

Copyright is owned by the Author of the thesis. Permission is given for a copy to be downloaded by an individual for the purpose of research and private study only. The thesis may not be reproduced elsewhere without the permission of the Author.

**“KIND OF LIKE OUTSIDE THE BOX BUT KINDA IN THE BOX”:
USING CUP OF TEA WORDS TO DESCRIBE EXPERIENCES OF
MĀORI EVALUATORS WITH MĀORI COMMUNITIES IN
EXTERNALLY COMMISSIONED EVALUATIONS.**

A thesis presented in fulfilment of the requirements for the degree of

Masters

In

Māori Arts

At Massey University, Manawatu, New Zealand

Gill Potaka-Osborne

2019

Abstract

He ringa miti tai heke | Hands that licks up the ebbing tide

Whanganui n.d

This Whanganui whakatauki describes how people who live on the river within the tidal reaches are accustomed to navigating and paddling the challenges the tides present therefore better able to manage their canoes than the people of the interior. For this study it describes the relevance of Kaupapa Māori when evaluating with Māori communities.

The purpose of this research is to gather the experiences of other Māori evaluators working with Māori communities on externally commissioned evaluations to compare and gain an understanding of their realities. This research provides the groundwork for a Master of Arts (Māori) thesis. Research activities included a literature review, ethics application, key informant interviews, a thematic analysis and dissemination opportunities.

This study examines the experiences of externally funded Māori evaluators working within Māori communities. Data was collected using Kaupapa Māori research methods informed by wider qualitative approaches from five wāhine Māori researchers and evaluators. These semi-structured interviews were undertaken kanohi ki te kanohi in single interview format. All interviews were transcribed and sent to study participants for review. A thematic analysis framework (Braun & Clarke, 2013) was used to analyse the findings and elicit themes and sub-themes from the data. Three key overarching themes emerged from the data: positioning of Kaupapa Māori in evaluation; managing multiple expectations of evaluators, communities and funders and the tensions of being both an insider and outsider as a Māori evaluator. For the discussion section an allegory of seat roles in a waka was used to describe and discuss this data.

My findings show that Māori evaluators clearly understand what is required when evaluating with Māori communities and have high expectations of themselves to deliver quality evaluations that meets community needs. This is a complex space conflicted by the expectations of the communities they belong or are affiliated to, as well as obligations to

evaluation commissioners. This research shows that Māori evaluators will go above what is regarded as conventional evaluation practice in order to address the expectations of themselves and other stakeholders.

The study shows how Māori evaluators use approaches that are underpinned by Kaupapa Māori principles combined with western evaluation practices to provide evaluations that are relevant to the communities they work with. This includes using approaches that are collaborative, participatory and transformative to achieve programme and evaluation outcomes. Consequently, built into every evaluation design is the development of evaluation capacity through capability building and knowledge transfer.

My findings also highlight the tensions and triumphs of being both an insider and outsider for Māori evaluators on such evaluations. Largely, these tensions have arisen as a result of managing the expectations of everyone involved. This includes the dual responsibility resulting from commonality of culture, shared whakapapa, or belonging to the community they are evaluating with. In addition, there is a responsibility to manage this within in the confines of contractual parameters such as evaluation outputs, timeframes and budgetary constraints. Māori evaluators have become adept at addressing these needs through evaluation design that works alongside those communities using culturally adapted methods that resonate with them. In addition, evaluators have provided extra resource to support this in the form of FTE capacity, upskilling and funding.

The evaluators in my research described their individual journeys of becoming an evaluator and how that impacted on their current evaluation knowledge and practice. It points to their personal successes and those of the communities they supported as well as contributing to the wider evaluation space.

Preface or acknowledgements

E rere kau mai te awa nui , mai i te kāhui maunga ki Tangaroa. Ko au te awa, ko te awa ko au.		<i>The river flows from the mountains to the sea. I am the river; the river is me.</i>
---	--	--

R Rangitihi Tahuparae

This whakatauākī above describes the special relationship Whanganui tribes have with the Whanganui River. In 2017, as a result of the Whanganui River Claims Settlement¹, the Whanganui River was granted the same legal rights as a person. Through the spiritual connection with Māori have with te taiao the river reflects the health and wellbeing of the people. My father, Mike Potaka, spent many years fighting this battle but was unable see it come to fruition, passing away in 2015. His legacy however is strong, and I am reminded of this through my children and mokopuna.

I would like to acknowledge the support given to me by Whakauae Research for Māori Health and Development who generously provided both financial assistance and time to enable me to complete this study. Special thanks to my Whakauae whānau particularly Dr Heather Gifford who recognised that I had transferable skills and employed me as a research assistant introducing me to research and evaluation. Those early days of following her around gave me an insight into what it took to do research. I also need to mention my other work colleague's Dr Amohia Boulton, Lynley Cvitanovic, Stacey Ranginui, Sonja Loveridge and my sister Mel Potaka-Osborne for providing me with those pearls of wisdom and laughter, keeping me on track and allowing me the space to complete this. More recently Dr Aria Graham has joined this group, another wahine toa whose youth and vibrancy has inspired me to keep going. Thank you also to Dr Rachel Brown who said, "*you can do it*" and Dr Lesley Batten who is always there in the background if I need it. Your friendship and support are appreciated.

¹ <https://www.parliament.nz/en/get-involved/features/innovative-bill-protects-whanganui-river-with-legal-personhood/>

To Dr Margaret Forster and Dr Maureen Holdaway, the latter who introduced me to study and the former my supervisor, senior lecturer at Te Putahai-a-Toi, Massey University, who provided unwavering support throughout this research. As an older distance student your guidance gave me the motivation to keep going.

To the Massey Research Ethics committee (the notification number is: 4000019597 uploaded 3 July 2018) for enabling me to undertake this journey.

To all the participants, five wahine toa, who agreed to participate in the study and generously made themselves available to be interviewed, thank you. The knowledge and experience you shared with me was powerful. It was through your voices I saw your collective commitment to making a difference and empowering Māori.

Lastly, I would like to thank my whānau who kept it real making sure I didn't forget I was; a mum, a nanny, a sister, an aunty, an in-law; for giving me space to study but also making sure I was available for baby-sitting duties. To my children and their dad thanks for the support. To my mokopuna Awanuiarangi, Hinewaiatarua, Kori-Michael, Huiarere, Pamoana, Nai'a, Nalu, Taiana-Grace, Te Atarau, Ariki Te Amo, China-Lee, Kaemani-John and those yet to be born – knowledge is power.

To my dad and mum, who have since passed on, thank you for the belief and encouragement you gave me during my formative years.

To the two men in my life - Haari who, now flying with the angels, who supported early studies and Paul Thompson whose encouragement and support helped me finish this thesis.

To my extended whānau and whanui Whanganui Māori Sports Association, River Rockers Whanganui Rock and Roll Club and Te Ringa Miti Tai Heke Waka Ama Club thanks for lessening my committee duties while I undertook this study. Special mention to my friends

Maaki Tuatini and Bertz Williams who I met as part of a community evaluation. Sadly, Bertz passed away in 2018 however her voice remains with me "*its just cup of tea words Gilly, that's how we talk to our people*". These words stay with me to make sure every community evaluation I'm involved in adds value to that community. Thank you Waipuna Ratapu-Williams for giving permission to use your mums kōrero.

Finally, I want to dedicate this thesis to all my tupuna, Ben and Nellie Bullock, Te Awe Potaka and in particular, my grandmother, Te Kura I Awarua Ratana Potaka, a mid-wife, a woman before her times was dedicated to the health and wellbeing of her people. Ngā mihi mahana ki a koutou mo to manaakitanga ki taku ara.

Contents

Abstract	i
Preface or acknowledgements	iii
List of Illustrations	viii
Chapter One: Introduction	1
<i>The Research</i>	3
<i>Positioning of the researcher</i>	6
<i>Overview of Thesis</i>	9
<i>Chapter Summary</i>	11
Chapter Two: Literature Review	12
<i>What is Kaupapa Māori?</i>	13
Treaty of Waitangi	14
Te Ao Maori and Evaluation: the connection	15
<i>Kaupapa Māori Evaluation (KME)</i>	18
Chapter Three: Methodology	25
<i>Literature Search</i>	26
<i>Rationale for using Kaupapa Māori</i>	27
<i>Research Aims and key question</i>	29
Participants:	30
Data collection	31
Data Analysis and Discussion	32
Limitations	35
Ethics	36
Chapter Four: The Data – Hearing the voices of the Key Informants	37
<i>Key Informant One:</i>	37
<i>Key Informant Two:</i>	40
<i>Key Informant Three</i>	44
<i>Key Informant Four:</i>	46
<i>Key Informant Five:</i>	49

<i>Summary of the Data</i>	53
Chapter Five: Findings	55
<i>The Data</i>	56
<i>Becoming an evaluator: the why, where and how?</i>	56
Pathways to evaluation.....	56
Building evaluation experience	59
<i>Experiences of evaluating with Māori communities</i>	60
Managing change and expectations	63
Insider Outsider Tensions.....	65
<i>Evaluation Design</i>	68
Cultural Implications	69
Adapting methods for Kaupapa Māori approaches	71
Capacity Building.....	71
<i>Dissemination</i>	73
<i>Personal reflections</i>	74
Chapter Summary	77
Chapter Six: Discussion	78
<i>The Analysis Framework</i>	80
Ngakau Tapatahi Aurere or Professionalism’	80
Rangatiratanga or Self-determination:	80
Manaaki Tangata or Care of people:.....	80
Hauora Tangata or Health of the people.....	81
Mātauranga or Knowledge.....	81
Ngā Tikanga o Whakauae - Principles and Values of Whakauae.	81
<i>The Principles and the Waka Allegory</i>	82
Chapter Summary	94
Chapter Seven: Conclusion	96
Māori/English Glossary	100
Appendices:	104
<i>Appendix 1: Ethical approval</i>	104
<i>Appendix 2: Participant Information Sheet</i>	105

<i>Appendix 3: Informed Consent Form</i>	107
<i>Appendix 4: Interview Schedule</i>	109
<i>Appendix 5: Observation Sheet</i>	111
<i>Appendix 6: Demographics</i>	113
<i>Appendix 7: Confidentiality Agreement</i>	114
Bibliography	115

List of Illustrations

Figure 1: ANZEA Competencies.....	21
Figure 2: Principles Matrix	28
Figure 3: Participant Demographics	31
Figure 4: Example of thematic analysis	32
Figure 5: Extracting sub-themes.....	34
Figure 6: Waka Analysis.....	35
Figure 7: Cultural Continuum.....	70
Figure 8: Expectations vs Reality	68
Figure 9: Awa Girls Waka Ama Team	82

Chapter One: Introduction

Ko te manu e kai ana i te mātauaranga nōna te ao.	The bird who eats from the tree of knowledge owns the world.
Ko te manu whai whakairo, nōna a Rangiātea	The bird that provokes thought owns the universe

Ruka Broughton Jnr (1998).

This whakatauākī by Ruka Broughton Jnr talks about the importance of knowledge. It acknowledges the huge legacy left behind by Henry Bennett who established the bi-lingual unit Te Rangakura at Wanganui Polytechnic and earned the Queens Service Medal for services to the community (Universal College of Learning, 2008). What is more important is that Uncle Henry was instrumental in fostering my thirst for Te Reo Māori. His daughter Janet, my neighbour, and I were both members of a play group at Te Ao Hou Marae in Aramoho, Whanganui. In 1983, Te Hungakawitiwiti Te Kohanga Reo was established adjacent to the marae by Uncle Henry and Uncle Ruka. Through Janet's encouragement I became involved as a parent, committee member and kaiawhina and even at one stage builder's labourer helping in a limited capacity to build a second addition to the kohanga. Uncle Henry was a colleague of my fathers and humble activist. Janet and I remain friends to this day.

This thesis is grounded in the experiences of Māori evaluators including myself, who evaluate with Māori communities on externally funded evaluations. For this purpose, the word 'externally' refers to government organisations or ministries such as health, justice and agriculture who have the mandate to commission evaluations. Consequently, evaluations are subject to the political influences bought about by successive governments and what the 'flavour' of the day is. The findings from this study will be useful in providing a clearer understanding of the impact of commissioning practices on Māori evaluators evaluating in this space.

It is important therefore, that that we understand these political influences and how they affected commissioning practices. The eighties were noted for the neoliberal reforms

resulting in the privatisation of industry (Bargh, 2007). These reforms were contradictions in themselves; on the one hand, they provided Māori with more opportunities to shape services and programmes to meet the needs of their people (Durie, 2005; Bargh, 2007) whilst, on the other hand they clashed with the way Māori providers were modelling services to Māori. These services were based on Māori aspirations and were unlike the generic services, or 'one size fits all' determined by government funded organisations. Despite these paradoxes Māori seized the opportunities afforded to them and within ten years Māori Health and Service Providers (MHSP's) were established as leading contenders of health and social services programme delivery to Māori (Durie, 2003). As a result, there was an increase in programmes developed by Māori Health Providers that recognised the benefit of working it ways that were effective for Māori rather than imposing mainstream programmes on Māori. This heralded the beginning of 'with Māori, by Māori, for Māori' or Kaupapa Māori programmes. This increase in services soon resulted in a growing demand by government agencies for programme evaluations so they could better understand how programme money was being spent and the value it was providing for programme recipients such as Māori.

It was during the 1990's that Kaupapa Maori became recognised as a way of doing things that was meaningful and relevant to Māori. Consequently, Kaupapa Māori emerged as a research and evaluation approach with relevant methods that supported this. This way of working was supported by Māori academics such as Linda Smith, Graham Smith and Russell Bishop who upheld the belief that in order to succeed Māori must determine for themselves the best way of working with their own (Henry & Pene, 2001, Durie, 2003).

The increase in Kaupapa Māori programmes, inevitably intensified the responsibility of Māori service providers accountability to funders. This was a dual responsibility of proving economic worth as well as showing effective and positive outcomes for Māori. As such, evaluation become a compulsory function that ran alongside programmes as a means of determining the value or worth of these programmes for funders.

Early evaluations were aligned to 'western' theories and almost always carried out by non-Māori evaluators who struggled to apply evaluation approaches in a way that was meaningful and accepting of Māori ways of doing things (Cram, Smith & Johnstone, 2003; Kerr, 2012; Moewaka Barnes, 2009.). Predictably, the Kaupapa Māori way of thinking and

doing led to an increased demand for Māori evaluators who could evaluate Kaupapa Māori programmes. As a result, the number of Māori evaluators with skills to evaluate Kaupapa Māori programmes grew. With no formal tertiary courses that were geared to teach evaluation, these skills many learnt by 'falling' into evaluation and learning on the job or walking alongside non-Māori evaluators. Others learnt through the research component often included as part of an undergraduate degree.

In the last 20 years evaluation specific courses have been developed by tertiary institutions and are now offered in their own right. Shore Whariki, Massey University is contracted by Ministry of Health to run two-day evaluation workshops. The University of Auckland also offers a short course in programme evaluation. In addition, since 2008, Massey has developed and now offers the Post-Graduate Diploma in Social Sector Evaluation Research of which produced Māori graduates the likes of Nan Wehipeihana, Kateraina Pipi, and Louise Were. They join Māori academics such as Fiona Cram, Bridgette Masters-Awatere, Helen Moewaka-Barnes, Leonie Pihama and Sandy Kerr-Brown who are recognised globally as being experts in indigenous evaluation. The University of Melbourne offers a Masters of Evaluation for those wanting to focus on evaluation and is available to international students.

Kaupapa Māori approaches continue to grow and expand alongside Māori development. Currently, Aotearoa New Zealand, has a healthy pool of Māori evaluators who are able to carry out Kaupapa Māori Evaluation (KME). This pool is supported by non-Māori evaluators who are empathetic and responsive to working alongside Māori evaluators.

The Research

Prior to engaging in this research, I contacted Bridgette Masters-Awatere whose work I have admired and followed avidly, to ask about the scope of this study and how I could build on her writing. She replied saying, she felt there was enough literature about evaluation in the health services space and I should look to how evaluation has developed in other areas such as science and education. From this, my research moved from concept to reality.

During the last fifteen years I have taken part in over twenty evaluations with Māori communities. In the early days I was thrust into this work with little knowledge of what evaluation looked like and had to rely on common sense and pragmatism. In 2005, I was employed as a research administrator with Whakauae Research for Māori Health and Development (Whakauae)², an iwi owned research organisation. I was lucky enough to be taken under the wing of senior researchers who allowed me to walk beside them, enabling me to learn on the job through observation and participation in evaluation activities such as note taking and participant recruitment. Later, I was given leadership of small community evaluations where I was told “*you’ll be right, evaluation is just common sense*”. Through self-directed learning, long before I knew about E. Jane Davidsons book *Evaluation Methodology Basics: The Nuts and Bolts of Sound Evaluation* I learnt about the fundamentals of evaluation through practical application. From here, through the valued mentorship and critical feedback of my colleagues at Whakauae Research Services, my experience and involvement in evaluation grew and with that my evaluation capability.

In 2016, I completed the Post Graduate Diploma in Social Sector Evaluation which provided the last piece of the evaluation puzzle by filling in the theory and methodology gaps. This, however, was not the end of my learning as to this day I continue to upskill and learn new things with each evaluation. One of the most influential people on this journey proved to be a Pākehā colleague, an evaluator, who was a staunch advocate of Māori led research and evaluation. Through our many discussions on Kaupapa Māori approaches we learnt from each other on how to best work alongside Māori communities. Despite her vast amount of academic knowledge, she chose to lead from behind and we both became interested in how other evaluators managed the tensions and expectations that occurred in evaluations that took place with Māori communities commissioned by mainstream organisations. As a result of those many discussions the research question for this thesis was conceived.

What are the experiences of Māori evaluators working with Māori communities on externally funded evaluations?

