2023)

Choosing the name Pou Mārama

While Māori / Polynesian word 'Pō' refers to our understandings of night, darkness, and the underworld, many spiritual and metaphysical meanings of 'Pō' are given specific names. These names are included in the following chant³¹, which we begin with Te Kore (the void in which nothing is felt or possessed; the space without boundaries; the place of all potentiality).

Na Te Kore Te Pō	from the void the night
Te Pō-nui	the great night
Te Pō-roa	the long night
Te Pō-uriuri	the deep night
Te Pō-kerekere	the intense night
Te Pō-tiwhatiwha	the dark night
Te Pō-te-kitea	the night of unseeing
Te Pō-tangotango	the intensely dark night
Te Pō-te-whāwhā	the night of hesitant exploration
Te Pō-haehaea	the night streaked with broad light
Te Pō-namunamu-ki-taiao	the night of seeking the passage to the world
Te Pō-tahuri-atu	the night of turning towards the day
Ki te Whai Ao	to the glimmer of dawn
Ki te Ao Mārama	to the bright light of day
Tīhei Mauri Ora	behold, there is life

³¹ There are several whakapapa chants for Te Pō. However, I have chosen one articulated by Reverend Māori Marsden (2003, p. 17)

We now turn to the pu orooro, the sound and kupu 'u'. This sound 'u' infers that something has come into being, has realised its potential, has arrived, and has 'reached the land'. The kupu 'u' means 'to be firm, fixed, resolute, and unyielding. Hence 'Pou' brings together 'Po', 'the unknown darkness', and 'u', the realisation of the potential of the 'unknown'. 'Pou' is thus variously defined as 'pillar, column, upright post, pole; tall post in a house'. 'Pou' is also a 'symbol of support, strength and sustenance'. As a person, a 'Pou' is a 'stalwart supporter, a mentor, someone (an individual or a group) that strongly supports a cause'. A 'Pou' can also be created as a territorial symbol. A Pou Tokomanawa is the centre pole at the heart of a meeting house. The word 'Pou' is often used for people in Rangatira, leadership and executive positions (Biggs & Clark, 2006; Moorfield, 2003; Tāwhai, 2003)

Mārama is an ancient Polynesian word that has many meanings, including 'light (not dark); enlightened, emit light, dawn, morning, to shine, as the moon; clarity, to be clear, explain, translate, shine on, knowledge, understanding, be open, intelligent, evident, lucid illuminated. It is the root word of 'Māramatanga', described as 'enlightenment.' 'Ki Te Ao Mārama' is the clarity of the light of the world that one arrives at after the journeys through the many phases of 'Te Pō' (Biggs & Clark, 2006; Moorfield, 2003; Tāwhai, 2003)

'Pou Mārama' is thus a journey of evaluation, where one must move through 'Te Pō', spaces of darkness, of the unknown, and darkness so intense that 'there is no seeing.' There is just 'feeling around' and 'groping' through these unknown spaces; hesitant exploration, turning around (at times in confusion), seeking and searching for illumination. These challenging and arduous journeys must be undertaken as we seek 'passage to the world of light', where we can see glimmers of dawn that will bring clarity of understanding and light to our knowledge.

Evaluators as Manukura

Across Polynesia, the word 'manu' almost always refers to 'birds' and 'kura' to something that is 'red, aflame, and glowing'. 'Kura' also refers to something being 'honoured' and of 'great value'. In some Pacific islands, the rare feathers of tiny red birds, such as honey-eaters, were highly treasured and used as currency. The word 'manukura' or highly valued / red bird is the name I choose to use when creating and applying Pou Mārama to various kaupapa. An evaluator needs to take a birds-eye view from above, allowing one to see the 'big-picture', yet also be able to focus and hone in on minute but essential details. Our toroa (albatross) are magnificent global travellers, our kārearea (falcons) are swift and powerful, and our kākā / parrots are beautiful and cheerful communicators.



Figure 22:

Photo of toroa, royal albatrosses by Conservation Scientist Dimas

The critical question for the next exercise is: If I, an evaluator, a manukura, look at various kaupapa, such as systems, initiatives, programmes, projects, proposals, organisations, or communities through the lens of Pou Mārama, then what would I see?



Chapter Nine: Conclusion

Introduction

Now I come to my story as a Māori / Pacific wāhine. I studied at the University of Auckland gaining degrees in Psychology and Sociology. During my post-graduate years, I started to work as an evaluator with my colleague and mentor Dr Pam Oliver on various evaluation projects. Over the last twenty years, I have gained significant experience undertaking evaluation, research, and development projects. These spanned multiple sectors including health, education, community and social development, business, and justice.

Evaluation stakeholders included local, regional, and central government ministries and agencies; corporations and businesses; NGOs and philanthropic trusts; Māori, Pacific, and Indigenous entities and communities across the country, in the Pacific, and internationally. I have worked with small groups such as the Women's Centre in Auckland. I have also worked whole-of-country projects, such as leading the design and development of the monitoring and evaluation framework for the Samoa National Health Services; and as In-country director for the Global Entrepreneurship Monitor in the Kingdom of Tonga.

In addition, I have co-designed and implemented a range of approaches and evaluation methodologies specific to the needs and challenges of those organisations and cultures. These approaches to undertaking these projects included qualitative and quantitative methodologies; formative, developmental, process, outcomes, impacts, and summative evaluation; systematic reviews; exploratory, descriptive, and explanatory designs; case study research; and action research. Hence, I bring to this research intimate knowledge, and considerable learning and understanding, of evaluation. I came to understand the important role that evaluation played in the development and implementation of policy and programmes. I also witnessed how evaluation could have such powerful effects on people's lives, on organisations, and on nations. This is a considerable body of work that I have been able to draw my knowledge from.

I became interested in undertaking a PhD in evaluation. I wanted to understand the central problem of evaluation and how it was utilised (at times even weaponised) against Māori. And beyond that, I was keen to create something that Māori (evaluators, tribes, organisations, communities) could use to develop their own evaluation frameworks.

As I continued to work with other Indigenous groups, especially in the US (e.g., with the Native Science Academy, The Cultural Conservancy, TE HA Indigenous Alliance – with Greg Cajete, Leroy Little Bear, Sakej Henderson, Marie Battiste, Melissa Nelson, Willie Ermine, Rose Van Thater Braan, Nancy Maryboy, David Begay, Linda Hogan and others) our learning lodges / wānanga / workshops would often include discussions of evaluation. Hence I am a practitioner with strong international links; a founding member of TE HA global alliance – a community of Indigenous changemakers that spans the Pacific, and North, South, and Central America.