The body of Māori evaluation knowledge is growing (Masters-Awatere; 2015; Cavino; 2013; Kerr, 2012; Moewaka-Barnes, 2009.) in Aotearoa New Zealand however, further evidence of the role indigeneity in the evaluation space is required. This is a qualitative

² Trading at Whakauae Research Services Ltd sometimes shortened to Whakauae Research or simply Whakauae

research project that will contribute to that body of evidence by gathering the experiences of other Māori evaluators working with Māori communities on externally commissioned evaluations to gain an understanding of their realities.

I am encouraged by the writings of Michael Patton who describes evaluation in a way that is easily understandable and resonates with my own evaluation practice. His description of innovation and evaluation along with the indigenous perspective of those I have evaluated with has helped frame the title of this thesis. I believe any evaluation with Māori is innovative because we shape to fit with whatever community we work with. Patton (2015) describes innovation in the passage below

Innovators are told, “Think outside the box” Qualitative scholars tell their students, “Study the box. Observe it. Inside. Outside. From inside to outside, and from outside to inside. Where is it? How did it get there? What’s around it? Who says it’s a ‘box’? What do they mean? Why does it matter? Or does it? What is not a ‘box’? Ask the box questions. Question others about the box. What’s the perspective from inside? From outside? Study diagrams of the box. Find diagrams related to the box. What does thinking have to do with the box anyway? Understand this box. Study another box. And another. Understand box. Understand. Then, you can think inside and outside the box. Perhaps. For a while. Until it changes. Until you change. Until outside the box becomes inside – again. Then start over. Study the box”

The ‘box’ metaphor describes my journey of learning about evaluation as a Māori woman and evaluating with Māori communities where I am both an ‘insider and outsider’, sometimes I am in the box, sometimes I am out. Originally, I titled this thesis “Cup of tea words”. This phrase came from the kōrero of Roberta (Bertz) Williams, a dynamic wahine Māori and stalwart community member of the Raetihi community with whom I partnered on an evaluation of their programme Te Puawai o Te Ahi Kaa (Potaka-Osborne, G., Tuatini, M., Williams, R. & Cvitanovic, L., 2017). She used these words to describe how she engaged with community members and it continued to resonate and define my evaluation practice. Sadly, Bertz passed away not long after the evaluation finished however her korero and unwavering support of her community remains with me. I have since changed the title to reflect the insider outsider theme that emerged from the data. The title comes from the same evaluation during

which the project manager, another wahine Māori, wahine toa attempted to describe how the programme had taken on a life of its own but the responsibility to keep the community engaged and informed remained. She described this responsibility as being “*kind of like outside the box but kinda in the box*”. For me this describes evaluations with Māori communities and the responsibilities and obligations for Māori evaluators. In short, putting their needs first. I think Bertz would be pleased with this change.

Positioning of the researcher

A researcher conducts research using the lens of their lived experiences. As such, this research is influenced by how my world view was shaped and key influences in my life. As a Māori qualitative researcher, using the narratives or stories and pūrākau (Lee, 2019) is important to help the reader understand my story and how it has shaped my journey as an evaluator. It is only fitting that I tell my story along with that of my parents as their story has contributed greatly to the lens through which I see things

I do not look obviously Māori, I am fair with green eyes and I was perceived as coming from a place of privilege, afforded by my father’s government job, educational opportunities and a two-parent family. Of course, the reality is never what it seems, after five children in seven years my mother struggled with bouts of post-natal depression and managing a household on one income. Despite this my siblings and I were fairly oblivious to the hardships our parents underwent and had a wild carefree youth. By the time I went to secondary school I was greatly affected by the feeling of not ‘fitting in’; the Māori thought I wasn’t Māori enough because I was fair and the Pākehā knew I wasn’t Pākehā even though I looked like them. In those secondary school years, I took on my father’s Māori name to make it obvious to everyone that I was Māori. For this reason, the education system had me in the Māori box, a tick for them as I excelled at academia as well as sports and was a prefect and house leader. Other Māori students saw me as someone who could infiltrate Pākehā systems on their behalf and I was consigned to hiding their tobacco, a somewhat exhilarating task for a ‘goody-two shoes’ like myself. Still, I was not in the box, and somehow, I realised I was in the space in between – an insider and an outsider. Luckily, my father made sure I knew my identity and had stood on my turangawae enabling me to cope with this contradiction. I was still sick of constantly climbing in and out of that damn box!

My journey is probably typical of those born in the 1950's. I believed that speaking Te Reo Māori was the answer to fitting in the box, and I made many attempts to learn. Māori wasn't offered at school, so I pushed to take it by correspondence. For me, the sense of isolation, being the only person in a school of 600 meant I had to be self-driven. The lack of support meant I did not carry on with these studies past the sixth form. Later, at different times, I attempted to learn again, first as an adult student while my children were young then enrolling in Te Ataarangi, Te Ara Reo with Te Wānanga o Aotearoa, a Massey Paper and group learning within a work context. On leaving school I got a job with the Department of Social Welfare as a clerk handling benefit payments. This was an eye opener as it highlighted to me the plight Maori were in highlighting inequities.

In the 1980's, following the birth of my eldest two children, I joined the Kōhanga Reo movement where I completed the Blue Book Syllabus, the first ever Kōhanga Reo training. This served to strengthen my desire to unleash the potential of myself and other Māori and I headed back to Social Welfare, just as Puao-te-atat-tu: The Report of the Ministerial Advisory Committee on A Māori Perspective for the Department of Social Welfare (Māori Advisory Committee, 1988) was being released. After fifteen years as a case manager and becoming disillusioned with the constant policy change that made no difference for Maori, I had a brief stint with a Māori Development organisation. Following this, I commenced employment with Whakauae Research Services, under the passion and guidance of Dr Heather Gifford who set up the centre as part of her Post-doctoral research. Today it is still the only iwi owned Health Research Organisation in New Zealand. It is through the commitment of Whakauae to building Māori capacity and capability I can complete this study.

My father's influence in my life has been huge. He was Māori of Te Ātihaunui ā Pāpārangī iwi, born in 1930 under a walnut tree at Parikino Marae on the Whanganui River where it still stands today. He told us he had an idyllic childhood with the awa serving as a playground, a food source, a travel method and a whare karakia. He said in his early days

had the best of both worlds, having the comfort and protection of the whānau and the opportunity to grasp the better things the Pākehā had to offer (Pirikahu n.d.)

Coming from a long line of hunter gatherers he developed an early responsibility to care and preserve that environment, a duty he handed down to his many descendants. After 38 years of working for Te Puni Kōkiri; first as an apprentice then as the manager of their

social services department, he 'retired' and went to work for the Whanganui River Māori Trust Board on the River Settlement claims. His legacy is his contribution to the Whanganui River being accorded the status of a person.

My mother was a woman before her time, an adventurer, she travelled around the world before settling down with my father and producing five children. A Pākehā, she came from a long line of hardworking men and women whose parents had immigrated to New Zealand in the early 1900's. Despite prospering as business owners in New Zealand, identification of England as the homeland for them was still very strong. In an effort to learn Māori my mother enrolled at Whanganui Polytechnic on Morvin Simons basic Māori course. Pronunciation of words remained difficult for her, particularly the Māori names of her numerous grandchildren and great grandchildren, nevertheless, the effort was appreciated. I now appreciate her sense of adventure and the efforts she made to keep learning, something she has handed down to her children and many grandchildren.

Despite completing schooling in English, my father could kōrero Maori, as it was spoken at home. He believed that the best way his children could achieve in a Pākehā world was to embrace the Pākehā way of living (Pirikahu, 2005). To ensure this happened he registered all his children at birth with a Pākehā tupuna name rather than his own Māori one. Despite this, my father was strongly connected to the whenua and every weekend would take us back to the marae for working bees and other significant events, ensuring we knew our whakapapa and tribal ties. We had a blissful childhood '*up the pa*' running wild, bobbing for eels, swimming in the awa, avoiding dishes and 'smoking' straws. My father's catholic faith was strong, and we often attended the church that was located on the marae. He was very spiritual and in touch with his wairua and had relationships that went beyond the living. Because of his teachings, I am proud to stand on the land of my ancestors at Pungarehu, Parikino and Koriniti Marae. I am proud to be Māori and I am proud to be wahine.

The struggle to be Māori during the 1960's and 1970's was real and required determination not to be totally assimilated by western ways. Somehow in my father's determination that I succeeded in the Pākehā world only served to feed my thirst to be more Māori. Luckily for me I was able to reap the best of best worlds sometimes in the box,

sometimes out of the box and sometimes with one leg in and one leg out. Understanding yourself in relation to the box can be painful, joyful and exhausting.

In order that my children have different journey they have all been gifted with tūpuna names to ground and connect them to their turangawaewae. This is a tradition that they have carried on with the naming of their children, my mokopuna.

In 2016, following a workshop on Kaupapa Māori and Methodology by Dr Leonie Pihama, I asked her the question “*do I have to speak Māori to do Kaupapa Māori research?*” She replied, “*No there are enough people fighting that battle, you fight your battle*”. I ‘m sure that this reply could be debated long by Māori scholars however, it prompted self-realisation that sometimes the box is of our own making and it was the lid on my box that prevented my growth as a Kaupapa Māori researcher and evaluator. Now, after fifteen years of working in research and evaluation the box represents growth, transformation, and knowledge. It is Kaupapa Māori.

It is fair to say that my journey has been hugely influential in shaping the person I am today. It has shaped me as an evaluator who is committed to making a difference for Māori in the best way possible. It is the lens through which this research is carried out.

Overview of Thesis

Each chapter begins with a whakatauki or whakatauāki that is relevant to Whanganui rohe and, for me, resonates with the contents of each chapter. All quotes were accessed from a book of whakatauki, whakatauākī and pepeha published by Te Puna Matauranga o Whanganui (Wilson, 2010). For myself, they form a metaphorical korowai of protection that is substantiated by the knowledge of my tūpuna.

In addition, I have used a capital ‘k’ for Kaupapa Māori as cited by Hoskins and Jones (2017) using their kōrero that it is “*an established theoretical framework, a set of*

methodological guidelines and a field of study”, (Hoskins & Jones (Eds.), 2017. P. xiii) which echoes my whakaaro on Kaupapa Māori.

Chapter One of this thesis explores how evaluation is influenced by the political environment. It describes the emergence of Kaupapa Māori Evaluation as a speciality profession and provides the context of my own journey as a Kaupapa Māori evaluator.

Chapter Two is a literature review of formative and contemporary literature of evaluation in the New Zealand context. It illustrates the influence of culture and the development of Kaupapa Māori in evaluation.

Chapter Three outlines the methodology for this research and describes how Kaupapa Māori research methods were utilised. It provides a synopsis of participant identification and recruitment and explains data collection tools and methods. This chapter describes the literature review parameters and search strategy, ethics, participant confidentiality and limitations. It explains the analysis process and introduces the framework used to discuss the findings.

Chapter Four gives a snapshot of each key respondent through use of quotes against each research question. Allowing their voices to come through provides the reader with a sense of who they are, where they have come from, their current roles as evaluators and their participation in Te Ao Māori.

Chapter Five presents the research findings. Using thematic analysis, it describes the themes and sub-themes that emerged from the participants' interviews.

Chapter Six provides a discussion of the research findings. The findings are discussed using a framework based on Whakauae Research principles and the allegory of waka ama seat roles. This section is grounded in the customary and modern ways of paddling, a

traditional pastime that captures what it is to be Māori. In this way the past and present are brought together.

Chapter Seven summarises the research in a conclusion.

Chapter Summary

Evaluation is a growing profession, in which Māori have an important role. Practically, this means either leading or working with non-Maori on evaluations in a way that will benefit the Māori communities they work with. Programmes that target Māori are therefore best evaluated using Kaupapa Māori approaches. Kaupapa Māori approaches emerged out of neo-liberal reforms of the 1980's, as a result of Māori demanding services based on Māori aspirations. The increase in such services inevitably led to more accountability and responsibility of Māori providers to the commissioners of those services. Consequently, evaluation was added as a contractual obligation and resulted in Māori undertaking evaluations with their communities. The evaluation pathway of the researcher is described to show the reader the lens she uses to carry out this study. There is a body of literature regarding Kaupapa Māori Evaluation and as Māori evaluators enter a new epoch through the conception of Mā Te Rae, The Māori Evaluation Society there is still more to be written. This research will add to that body of literature and acknowledges the pathway of Māori evaluators in modern times.

Chapter Two: Literature Review

E te pātaka kei whea tō tatau, | O lofty storehouse where is your doorway,
Kia taea nga kai kei roto I tō puku | so that I can access the food within you.

R Rangitihī Tahupārae

This whakatauākī by Rangitihī Rangiwaiata Tahupārae describes how the knowledge of our ancestors is still important and relevant today and in order to go forward we must always look back. The context I have used it in this section is to frame the literature review placing importance on both seminal and current literature.

The development of evaluation both globally and in Aotearoa New Zealand is significant as it contributes to show how Kaupapa Māori Evaluation emerged to privilege Māori perspectives and methods. This chapter contains information elicited from numerous pieces of literature, gives an historical account of evaluation development, explains Kaupapa Māori Evaluation and lastly speaks to the insider and outsider tensions of being a Māori evaluator.

In this thesis you will find that the terms research and evaluation are at times interchangeable. This is because they exhibit common characteristics in data collection and analysis, often sharing common tools and concepts (Levin-Rozalis, 2003). Patton (in Mathison, 2008) explains the differences are arbitrary stating “*one can make the case that the two are either the same or different, on a continuum or on different continua completely*”. Rogers (2014) describes the differences as a dichotomy where they are interconnected (Mathison, 2008) with differences as disciplines occurring in the end-product. Levin-Rozalis (2003) describes research as contributing to the larger body of scientific knowledge whereas evaluation provides feedback on the value of a programme.

My work in this area has shown me that Kaupapa Māori can intersect across this divide by contributing to indigenous knowledge both in research and evaluation as well as describing the worth of a programme to stakeholders. The evidence for this statement from my personal observations and participation in numerous research studies and evaluations. Attendance and

presentations at conferences has given me confidence to talk about the success and challenges of researching and evaluating in a Kaupapa Māori space.

What is Kaupapa Māori?

The following section adds to the overview of Kaupapa Māori in the introduction section and gives an account of its origins. Kaupapa Māori became a catch phrase rising out of Māori aspirations for language revitalisation through the establishment of Kura Kaupapa Māori and Kōhanga Reo initiatives in the 1980's (Smith, 2017; Curtis, 2016). Curtis (2016) describes it first being used by Tuki Nepe then, expanded as a theory by Graham Smith in his doctoral thesis. This calculated move relocated Kaupapa Māori from being a set of principles to “*a space where Māori can work in ways free of dominant cultural pressures and constraints*” (Smith, 2017). Smith, 1995 (cited in Cram, n.d.) describes Kaupapa Māori as

- Is related to ‘being Māori’,
- Is connected to Māori philosophy and principles,
- Takes for granted the validity and legitimacy of Māori,
- Takes for granted the importance of Māori language and culture, and
- Is concerned with the ‘struggle for autonomy over our own cultural well-being’

In the broadest sense Kaupapa Māori encompasses issues of concern to Māori, Māori aspirations, Māori knowledge, Māori autonomy and contemporary realities. Essentially, this means it is by Māori, for Māori, with Māori or the Māori way (Cram, 2019). Mereana Taki (1996) explains this using a three-part structural analysis (ka u papa) which broadly translates as “*holding firm one’s foundations*” (cited in Pihama, 2001). Linda Smith (1996) also explains it as *the concept of kaupapa implies a way of framing and structuring how we think about those ideas and practices* (cited in Pihama, 2016).

Since this early articulation of Kaupapa Māori principles by Smith and others, Māori academics such as Te Ahukaramū Charles Royal and Leonie Pihama have weighed in with similar variations bound by common qualities of benefitting Māori through values of aspiration, transformation and self-determination that draws on a Māori worldview utilising tradition and tikanga.

In more recent times, Curtis (2016) describes what Kaupapa Māori in research means to her. She sees it as the intersect of Indigenous ontology (what is real from an indigenous perspective), epistemology (ways of knowing), methodology (how knowledge is accessed and used) and axiology (what is valued). In this way the interconnectedness of the living, the spiritual realm, the environment and traditions is acknowledged or “*Māori way of doing things*” (Durie, 2012 cited in Curtis, 2016).

Borne out of a Māori desire for change, Kaupapa Māori has become a political instrument that provides Māori with a voice (Curtis, 2016). It is reinforced through the principles of the Treaty of Waitangi through social policy and practice *across sectors, disciplines and practices* (Durie, 2017).

Treaty of Waitangi

The Treaty of Waitangi was signed in 1840 between the British Crown and Māori. Through treaty obligations to Māori it informs government priorities and defines the relationship between the Crown and Māori (Te Puni Kōkiri, 1991; Bargh, 2007). In recognition of Māori aspirations, the Treaty of Waitangi, has become the foundation document of both programme development and evaluation. An example of how treaty obligations have been incorporated into programme development is TUHA–NZ a Treaty Understanding of Hauora in Aotearoa-New Zealand (Health Promotion Forum of New Zealand, 2002) a document, that was developed for health promoters to show how this would work in their practice. As the number of Māori evaluators increased over the next decade, it increased the demand for treaty-based evaluation design. Moewaka Barnes (2009) in ‘The evaluation hiko: A Maori overview of programme evaluation’ describes this by saying

The Treaty developed in part as a response to concerns over Maori health and wellbeing obliges the Crown to reduce disparities between Maori and non-Maori. It is the overarching point of difference between research and evaluation in Aotearoa and research and evaluation in other contexts.

Te Ao Maori and Evaluation: the connection

Evaluation as a systematic determination of a subject's merit, worth and significance, using criteria governed by a set of standards (Scriven 1991 as cited in Davidson, 2005)

Māori are natural evaluators. An example is the pōwhiri or welcome, a process where it is important to make sure manuhiri experience the best a marae can offer. Questions marae members might ask of themselves so they can judge the quality of this experience are; was there enough kai? Were there enough seats for the manuhiri or guests? Were the right people doing the right jobs? In these circumstances the frameworks used to guide practice are kawa and tikanga. These frames can have different meanings for different people however I was taught *while kawa doesn't change, the tikanga or practices are constantly evolving* (Scotty Morrison cited in Maniapoto, 2016). Phrases I have heard describe this which resonate with my own learning are core and flex (Scott Campbell of Campbell Squared, personal communication. 5 November 2019). It is within these frameworks that the core values of manaakitanga and whanaungatanga (the way we treat and connect to other people) are derived. How well these have been met will tell us the merit or worth of an activity.

The whakapapa of evaluation in Aotearoa New Zealand goes back to our earliest times when Māori demonstrated use of evaluative techniques through myths, legends and other narratives (Lee, 2009) as a method of reflection of the consequences of actions and how it affected people. Lee (2009) uses the word pūrākau to describe these narratives that have been handed down through generations. Pūrākau are both relational and connected (Lee-Morgan, 2019) therefore help us to understand the creation of Te Ao Māori and preserve matauranga Māori in a compelling way. Examples include the separation of Ranginui and Papatūānuku and the adventures of Maui.

Maui was well known in Māori mythology for being a haututū demigod who through his many exploits tells the story of how Aotearoa New Zealand was created. Pomare and Cowan (1987) describe how Maui was born prematurely, wrapped in his mother's topknot and cast into the sea as was the tradition in those times. Tangaroa, the god of the sea, adopted the foundling where he stayed until adulthood. Returning to rejoin his family from the netherworld he was not fully accepted by his four brothers and excluded from many of their activities. One

day the brothers decided to go fishing, leaving Maui behind who, overhearing them plotted to stow away in one of the waka. Taking a fish hook he made from an ancestral jawbone with him, he waited till they were far out at sea to make his presence known and to start fishing. Using the sacred fishhook Maui dragged huge fish to the surface. Before he could give thanks to Tangaroa his brother began to cut into the fish. This tale describes the North Island as the fish and where the brothers cut into the fish is the terrain of mountains, lakes, valleys and coastlines. The South Island is Maui's canoe and Stewart Island is his anchor stone. It is a simple story that tells of jealousy, greed, being thankful, the complexities of relationships; an old story with timeless lessons. Quite simply through story telling we learn about the value of acting in a positive way. We learn about relationships with people, te taiao and the importance of spirituality. In this way, pūrākau offers an evaluative lens on our history.

More recently in the history of Aotearoa New Zealand, Masters-Awatere (2015) describes other early examples of evaluation. These instances include Māori chiefs petitioning the then government for Declaration of Independence terms and, later the appointment of the first government statistician in 1910. Between 1900 and 1945 interest in evaluation grew however, it wasn't until the 1950's that it became recognised as a tool to measure the success of programmes developed to address the social problems government was struggling to tackle. Popularity of evaluation continued through to the 1980's when a decade of neo-liberal economic reforms brought about privatisation of government departments and services, flattened management structures, rigid service specifications, and a change from measuring inputs to measuring outputs and outcomes (Boulton, Tamehana & Brannelly, 2011, Bargh,2007). These changes had a negative impact for Māori who suffered from increased unemployment and poorer health and required the increased need for services addressing these issues. During this time, services were devolved and transferred to tangata whenua who, embracing increased funding opportunities developed "by Māori, for Māori" health and social services to better meet Māori needs (Kiro, 2001; Masters-Awatere, 2015). This presented a conflict for both providers and evaluators who struggled to develop strength-based programmes and evaluations based on Māori aspirations (Masters-Awatere, & Nikora, 2017). More services resulted in an increase of funders using evaluation as a tool to monitor programme accountability (Rogers & Davidson, 2013; Alkin, 2013) and consequently a greater need for Māori with evaluation skills.

Merit, worth, quality and value are all words used in evaluation to attribute how well something was done. Scriven (1991) groups merit and quality together meaning the “intrinsic” value of something while worth and value refer to something that is of value to both individuals and collectives (cited in Davidson, 2005). This notion is true for informal and formal evaluation work across scientific and non-scientific fields such as health, education, law, sports, dance and crafts (Alkin,2013). From a global perspective evaluation is not a new ideology, Guba and Lincoln (cited in Kosloski, 2006) report evaluation activity as early as 2200 BC in China and later in 167BC in the Book of Daniel (Mathison as cited in Masters-Awatere, 2015). Guba and Lincoln, (cited in Masters-Awatere, 2015) tell of the emergence of formal evaluation in psychology and education in Britain and the USA over 100 years ago. In the late 1950’s, early 1960’s, formal evaluation gained further momentum in the health education sector (Preskill & Russ-Eft, 2005).

On the global stage, in 1981, in response to the growing evaluation community and recognition as evaluation as a profession, Voluntary Organisations for Professional Evaluations (VOPE) were formed (EvalPartners, 2012). Universally, evaluation has become an accepted specialty field in its own right which has resulted the growth of evaluation societies or associations. In 1981, the Canadian Evaluation Society which was formed (Canadian Evaluation Society, 2018), followed closely by the Australasian Evaluation Society in 1982 and then in 1986, the Evaluation Research Society and Evaluation Network merged to become the American Evaluation Association (Brussow, n.d).

We acknowledge the historical value of this global journey however, for this research we will focus on Kaupapa Māori Evaluation which is based on Māori aspirations, a way of thinking, a way of doing, a way of acting that, a space of transformation where Māori self-determination is embraced and acknowledges the Crowns commitment to Te Tiriti o Waitangi.

Evaluation has gained a reputation as a funder ‘yardstick’ based on western methods and delivered by evaluators who had little experience working with Māori communities. This inequity was not lost on Māori who demanded that ‘by Māori, for Māori’ evaluation approaches be applied to programme evaluation. This approach, now known as Kaupapa Māori Evaluation (KME) is described as

Kaupapa Māori evaluation with Māori and Iwi organisations encompasses a multitude of ideas that are sourced within what it means to be Māori (Katoa Ltd, 2018)

Kaupapa Māori Evaluation (KME)

Kaupapa Māori Evaluation captures the aspirations, successes, challenges and intent of the organisations it evaluates with by working in a way that is participatory, collaborative, transformative and self-determining. Its point of difference from other forms of evaluation is that is about determining the merit, worth and value of something (Carlson, Moewaka Barnes, McCreanor, 2017) using Māori frameworks (Masters-Awatere, 2015). It informs research methods and practices to encompass tikanga, Māori knowledge and contemporary realities (Carlson, Moewaka Barnes, McCreanor, 2017). It ensures that the research aspirations of Māori are taken into consideration and is committed to building the capacity of Māori.

Mahuika (2008) argues that *Kaupapa Māori theory is both critical and anti-colonial and yet in other ways is not*. A simple example is when western and mainstream methods are adapted to align with Māori realities (Mark, 2014). An example of this is Glenis Marks Māori-voice, an adaptation of Photovoice that allows Māori participants to tell their story using photos in a way that allows *a sense of empowerment, ownership and contribution to the research* (Mark, 2016). Using Kaupapa Māori in evaluation practice allows for substantive Māori control over design, data collection, analysis and dissemination. Smith's (1999) seven-point practice framework promotes researchers use the following practices when researching with Māori.

1. Aroha ki te tangata – show respect to people through whanaugatanga, acknowledgement of whakapapa and use of karakia, mihi and kōrero.
2. Kanohi ki te kanohi – conduct interactions with people such as interviews face to face to show authenticity.
3. Titiro, whakarongo, kōrero – listening peoples kōrero with respect before responding.
4. Manaaki kit e tangata – to care for through reciprocity such as kai, karakia and/or koha
5. Kia Tupato – ensure the correct tikanga is followed through each interaction with research participants.

6. Kāua e takahia te mana o te tangata - ensure the mana of participants is not trampled on.
7. Kāua e māhaki – be humble in all interactions, be mindful that participants are doing you a favour not the other way around.

Still relevant today, this formative framework has since been varied and expanded to encompass contemporary Māori realities (Pipi, Cram, Hawke, Hawke, Huriwai, Mataki, Milne, Morgan, Tuhaka & Tuuta, 2004).

Kaupapa Māori and western qualitative approaches share common elements which enable them to be framed together in evaluation. One of the common elements is the personal approach which Patton (2015) describes as knowing who you are and your biases. He says

What brings you to an enquiry matters. Your background, experience, training, skills, interpersonal competence, capacity for empathy, cross-cultural sensitivity, and how you as a person engage in fieldwork and analysis – these things undergird the credibility of your findings (Patton, 2015,p3)

Empowerment evaluation has a common element of social justice, community and capacity building (Carlson, Moewaka Barnes, McCreanor, 2017). Narrative inquiry sits well within Kaupapa Māori as traditionally, narratives or story telling were commonly used by indigenous peoples to ensure their history is maintained for future generations. (Metge, 1998). Story telling is a way of understanding and interpreting experiences of Māori (Ware & Foster, 2017). Lee (2009) refers to these as pūrākau. which traditionally relates to the recitation of 'myths and legends' but has been broadened in a research sense to include storytelling.

By drawing on the synergies between western and Māori approaches researchers and evaluators can draw on a wide range of methods when working in Māori communities. They may share common theoretical positions however it is important to be aware of the differences your culture and the lens through which you view the world (Patton, 2015).

Culture is a broad term that captures the commonality of the members within a group. Being part of such a group means that members have an automatic connection through their similarities. These, along with lived their experience contributes to how they view the world and make decisions or judgements. The Aotearoa New Zealand Evaluation Association (ANZEA) describes culture as

[c]ulture refers to the shared living experiences of people. While culture is commonly used in relation to ethnicity, it also encompasses groupings based on religion, class, age, gender, sexual orientation, disability, organizations, and institutions. Factors of history, socioeconomic status, and power relations, and differences within cultures, all have a bearing on the shared living experiences of people. (ANZEA, 2011, p. 9)

Māori are the tāngata whenua of Aotearoa New Zealand, therefore who, how and why we conduct evaluations is important. When employing Kaupapa Māori evaluation approaches it is essential that evaluations are of the same culture thus, Māori led (Goodwin, Sauni, Were 2015). Chris Cunningham's (1998) continuum provides a place for researchers and evaluators to locate themselves. It assists and challenges evaluation practitioners to critically reflect on their practice. The four research classifications are:

- research not involving Māori;
- research involving Māori;
- Māori-centred research; and;
- Kaupapa Māori Research.

Since those early days the discipline of evaluation has expanded to reflect the increased use of Kaupapa Māori in evaluation practice and growing body of Māori evaluators who have developed and improved evaluation approaches in a way that are culturally relevant for Māori (Rogers & Davidson, 2013). This maturation has resulted in the formation of, the Aotearoa New Zealand Evaluation Society Association – ANZEA (ANZEA, 2018) in 2006. Subsequently, this growth has seen the increase in the development of principles, standards

and competencies to guide practice. Whilst there are national and international standards that need to be considered, culture and its impact on evaluation practice is a consideration of these guides. Evaluation standards can be framed using the two concepts either one global set of evaluation standards that spans all evaluations or open standards that describe a set of standards based on culture (Russon & Russon, 2004). In 2011, ANZEA developed a set of principles and standards unique to Aotearoa New Zealand evaluation environment. Māori took a lead role in this process to ensure they were culturally relevant to evaluation in Aotearoa New Zealand (ANZEA, 2011). This was followed in 2011 and 2013 with development of competencies and standards to guide evaluators to provide quality evaluations. These competencies reflect “*the unique bi-cultural context of Aotearoa New Zealand*” (EvalPartners,2012; Wehipeihana, Bailey, Davidson & McKegg, 2014) and are centred around the Treaty of Waitangi (ANZEA, 2011).

ANZEA is proud to introduce a set of unique evaluator competencies which place values – cultural values and values as an integral part of evaluation – at the centre, along with the principles of the Treaty of Waitangi – partnership, protection and participation as an underpinning base (ANZEA, 2011).

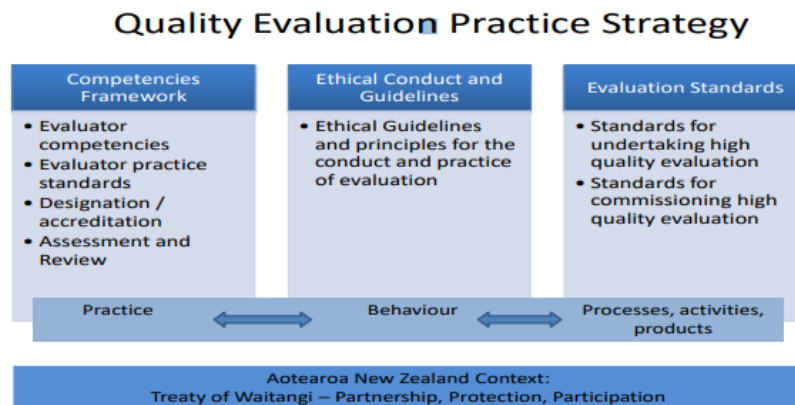


Figure 1: ANZEA Competencies

Reproduced with permission from ANZEA: ANZEA Competencies 2011

These competencies provide a cultural framework for non-Māori to base their practice on and provide a better service for Māori. The quality of this service is dependent on their cultural lens. Māori evaluators are acquainted with these competencies as they have been developed with Māori. Māori evaluators however are more likely, depending on their individual

depth of knowledge, to use Te Ao Māori frameworks of kawa and tikanga to guide how they conduct evaluations. Acknowledging the growth of Māori evaluators, in 2015, the Māori caucus of ANZEA went a step further and formed Mā Te Rae, the Māori Evaluation Association. The aim of this by organisation is

to advance the social, cultural and economic development of iwi Māori through participation in and contribution to quality evaluation (@MaTeRae,2019)

Support and professional training for evaluators is the key objective of this organisation particularly, Māori evaluators working in the Māori/iwi evaluation space. The presence of these types of standards create an opportunity for Māori styles of evaluation and Māori agenda to be built into the evaluation process. Huge progress has been made where it has become standard that evaluation with Māori communities is carried out by Māori evaluators using a Kaupapa Māori approach. There is evidence that this has not been translated into commissioning practices (Goodwin, Sauni & Were, 2015) subjecting Māori evaluators to the dual tensions of a meeting contractual and meeting cultural obligations simultaneously (Masters-Awatere & Nikora,2017). Commonly funders demand that an evaluation is completed within a governed timeframe and budget and want to know what outcomes were achieved. For Māori communities, they are concerned with programmes that are mindful of Māori realities and are beneficial to their communities. They want evaluations that acknowledge their realities and utilise methodologies that acknowledge this (Carlson, Moewaka Barnes & McCreanor, 2017). Tension arises out of these competing demands such as:

- short timeframes that are not conducive to Māori ways of engagement such as whanaungatanga;
- budgets that don't take into account extra costs associated with manaakitanga such as increased face to face meetings and koha; and,
- achieving outcomes that are determined by the funders and differ from what the outcomes communities have decided are important.

Evaluating with communities of your own culture is not without challenges particularly, when their interests may differ from the evaluation agenda. Linda Smith (1999) describes some of these issues as

There are a number of ethical, cultural, political and personal issues that can present special difficulties for indigenous researchers who, in their own communities, work partially as insiders, and are often employed for this purpose, and partially as outsiders, because of their Western education or because they may work across clan, tribe, linguistic, age and gender boundaries. (Smith, 1999. p. 5)

Goodwin, Sauni & Were (2015) describe an insider as someone who is of the same culture as those that they are evaluating and having 'cultural fit'. They describe it as

"the contextual stance or positioning of a practitioner or evaluator as an insider, of the same culture(s) as the service and having a congruency with the service or evaluands core culture values" (Goodwin, Sauni & Were, 2015. p. 25).

Bishop (2005) describes the advantages of being a cultural 'insider' as having greater access to a community. The disadvantages are that they may also be an 'outsider' and subjected to greater scrutiny through the shared familiarity. A concrete example is where evaluator is the same iwi as the Māori community, they are evaluating with therefore through shared whakapapa they are considered an insider. They may also be considered an outsider as they are paid by an external organisation and therefore subjected to their contractual restraints. For indigenous evaluators managing this insider and outsider tension is a constant ethical dilemma. Potaka-Osborne, Stewart & Boulton (2013) describe this positioning from a Māori perspective through the kupu Rua meaning two or dual. WaiRua describes the spiritual relationships through indigenous and traditional connection whilst RangīRua signifies the competing views as both an insider and outsider. Smith (1999) describes this as the "*space between*" (Smith, 1999) that allows evaluators to move freely between insider and outsider positions.

As I mentioned earlier, Māori evaluators are governed by the core values and traditions of Te Ao Māori. Māori are diverse and Puketapu (2000) tells how Māori organisations have

moved forward to develop frameworks based their own values. One such example is Ngāti Hauiti, who in 2005, developed their own principle framework, Ngā Tikanga o Whakauae, for their research arm, to guide how it would be operationalised. Linked to core Māori values (Boulton, 2019) it is a framework for both research, evaluation, ethics and practice. The five principles that guide Ngā Tikanga o Whakauae framework are;

- Ngākau Tapatahi Aurere or Professionalism’
- Rangatiratanga or Self-determination:
- Manaaki Tangata or Care of people:
- Hauora Tangata or Health of the people
- Mātauranga or Knowledge

This framework will be used in the discussion section to describe how these principles will be used in evaluation practice.

Chapter Three: Methodology

Me hoki ngā paiaka. Mai te urunga o Ngāi	Let us return to our origins.
Tāua ae iwi Māori ki roto I ngā kāwai mātauranga o Tauiwī, inā honotia te peka	Since the time we as Māori were immersed in the knowledge streams of tauiwī, we have become like a branch grafted to a foreign tree, producing fruit of a different quality and somewhat unpalatable.
Māori kit e rākau rāwaho, he rerekē tōna hua me te rongō o tōna kiko, he kawa. Kāti tēnei te whakahoki ki ngā paiaka a kui mā, a koro mā	It is time that we returned to the rootstock of our ancestors.