During this time, I was also an Executive Trustee for Pou Kapua Creations Trust, co-directing with my hoa Rangatira the design and creation of Pou Kapua, the largest Māori / Pacific Pou (totem) in the Pacific. I have worked extensively with many tohunga toi ake, tohunga whakairo, and cultural experts in the last twenty years, creating and producing numerous taonga / artworks in multiple media. This mātauranga, my practice, has informed my scholarship.

Innovation and entrepreneurship is also in my DNA, with whakapapa that includes Māori and Pacific business going back to the 1800s in Aotearoa and the Pacific. My parents were entrepreneurs, and our whānau have had businesses for decades, including commercial fishing, retail, digital technology, consulting, and contracting for creative arts. Advancing research and commercialising and protecting ideas has been my passion for many years, starting with my invention of the Māori Bilingual Keyboard in 2001, the development of creative arts trusts with Tohunga, the development of SmartPath Healthcare, and working with Google Earth and Street View on mapping Pacific islands and languages, to name a few. I believed that I had an extensive background as a practitioner that I could bring to this research project. I found two very experienced PhD supervisors to work with, and over time, my research objectives and questions were refined. The key research objective is: How

might Māori and Indigenous philosophy and values contribute to improved evaluation design? The key research questions are:

1. What can we learn about evaluation from legends, histories, stories, cultural experts and traditional knowledge holders?
2. Who and what are the stakeholders in developing this improved, sustainable model?
3. How do we honour, gather and analyse the wisdom of Mātauranga Māori to co-create a system of evaluation that is:
 - (a) founded within Māori value systems;
 - (b) complemented by current knowledge; and
 - (c) applicable across contextualised contemporary realities?

Choosing a Kaupapa Māori approach, my research methodology would synthesise and integrate my analysis, learnings, and critical understanding from four key components

- Personal experience
 - 20 years of learning and experience as a practitioner
- Pou Kapua – Journey of the Creation of Pou Kapua
 - Mātauranga Māori Methodology / Wānanga; Tohungatanga
- Literature (Literature Review + Contextual Review of Evaluation)
 - What were the findings from the literature? General and Specific
 - Ontology / Axiology / Epistemology / Methodology
 - Evaluation / Politics of Evaluation / Māori Evaluation / Kaupapa Māori
- Expert Interviews (Māori / Pacific / Indigenous experts)
 - What knowledge and experiences did they share?

As a result of my research, through which I have been able to analyse, critique, and synthesise my findings, I have been able to design and develop a ground-breaking Māori values-centred evaluation framework – which I have called Pou Mārama. My scholarship will not only inform my practice going forward – but ideally the practice of other evaluators – not just those who are Indigenous. As a theory-led practitioner, not only is my original contribution to knowledge a theoretical one – my original contribution to practice is ‘live’.

Pou Mārama is a Māori values-centric approach that honours Te Tiriti o Waitangi and the kaingākau of Taha Wairua (spiritual and ethical harmony), Aroha (care and compassion), Mana (heartfelt commitment), Tiaki (protection and preservation), and Ora (intergenerational wellbeing). Through the Pou Mārama methodology, the principles of Whanaungatanga support respectful and collaborative relationships; Manaakitanga encourages a complex adaptive systems approach; Kaitiakitanga translates interdisciplinary knowledge into creative and transformative solutions; and Rangatiratanga focuses on courageous leadership and the intentional measurement of authentic measures of wellbeing and the achievement of transformational outcomes for our communities. As discussed throughout this thesis, many Western models of evaluation have not served our Indigenous communities well. In fact, based on Eurocentric values, they will never serve us well. Pou Mārama however is a Māori values-centred evaluation framework that can be used by Indigenous evaluators, organisations, and communities in Aotearoa and around the world.

Thesis Overview and Learnings

I now provide a brief overview of the thesis, including what I did and what I found. In chapter two, I started with a snapshot of my life, introducing my parents, Tevita and Georgina, and my whānau. I described surviving two harrowing encounters with disease, one as a child and one as an adult. I know that if it were not for the aroha and love of my whānau, no amount of medical intervention would have kept me alive. This is what the kaupapa of 'whanau ora / fanau ola' really means and why I have been able to bring this deep experiential understanding to my work.

I followed my narrative with a tabulated overview of the broad range of work I have undertaken, which has helped me consider the experience and learning I have had over the last twenty years. Māori evaluation requires conceptual and analytical thinking skills, moving comfortably within and beyond the abstract into concrete fields of operation utilising multiple methods and tactics. Strategic planning skills are essential, including identifying and solving simple and complex issues. Honouring tradition while being highly innovative will present unique opportunities for grounding organisations and programmes within their culture, while putting new ideas into practice. Thinking about this unique

juxtaposition and synergy between the old and new knowledge that evolves within Indigenous evaluation approaches, esteemed Native scholar and colleague Dr Greg Cajete shares the following about learning and adapting:

"The complex systems that have emerged feature high degrees of both adaptability and capacities to learn. These properties give natural systems the emergent quality of sustained vitality. Because complex adaptive systems are so good at learning and adapting, they are very good at surviving" (2015, p. 86).

The story of the creation of Pou Kapua, the world's largest carved Māori / Pacific Pou is told in chapter three. The story of the creation of Pou Kapua is both a lament of loss and sorrow as many of our loved ones passed away during the creative journey and a poem of love and joy as we welcomed new life into the world. Pou Kapua is a gift from the tribes and people of Aotearoa Pacific to the world.

In chapter four, I completed a literature review whereby I aimed to consider the complex nature of evaluation and how it relates to all aspects of our lives, from intrapsychic to global environments. The review started with the sentence: 'values and evaluation touch and inform all aspects of our existence'. If this is the case, it is crucial to start with the concept of ontology, what exists and what it means 'to be'. As worldviews, our paradigms are grounded in specific beliefs and knowledge systems, values, biases, and cultural narratives we construct. Indigenous paradigms are holistic, balancing spiritual, psychological, biological, social, political and other cultural elements and forms of life. Matsumoto (2002, p. 1293) defines culture as "a unique meaning and information system, shared by a group and transmitted across generations". Marsden (2003, p. 34) maintains that, "Culture is the most powerful imprinting medium in the patterning processes of the individual."