R Rangatihi Tahuparae

This whakatauaākī is pertinent to the methodology section tells us not to forgo the ways of our ancestors that make us unique. These wise words tell us that by using western methods, we are using ways that do not resonate with us as Māori. This reinforces the importance of using Kaupapa Māori when working with Māori.

This chapter outlines the methodology used in this research project. It informs how the research was conducted and the explains the use of Kaupapa Māori approaches using research methods that are cognisant of Māori realities incorporating Māori cultural values and knowledge. It describes in depth, the components for gathering and analysing the data. This includes:

- The literature review search strategy and research parameters;
- Rationale for use of Kaupapa Māori methodology;
- Research aims;
- Identification and recruitment of participants; and,
- Data collection and analysis
- Ethical requirements; and,
- Limitations.

Literature Search

Literature for this review was accessed using a systematic approach. Primary source was Massey Library's Discover search engine as well as the internet and Whakauae Research website. This was supplemented by readings from the Post Graduate Diploma in Social Sector Research degree and writing by Māori researchers and evaluators who had a significant profile. This included people such as Dr Amohia Boulton, Nan Wehipeihana, Fiona Cram, Leonie Pihama, Kataraina Pipi and Bridget Masters-Awatere. I also read much of the literature by evaluation gurus such as Michael Patton, Michael Scriven and others.

Key words used to access literature included: evaluation; Kaupapa Māori Evaluation, Indigenous Evaluation; Kaupapa Māori Theory; Kaupapa Māori evaluation practice, participatory approaches, Transformative Evaluation; evaluation methods; qualitative evaluation methods; culture, cultural practice, narrative approaches, pūrakau, storytelling in evaluation; evaluation standards; evaluation principles; insider/outsider perspectives. This search strategy narrowed once it was clear that the study would be primarily about insider and outsider relationships. The inclusion criteria for choosing articles for the review included:

- Articles that incorporated Kaupapa Māori methods;
- Indigenous evaluations;
- Insider and Outsider positioning;
- Qualitative research and evaluation methods;
- National and International literature that explored evaluation associations; their standards and principles;

Articles were excluded if they:

- did not have scholarly reliability and credibility;
- and no broad relevance to my research; and,
- were not relevant to evaluation in contemporary times.

No articles were dismissed on age alone as I wanted to capture the full story of the development of Kaupapa Māori. Consequently, I read and reread many seminal writings by esteemed authors such as Linda Smith, Graham Smith, Cheryl Smith, Russell Bishop, Paparaangi Reid, Sir Mason Durie and Joan Metge that had been published over the last twenty years. Other literature was kept within the ten-year bracket to ensure it was up to date. Over 90 books, journal articles and papers have been referenced for this study.

Rationale for using Kaupapa Māori

Using Kaupapa Māori methodologies was deemed appropriate by the researcher for this research as all of the research stakeholders were Māori. This included the researcher, the supervisor and all the participants. A bonus was that the researcher was employed an iwi owned research organisation that was committed to using Kaupapa Māori methodologies therefore familiar with these approaches. Kaupapa Māori approaches acknowledge the diversity of Māori and the cultural expectations resulting from this. Consequently, it is based on their understanding of the world and the 'knowing' that comes from this. This knowing incorporates both traditional and contemporary aspects of Te Ao Māori and thereby providing a Māori lens through which to review the world. To ensure that these principles and standards are of benefit to Māori they must encompass the values that Māori hold as important as "*tangata whenua of this land*" (Boulton, 2019). These means acknowledging both the individuality and collectiveness of Māori, the relationships and connection to people, land and spirituality.

In Te Ao Māori, whanaungatanga (Te Puna Hauora, 2015) describes the relationships we have with people. From this the tikanga of tapu and mana are expressed through the principles of pono, tika and aroha which are the fundamentals of Māoritanga, they bind everything together by providing a way in which everything must be accomplished. They give a guideline of attitude towards one's own life and the one of others. As a Kaupapa Māori evaluator whanaungatanga or connection permeates every evaluation I am involved in. The table below attempts to show the importance of whanaungatanga or relationships and how it appears in different principles that are important when evaluating with Māori. I have included the principles of Ngāti Hauiti and Whakauae Research Services to show how they relate with each other and core Māori values. This is important as they are used as the framework for the discussion section.

Whanaungatanga – our relationships with people		
Principles of Whanaungatanga (Te Puna Hauora, 2015)	Mana & Tapu is about the sacredness of gods, people and earth Sacredness of relationships of the above, Sacredness of restrictions	Noa is the spiritual power that creates, produces and restores tapu

Principles of Tika, Pono & Aroha	Tika - can be defined as the principle concerned with the right ordering of relationships, among atua, tangata and whenua, the right response to those relationships and the right exercise of mana. In other words the right way to do things	Pono is the principle that seeks to reveal reality and to achieve integrity of relationships. In other words, it calls for honesty and integrity in all that we do.	Aroha - is the principle of expressing empathy, compassion and joy for others in all that we do
Principles of Treaty of Waitangi (Ministry of Health, 2015)	partnership	protection	participation
Principles ANZEA (ANZEA & SUPERU, 2015)	1. Respectful meaningful relationships	2. Ethic of Care 4. Competency & Usefulness	3. Responsive methodologies and trustworthy results
Principles AES (Australian Evaluation Society, 2013)	An evaluation should be designed, conducted and reported in a manner that respects the rights, privacy, dignity and entitlements of those affected by and contributing to the evaluation	An evaluation should be conducted in ways that ensure that the judgements that are made as a result of the evaluation and any related actions are based on sound and complete information.	Reciprocity. Participants giving their information (taonga) to researchers should reap some benefit. For example, the findings of the evaluation should be made available and where possible presented to participants, providing information of benefit to them and their wider community.
Principles of Ngāti Hauiti (Whakauae Research Services, 2015)	Mana, rangatiratanga	whanaungatanga	Kaitiakitanga, Manaaki tangata
Principles of Whakauae (Whakauae Research Services, 2015)	Hauora tangata, Rangatiratanga, Matauranga	Ngākau Tapatahi Aurere, Rangatiratanga	Manaaki Tangata

Figure 2: Principles Matrix

The aforementioned values are important and help guide evaluators guide their practice. Putting what it means to be Māori at the centre of evaluation has resulted in Kaupapa Māori approaches in evaluation (Cram, n.d.). In the findings and discussion section we will

show how these principles contribute to evaluation success and the challenges evaluators have encountered in upholding these values.

I think about Kaupapa Māori a lot, more often the older I get, maybe because I am of an age where I see a world, despite advances still being difficult for Māori. This research is a culmination my understanding and other Māori evaluators of Kaupapa Māori, our life experiences and mahi as a Kaupapa Māori researcher and evaluator. It frames the learning, the successes and challenges of working on mainstream funded evaluations with Māori communities. This allows the journey of Māori evaluators to become part of the bigger body of research we call Kaupapa Māori research. In doing this it places the power back in the hands of Māori (Shepherd-Sinclair, 2014).

The research design is steered by a Māori cultural lens acknowledging the significant contribution of all the respondents who took part in the research. In this way they were encouraged tell their stories or narratives in a way that acknowledges their mana and honours each of their journeys.

Research Aims and key question.

Using a Kaupapa Māori research framework and alongside narrative processes this qualitative study was designed to address the following key question:

What are the experiences of Māori evaluators working with Māori communities on externally commissioned evaluations?

The key research question arose out of the authors experiences of evaluation and her curiosity about other Māori evaluators experiences. What were the similarities and what were the differences? Were there any learnings we could draw from each other? What contribution could these understandings add to the indigenous research and evaluation space? The aim was to gain an insight of Māori evaluators experiences, the good, the bad, the ugly through their narratives.

A subset of a further nine questions and prompts was asked in order to understand this journey and elucidate their stories (see Appendix 4). The questions were:

1. Can you tell me about how you started doing evaluation?
2. I am really interested in your experiences of evaluating with Māori communities. Can you tell me about some of these?
3. How did you manage expectations? funder, community, participant, cultural?
4. I'd like to talk to you about the evaluation design. How did you decide on design components? What methods did you use and why?
5. What parts of the evaluation were successful?
6. What were the challenges?
7. If you could reflect and do things differently, what would you have done?
8. How did you disseminate the results? to funder, to community, to participants?
9. Do you have anything else you would like to add?

The interviews were completed using a Whakauae Research Services Kaupapa Māori principles of engagement.

Participants:

Given the very specific nature of what we were trying to elucidate i.e. experiences of Māori evaluators we estimate that a total of between 5-10 interviews allowed us to reach the point of saturation. Initially, a snowball approach was used to identify potential participants; from that a purposeful sample of twenty participants were identified (Palinkas, Horwitz, Green, Wisdom, Duan, & Hoagwood, 2015) to ensure the researcher had at least five informants to take part in the study. From these twenty, five were selected, taking into consideration their availability to participate in the research within the timeframe to complete the Master's Study. Subsequently, five Māori evaluators consented to take part in the study. The informants had been identified through collegial relationships or membership of an evaluation organisation. This included membership of Mā te Rae, the Māori Evaluation Association, Aotearoa New Zealand Evaluation Association (ANZEA) and the Australian Evaluation Society (AES). They came from a range of disciplines, qualifications and had been involved in evaluation for between four and over twenty years. There were no men interviewed in this research and most informants were in a more mature bracket. This might create some limitations in the data however this is offset by the wealth of evaluation knowledge and life experience that the informants brought to the research. The demographics of the informants are described in the table described in figure three below.

Participant Demographics						
Participant	Age	Ethnicity	Gender	Experience	Discipline	Status
KI01	40-50	Māori	Female	<ul style="list-style-type: none"> • 16 years data collector • 1 year as an independent evaluator 	Health Services, Education, Justice	consultant
KI02	55-65	Māori	Female	<ul style="list-style-type: none"> • 20 years+ 	Health Services, Education, Justice	consultant
KI03	40-50	Māori	Female	<ul style="list-style-type: none"> • 7 years data collector • 3 years as an independent evaluator. 	Health Services, Education, Justice, Sport & Recreation	consultant
KI04	40-50	Māori	Female	<ul style="list-style-type: none"> • 6 years 	Agriculture & Sciences	employee
KI05	40-50	Māori	Female	<ul style="list-style-type: none"> • 4 years 	Health Services	employee
Author	55-65	Māori	Female	<ul style="list-style-type: none"> • 10 years as a data collector • 5 years as an independent evaluator 	Health Service, Sport & Recreation, Innovation	employee

Figure 3: Participant Demographics

Data collection

The researcher undertook a detailed literature review of the existing documentary evidence on Māori evaluation practices. A series of in-depth interviews with Māori evaluators, selected because of their knowledge in this area, added to this. Evaluation conferences, a place where evaluators meet to share evaluation knowledge was used advantageously, to request and carry out face to face interviews. These are the Aotearoa New Zealand (ANZEA) Conference in July and the Australasian Evaluation Society (AES) in September 2018. Interviews were between 25 minutes and 72 minutes in length. Each interview was recorded and transcribed, and the transcripts offered back to informants for review. At the end of each interview, the researcher completed an observation/fieldnote template to capture additional data that could be used in conjunction with the interview. The template contained information such as length of interview, feelings and impressions and data to follow up (see Appendix 5).

Data Analysis and Discussion

Data collected through key informant interviews and researcher field notes was interrogated by the researcher using a qualitative thematic approach that draws on inductive techniques (Boyatzis, 1998). Simply this meant reading each transcript line by line and coding electronically using the comment box tool in Microsoft word. Data and quotes with line numbers were then entered into a matrix under transcript number categorising the data against each of the key questions asked of participants. With each of these quotes in bold was a brief statement or sub-theme identifying new categories from the data itself.

Table

Question	KI01	KI02	KI03	KI04	KI05
Question: Working with Māori Communities	Being Māori felt an obligation to do a good job <i>I like to just work with Maori communities, you know, I've gotta get it right. I can't just bullshit, bullshit my way through this L50</i>	Quality/Doing a good job Quality/ <i>And so the whole evaluation thing as it was at the time gave me a mechanism or a process to be part of ensuring that, yeah, that my people got, um, good, good services, really. Got quality.</i>	Work history <i>well pretty much everything that I have done has been with Māori communities L143</i>	Building capacity <i>was building Maori governance in these trusts L70</i>	Lot of people involved in evaluations: ministry funder, provider, participants <i>Then I had to work with the DHB which were involved and then kind of work with the Ministry of Health and then some other services alongside.L65</i>

Figure 4: Example of thematic analysis

Data sets were then explored with the aim of identifying patterns in their meaning thereby making sense of seemingly unrelated material (Braun & Clarke, 2006).

This process gave me insight into each of the informant's journey highlighting common themes and identifying the outliers. However, I was interested if, as Māori evaluators, there were other commonalities that resonated with my own practice. Using an adapted framework

method (Gale, Heath, Cameron, Rashid & Redwood, 2013), the transcripts were further interrogated against Whakauae Research values framework. This is a qualitative method that was developed in the 1980's in social policy research however is more currently being used in health research. The framework method is commonly used where semi-structured interviews require a thematic analysis. I premised that since Whakauae values were derived from Ngāti Hauiti values which in turn are based on generic Māori values there should be some commonalities.

As the analysis continued, I began to see an allegorical association between the whakatauki that underpins Whakauae Research Principles and the roles of paddlers in the past time of waka ama. The whakatauki “Ko te ngākau tapatahi me te aurere, te waka kōkiri” describes how by working together with integrity the waka can thrust forward through the waves. The five principles that guide Ngā Tikanga o Whakauae framework are;

- Ngākau Tapatahi Aurere or Professionalism
- Rangatiratanga or Self-determination
- Manaaki Tangata or Care of people
- Hauora Tangata or Health of the people
- Matauranga or knowledge

Just like each of the principles in Ngā Tikanga o Ngāti Hauiti, every paddler/seat position has a role to play and has specific attributes. Two things happened at this point; first I looked at each of the principles and got a sense of how they related to the roles and responsibilities of the seat positions. Secondly, I printed out pasted each of the principles and their explanations onto an A3 piece of paper then divided it into 3 sections. The sections arose out of the thematic analysis from the perceptions of those interviewed follows:

- Participant/community/iwi
- Commissioner/ Government
- Māori Evaluators

This was done for each of the principles and populated using the question matrix sub-themes. To ensure that no data was missed each of the transcripts was reread line by line and coded to the three overarching themes above. A diagram of how this occurred can be seen below:

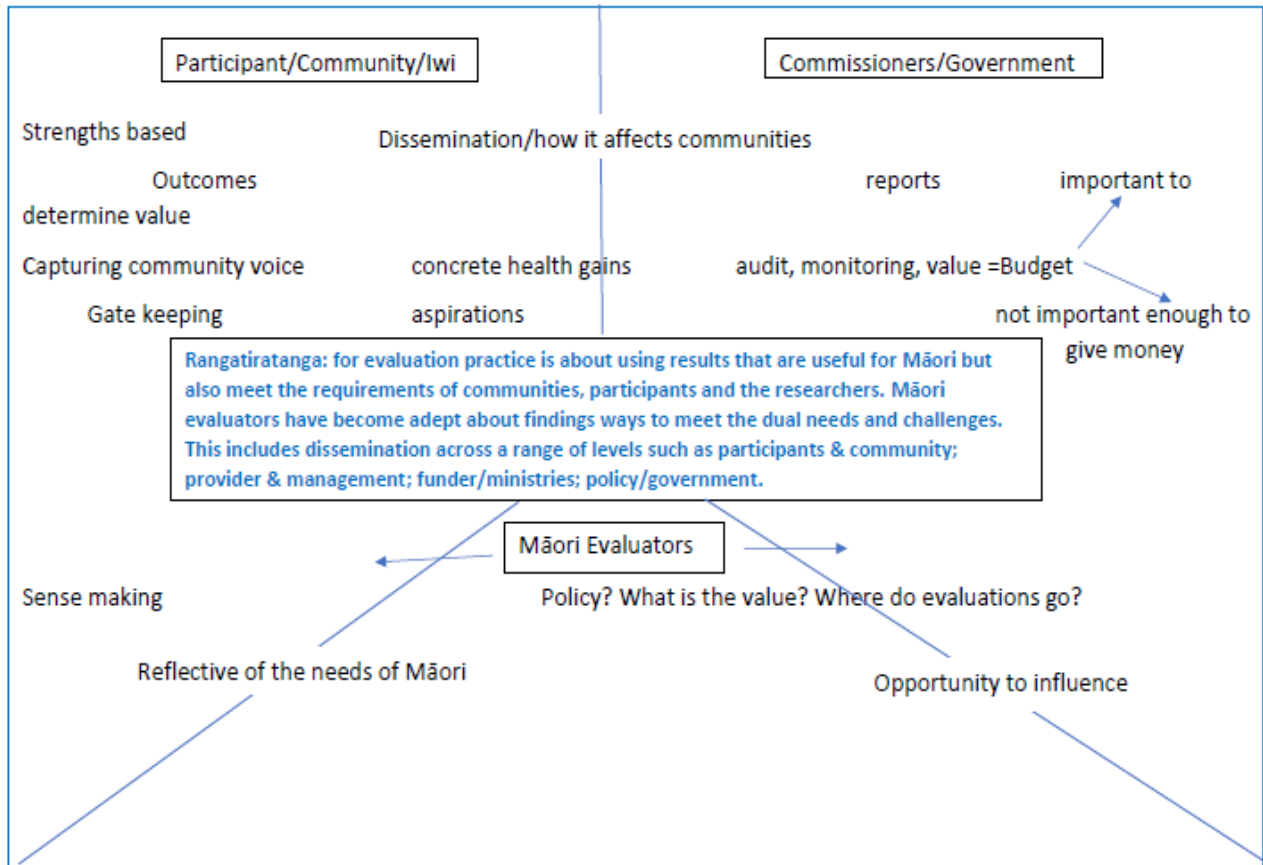


Figure 5: Extracting sub-themes

The last step was to take each of the principles and assign them to a paddler role considering the responsibilities of each role. This was an iterative process that underwent several changes until I was happy that the assignment of principles was allocated correctly to my way of thinking. It is important to note that this is my vision and could be interpreted in other ways by other people. The picture of the final mind map can be seen below in Diagram 6.