Building on an understanding of ontology and worldview, I turned to Te Ao Māori. I provided whakapapa (genealogies) of our universe, which are essential manifestations of our Mātauranga knowledge and our individual and collective consciousness and identities. I also considered consciousness vital in this discussion as it relates to individual, subjective experiences of qualia through to the universality of consciousness. Chalmers (1997) explains that every system, large or small, biological or mechanical, has some degree of

consciousness. Furthermore, Bohm (1980) suggests that consciousness is enfolded in an 'implicate order' that has an internal relationship to the 'whole'. From a consideration of consciousness, it was useful to move to the discipline of psychology, the study of the psyche, and the science of humankind.

Evaluation spans all areas of psychology, micro to macro, intrapsychic to societal, including the conscious and the individual and collective unconscious. I observed how analytical and Jungian psychology often resonates with Te Ao Māori, including the studies of the collective unconscious, archetypes and imagery, self, shadow, anima and animus, and the consideration of dreams. Our Hinengaro, our Psyche, our mind, is that part of ourselves, our consciousness that will never be fully known. Nevertheless, there are necessary psychic and evaluative tasks and challenges that we must continue to undertake in our lifetime as we search for Hinengaro and seek insight and wisdom. For Māori, there is no gap between consciousness and cognition because all creation has 'mauri', the "elemental energy derived from the realm of Te Korekore from which the universe is created." In saying, "Tīhei Mauri Ora," Māori know of their existence as they both *have* 'mauri' and *are* 'mauri' - essentially, "I have/am Mauri; therefore I am."

The review delved into axiology, the study of intrinsic and extrinsic values, the instruments by which we view, interpret, experience, and make sense of the world (Marsden, 2003). In Te Reo Māori, values are known as 'kaingākau', taonga tuku iho, treasures bequeathed by the ancestors. Values reach deep into the Hinengaro, the psyche, the individual's consciousness, and their relational world. Core values that underlie my ontological and metaphysical understandings and subsequent practices include, among other things: aroha (love and compassion), koha (unconditional gifting), whānaungatanga (strong relationships), mana (power and authority), manaakitanga (generosity and hospitality), kotahitanga (solidarity and collective action), whakamana (empowerment), tikanga (ethics and protocol), Mātauranga (native knowledge and science) tohungatanga (deep cultural wisdom), rangatiratanga (leadership), kaitiakitanga (guardianship), and tino rangatiratanga (sovereignty).

Epistemology is concerned with the origins and experience of generating knowledge. I also provided an excellent overview of Mātauranga Māori, provided by Tohunga Toi Ake Wikuki

Kingi (2023), as follows: “Mātauranga Māori is in our DNA – it is our collective ancestral wisdom and expertise, passed down through our whakapapa, strengthened by our relationships with the natural universe, the cosmos, and shaped with extensive research, evaluation, and intergenerational scientific endeavour.”

‘Methodology’ is defined as ‘the pursuit of, or quest for methods, or ways of doing things’. Within Te Ao Māori, tikanga is based on the concept of what is ‘tika’, true, correct, and just. Hence, tikanga, as a values-centric, values-led methodology, may be defined as the set of kaingākau (values), principles, knowledge, ideas, and beliefs operationalised through ritual, ceremony, and practice throughout time. I also turned my attention to the importance of storytelling in our traditions.

The section, ‘Māori Culture and Systems’, provided an overview of our journeys from Te Moana Nui a Kiwa (now known as the Pacific Ocean) to Aotearoa, where we settled as Tangata Whenua. In the 1800s, life as our ancestors knew it was violently disrupted through invasion and the ongoing process of colonisation. Colonisers supplanted all aspects of Te Ao Māori with new systems. Crown ‘instruments of power’ are utilised across all aspects, systems, and structures of society, including politics, justice, social, education, health, land, housing, environment, economy, language, and the arts.

Following this brief historical account was an important exploration of power and knowledge. Regarding their integral interdependence, Foucault stated, “it is not possible for power to be exercised without knowledge; it is impossible for knowledge not to engender power” (1975 p. 27). Understanding the power/knowledge/power dynamic, Foley (2003, p. 45) argues that Critical, Standpoint, Insider-Outsider, Feminist, and Kaupapa Māori theories are “emancipatory and liberatory epistemologies in their deconstruction process”, all of which have informed the development of Indigenous Standpoint Theory. Evaluation requires systems thinking and an understanding of how systems develop and work. Knowledge of the natural world's complex adaptive systems allows us to analyse and understand how human communities learn, adapt, and transform over time.

Writing the literature review evoked further questions, How has evaluation in Aotearoa impacted Māori? What can we learn from other Indigenous evaluation models? How can

our learning spirit thrive in an environment that supports our cultural identity? Importantly, how can our kaingākau, values, stories and knowledge systems inform the design and development of a Māori values-centric evaluation framework?

In chapter five, I provided a contextual review of evaluation. 'Evaluation and Power' is an essential subsection as I identified core elements of evaluation that are used to perpetuate power relationships across diverse settings. I then considered Indigenous evaluation models, such as the American Indian Higher Education Consortium (AIHEC) Indigenous Evaluation Framework, which has been used in tribal colleges and communities for many years. Finally, I introduced the Kaupapa Māori approach, which allowed me to "free my Indigenous imagination and mind" as I continue in my journey to create a Māori values-centric evaluation framework.

The perception of evaluation as integral within their worldviews and understandings of Māori ontology and epistemology continues to form an essential foundation for Māori evaluation. This review of the values, ethics, protocols, and practice of evaluation within and across Māori and Indigenous communities informed the design and development of my Māori evaluation framework. The chapter started with the etymology of the word evaluation (from the Proto-Indo-European root word 'wal', meaning 'to be strong'). It posed the question, if 'being strong' or 'strength' is the fundamental meaning of 'wal', one could ask, does this mean 'strength or power' is the essential value per se, *or* are 'strong, powerful, intense' values (whatever they may be) more important in evaluation? While this remains a challenging question to answer, this review provided some interesting insights for evaluation. Hence, I started with the rise of modern evaluation practice as an 'institutional discipline' that grew within American political and socio-economic contexts of the 1930s onwards. In those first few decades, the emphasis lay on policy and programme evaluation. It was highly politicised and continued to find creative ways to exclude Indigenous, Afro-American and already marginalised communities from 'normal' life (including education, health, justice, and economic systems).