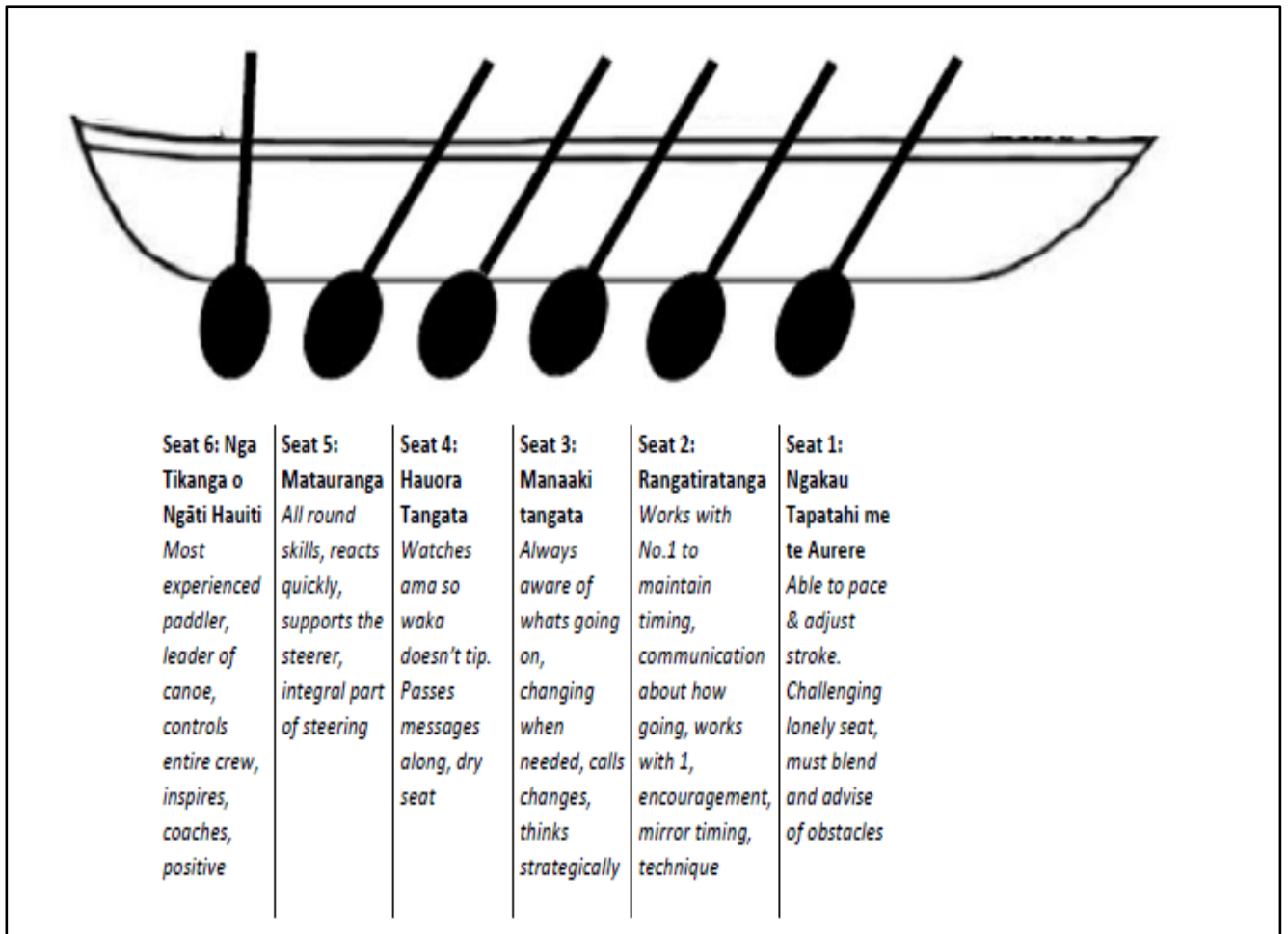


Figure 6: Waka Analysis

Finally, the discussion was written up under each of the principles incorporating seat responsibilities and relevant quotes.

Limitations

Limitations of this study include:

- the small size of key informants who are heavily represented in the health services field. To mitigate this, the researcher recruited a cross section of evaluators across a range of evaluation commissioners.
- None of the evaluators I approached declined to participate. Reasons for this included:
 - o They were known to me and felt collegial responsibility;
 - o Goodwill towards a fellow evaluator; and,
 - o Using downtime at conferences to schedule interviews.

Ethics

From a western perspective an online ethics application (Appendix 1)was completed and submitted first to my supervisor Dr Margaret Foster for review and subsequently submitted through Massey Universities online ethics portal. From an Indigenous perspective ethical guideline described in Te Ara Tika (Pūtaiora Writing Group, 2010) and Massey University's Ethical Guidelines (Massey University, 2018) was followed. In addition, the writer was cognisant of the values described as a Kaupapa Maori organisation. These values inform both ethics and practice when working for a Kaupapa Māori organisation (Boulton, 2019). All data collected was securely stored consistent with the terms of the Privacy Act and with research best practice.

Information sheets (Appendix 2), consent forms (Appendix 3), interview schedule (Appendix 4), observation sheets (Appendix 5) and demographics form (Appendix 6) were developed for the qualitative interviews. All research participants were required to read and have explained to them, the information contained in the information sheet, regarding the purpose of this evaluation. All participants were asked to complete consent forms so they were fully informed of their rights in the research process. These were signed by participants and by the researcher concurrently. All consent forms and any other information containing private and confidential material, were stored either electronically in password protected files or in hard copy in locked filing cabinets. A koha was offered by way kai (food) and coffee and a copy of the final thesis will be available for reading. The interviews were transcribed by Whakauaes transcriber who has signed a confidentiality Agreement (Appendix 6)

Chapter Four: The Data – Hearing the voices of the Key Informants

He wai rere atu ki tai

He kapua whakairi ki uta

sea

river

As water from the river flows out to

Water gathers at the source of the

(Che Wilson, 2010)

I have used this whakatauki to emphasise the importance of sources, in this case data, for exploring this research topic. Che Wilson himself is a recognised source of mātauranga Māori in both a traditional and contemporary sense. Likewise, the participants in this study are recognised authorities in the field of Māori evaluation and their experiences are invaluable for shaping professional practice.

Five female evaluators were interviewed as part of this research. All were mature Māori women with varied experience in the evaluation across a range of disciplines. This section will give the reader a snapshot of each key informant through their authentic voices. Their whakaaro and kōrero is described against each research question quotes from their transcripts. The chapter ends with a summary of key themes that emerged from the data.

Key Informant One:

KI01 was the first person to be evaluated. She is a Māori woman in her mid-forties started undertaking evaluations in 2001. She has undertaken evaluations with a range of government organisations including Justice, ACC, Education and SUPERU.

Question 1. Can you tell me about how you started doing evaluation?

[boss]she said, you can do that. So I was like, I just, I was like, oh my god, and so the first thing I did was look up what bloody formative evaluation was and then I sort of asked some questions around, um, with other people that I knew about what they

thought it might have been and then I just decided, oh, it's not that hard really... so I just made up my own little template about stuff

I'd look on the internet or I'd look at other work that other Māori people, that, that I respected. Like there's a lot of Māori evaluators that because of my exposure with (ANZEA and Ma te Rae) and I just think, I don't know if this is whakahīhī or something but I sort of think, nah, I don't subscribe to the same opinion that you subscribe to and so I was just trying to do it more from, from my values base I suppose, yeah.

Question 2. I am really interested in your experiences of evaluating with Māori communities. Can you tell me about some of these?

I really love it because I got a good grasp of the complexities that are involved in working with Māori communities. And I'm really aware that if it's not my community in a sense of anyone from my tribes, my obligation to go in there and set the, the whakawhanaungatanga, set that, ground that first and then bounce off that and really just let people, I always go in and say I'm here to do this with you, not on you.

I got a obligation to people that it has to be fit for purpose really and also too I've gotta maintain, because it's, I like to just work with Māori communities, you know, I've gotta get it right.

And it's beholden on me when I go in to other people's regions, or other people, you know, other iwi, that I make sure that I, like I make sure that I know that if we're gonna have a powhiri what the kawa is on the marae, you know

Question 3. How did you manage expectations? funder, community, participant, cultural?

they do all the non-Māori and I just do all the Māori. So that's why I've been lucky, I just, I just do Kaupapa stuff.

The relationships. That's the most important thing. And then that gets you the information that you need to get out and lets you go back through again

just do the mahi I've gotta do but first and foremost staying true to myself. I don't ever put myself in danger, either, either, you know, and I mean for my wairua, I don't ever do that and if, and like I say, I, I've walked away from a couple of proposals,

Question 4. I'd like to talk to you about the evaluation design. How did you decide on design components?

they [commissioners] just pull out the standard template that we've got and they throw things in and then I say oh, no, I don't wanna do that for this one, we wanna do it this way.

when I partner with the mainstream, is that you gotta build in koha ... cos I said I'm not rocking up there without kai

it's [capacity building] built in to my, my, how I operate.

Question 5. What parts of the evaluation were successful? Why?

one is that the communities that you've dealt with, you leave them in a good place with what's the process that's happened but also with me. They're in a good place about that. And they're empowered to be able to go back through the questioning that we, that we do, they're empowered to go back and ask more questions of the funder

Question 6. What were the challenges? How managed?

mainly it's around that relationship stuff and people, people's egos, you know? You gotta manage, that, that's the worst thing, I think, when working with Māori communities, is that you, you meet, you come up against people's egos. And a lot of it is fair, and I recognise that

Cos that was the problem that they were, that they, because it was, the, the Ministry is saying we don't fund all that Kaupapa Māori work but they don't know what Kaupapa Māori work was, so that's why I said we'll have to scope it out

Question 7. If you could reflect and do things differently, what would you have done?

I have no, I don't really have a problem with being challenged and knowing my place and apologising for that. Sometimes I'll just, I will apologise, I think that's not bloody right but there's a means to an end so you know, you might humble yourself a little bit or you might sit a little bit longer and let people say things to you that you, that you probably wouldn't necessarily let your whanau say to you, but it's all a process and you can

Question 8. How did you disseminate the results? to funder, to community, to participants?

normally it's, um, couple of progress reports along the way and that might only be one or two pages

Question 9. Do you have anything else you would like to add?

But I think if they want quality, they've gotta invest in quality, you know? And it's not just a quick fix. If they want a, because when you're, when the budget is limited that's automatically gonna limit everything in the evaluation.

Key Informant Two:

The second person I interviewed was a Māori woman in her early sixties who has been evaluating for more than twenty years across a range of disciplines including health, education, justice, TPK and the public sector.

Question 1. Can you tell me about how you started doing evaluation?

Like many evaluators I fell in to evaluation. I, um, I started working for a social research company, um, and part of that, one aspect of that was evaluation, um, and I realised that I, I, I love the idea of being able to, particularly for Māori, um, what I liked is being able to ensure that the services that were being provided to Māori were high quality, were effective, were responsive

I don't have a qualification in evaluation..., I've got qualifications in social research methods. I come with both an undergraduate degree in history and phenomenology of religion as well as a commerce degree in business management

Question 2. I am really interested in your experiences of evaluating with Māori communities. Can you tell me about some of these?

there's also understanding, like anything, the power dynamics that operate in communities. So often, not always, but often when you have Māori communities, absolutely sovereign within their own space but they've got to go to the other world, as Fiona [Cram] would say, Um, and that's a challenge when you, when power is not shared, let alone shared fairly.

Question 3. How did you manage expectations? funder, community, participant, cultural?

I think we also have our own internalised, um, standards and principles. So the first thing for me is do no harm. Our work should do no harm, we should leave the community or the people that we talk to, um, if not better off, certainly not worse off. That requires us to think hard about who and how we talk to people or how we frame the world, how we engage and how we give and share back, so that's number one. I

think without a doubt as an indigenous evaluator, as Māori, really, is that my heart is about, in my heart, in my head, are about making a difference for my people and I carry that wherever I go. I, I want to be able to go back in to the communities that I've been and leave a legacy that is positive.

Question 4. I'd like to talk to you about the evaluation design. How did you decide on design components?

While it has the, while the methods look the same, interviews, focus groups, surveys, yeah, it is different in how you not only collect data but how you make sense of that data. Whether you involve community stakeholders, whether they're given an opportunity to be part of the sense making and the meaning making. Um, you know, those are not, uh, typically always, um, data analysis, data reporting stats that are in place but are absolutely imperative if you're working from a, from a, again, starting from a community space so I think that for me is what stands out. Um, and communities ask different questions or the shade of the question is different. So they might be asking about wellbeing so they're also, but they're asking you about that at multiple levels. Individual, whānau, hapū

For me it's about which methods give us, in whatever context, the ability to connect with people so that they can give expression to the experiences to their feelings. So I, I am focused on methods, not for their statistical purity or, or anything like that but because I feel that they enable participants to share, uh, their story. So I do favour qualitative methods but not exclusively

Question 5. What parts of the evaluation were successful?

And I said the evaluation will be successful when we translate what we have learned in to an operational space to actually change the nature of commissioning of contracts, change the funding of services, and when the Ministry of health begins to think of wellbeing

you know, sometimes I do it better than others because, you know, you're under time constraints to deliver something

Question 6. What were the challenges? How managed?

What's been challenging, I think, is to, um, you know, in a contracting environment where you're only as good as your last job

we don't have an education system in New Zealand which supports evaluation education let alone Māori who are thinking about doing this thing called evaluation.

That the challenge is around how do you retain that essence that is Māori when you are talking largely to a non-Māori audience? So how do you, how do you walk the, you know, how do you walk both sides? When I'm really wanting to walk on one side. But I've gotta talk back to this Pākehā audience.

think as Māori we all get in to this work, I like to think as Māori we all get) in to this work to make a difference. I think one of the, uh, challenges is how we, how we both capture and articulate the things or the outcomes or the indicators or whatever you wanna call them that are important to Māori that are not necessarily important to Pākehā or the funders. Um, you know, it's the difference between being a family approach and a whanau centred approach. It's, it's the difference about a programme which makes space for intergenerational participants, the voices of the nannies and so on, you know, so we are, we are growing in numbers, we are growing, um, our own thinking and our own framing, um, but one of the things that will remain challenging and does remain challenging is how we give effect to and carry through the voice and values of our people to be at the centre of the, of what matters as opposed to the suite of indicators, um, don't get me wrong, I, I don't think that there's necessarily anything wrong, mostly not anything wrong with that, but it's that plus. And then I really wanna start with the plus, I wanna start with the Māori stuff first and then go back in to weaving through those others, I think that's challenging.

Question 7. If you could reflect and do things differently, what would you have done?

that if I was to scan all of the evaluations I've done, I don't see a lasting legacy of impact. I don't necessarily see a translation of some of those findings in to an operational policy environment and I don't see a legacy of sustainability in all honesty

Question 8. How did you disseminate the results? to funder, to community, to participants?

some spaces they want what I call almost straight reporting and so sometimes you just have to, like, force feed those powerful quotes because they then become, there might be only one or two, and, and everywhere else is a typical formal structure, um, you know, but one or two, um, yeah, one or two quotes or setting the voice of our people can actually be more impactful than a whole series of reports

Oh, I think, um, again, it depends on the nature of the evaluation. If it's community based or community led or even if it's a (inaudible) you can try and, um, you can negotiate and say, look, I wanna be able to go back or share that, but then you have these huge long timeframes like I'm working on something now and I think, I think I did the interviewing in March, you know? And we're not gonna finalise the report probably until October and then they're gonna wanna stage manage it so, so even when you can go back, um, the, the time that's

Yep, and that's why I kind of favour in the analysis and report writing process, going back and actually doing this, getting them to share in the sense making, getting them to share in the analysis cos at least they've got a sense of what you will be saying, um, because there's a long time between drinks.

Question 9. Other

Yeah, strong cultural identity, connection to whānau, haū, and iwi, whatever that means. Connection to culture. Is that, is a core part of not only what it means to be Māori but also what it means to be well.

I have some issues, as you know, with the term Kaupapa Māori. Don't get, not with what it's enabled us to do, absolutely not, um, because it becomes a catch all for everything and so that, that's my issue, you know? It, it means we don't, we as Māori don't always think through what the particular aspect is or kaupapa that we are giving effect to in, in our mahi. And so, uh, sometimes for me it is a lazy way of articulate, of not having to articulate or having to provide specificity for our own accountability,

But actually for me it comes out of tikanga, um, and so that's, and, I don't know, you know, I don't have a masters but I'm asked to review masters thesis and so I continue to see the diet of Kaupapa Māori, actually, some of it is beautifully written if I may say so. I have, but I see no advancement in this scholarship

my idea is that I would love someone to, to really begin to go beyond kaupapa, go beyond sounds disrespectful and I don't mean to be, you know? Because it's been a powerful enabler for us, but to begin to advance our thinking and scholarship around that

Key Informant Three

The third key informant had been evaluating about ten years primarily of health service programmes. She had been mentored by senior academics that eventually enabled her to lead her own evaluations.

Question 1. Can you tell me about how you started doing evaluation?

it's really been learnt on the job training, so through, um, observation and through being part of the team at [organisation] where I think we've had that tuakana teina, um, relationship, particularly between with [director] and I but more fully as part of a team, um, and understanding the various steps of an evaluation and so certainly, um, well an evaluation or research in terms of developing the plan, identifying the key players, building relationships, maintaining the relationships, all of the staff, following a plan, adapting a plan as necessary, um, the data collection, the analysis, um, you know, the, the transcribing, just every single part of the process.