I then provided a brief overview of different types of evaluation, including formative, developmental, outcomes, summative, utilisation-focused, partnership, and empowerment evaluation approaches. Evaluation types have also been described as thematic, cross-

cutting, needs-based, analytical, holistic, dimensional, relational, transdisciplinary, and transformative. In addition, there are Results Based Accountability, LEAN Evaluation, and the United Nations Evaluation Results Frameworks. There are also evaluation models and frameworks for individuals (e.g., sports, study); groups (e.g., work teams, projects); organisations (e.g., health service delivery); regions (e.g., Pacific Islands disaster management); and global organisations (e.g., UN SDGs, Greenpeace goals). Regardless of the context and size, Scriven (2012) maintains that evaluative research must be sufficiently robust as to provide 'defensible' answers to the questions and challenges we face today.

Evaluation is always political, and centuries of evaluation mechanisms, including testing, examination, assessment, benchmarking, grading and merit determination, have taken their toll on Māori and Indigenous communities. Evaluation systems and tools are indelibly stamped with the values and biases of the evaluation's policymakers, funders, and commissioners. Their commissioned evaluation is thus inextricably linked with their power and control. Hence, for millions of Indigenous people worldwide, evaluation has been widely experienced as a tool of colonial domination and oppression.

Culturally Responsive Evaluation (CRE) was discussed at length, as CRE recognises that evaluation methods embody the ideological systems from which they are derived. Bowman (2015) stressed the importance of understanding the contexts (historical, political, geographic, socio-economic, environmental) within which Indigenous peoples are situated. For example, the American Indian Higher Education Consortium (AIHEC) developed an Indigenous Evaluation Framework based on shared Native American and Alaskan values (2009). They maintain that ownership of the evaluation must remain with the tribe and should respect tribal goals for self-determination. I also examined the Australian Government's Indigenous Evaluation Strategy, which includes the vital evaluation principle: Indigenous values-centric, credible, useful to local communities, ethical, and transparent.

Next, I studied Māori evaluation. Barnes (2009) points out what distinguishes Māori from non-Māori evaluation, including that it is owned and controlled by Māori; it meets Māori needs; it is carried out with a Māori worldview, and it should endeavour to make a positive difference to Māori. For example, Māori evaluator Wehipeihana (2019, p. 369) defines

Indigenous evaluation as “evaluation by Indigenous, for Indigenous, with Indigenous, and as Indigenous; and where there is no assumed role for non-Indigenous people unless by invitation.” She believes a paradigm shift is required where evaluation is relational rather than transactional; connected rather than independent.

I looked at Picciotto’s argument (2020, p.40) that transdisciplinary complexity thinking is inherent within Indigenous evaluation, which has a pivotal role in evaluating the "existential threats that face humanity in a complex and interconnected world.” Patton (2016, p. 386) maintains that the next step in evaluation (what he calls the “alpha transdiscipline”) is to treat the global systems as the evaluand. Taking on the challenge of global evaluation competence requires what Patton calls “blue marble thinking”, global perspectives and global systems evaluation inquiry skills (2016, p. 374). I agree with Patton that we need global thinking, as even the smallest communities on the tiniest islands in the middle of the Pacific Ocean are impacted by global events and forces such as global warming.

Finally, I considered the Kaupapa Māori approach, including the dynamic equation of resistance (to Eurocentric power structures), conscientisation (putting Māori at the centre), and transformative praxis (action where Māori have increased control over their lives). Kerr (2012) maps the principles of Control (Kaupapa Māori ownership), Challenge (analysis of power relationships), Culture (Māori as normative), Connection (relationship-based knowledge), Change (transformative for Māori), and Credibility (highest quality standards for Māori) onto Māori evaluation. Ultimately, the Kaupapa Māori approach frees the Indigenous imagination and mind to create our own knowledge and systems of evaluation.

Chapter six started with definitions of methodology, essentially “the pursuit of knowledge, investigation, and inquiry.” With regard to knowledge, Williams and Henare (2009, p.6) explain that “mātauranga is knowledge, mōhiotanga is understanding, and māramatanga is enlightenment”. The worldview of Te Ao Māori encompasses a state of balance and harmony with all things. Learning is a participatory act, and tikanga puts Māori knowledge into practice with correct conventions, codes, and customs. Methodological tensions were discussed as these challenges face Indigenous scholarship within centuries-old academies that value Eurocentric knowledge and literature and have established structures and systems that devalue and exclude Indigenous knowledge.

I began chapter seven with a powerful quote:

“If anything has the potential to perpetuate colonisation, it’s an evaluation.”

Throughout the chapter, I summarised respondents' thoughts and experiences of evaluation and their intelligence about approaches, values, and processes. This process explored their ideas regarding the process of creating an Indigenous evaluation model. This included discussing the values upon which such a model should be based. While many of their answers highlighted their difficulties and challenges across multiple contexts, they offered several perspicacious solutions. Foremost is the agreement that a Māori evaluation model be centred in Māori values, including wairua (spirituality), kotahitanga (authentic relationships), manaaki (generous support), kaitiaki (protection), and rangatiratanga (leadership). Key points from the respondents informed the design and development of the Pou Mārama model of evaluation.

Chapter eight examined the research phase, which brought together the learnings articulated in the previous chapters to inform the design and development of a Māori values-centric evaluation framework. The synthesis and integration of the key findings, including the critical understandings from these four components, (1) personal experience; (2) literature; (3) expert interviews; and (4) Pou Kapua, required in-depth self-reflection and analysis. Understanding and mapping relationships and the dynamics between elements such as values, processes, and outcomes laid the foundation for the design and development of the Pou Mārama model of evaluation.

Pou Mārama takes a whole of systems / complex adaptive systems approach to ascertain multiple layers and levels of complexity. Strategic, creative, conceptual, and analytical thinking in order to identify and solve complex issues requires a raised awareness of global environments, including comprehending cultural, socio-economic, and political trends that impact Māori, Pacific, and Indigenous peoples. This approach encourages a global mindset while retaining a deep understanding of local communities. Furthermore, the protection and preservation of Māori knowledge, and data sovereignty over our taonga, including intellectual property, remains critical in this work. This methodology allows us to translate

interdisciplinary knowledge into creative and transformative solutions to enhance the health and well-being of people and their places.

'Pou Mārama' is thus a journey of evaluation, where one must move through 'Te Pō', spaces of darkness, of the unknown, and darkness so intense that 'there is no seeing.' There is just 'feeling around' and 'groping' through these unknown spaces; hesitant exploration, turning around (at times in confusion), seeking and searching for illumination. These challenging and arduous journeys must be undertaken as we seek 'passage to the world of light', where we can see glimmers of dawn that will bring clarity of understanding.

Creating a curriculum for Indigenous Evaluation

According to an expert respondent and Indigenous scholar, "There must be an educational space, a curriculum that is implemented along with the evaluation framework." Indigenous evaluation models must be taught consistently. For example, he exhorts, "You teach it through dialogue; you teach it through training; you practice it." Besides working with students, training also needs to be aimed at the institutional level, including commissioners and funders of evaluation. Communities also need to be educated on how evaluation can be turned around from a negative experience, often ending in stories of their failure, to a positive experience resulting in stories of their successes. Taking a positive strengths-based approach, evaluation for and by Māori and Indigenous organisations and communities, with the support of skilled evaluators, could provide excellent learning opportunities and experiences. "The more you put an individual in a positive environment, the more they grow and can enrich their lives", says one Indigenous evaluator. We also need to grow indigenous evaluation and Indigenous evaluators and build their skills and capabilities.

Challenges and Issues

Evaluation invariably sits within a contentious landscape, and it is often difficult to get common ground between stakeholders at multiple levels. However, knowing the difficulty of finding common ground requires the ability to work with tensions all the time. Therefore, any Indigenous evaluation model must be robust enough to be flexible when dealing with those multidirectional pressures. The future for Indigenous evaluation models is to engage Indigenous peoples and "get them excited about taking back control" of their evaluation process. According to native evaluator (Respondent X), by designing and developing Indigenous evaluation frameworks and methodologies, we are opening the doors so that our Indigenous communities can "pull down the walls of Eurocentric evaluation" that have constrained them.

Limitations

I would have liked more time to explore deeper psychological constructs and challenges experienced by individuals and societies and how these relate to our understanding of evaluation. Sharing more about the breadth of possibilities when applying Pou Mārama across various contexts would also be useful. Such applications may have included utilising Pou Mārama across whole-of-sector projects, such as evaluating where Māori fit into the New Zealand research, science, and innovation (RSI) sector. Pou Mārama could also be used prospectively to find opportunities for Māori to expand and thrive, for example, in the RSI sector. Finally, the approach can be used to evaluate both processes and outcomes for Māori (or Pacific or Indigenous) across other sectors, such as education, justice, or economic development. Such endeavours will have to wait for a book I intend to publish in the following year.

Contributions to the field

Through this research, I have been able to make a contribution to a nascent but growing field of literature relating to Māori, Pacific, and Indigenous evaluation. Expanding my understanding of evaluation in general and the specific implications of evaluation of Māori, Pacific, and Indigenous peoples has helped to inform the creation of Pou Mārama. This

unique evaluation framework brings to light the importance of placing Māori Indigenous values at the centre of the evaluation process. Pou Mārama is a model of evaluation that can be applied across local and global contexts.

My key research objective is: How might Māori and Indigenous philosophy and values contribute to improved evaluation design? The key research questions are:

1. What can we learn about evaluation from legends, histories, stories, cultural experts and traditional knowledge holders?

The experts who shared their knowledge and experiences are transdisciplinary researchers and evaluators with specialist knowledge that spans philosophy, humanities, science, and art. They deeply understand Te Ao Māori, Indigenous worldviews, and local communities. At the same time, as systems thinkers, they remain cognisant of the dynamic forces and issues at play in the global arena. They asserted that evaluation is an inherently political mechanism used to strengthen or, conversely, weaken power. Furthermore, bias (conscious and unconscious) is prevalent in all evaluation processes. Respondents spoke of the negative impacts of Eurocentric evaluation processes used on their tribes and nations, including the adverse effects of statistical determinism on Native people. They highlighted the need for evaluation to be centred in Kaupapa Māori approaches and Indigenous knowledge systems.

Evaluation undertaken with tikanga, ethics, and health and safety at the forefront would protect the evaluation stakeholders, their knowledge, and their communities. They confirmed that evaluation could be a way for whanau, hapu, iwi, tribes, and nations to assert their sovereignty over their data, information, and knowledge. They maintained that Indigenous value-centric evaluation has the potential to empower Indigenous communities and ultimately enhance their wellbeing.

Legends, stories, and histories are told as ways of maintaining and transmitting knowledge and traditions over generations. In Te Ao Māori, they are shared through pakiwaitara, pūrākau, whakapapa, karanga, whaikorero, whakatauki, waiata and haka.

They are expressed in whakairo, tukutuku, rāranga, and many taonga, cultural treasures and artworks. The story of the creation of Pou Kapua provided a view into Te Ao Māori and the expression of Mātauranga Māori through whakairo. It is a story, an ancient wānanga that transcends time and place; 'a legacy entrusted, a dream fulfilled, a treasure revealed'. It is the legend of Pou Kapua and his creation in the world of humans. Beautiful and majestic, Pou Kapua symbolises our culture and creatively depicts enthralling stories of creation and beginnings; gods, goddesses, and guardians of the earth, skies, and seas; ancestral histories and courageous trailblazers; sacred places and amazing creatures; incredible legends and adventures.

Two creation legends, depicted on Pou Kapua, are drawn on for evaluation lessons. The separation of Ranginui (Rangi) and Papatūānuku (Papa) is a story of power, politics, competing agendas, and conflicting methodologies. The final outcome, however, was transformative for all participants, although not necessarily in positive ways. Even as light was brought into the world, which benefitted the departmental gods and humanity, Rangi and Papa were traumatised and continue to mourn their separation to this day. The legend of Tane attaining the three baskets of knowledge highlights the importance of a shared values foundation, in this case, the thirst for knowledge, and an agreement between participants about processes and procedures (e.g., how Tane would climb up to the heavens). Again, the outcome of attaining the three 'kete Mātauranga' would benefit all stakeholders. Legends and stories contain many valuable learnings for us as we attain greater self-awareness of our conscious and unconscious biases, strengths and weaknesses, relationships and interactions, personal and collective. These deep understandings and learning are vital as we develop and implement our values-centric evaluation models and frameworks.