Question 2. I am really interested in your experiences of evaluating with Māori communities. Can you tell me about some of these?

well pretty much everything that I have done has been with Māori communities

Question 3. How did you manage expectations? funder, community, participant, cultural?

they've been driven by the national priorities. Um, they've always wanted to do incredibly huge amounts of evaluation work in a tiny timeframe with a tiny budget

And because I have to maintain my relationships with the provider because they employ Taranaki whānau and, you know, they're whanaunga of mine and I want to do a good job, you, I've ended up expanding and expanding the project and going back in, in extra time, which of course is a cost not only financially but time, but, hey, that's all part of it. And, um, you want to do a really good job. So I, um, I have to negotiate with the commissioners about access to whānau . So from the cultural point of view I try to bring my own lens and learn and observe and watch what actually is acceptable, I look for the language that they use, I look for the way in which they dress and engage and stuff like that in Taranaki and I try to replicate that and not be too different from that. So that's my personal thing. Um, in terms of, um, tikanga and stuff like that, well

I would, um, that's, that's actually not about managing, I think that's just about, it's expected so I would always take kai, always take a koha or, you know, regular communications, being flexible, be prepared to move, go to where it suits them and if, and it often happens that the, on the day it doesn't happen for a reason so allowing time to be flexible, taking account of, and recognising, I always recognise that I'm really not on the top of the list in terms of people giving up their time. These people are already, and I'm talking about managers of services and things like that, they're already fully engaged in a million other things and the fact that they fit me in, I'm just absolutely stoked and so grateful, so happy to do all of that. Um, their expectations? I listen. And if they say that we really hope that you'll find out this or that you'll look at this or do you know about that?

Question 4. I'd like to talk to you about the evaluation design. How did you decide on design components?

I've learnt to, um, negotiate and ask lots of questions because if you don't get it right at the start then you have to be prepared to adapt your plan as you go and that means, um, you know, you gotta be able to, to deliver on it so, um, managing your workload and all that kind of thing

Um, the reason I've used logic models is it's something that I understand, and I can do quite confidently now. Rubrics I don't really, I'm not confident enough to do that

Question 5. What parts of the evaluation were successful? Why?

I think the engagement, um, certainly getting the people to turn up and undertake the interviews. I've never not been able to do that. So as I mentioned earlier it might be tricky and you need to be adaptable but I've never not been, so I think that's probably the most successful component, is that people are generous with their time. And in each of the evaluations I've done they've all been invested in it, they've wanted to see it succeed so none of them have been hōhā

Question 6. What were the challenges? How managed?

probably the biggest challenge is that they're generally imposed on them and that they don't necessarily, well, I won't say they don't want it, I think absolutely every single person wants to know that they're doing right or how they can improve, I've never had anybody feel threatened or challenged by an evaluation

[how managed] probably on a case by case basis to be honest

Question 7. If you could reflect and do things differently, what would you have done?

So while that's not about what I'd do differently, it's what I want to do constantly, is to look, learn from others and see if there is a better way of doing stuff.

Question 8. How did you disseminate the results? to funder, to community, to participants?

. But obviously cleaning that, clearing that, cleaning the transcript and sending it back to them is really important to make, particularly with Māori if they've done their pepeha or something at the beginning so, you know, a lot of research to try and find, make sure that you get the names of the marae and hapu and stuff like that right. And who their, um, tipuna are and stuff like that. So that's the feedback at participant level.. the manager just regular emails and stuff like that, so feeding back, and very, very conscious of everything I put in an email may be shared with others so I often do summarise and I'm aware that they're probably doing a whole lot of other stuff so it's kind of like reminding them.. progress reports so they're normally planned in my evaluation plan so I would do progress reports along the way but often it's only one if it's a twelve-month evaluation it's only one progress report. Um, and then in my final report

I've shared kai and if I couldn't be there I've sent a, um, I've sent a, you know, done a shout, a morning tea shout or something like that and, and just to mihi to them really for their time and, so I've done things like that

Question 9. Other

only thing I would add is that I really appreciated the opportunity to reflect on my own practice and, wow, you know, we, we expect our providers to do that, that are working with our whānau and we want them to reflect and improve themselves so it's really, it's a good reminder and a good opportunity for me to do that myself

Key Informant Four:

The fourth key informant has been doing evaluations over the last six years She moved across the horticulture practice, social sciences and into agriculture where most of her evaluations are now undertaken.

Question 1. Can you tell me about how you started doing evaluation?

I really fell into it. I, um, my, I started off doing horticultural science and moved on to horticultural practice in the field... And I worked there for about thirteen years and maybe the last, while I did the odd evaluation

Question 2. I am really interested in your experiences of evaluating with Māori communities. Can you tell me about some of these?

A lot of my work was around evaluation capability building within the organisation so not necessarily just doing evaluations but building the capability along scientists and science teams to, to put, um, to do this, yeah. Um, so evaluations maybe only two or three a year and, and usually not really big ones

so I really only worked on four kind of main evaluations, um, with Māori communities. , this was when I was more in agriculture and I sort of changed jobs, um, because science, because evaluation was new to science, also alongside most of those projects evaluation was also very new and so they had, um, very limited scope of what, um, evaluation was and how you do it but they were really, what I found was they were really keen and not really, they pulled the numbers of the impacts out of their projects, that actually was, they didn't want that bit evaluated, they could already pull the numbers out of their projects. But they wanted the experience, the learnings, the checking on the processes kind of evaluations which is what we did.

Question 3. How did you manage expectations? funder, community, participant, cultural?

guess I believe that there's a continuum for Western evaluation kaupapa, let's say the two extremes right? And I think as you move from Western through to Kaupapa Māori, so maybe just over up to about sixty percent, say you've got that kind of level, I reckon if you are, have really good processes, good practice, good ethics, good morals around evaluation, that's fine. You actually can work really successful in this place. Then you kind of transition, if you jump to the other end of the spectrum, so you go Kaupapa Māori, well in my, at the strongest end you really need to have that Māori evaluator embedded in the community and that also depends on the type of project. And then there's that little grey area in between which says if you work well and you can work well in a Māori context you can also work in that grey space. So that's my belief of, and I think I can move slightly somewhere in to that grey space but I wouldn't be close to being at that extreme end of a full Kaupapa Māori, and I wouldn't be comfortable being in that space.

Question 4. I'd like to talk to you about the evaluation design. How did you decide on design components?

The, um, methodologies didn't really lead to what I would call competent, um, ones that aligned with say Kaupapa Māori, so they aligned more with Western traditional kind of like approaches, um, and I guess in a sense *because they were more focused around businesses, maybe that wasn't the worst bit.*

whichever programmes they're working, types of programmes they're, um, Māori community focused or, or farmer focused, um, we're looking at incorporating things like logic maps and stakeholder maps and so, um, yeah, we do a lot of programme logic work with getting those in to teams, overlaying them with evaluation plans just as their kind of base starting place.

Question 5. What parts of the evaluation were successful? Why?

And I often tend, because I, I value, um, the need to do these evaluations with, with these, um, Māori projects that I've been doing, that I actually end up doing a lot of extra work on them anyway. Just as an extra, the budget is not always reflective of that. Um, so there's always negotiation there

So, so there is a whole thing around methodologies there, what's fit, my personal view is I'm quite pragmatic so I will go usually a fit for purpose kind of approach to whatever I'm doing. It's usually kind of utilisation based as well. Um, so I want to do something that will fit what the, that will tell the story that's been happening from that programme. So tell the story for those, um, those key stakeholders, those key end users of that programme.

The voices of the people, yeah, the voices of the people coming back in and I think that's one of the reasons why I tend quite strongly towards qualitative, cos it's such a powerful space,

Question 6. What were the challenges? How managed?

it's tricky. Part of what I, where I was heading earlier was, um, you know, expanding on a lot of, um, projects have European say managers and then say kaumatuas in it, um, and the funding only allows a methodology that's kind of phone interviews, that's fine for the managers, it's all in a business sense. But I've not had a very polite, I'll call it a telling off but not really a telling off, but a reminder that if I went and did it face to face when I've talked to kaumatuas, you know? And I've also had one that said

actually, I don't wanna do this on the phone, if they wanna know they can come and see me. And I said, no, that's fine, thank you for your feedback, I will pass that on

where, when I would see I need to step back and there needs to be a different type of evaluator a more strongly Māori orientated Kaupapa Māori kind of approach in a science kind of, I'm not always sure who to turn to. Like who do I recommend? If someone approaches me for a job and I want to say, um, you know, that's not for me, I don't know a lot of other Māori evaluators in the science field, so I'm talking science.

Question 7. If you could reflect and do things differently, what would you have done?

What I want to push back about is saying, actually, I need to do so many visits in person just to the kaumatua or to have a focus group type thing and have a few of them kind of there. Um, so that, you know, that part of it was kind of respected more. I should have pushed back more on that. The reason I didn't was time and budget. Um, but I don't, I think in hindsight that's a lousy excuse.

Question 8. How did you disseminate the results? to funder, to community, to participants?

just been reporting back to, to the client and predominant, often that client has been a Māori body and they, I'd look for them to distribute back out through their channels

Question 9. Do you have anything else you would like to add?

I feel a bit whakamā about working too closely in the really tight Māori space but I always feel very comfortable working, and I, and I, the people space and I would encourage more people, whether they feel they're, whichever camp, you know, Pākehā or, at one end or Māori, to, to kind of be comfortable with just pushing the boundaries in to grey areas where they can still work comfortably but they need to work safely, yeah.

Key Informant Five:

The last key informant has a PhD and is primarily a researcher however has been involved in four evaluations in the health arena although has only led one herself.

Question 1. Can you tell me about how you started doing evaluation?

Um, why did I become an evaluator? Um, I didn't kind of seek out to become one, I think, um, one, it was part of my role in some jobs, um, but also I like to analyse and evaluate things on a daily basis so I think it, like I said, it just comes naturally so that's probably why I enjoyed it.

Question 2. I am really interested in your experiences of evaluating with Māori communities. Can you tell me about some of these?

it was with the, um, yeah, the South Island, West Coast of the South Island Māori young mum community. Um, the funder was Ministry of Health and it was a small contract, um, like ten thousand dollars

In evaluation there's a lot of people involved, you're not just doing participants, with, um, mums, you're actually working with the provider. Then I had to work with the DHB which were involved and then kind of work with the Ministry of Health and then some other services alongside. Everyone wanted a piece of this evaluation, it was a small evaluation but it was really important to the community and, um, other services realised how important it was because they couldn't reach these young mums

Question 3. How did you manage expectations? funder, community, participant, cultural?

so I kind of listened to everyone's needs that were involved and they were quite demanding. Um, and they were all different. Uh, even though we all agreed to certain outputs for this contract, provider, the DHB and the Ministry of Health, what I realised in that mix was the young mothers weren't actually in this mix to agree to that. But, um, in doing that, to manage the mums expectations it came through the logic model

yeah, so in a nutshell, constantly reminding people involved that this is a project, what the primary aims were, which was around these young mums and their tamariki, not around the services and what they want.

Question 4. I'd like to talk to you about the evaluation design. How did you decide on design components?

the methods and the design was already kind of set in place but in saying that we did, um, rejig some. So, you know, we implemented workshops with the mothers and we implemented extra hui with the DHB and I went and presented to the board, trying to get everyone's buy in and keep them kind of updated on where we were at. We had extra meetings with the Ministry of Health because they didn't know why the project wasn't making traction and it actually was but they weren't getting the information, it

wasn't getting filtered through so, yeah, the design was already there, could tailor it and we did to meet the needs primarily of these mothers.

Question 5. What parts of the evaluation were successful? Why?

And when we looked back at the logic model when we had finished we had achieved all of those and actually I sat down with them and did a focus group. We went through the logic model and asked the women to give me specific examples of each grid in the logic model of where we, where can you give me an example of this happening? How do we know we've achieved this bit? And they could just rattle it off so I knew it was successful. The logic model is really successful when you get their input.

seeing the change in the mothers I knew it was successful, um, seeing their growth in te reo and tikanga which was what they wanted from the start, which Ministry of Health and DHB said how is that gonna help their health? No, we're not gonna do a cultural component. We did anyway, um, without their kind of funding, well I didn't, the provider put it in place anyway. That's what the mothers wanted. Measuring that. Um, succession planning, so they knew that funding wasn't gonna last forever, these mothers, and we were quite up front about that from the beginning and they knew funding could be cut at any time so they put together a succession plan

Question 6. What were the challenges? How managed?

Um, and I think how we engaged those was I had to keep reminding everyone involved what the primary goals of the evaluation was and that was to put the mothers priorities at the forefront and codesign with them, not with the DHBs, not with other providers. And that was a constant battle, really, especially when four CEs would come in, come and go, who were really supportive but when they left the other one would come on board and we'd have to reengage and re-kind of position ourselves to put these mothers at the forefront cos everyone came in with their own agendas.

Yeah, the challenges there were, yeah, the travel, um, and the time I needed to spend, like I'd do a week at a time on the coast cos I had to go from Hokitika to Westport and spend, at the beginning and spend each time in three hubs which were like an hour apart and then three hours apart so I had to give it, to give it good quality I had to, needed to spend a good amount of time. So I was away from my own family a lot. It was tiring because of the driving. Um, also the challenges with weather in winter, like roads are closed in, in the West Coast of the South Island so I couldn't get to some hubs at some point or I was stuck in one hub. Um, there's limited flights in and out so

I had to go in at a certain time and if that flight wasn't going because of weather, you, you lost a day or two sometimes.

Question 7. If you could reflect and do things differently, what would you have done?

think I would be clearer at the start with everyone involved what the outcomes are and how we're gonna do this. Because I wasn't involved in that, and I'm sure that might have been all clear at the start but I think it's a constant reminder right through of what are the main priorities, what are the main aims for this evaluation? And how are we gonna work it? And being clear up front with everyone. Um, I suppose really sussing out the provider or who we are working with beforehand to ensure that they have the, the necessary skills and resources to support the evaluation depending on what we're going in for.

Question 8. How did you disseminate the results? to funder, to community, to participants?

so dissemination occurred and many different levels so we would have, um, monthly reports going back to the funder from both the provider and the evaluator, um, and then we'd have, um, face to face meetings with the board whenever they met. I think they met once a month so I would try and go in to at least one of, one or two of those meetings a year just to update them but I also had a good relationship with two of the board members so I would update them anyway by email. Um, I would meet with the DHB and provide email reports to them as well. Um, with the mums I would always do feedback to them, feedback through the staff or email summary reports and our, um, organisation did kind of a milestone newsletter whenever we kind of had a significant (30 minutes) milestone, we'd do newsletters back to the provider which hopefully fed back to the women. Um, and then in the end we did, um, yeah, feedback workshop hui to the participants but also we tailored different resources to our communities throughout the three sites which was really good.

Question 9. Do you have anything else you would like to add?

the mothers, I saw the mothers change from being distrusting, from being non-confident, from being isolated and over the time that I was with them and they were getting their needs met with the two prong approach so the provider was dealing with their immediate needs and also listening, they felt listened to and validated and it changed something in them. Because remember they're coming from addictions, they're coming from violence, their voices aren't heard and of course we're coming in and doing this evaluation, they realised that someone is advocating for them, their

voices are getting heard, what they're wanting in a health programme and a one stop shop was, was, um, being implemented. And so seeing the change in their confidence, seeing the change in their skill base, um, watching them grow and just be, um, passionate and motivated about their life for me was life changing. Um, and I saw a hell of a difference by just the provider and us sitting there listening to them and actually advocating for their needs, yeah.

Summary of the Data

All the key informants were Māori women between 45 and 65 with experience in both research and evaluation and, for the most part, they had similar stories. Their involvement in evaluation was varied; one was a consultant who had completed over 100 evaluations, two started as data collectors before taking a lead role, another was involved in a minor scale and the last was primarily a researcher who was contracted to partner on an evaluation because of her community experience. Experience of leading evaluations ranged from one year to over twenty years whilst total evaluation experience was nearly 60 years between them.

All had recounted falling into evaluation because of their transferable skills gained as a result of under-graduate & post-graduate degrees, project management or community knowledge. Two had completed Massey's Post-Graduate Degree in Social Sector Evaluation and Research (PGDIPSSER). The remainder had upskilled through reading, attendance at conferences, mentoring and partnering with senior evaluators.

Their combined evaluation experience was across a range of disciplines including justice, education, health, sport and recreation, ACC, Te Puni Kōkiri and Superu. Some were the Māori partner involved in data collection whilst others undertook all parts of the evaluation from commissioning, data collection and analysis to report writing and dissemination. All said that building evaluation skills was an iterative process gained with each successive evaluation.

Evaluating with Māori Communities was regarded as a privilege and came with obligations of being Māori particularly around the correct use of tikanga such as whanaungatanga and manaakitanga. All five were conversant with what Kaupapa Māori looked like in relation to research and evaluation with four using it as part of their evaluation practice. Whilst each respondent was familiar with their individual whakapapa and iwi links only four were fully immersed in iwi, hapū or whānau activities. The fifth, was more comfortable

with western mainstream approaches. Their interaction with communities being driven by internal values that are guided by what it means to be Māori.

Generally, the respondents were familiar with a mixed methods approach such as face to face interviews, document reviews and surveys. Western methods such as logic models were also utilised as they resonated with participants. Every respondent talked of preferring qualitative approaches as it allowed the evaluation participants voices to be heard and their story to be told in a way that was participatory, empowering and transformative. An outlier notion by one respondent was that she believed Kaupapa Māori had been a 'powerful enabler' it was time to progress critical thinking around what Kaupapa Māori was and its relevance in current times.

Challenges included managing the expectations of all stakeholders from participant to commissioners. Respondents talked of handling developing issues by being open and upfront. Often, it meant dedicating resources over and above budgets whilst still meeting contractual obligations. Successful evaluations were those that were transformative and empowering for communities and was geared to capacity building. A success factor would be seeing the influence of evaluations impact policy, service delivery and the way services were funded.

Dissemination of results was different for every evaluation. It ranged from a contractual output of progress and final reports to dissemination at every level of stakeholder. Respondents agreed that the ideal dissemination practice would be finding ways to disseminate results back to participants in every case. Whilst this had occurred in some cases there was some way to go for it to be a part of every evaluation. In many evaluations this practice was hampered by budgetary constraints and a lack of understanding of how Kaupapa Māori fitted with evaluation practices.