2. Who and what are the stakeholders in developing this improved, sustainable model?

The stakeholders involved in designing and developing an improved and sustainable evaluation model include Māori and Indigenous evaluators, researchers, and scholars. Additionally, Tohunga, cultural experts, traditional knowledge holders, and Indigenous scholars and practitioners are essential contributors to this development process. Their

specialities include, among other things, education, psychology, sociology, law, politics, history, statistics and mathematics, environmental science, arts and creative design, business and economics, international development, culture, languages, technology, health and medicine.

Stakeholders have a particular 'stake' in evaluation – in the processes and the outcomes. These contributors include whanau, hapu, iwi, tribes, and nations. Stakeholders are individuals but also groups, organisations, and public and private entities. They are in leadership, governance, management, and operations. They are strategists, planners, and policymakers who understand the nature of the Indigenous worlds they inhabit and the colonial states in which they live. Non-Indigenous allies may also support Māori and Indigenous colleagues in developing Māori values-centric frameworks, providing expertise and insights from non-Indigenous perspectives.

3. How do we honour, gather and analyse the wisdom of Mātauranga Māori to co-create a system of evaluation that is:
 - a. founded within Māori value systems
 - b. complemented by current knowledge
 - c. Applicable across contextualised contemporary realities?

To co-create a system of evaluation founded within Māori value systems, complemented by current knowledge and application across multiple contemporary contexts, requires a solid unapologetic stance rooted in Te Ao Māori while dynamic enough to flex and incorporate diverse knowledge and perspectives. Thus, I chose a Kaupapa Māori approach which allowed me the freedom to honour Mātauranga Māori and a vital life force of knowledge and understanding and bring Te Ao Māori into the light. As an insider to the creation of Pou Kapua, I had the privilege of working for over a decade with our tohunga, Mātauranga Māori experts, and traditional knowledge holders. The creation of Pou Mārama involved living, learning, and understanding through experience and being part of the creation journey.

Taking a Kaupapa Māori approach was thus refreshing and empowering for me as a Māori researcher and practitioner. It afforded me the freedom of feeling, thought, and expression, providing spaces for both deconstructing colonising hegemonies on the one hand and co-creating knowledge and systems of research and evaluation on the other. Within this research, the gathering of Mātauranga Māori, traditional knowledge has continued to occur through wānanga, hui, meetings, and interviews with Tohunga, traditional knowledge holders, and Māori, Pacific and Indigenous experts in research and evaluation. Being aware of my 'positionality' in relation to being both an 'insider' (for example, as a co-creator of Pou Kapua) and an 'outsider' (as a researcher and evaluator of the creation of Pou Kapua) was necessary as both positions must be held in balance.

Creative practice-led and participatory action research played an integral part in this thesis. Interweaving these approaches has helped me to create a solid foundation on which to build my approaches and methods, including the strands of (1) experience and expertise; (2) literature of ontology, epistemology, axiology, and Te Ao Māori; and a contextual review of evaluation; (3) interviews with experts; (4) the creation of Pou Kapua as a Mātauranga Māori methodology; (5) the integration of these components to create Pou Mārama; (6) the application of Pou Mārama across projects in health and technology; and (7) the final review and refinement of Pou Mārama.

Delving into axiology, studying intrinsic and extrinsic values provided insights into 'kaingakau', taonga tuku iho, treasures bequeathed by the ancestors to their descendants. These kaingākau include aroha, wairua, mana, tiaki, and ora. The wisdom of Mātauranga Māori is also complemented by current knowledge, including the thoughts, writings, and literature of other scholars, as well as existing literature exploring human nature, from our intrapsychic lives; our conscious experiences; and influence of our tupuna and the collective unconscious. An awareness and understanding of our cultures and identities is essential as evaluation impacts all aspects of our lives.

The applicability of Pou Mārama was demonstrated across various contemporary contexts, including the domain of health and wellbeing and technology. Pou Mārama will also have applicability across education, business and the economy, law and the justice system,

community development, tribal development, and the environment. The methodology outlined in the Pou Mārama framework can be applied to groups, institutions and organisations, entities small and large, local and global. Given that Pou Mārama incorporates complex adaptive systems approaches, the framework can be used to evaluate policies, programmes, services, and a diverse range of activities.

Pou Mārama provides a framework for development evaluation that supports the vision and values of Māori, embodies wairua, and the values of aroha, ora, mana, and tiaki. Pou Mārama embeds the ontology of Te Ao Māori and Mātauranga Māori across multiple contexts whilst honouring Te Tiriti o Waitangi and He Whakapūtanga o Te Rangatiratanga o Nu Tirenī. The position of Pou Mārama is 'Tikanga first', and the process honours the Tapu relationships of all stakeholders, treating all stakeholders with dignity and respect as alliances and networks are forged. Working with care and compassion with a diverse multi-cultural range of audiences and their perspectives aims to bring balance and harmony to our evaluation endeavours.

Using Pou Mārama demonstrates vitality, providing the space to exercise leadership with integrity (personal, ethical, strategic, business, social, Māori, Pacific). Working with our stakeholders encourages commitment to leading and supporting individual and collective growth. The Pou Mārama approach thus seeks to achieve well-being for all stakeholders while handling risk, uncertainty, and ambiguity. Continuous cycles of learning are essential in this process of transformation. Thus, building evaluation capability and capacity with all stakeholders, whānau, hapu, iwi, organisations, and communities, will remain an essential element of Pou Mārama. While Pou Mārama is Māori values-centric, it provides a mechanism for people of all cultures to evaluate themselves. It is a mirror where they can see their reflection. Then we could ask ourselves, Do we like what we see? Is this a 'true' reflection of ourselves? Why is our image blurred or distorted? Can I 'fix' my image with cosmetic interventions or 'facial filtering' technologies ...?

Evaluation using the Pou Mārama approach is a creative process. A creative mindset and creative thinking are required. As, at the core of evaluation, is the root word 'wal' or 'val', meaning to be strong, or strength, so too is kaha, ihi, and wehi at the core of Pou Mārama. Importantly the central values of taha wairua, aroha, mana, tiaki, and ora, systematised and

enacted through whanaungatanga, manaakitanga, kaitiakitanga, and rangatiratanga need to remain strong throughout any evaluation endeavours undertaken 'by, for, with, and as Māori' now or into the future.

Future Directions

This thesis will be further developed, reconfigured where necessary (depending on audiences) using multiple media and disseminated through various forms of presentation and publication. Furthermore, as pointed out by many of the experts interviewed, curriculum development of Indigenous evaluation knowledge and methodologies is required. Therefore, finding ways to share my learnings and methodologies expressed in this thesis will be a critical element of my work moving forward. As an Indigenous scholar, it is not enough 'to know'. We have a responsibility to 'share what we know'. This learning and sharing of our Mātauranga and knowledge are at the heart of cultural revival and survival. Such curriculum design and development may take diverse forms and seemingly disparate pathways. However, I am committed to taking on this challenge.

Puāwaitanga o Pou Mārama – Concluding Position

Now at the end, I go back to the beginning. “Ko au” are Te Reo Māori kupu (words) for how we introduce ourselves. Those two small kupu express an ontological position of 'being'; 'ko' being situational and directional; 'a' inferring this world (of light) in which we exist, and 'u' manifests our potential. Hence, when I say, “Ko au Tania Haerekiterā Wolfgramm,” I am standing up as a Māori, Pacific, Indigenous scholar and practitioner and unapologetically honouring Te Ao Māori ontologies, axiologies, epistemologies, and methodologies. Ae, Mātauranga Māori takes pole position in this research.

I have created the Pou Mārama model of evaluation and given it as a koha, in the first instance, to the Māori and Indigenous world. Pou Mārama is provided to unlock opportunities for Māori and Indigenous evaluators to confidently lead, design, and develop their own evaluation systems and methodologies. Respectful non-Indigenous allies may be invited to walk alongside us in roles that support the ethic of kotahitanga. Pou Mārama is given to support Māori, Pacific, and Indigenous kaupapa, and their endeavours to create a

better world for their families, tribes, communities, and homelands. Pou Mārama penetrates, perceives, reveals, balances, and recentres our understanding and experiences, eventually returning us to wisdom, and a community of well-being.

Whakaaro Whakamutunga – Final Thoughts

I started this research journey as a 'kaumoana' standing on the shores of a vast ocean of knowledge. I stepped aboard my little waka, checked my equipment, and supplies one last time, and set sail across the seas. The moana has provided many daunting challenges and, having crossed the Pacific Ocean in the middle of a cyclone as a child, I have experienced the terrifying might of Tangaroa. However, the moana has also provided many days of smooth sailing and frequent opportunities for experiencing 'hakailangitau', elation, joy, and contentment. Now Tangaroa has brought me home to Papatūānuku – to my kaupapa, my whenua, my tūrangawaewae, my whānau, tamariki, and mokopuna – whom I love with all my heart and soul.

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Appendix A

Appendix A (i): Ethics Approval Letter

The logo for the Auckland University of Technology (AUT) is displayed. It features the letters 'AUT' in a large, white, stylized font against a black rectangular background.

TE WĀNANGA ARONUI
O TĀMAKI MAKĀU RAU

Auckland University of Technology Ethics Committee (AUTEC)

Auckland University of Technology
D-88, Private Bag 92006, Auckland 1142, NZ
T: +64 9 921 9999 ext. 8316
E: ethics@aut.ac.nz
www.aut.ac.nz/researchethics

18 July 2018

Ella Henry
Te Ara Poutama

Dear Ella

Ethics Application: 18/256 **HAKAMANA: Co-creating a Māori and Indigenous model of evaluation for transformative design and development of entities and initiatives**

I wish to advise you that the Auckland University of Technology Ethics Committee (AUTEC) has **approved** your ethics application at its meeting of 16 July 2018.

This approval is for three years, expiring 16 July 2021.

Non-Standard Conditions of Approval

1. In the Consent Form inclusion of an option to be identified by name in any report of the study.

Non-standard conditions must be completed before commencing your study. Non-standard conditions do not need to be submitted to or reviewed by AUTEC before commencing your study.

Standard Conditions of Approval

1. A progress report is due annually on the anniversary of the approval date, using form EA2, which is available online through <http://www.aut.ac.nz/research/researchethics>.
2. A final report is due at the expiration of the approval period, or, upon completion of project, using form EA3, which is available online through <http://www.aut.ac.nz/research/researchethics>.
3. Any amendments to the project must be approved by AUTEK prior to being implemented. Amendments can be requested using the EA2 form: <http://www.aut.ac.nz/research/researchethics>.
4. Any serious or unexpected adverse events must be reported to AUTEK Secretariat as a matter of priority.
5. Any unforeseen events that might affect continued ethical acceptability of the project should also be reported to the AUTEK Secretariat as a matter of priority.

Please quote the application number and title on all future correspondence related to this project.

AUTEK grants ethical approval only. If you require management approval for access for your research from another institution or organisation then you are responsible for obtaining it. You are reminded that it is your responsibility to ensure that the spelling and grammar of documents being provided to participants or external organisations is of a high standard.

For any enquiries, please contact ethics@aut.ac.nz

Yours sincerely,



Kate O'Connor

Executive Manager

Auckland University of Technology Ethics Committee

Cc: tania.wolfgramm@gmail.com; Pare Keiha

Appendix B

Appendix B (i): Discussion Guide / Indicative Questions

The logo for AUT (Auckland University of Technology) is displayed in white text on a black rectangular background.

TE WĀNANGA ARONUI
O TĀMAKI MAKAU RAU

Project title: **Creating a Māori and Indigenous Model of Evaluation, Founded on Māori
Indigenous values**

Research Supervisor: **Dr Ella Henry**

Researcher: **Tania Wolfgramm**

Introductions and appreciation

1. What are your thoughts, understandings, and experiences of evaluation?
 - a. Explore various models of evaluation (e.g. 'Western' frameworks), including impacts on Indigenous peoples across various contexts and communities ...
2. What are your thoughts, understandings, and experiences of 'Indigenous' evaluation?

- a. Explore various contexts, communities, tribes ...
- 3. How might one determine the values associated with Indigenous models of evaluation?
 - a. Explore worldview, philosophy, culture, tradition ...
- 4. Who should be involved in these processes of developing Indigenous models?
 - a. Explore relationships, methodology and processes ...
- 5. What are your thoughts about the value, worth, or benefit Indigenous models of evaluation may have?
 - a. What outcomes may we expect from such a model?
- 6. How can we apply these Indigenous models across different contexts? (e.g. for communities / organisations / sectors)
- 7. What challenges do you think Indigenous models of evaluation might face?
 - a. How might these challenges be ameliorated?
- 8. What is the future for Indigenous models of evaluation? How can they be shared and used? And how can these models be sustained over time?