Through respondents kōrero a theme of insider and outsider emerged where the evaluator is both an insider through commonality of ethnicity or tribal affiliations but an outsider if of a different iwi or perceived as being aligned to external mainstream organisations and commissioners. They talked of being guided by internal values and standards informed by their knowledge of tikanga. The obligations of doing no harm and leaving every community in a better place was a common theme.

This data forms the basis of discussion in subsequent chapters about the experiences of Māori evaluators and how the practice of Māori evaluation can be conceptualised and enhanced.

Chapter Five: Findings

Ngā manga iti e honohono kau ana, ka hono, ka tupu, hei awa, hei Awa Tupua

The small streams that run into one another and continue to link and swell until a river is formed, indeed a great river

R Rangitahi Tahupārae

This whakataukāki describes how a river is formed through many tributaries connecting. For me this is metaphor of thematic analysis where many themes come together and contribute to the overall research.

This chapter applies the data, the experiences of Māori evaluators working with Māori communities on externally commissioned evaluations, to the profession of evaluation. The intent is to demonstrate how Māori evaluators navigate through this space and to consider what counts as best practice. The honesty of their responses is an attestation to the mutual trust between interviewer and interviewee and the belief that their information is important enough to be said. There are three types of data reported in this chapter; one is sourced from existing literature to provide a reflection of current understandings of the role of culture in evaluations. The second, draws on the lived experiences of practicing Maori evaluators aspiring to transform the wellbeing of Maori communities. Additionally, as an emerging Maori practitioner I draw on my own reflections.

For clarity, in this section the evaluators who took part in this research are referred to as key informants, KI, respondents or interviewees. Participants refers to stakeholders in the wider evaluation space. The phrases funders and commissioners are used interchangeably.

Quotes are used heavily in this section as I wanted their authentic voice to tell the story. In some cases, I have removed the ums and ahs from the quotes to make reading easier. I have only done this where it has made no difference to the meaning of the quote.

The Data

The literature and data collected is discussed in this chapter under the following headings:

1. Becoming an evaluator: the why, where and how?
2. Experiences of evaluating with Māori communities i.e. how this unfolded, managing expectations and cultural implications;
3. Evaluation Design i.e. development, reflections, successes and challenges;
4. Dissemination i.e. what are the appropriate ways of disseminating data to the various levels of stakeholders;
5. Personal reflections.

Under each heading key themes from the data are discussed and contextualised in relation to the research question.

Five wahine Māori evaluators agreed to participate in the research and tell their evaluation journey. All KI worked with Māori communities; some directly and others as the Māori partner with mainstream organisations whose programmes targeted Māori. In all instances their primary purpose of evaluation was to work in a manner and produce evaluation outputs that would benefit Māori.

Becoming an evaluator: the why, where and how?

Pathways to evaluation

Overall, they told a similar story of how they 'fell into' evaluation and of being in the right place at the right time. Most had transferable skills such as project management, business and commerce experience, resource and environmental planning and social work training that could fit into the evaluation space. Others talked of having entry level tertiary degrees containing a research component where research methods were not dissimilar to evaluation methods. Generally, the key informants spoke of extending their knowledge by '*learning on the job*', '*winging it*', researching the internet and reading other evaluators work.

The data shows that the KI, who came from a range of disciplines, did not set out to become evaluators and indeed, in those early days had little knowledge of what evaluation entailed. For each of them, their evaluation knowledge and skills were gained by making use of their transferable skills and seizing opportunities because they knew it would benefit Māori communities. One KI described working on a contract where a formative evaluation was one of the deliverables. She explained the systematic approach she used to discover what this meant in reality

was like, oh my god, and so the first thing I did was look up what bloody formative evaluation was and then I sort of asked some questions around with other people that I knew about what they thought it might have been and then I just decided, oh, it's not that hard really KI01

This naivety was described by another KI, who was introduced to evaluation through her role as a project manager on a programme being evaluated. She described her early misunderstanding of evaluation

Probably I thought it was an audit. I knew that it was something to do with checking to see that we had achieved our goals and purposes, but I didn't really know the depth of it KI03

Don't really remember it been explained particularly well. Like I remember being very nervous, knowing that this woman was coming to observe and watch and look at our material and stuff like that KI03

One KI began doing evaluation on an informal basis after being introduced to it through her role as a scientist. She described taking advantage of increased opportunities as they occurred

And I worked there for about thirteen years and maybe the last, while I did the odd evaluation, um, in that, in the early stages, I probably only did, only looked at evaluation more formally once the opportunities become available within the organisation KI04

Another KI was prompted by the research to cast her mind back to components of her early social work studies which she now realises was an introduction to evaluation. She says

...when I look back I realised when I did social work in 1991 and 92 we did evaluation research as part of a project back then. I don't know if they called it that but when I looked back, we did that KI05

Collectively, the KI talked of early challenges that occurred as a result of their lack of knowledge. One KI recalled how her western training dominated early evaluations

in the early days I probably leaned towards what I would call more government speak and if I looked back at those works honestly now, they weren't as strong with participant voice or, or Maori voice KI03

Another spoke of her experience of being evaluated on as her primary example of evaluation and the need to be mentored

first evaluation I really only had my experience on the other side of the table, um, to draw on, uh, so I obviously needed to be guided. KI02

The tuakana teina model and mentoring by senior researchers was regarded as an important feature of progressing evaluation knowledge. One KI expressed how this contributed to her wider evaluation knowledge

...really been learnt on the job training, so through, um, observation and through being part of the team at [organisation] where I think we've had that tuakana teina,

relationship, particularly between with [senior researcher] and I but more fully as part of a team, and understanding the various steps of an evaluation and so certainly, well an evaluation or research in terms of developing the plan, identifying the key players, building relationships, maintaining the relationships, all of the staff, following a plan, adapting a plan as necessary, the data collection, the analysis, you know, the transcribing, just every single part of the process, the data collecting, the documentary of, materials, the sourcing of the materials, where you go to source them. So all of that stuff I've learnt not from tertiary education, KI03

Building evaluation experience

The KI talked of various ways how they honed their evaluation knowledge and skills. This included external evaluation training such as tertiary study, short courses and professional development opportunities such as conferences. The KI explain some of the challenges in accessing formal evaluation skills and the subsequent impact on their practice. Formal evaluation training is limited in Aotearoa NZ and even more restricted for Māori who may wish to pursue a career embracing the indigenous outlook. In the current evaluation training Kaupapa Māori is merely included as a module in the wider curriculum which is based on western approaches. One informant described it as a failing of the current system

we don't have an education system in New Zealand which supports evaluation education let alone Māori who are thinking about doing this thing called evaluation. KI02

She recounted how this had left with a feeling of isolation as there was no place, she felt comfortable where she could complete a master's degree that understood evaluation from a Māori perspective. She explains how the current tertiary system does not cater for her needs by saying

... I've talked to a couple of other universities and there seems to be no space to do anything except something that looks like your struggle all alone and I don't wanna do that. I won't survive and it's not, it's not how I want to learn. So, you know, that would,

for me, be the most, it would be great if there could be something transformative about the, you know, the tertiary education system to be responsive to our, our ways of learning. Um, but, yeah. I don't know KIO2

In 2005, Massey University developed a Post-Graduate Diploma in Social Sector Evaluation Research. Currently, a two-year course, students can elect to complete papers as part of another degree or in its own right. One key informant, a graduate described how it helped move her from practice to theory

...I was really fortunate to go through a diploma with some really awesome people and it really helped me move from a real practitioner base which I was in my work and bring in more of that theory base KIO4

Other current learning opportunities comprise of Shore & Whariki Research Centre's easy evaluation courses or standalone workshop opportunities delivered by independent evaluators or practitioners.

Experiences of evaluating with Māori communities

Customary Māori Society is based on the collectives of whānau, hapū and iwi bound together by whakapapa (Walker, 1990; Consedine, 2001; Brown, 2018). Despite the emergence of individual identity through colonisation the notion of collectiveness is still strong for most Māori (Robson & Reid, 2001; Smith, 2007). In Maoridom collectives exist within collectives, each with their own identity yet retaining the identity of the bigger collective (Durie, 2003). An example of this is the multiple identity Māori have; by ethnicity, by membership of iwi, hapū, whānau, hāpori and by being an individual. Each of these units have characteristics that intersect such as ethnicity, whakapapa or purpose.

The data showed that evaluations working with Māori communities as the collective was the point of difference from more traditional evaluations. A KI explains the differences

I think that's different from an evaluation or even a programme that has a community focus. Um, because there are different dynamics, there are different contract points, you're in a, in a more traditional evaluations where often interviewing people as individuals, sometimes as a whānau or sometimes as representing a whānau or a group but when you come, when you, when your starting point is community then it's a different starting place KI02

Being Māori evaluating with Māori communities came with responsibilities and obligations meaning there was personal expectations as well as community expectations to get it right. One KI talked of doing the best job

I like to just work with Maori communities, you know, I've gotta get it right. I can't just bullshit, bullshit my way through this, yeah, I've got a obligation on so many levels to, to do the best job that I can for the people KI01

Another KI talked of how working with community what was she enjoyed most especially where she could make a difference in the quality of the services those communities received

... to this day it's still where my heart lies. Is that ensuring my people get what they're entitled to, they get it in a way that is meaningful and they, uh, and that the services really are responsive to, so we're getting high quality services not just services. We're getting services that make a difference for my people and that are really just transformative. KI02

This was reiterated by another KI who also regarded evaluation as a way of enhancing services for Māori therefore, making a difference in programmes that were being targeted to them. One KI described evaluation within this process

...so the whole evaluation thing as it was at the time gave me a mechanism or a process to be part of ensuring that, yeah, that my people, really. Got quality. Whatever that meant for them. KI02

To ensure communities received quality evaluations often translated into working over and above what is considered normal working parameters. One KI talked about this in terms of budgetary constraints

Maori projects that I've been doing, that I actually end up doing a lot of extra work on them anyway. Just as an extra, the budget is not always reflective of that. KI04

Another KI spoke of this in terms whakapapa

...they're whanaunga of mine and I want to do a good job, I've ended up expanding and expanding the project and going back in, in extra time, which of course is a cost not only financially but time, but, hey, that's all part of it. KI03

Benefitting Māori was a key reason for Māori evaluators evaluating with communities. One KI, who worked in the farming and sciences field where evaluation was a new concept and resources limited spoke of how she carried out evaluation. She said

So it wasn't, um, doing the evaluations wasn't always working with Māori but the projects themselves were about Maori benefits, KI04

Managing change and expectations

Not only are Māori communities diverse but they are also constantly changing requiring evaluators who can adapt and move with the changes. One KI spoke of the significant changes and the impact on her evaluation

My aspirations I suppose was to work effectively, positively with everyone but also complete the work within the specified timeframe which kept getting pushed out because of the changes, significant changes in the provider. So I think in the end we had four changes of staff, significant changes, with four different CEs which brought in a whole lot of different values and goals for the organisation so we had to kind of start from scratch each time we had a new CE. KI05

Despite these challenges seeing the people and the communities grow was what kept them in the evaluation game. One KI described the changes in one rural community she worked with

twice we thought about walking away. Um, I think because I seen the progress from the mothers, I saw the mothers change from being distrusting, from being non-confident, from being isolated and over the time that I was with them and they were getting their needs met with the two prong approach so the provider was dealing with their immediate needs and also listening, they felt listened to and validated and it changed something in them. Because remember they're coming from addictions, they're coming from violence, their voices aren't heard and of course we're coming in and doing this evaluation, they realised that someone is advocating for them, their voices are getting heard, what they're wanting in a health programme and a one stop shop was, was, um, being implemented. And so seeing the change in their confidence, seeing the change in their skill base, um, watching them grow and just be, um, passionate and motivated about their life for me was life changing. Um, and I saw a hell of a difference by just the provider and us sitting there listening to them and actually advocating for their needs KI05

Every strata of evaluation stakeholder have their own expectations of what they want from an evaluation. The list of stakeholders is long and includes government, funder, community, provider, staff, participants, iwi, hapū, hapori and whānau. Expectations can be multiple and may include contractual obligations, budget and resource restraints and cultural perspectives. Everyone came with an agenda.

Evaluations are generally funded across a wide range of disciplines and are commonly driven by external forces such as government departments including health, justice education and the sciences. Consequently, these do not necessarily reflect the aspirations of the organisations being evaluated. As a result, the evaluators become the 'meat in the sandwich' which also might explain some of the responses that have emerged. All of the commissioners in the research were government departments therefore driven by government agendas.

Participants told us that evaluations tended to be driven by national priorities initiated by government or meeting KPI's in order to secure further funding. Collectively, the KI talked of how evaluations were often underfunded and under-resourced suggesting either evaluation was not valued, or funders did not understand the time and resources it cost to engage with Māori communities. One KI described this contradiction

expectations, managing relationships, um, own agendas from, especially the likes of DHB and other providers that want to meet their KPIs that want to get in to the next round of funding. the challenges were not putting the mothers first, this whole programme was about the mothers and people being kind of, uh, organisational centred rather than kind of community and whanau centred. Um, challenges with not enough resource as in money, as in, um, yeah, cars, staffing, that sort of stuff KI05

Participants described the complexity of evaluating with diverse communities and the outcomes they are seeking. One participant talked about shades of questions that get asked

So they might be asking about wellbeing but they're asking you about that at multiple levels. Individual, whanau, hapū. They're also asking about change across the system so not just, not just expecting them to change but expecting to change at a personal level, at a local level, at a policy level. So they're interested in, um, not just the outcomes but also continuing to create a space where more good things could happen and, and more people are accountable for contributing to, you know, a change pathway KI02

Managing these complex expectations becomes even more tricky when it is overlaid with cultural expectations. One informant described how her own values lead her practice

So the first thing for me is do no harm. Our work should do no harm, we should leave the community or the people that we talk to,, if not better off, certainly not worse off. That requires us to think hard about who and how we talk to people or how we frame the world, how we engage and how we give and share back, so that's number one. I think without a doubt as an indigenous evaluator, as Maori, really, is that my heart is about, in my heart, in my head, are about making a difference for my people and I carry that wherever I go. I, I want to be able to go back in to the communities that I've been and leave a legacy that is positive. KI02

I make it really clear that this is how I like to work and if you're not prepared to work with me in this way then we can't work together KI01

Insider Outsider Tensions

A strong theme to emerge from the data was the tension of being both an insider and outsider. When Māori evaluate with Māori communities there is an assumption that they are an insider due to commonality of ethnicity however, this is a complex issue and, in some cases, they are considered an outsider due to differences in tribal affiliations and rohe. There were instances where KI described where this had occurred.

To help us understand this in the context of the research we must understand the positionality of the KI in relation to Te Ao Māori. All the KI identified as Māori. The data shows their involvement in Te Ao Māori was varied with some thoroughly immersed and active whilst others were less so. Despite these variations their identity was secure through their respective knowledge of whakapapa, connection to iwi, hapū, whānau and whenua. The scope of this knowledge determined their definition of Kaupapa Māori and the influence on relationships, design and practice in evaluation.

The data showed there were three main players, two of whom were Māori (the evaluator and community) and the third who was generally non-Māori (the commissioner of funder). The insider outsider tension encountered by participants is based on the tension between expectations versus reality of each of the players. Cram (n.d.) tells us that Kaupapa Māori evaluation is positioned on what it is to be Māori and is played out across six dimensions. She describes how these impact on Māori and iwi organisations/communities

1. They are driven by community needs and gaps in service provision;
2. Māori identity, principles and values form the foundation for service delivery and programme development
3. Commonly they are responsible to both funder and expectations at the same time
4. The underlying motivation for their existence is self-determination;
5. People are the greatest their resource;
6. External factors (including political, historical, social, legal and economic) influence how they carry out their work³.

The KI described how these six dimensions were incongruent with the contract's commissioners offered to complete evaluations with Māori communities. The KI spoke of contracts that had tight timeframes so there was little opportunity to engage with the communities in a way that was respectful of Māori ways of doing such as pōwhiri and whanaungatanga. Some reported being engaged after the programme or service had been going for some time making it challenging to gain information as the programme developed.

³ <http://www.katoa.net.nz/kaupapa-maori-evaluation>

Many of these contracts had small budgets that did not consider the distance or the time it took to engage with these communities. One KI described the limitations of this

When the budget is limited that's automatically going to limit everything in the evaluation KI01

Dissemination was also seen as challenging as many commissioners did not factor in giving results back to participants and communities.

Consequently, the discord between expectations and reality resulted in evaluators going the extra mile to ensure they met both the expectations of the commissioners, the communities and themselves. Some of these tensions that arose from the data is outlined in the table below

Activity	Definitions	Māori Evaluator	Commissioner/ Funder	Māori Community
Commissioning & funding	Expect	Evaluator engaged from the beginning giving time to engage with community. Ability to effect change at all levels.	Evaluator engaged that meets budgets, outputs & timeframes using sound evaluation techniques	The evaluator is Māori with the community's best interests in mind and is mindful of its diversity and uniqueness.
	Reality	Evaluators not engaged until programme has been underway for some time. Evaluator thrust on community & catchup required.	Evaluator planning is cognisant of all funder expectations	Evaluation is forced addition to programme funding.
Evaluation Design	Expect	Evaluation Design is KM thus participatory, transformative and builds capacity	Evaluation Design will help achieve funders expectations	The community is part of the design and has been adequately consulted
	Reality	Evaluation design is based on experience, ability and depth of cultural	Evaluation Design will help achieve funders expectations	Evaluation Design has minimal review by community who is busy developing and

		lens on whether Kaupapa Māori is utilised		implementing programme
Evaluation Methods	Expect	The evaluator will use Kaupapa Māori methods or adapted Kaupapa Māori methods	Methods will ensure that funders expectations are achieved	Methods resonate with the community
	Reality	The evaluator uses a mixture of western and Kaupapa Māori or evaluation methods	Evaluator will incorporate a range of methods to ensure funders expectations are met	Methods meet their needs and are cognisant of Maori
Dissemination	Expect	That results are presented back to all stakeholders in various ways	Final Report completed in a timely manner. Includes recommendations	Report meets funders expectations and will lead to further funding. Will provide the community with recommendations based on their realities.
	Reality	A technical report reviewed by community leaders	Final Report completed in a timely manner	See a final report

Figure 7: Expectations vs Reality

Evaluation Design

Kaupapa Māori can be theory, an approach or methods. All KI were able to describe to what extent they used Kaupapa Māori in their evaluation design. Kaupapa Māori describes a ‘a Māori way’ (Taki, 1996. cited in Pihama 2016) of doing things, using a Māori world view a where Māori are placed as the experts (Curtis, 2016).