Kia ora – Thank you very

Participant Information Sheet

Date Information Sheet Produced: 18 November 2018

Project Title

Creating a Māori and Indigenous Model of Evaluation, Founded on Māori Indigenous Values

Tena Koe – Warm Greetings

Ko au Tania Wolfgramm, a researcher who has whakapapa / genealogical links to whānau, hapū and iwi across Aotearoa New Zealand and the Kingdom of Tonga. I am undertaking a PhD with the Auckland University of Technology.

Invitation to participate in this research

My research project is about evaluation, and how evaluation models may be designed with Indigenous values embedded at their core. Evaluation is a very important tool for Māori and Indigenous development and transformation. The provision of evaluation

models based on Māori and Indigenous values can be employed across any endeavour, with evaluative thinking informing the design and development of any entity or initiative across various sectors. This may include the creative, education, health, business, and technology sectors. Understanding and embedding the values of the local organisations and communities, and constructing evaluation frameworks that can be systematised across their initiatives, is a starting point towards designing activities that will achieve their desired outcomes.

My key research question is:

How might Māori and Indigenous philosophy and values contribute to improved evaluation design?

As a person who is recognised internationally as knowledgeable about evaluation in local and global contexts, values and value systems, and Indigenous and diverse cultures and worldviews, it would be an honour for me to interview you. I believe that your knowledge, experience, and skills will be very helpful with my thinking and analysis of this topic, and with the development of Indigenous values-based evaluation models.

The purpose of this research

This research will contribute to the small but growing body of design and evaluation literature, from a Māori perspective. It will produce a theory and/or model that may be applicable for Māori and Pasifika communities and organisations but will also provide a Māori model for other cultures and societies. This thesis will test the efficacy and applicability of these models. The findings from this research may be used for academic publications and presentations.

Agreement to participate in the research

If you agree to being interviewed, I kindly ask you to read and sign the attached Consent Form. Your participation in this research is voluntary, and whether or not you choose to participate will neither advantage nor disadvantage you. You are able to withdraw from

the study at any time. If you choose to withdraw from the study, then you will be offered the choice between having any data that is identifiable as belonging to you removed or allowing it to continue to be used. However, once the findings have been produced, removal of your data may not be possible.

Once you consent to participate, I will organise a time to interview you, at a place of your convenience (this may be online). This interview should take no longer than an hour. If you agree, I would like your permission to record the interview. I will send you a copy of the transcript for the interview, and you may amend or delete your comments as you wish before I begin the final analysis.

Discomforts and risks

I do not envisage any discomforts or risks associated with the interview. I will not be asking questions of a personal or confidential nature. However, if at any point you feel discomfort, you are free to halt the interview at any time.

Privacy protection

Your privacy will be protected, and you will not be identified unless you consent to it as outlined in the Consent Form. I will seek your consent regarding whether or not you wish to have any parts of your interview identified as being specifically from you, in which case your contributions will be acknowledged in publications and presentations produced as a result of the research. Any other comments will be attributed anonymously.

Costs of participation

There are no costs associated with participating in this research, beyond your time. When I conduct the interview, I will provide catering and refreshments (if face to face), and if agreed will reimburse you for any costs associated with travel and participation in the interview.

Deciding to participate

If you could decide within the next few weeks if you wish to participate in the research, I would be most grateful for an email from you confirming your decision. The consent form will need to be signed prior to the interview.

Receiving feedback on the results of this research

As part of the process, I will send you a copy of your transcript for feedback prior to analysis, and I will also send you a summary of the research findings.

What to do if you have any concerns about this research

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor

Dr Ella Henry, Te Ara Poutama, Auckland University of Technology.

Email: e.henry@aut.ac.nz

Tel: +64 9 921-9999 ext 6097

Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTEK, Kate O'Connor, ethics@aut.ac.nz, 921 9999 ext 6038.

Whom do I contact for further information about this research?

Please keep this Information Sheet and a copy of the Consent Form for your future reference.

You are also able to contact the research team as follows:

Researcher Contact Details:

Tania Wolfgramm, Auckland University of Technology

Email: tania.wolfgramm@gmail.com

Tel: +64 21 0876 1400

Project Supervisor Contact Details:

Dr Ella Henry, Te Ara Poutama, Auckland University of Technology.

Email: e.henry@aut.ac.nz

Tel: +64 9 921-9999 ext 6097

Approved by the Auckland University of Technology Ethics Committee on *16 July 2018*

AUTEC Reference number *18/256*.

Appendix B (iii): Consent Form

The logo for AUT (Auckland University of Technology) is displayed in white text on a black background.

TE WĀNANGA ARONUI
O TĀMAKI MAKAU RAU

Project title: Creating a Māori and Indigenous Model of Evaluation, Founded on Māori
Indigenous Values

Research Supervisor: Dr Ella Henry

Researcher: Tania Wolfgramm

- ☐ I have read and understood the information provided about this research project in the Information Sheet dated 18 November 2018
- ☐ I have had an opportunity to ask questions and to have them answered.
- ☐ I understand that notes will be taken during the interviews and that they will also be audio-taped and transcribed.
- ☐ I understand that taking part in this study is voluntary (my choice) and that I may withdraw from the study at any time without being disadvantaged in any way.
- ☐ I understand that if I withdraw from the study then I will be offered the choice between having any data that is identifiable as belonging to me removed or allowing it to continue to be used. However, once the findings have been produced, removal of my data may not be possible.
- ☐ I agree to take part in this research.
- ☐ I wish to receive a summary of the research findings (please tick one):

Yes ☐ No ☐

Participant's Signature:

Participant's Name:

Participant's Contact Details / Email :

.....

.....

Date:

Approved by the Auckland University of Technology Ethics Committee on 18 July 2018

AUTEC Reference number 18/256

Note: The Participant should retain a copy of this form



Tena rā koe e te Pou Mārama

Kia mihi atu Te Ao kia koe

Tō tirohanga ki tawhiti

Ki te pae o te rangi

Koia rā te ara ki runga

Koia rā te ara ki raro

Te ara ki tai

Tū mai e hika

Karangatia Te Ao, Te Pō

Ngā waka ka ū

E Pou, Pou ana e