All of participants self-identified a strong leaning towards using qualitative approaches although they were not opposed to using quantitative methods. Participants believed that using qualitative methods was more reflective of Kaupapa Māori approaches and allowed the authentic voice to be heard. Methods included kanohi ki te kanohi (face to face) interviews with individuals or groups and/or workshops such as sense-making sessions. Participants described this space

why I tend quite strongly towards qualitative, cos it's such a powerful space ... then the impact of that change, if you can tell that story, when you hear those stories, you're like, wow, that's amazing KI04

I'm looking for methods that facilitate and make it easier for the participant or the whānau to give voice to that. And so that they are, you know, lots of storytelling...KI02

The informants spoke about how they managed the intersect and the contradiction between Kaupapa Māori approaches and western paradigms. They considered Kaupapa Māori was about their identity, their whakapapa, their connections, their relationships and culture.

strong cultural identity, connection to whānau, hapū, and iwi, whatever that means. Connection to culture. Is that, is a core part of not only what it means to be Māori but also what it means to be well. KI02

Cultural Implications

Despite the complexity of these relationships KI believed they had a unique advantage, of being able to walk in both worlds and tailor evaluations to 'fit' the Māori communities they were working with. The table below illustrates a continuum of engagement based on the kōrero of the KI. It is based on the informant's reflections of their personal knowledge, experience and engagement with Te Ao Māori and how they engaged with Māori communities.

Extensive Knowledge and use of Te Ao Māori	Some knowledge and use of Te Ao Māori	Little knowledge and use of Te Ao Māori
Able to use Te Reo and tikanga confidently in all situations. Consistently participates in Te Ao Māori	Able to use Te Reo and tikanga in some situations. Regularly participates in Te Ao Māori through whānau, hapū, iwi connections.	Aware of whakapapa and tribal links however has limited understanding of tikanga and Māori. Minor participation in Te Ao Māori

through whānau, hapū, iwi connections.		through whānau, hapū, iwi connections.
Fully understands the diverse nature of Māori communities and able to address these differences confidently. Has a full kete of experience they can draw on.	Varied knowledge of the diverse nature of Māori communities and usually able to address these differences confidently. May use kaumatua or other knowledgeable people for advice.	Understands Kaupapa Māori approaches and theory but does not feel confident in using them with communities they are working with. More comfortable using western paradigms with some input from knowledgeable others.

Figure 8: Cultural Continuum

How this connection impacts on evaluations is woven throughout the continuum and the following quotes illustrate how this emerges in their practice. One informant described how being Māori was who she was therefore impacted on everything she did

The problem is that when I start to write about something I'm always thinking, I've always got my Māori brain on, you know what I mean KI02

The KI also described this as working in a way that is 'right' for Māori

I followed a tika process, I did it with aroha...it is about feeling, it is about gut, it is about what comes from one's heart KI02

Even the KI who was more familiar with western paradigms acknowledged that the methods she used were always strengths based for Māori.

often through these surveys what I'd be doing was building Maori governance in these trusts.. KI04

Adapting methods for Kaupapa Māori approaches

The data showed that the primary methods used by the KI who participated in this study were initiated using western methodologies infused with Māori pragmatics. In this way methods are informed by the traditions and tikanga of Te Ao Māori and adapted to reflect the uniqueness of the communities they work with. One KI described she used methods that allowed participants to tell their story

For me it's about which methods give us, in whatever context, the ability to connect with people so that they can give expression to the experiences to their feelings. So I, I am focused on methods, not for their statistical purity or, or anything like that but because I feel that they enable participants to share, uh, their story KI02

Another KI described how methods might look the same, but the point of difference occurred at analysis, where a Māori lens was applied by evaluators who through their lived experience of being Māori could apply their lens to the data. This was articulated in the following quote

While it has the, while the methods look the same, interviews, focus groups, surveys, yeah, it is different in how you not only collect data but how you make sense of that data KI02

Capacity Building

Attributes of Kaupapa Māori include transformation and capacity building but is not generally included as part of contractual obligations. Māori evaluators strive to ensure that this occurs even if it is not included, yet another example of working outside what is considered normal evaluation parameters. Examples of this include working with providers to show them how to complete report templates and empowering evaluation participants by involving them in evaluation design components such as logic models. One KI described this success

The logic model is really successful when you get their input. And it's like partnering with any Maori at the beginning and right through, I think that was, um, I think that's the important part of this, is that women were, um, incorporated from the beginning right to the end KI05

Evaluators talked about constantly looking for ways to improve and adapt their practice. One KI described how she was mindful of how others did it

listening to how other people do it because I know that there's gotta be better ways, different ways, improved ways KI03

One informant perspective, however, was markedly different from the majority. The informant expressed the discomfort of working in this way as she was more familiar with and trained in Western paradigms. She said

I feel more comfortable sitting in with Western end towards my grey area than trying to claim something where I think people, other people are much better fit working in that space. So do I tell people that I'm Maori? No, I like to think that actually if I work the right way, people will, and people hear that that's, that I can work well in that space, that's where the opportunities come from. KI04

Two informants described how whakapapa was an important factor in helping communities gain confidence as an evaluator

So when I say my name and then say my affiliations they will say, oh yeah we know her...cos that's what you do as Māori, we want to suss out who these people are and if we can trust them? KI01

I know your mother, she set up our first kohanga reo in this district KI02

Dissemination

Dissemination of evaluation results can take many forms including technical reports, monitoring reports to funders. Other forms included journal articles and conference presentations which contribute knowledge to the wider evaluation community. Presenting results back to community often does not occur. One participant described this frustration

I don't know what the answer is yet, but I want to do more than a report. I want to try and deliver it in a way that the message will get across KI03

Evaluators believed that they had a responsibility to provide feedback to all evaluation stakeholders. One participant described an evaluation where there were multiple levels of dissemination and resources were tailored to report back to the individual communities.

so dissemination occurred and many different levels so we would have, um, monthly reports going back to the funder from both the provider and the evaluator, um, and then we'd have, um, face to face meetings with the board whenever they met. I think they met once a month so I would try and go in to at least one of, one or two of those meetings a year just to update them but I also had a good relationship with two of the board members so I would update them anyway by email. Um, I would meet with the DHB and provide email reports to them as well. Um, with the mums I would always do feedback to them, feedback through the staff or email summary reports and our, um, organisation did kind of a milestone newsletter whenever we kind of had a significant milestone, we'd do newsletters back to the provider which hopefully fed back to the women. Um, and then in the end we did, um, yeah, feedback workshop hui to the participants but also we tailored different resources to our communities throughout the three sites which was really good KI05

Another KI described feeding back over morning tea as a thank you for participation.

Done a shout, a morning tea shout or something like that and, and just to mihi to them really for their time and, so I've done things like that KI03

Ideally, KI would like a dissemination plan that incorporates feedback of results to the to all stakeholders. Normally, within most evaluation contracts there is only opportunity to report back to funders and commissioners via technical reports. Two KI reported examples of how they were able to provide feedback of results to the participants themselves in innovative ways. One such example was the creation of a book that used their photos and voices

... some of the photos that people had agreed to or consented to... It had their voices in it, it had their quotes in it, it had how they were part of the research and they really, really treasured it because it was evidence that their voices was heard, it was one part of the evidence that their voices were heard and taken KI05

Conferences presentations and journal articles were cited as ways to present results back to the wider evaluation community. Generally, these were self-funded as evaluation budgets did not cover these costs.

Personal reflections

KI described the frustrations and challenges of working in a Kaupapa Māori way yet restricted by mainstream parameters. All the KI took personal responsibility to ensure that all evaluations were empowering for their communities and could affect change not only at that level but policy and commissioning levels. One KI explained why she keeps going

Why do I keep doing? Because I think, I think we need evaluation that works at different levels of the system. I absolutely believe we need evaluation that is operating at a community level, at a programme level, because we want, we want great programmes, you know KI02

She went on to talk about the tensions of being a Māori working in western parameters

That the challenge is around how do you retain that essence that is Māori when you are talking largely to a non-Maori audience? So how do you, how do you walk the, you know, how do you walk both sides? When I'm really wanting to walk on one side. But I've gotta talk back to this Pakeha audience. KI02

All the KI were conscious of their Māori identity and the impact it had on how they designed evaluations for the communities they worked with. Accessing a community where you had shared whakapapa or history was less problematic than if you totally removed from that community. One participant described making sure she knew the tikanga of that rohe

As a Maori, yeah. And, and you recognise that my values and beliefs aren't your values and beliefs. And it's beholden on me when I go in to other people's regions, or other people, you know, other iwi, that I make sure that I, like I make sure that I know that if we're gonna have a powhiri what the kawa is on the marae, you know? KI01

Participants described how by being resourceful they were able to manage low-funded evaluations. This included cheaper travelling options, finding accommodation with collegial networks and piggy backing on other contracts.

The impact for Māori evaluators means the totality of their skills and work is not being recognised or remunerated and they are providing a service outside of their contract. Working in this way does not give funders or communities a true account of how much resource an evaluation requires and perpetrates evaluation practice that is bound by restrictions. One Ki spoke of better investments by commissioners

But I think if they want quality, they've gotta invest in quality, you know? And it's not just a quick fix KI01

This is confronting for Māori evaluators who are meeting the expectations of the commissioners and communities but compromising their own position as Kaupapa Māori evaluators. This means that sometimes it is difficult to maintain a Māori world view. Challenges for Māori evaluators is having to continually explain how Kaupapa Māori, whilst different for non-Māori, is recognisable and relevant for Māori. KI told us they believed western ways of doing things was still a dominant force in evaluation. One KI gave an example of translating Māori words into pakeha which, in hindsight she regretted because it diluted the meaning.

It lost the essence, it lost some of the, and they were, it won't make a difference to them KI02

The KI balanced these challenges by describing some of the success that had occurred. One KI spoke of this in the terms of respect

But I think the most successful thing is, um, is around respect and you respect all those involved in the process, especially the mothers KI05

Another KI spoke of the success of using methods that resonated with the evaluation participants. A KI described this through connection

For me it's about which methods give us, in whatever context, the ability to connect with people so that they can give expression to the experiences to their feelings KI02

Chapter Summary

The KI were mature Māori women who came from a range of disciplines. They spoke of falling into evaluation and, by utilising their transferable skills and knowledge were able to transition into evaluation. Upskilling occurred in various ways ranging from on the job to mentoring and formal learning. All the KI had completed evaluations with Māori communities either by leading or as a Māori partner with commissioned organisations. The KI believed being Māori evaluating with Māori communities came with responsibilities and obligations to ensure evaluations were empowering and transformative for these communities. They believed that as Māori they were able to easier able to engage with these communities because of their commonality of ethnicity and mutual relationships. The rewards were many however seeing an improvement in services to Māori was paramount. Challenges for the KI included managing expectations of all the players by trying to marry Kaupapa Māori with western or mainstream ways of doing things. In addition, there were the tensions of being both an insider and outsider; insider as being Māori and a mutual understanding of what this meant and outsider due to being from a different iwi and perceived as being aligned to mainstream ways of doing things. Having knowledge of Te Ao Māori enabled KI to design evaluations that reflected the uniqueness of the communities that were evaluating with. Often this meant framing engagement through a Māori lens utilising tikanga and repurposing and adapting western methods to collect and analyse data. Challenges included working to budgetary constraints and short timeframes that was a contradiction to Māori principles of engagement. The KI felt these principles such as whanaugatanga and manaakitanga included capacity building by ensuring that all stakeholders received evaluation results. The ideal was that dissemination was tailored across each of the stakeholder levels using methods that were appropriate for understanding and translation. Most of the time however, the end-product was a technical report to the commissioner. The personal reflections of the KI described the challenges evaluating in this space held for them. What shone through was their commitment to making a difference for the communities they worked with in a way that was transformative and empowering and despite these challenges they would continue to work around constraints to achieve this.

Chapter Six: Discussion

Ko te Ngākau Tapatahi me te Aurere, Te waka Kōkiri | By working together with integrity the waka can thrust forward through the waves

Ngāti Hauiti n.d.

In this chapter we draw on the whakatauki as an explanatory tool to define what Māori evaluation is and how Māori evaluators navigate this space and improve practice. In Te Ao Māori it is common to use metaphors and narratives to transfer knowledge that are grounded in what it is to be Māori (Lee, 2005). Lee (2005) says

A purākau approach encourages Māori researchers to research in ways that not only takes into account cultural notions but also enables us to express our stories to convey our messages, embody our experiences and keep our cultural notions intact (Lee, 2008. p.8)

It is appropriate therefore, that the next section utilises mātauaranga- a -iwi, a Māori metaphor of a waka and experiences as a kaihoe as the framework to expand on the data. The data will be discussed in a way that answers the research question, contributes to the wider body of Kaupapa Māori theory and practice. It promotes the use of frameworks that are developed based on Māori experiences.

As Kaupapa Māori researchers and evaluators we are committed to achieving excellence and realising Māori potential. This study will discuss how this will be reached using the attributes of “professionalism, integrity, diligence and determination”, qualities an iwi owned research organisation deemed as essential to providing quality research and evaluation (Whakauae Research Services, 2016). In the following paragraphs we will take the findings and discuss what this means for evaluation using the characteristics of waka ama seats and their roles. It draws heavily on the writings of Dr Amohia Boulton, Research Director, Whakauae Research Services.

This research builds on previous studies (Masters-Awatere, 2015; Potaka-Osborne, Tuatini, Williams and Cvitanovic, 2015; McKegg, Wehipeihana, Pipi & Thompson, 2013; Brown & Gifford, 2017) which have described the challenges Māori evaluators undergo when they are positioned as an externally funded evaluator and but also part of a collective they are evaluating with through shared cultural markers (Goodwin, Sauni, & Were. 2015)

Context

It is important to understand the context of how I came to use the framework of Ngā Tikanga o Whakauae. As an employee of Whakauae Research I am familiar with the framework based on these principles. Named Ngā Tikanga o Whakauae, it was developed by Ngāti Hauiti in 2005., to guide how their research organisation be operationalised. It is linked to core Māori values (Boulton, 2019) and can be translated as a framework for both research and evaluation ethics and practice. This prompted me to think about what the principles meant for evaluation practice. Once I delved deeper, I realised that there were similarities between the characteristics of Ngā Tikanga o Whakauae and the roles and responsibilities of waka ama kaihoe seats. Telling this story was a helpful way of grounding the findings.

Whakauae Research was established in 2005 by Ngāti Hauiti in response to the Ngāti Hauiti Research Strategy and to house Dr Heather Gifford's post-Doctoral study, He Arorangi Whakamua. The impact for the iwi was strengthened research capacity and improving Māori Health Outcomes by undertaking Health Services Research. Originally umbrellaed by Ngāti Hauiti operational arm, Te Maru o Ruahine Trust it became a separate entity, overseen by the tribal council, Te Rūnanga o Ngāti Hauiti in 2012. In 2005, Dr Heather Gifford was the director and I was employed as a research administrator. We now have nine staff of which seven are Māori.

Whakauae Research Services gained its name from Tamatea Pōkai Whenua a paramount chief of Ngāti Hauiti (Whakauae, 2016). It refers to the Whakauae (jawbone) of Tamatea and is significant as it provides Ngāti Hauiti with physical and cultural links to ancestral knowledge and traditions.

In Māori tradition, the jawbone holds significant meaning as it refers to kauae runga (celestial knowledge) and kauae-raro (terrestrial knowledge). (Whakauae, 2015. p12)

The Analysis Framework

The values, outlined below, were developed by Ngāti Hauiti leaders to guide internal and external activities required to run a successful iwi owned research centre that can compete in mainstream and iwi arenas. There are five principles that make up Ngā Tikanga o Whakauae. What it means for evaluation practice is outlined below.

Ngakau Tapatahi Aurere or Professionalism'

For Māori evaluators being professional and going the extra mile is regarded as the 'norm'. In practice it means meeting the obligations of all evaluation stakeholders. Funders expect that evaluators meet contractual outputs such as sticking to agreed timeframes, staying within budget and translating results into evaluation reports that will tell them about the value of a programme. For the Māori communities, professionalism, is about utilising Kaupapa Māori in practice. It is about ensuring they understand what evaluation is and how and why they are carried out. It is important that communities participate in all parts of the evaluation process including design, data collection, analysis and dissemination. In this way evaluation is a transformative for members of those communities as they gain an understanding of evaluation and at the same time build capacity.

Rangatiratanga or Self-determination:

Rangatiratanga gives agency to being Māori and evaluations reflect this through acknowledgement of their aspirations and needs. Evaluators strive to complete evaluations that will inform and build Māori potential enabling them to move positively into the future. In an ideal world, evaluators use strengths-based approaches where they not only participate but actively take a leadership role. In this way, evaluations are used to inform and effect change that will benefit Māori.

Manaaki Tangata or Care of people:

Manaaki Tangata is about care and respect of the communities and their members. In an evaluation context this is about being ethical in everything we do. In practice, evaluators

are mindful of both the individual and collective nature of Māori and fashion methods and tools that respect this. At all times, participants identity, unless requested otherwise, is protected from being exposed. In addition, evaluators are committed to capacity building as a component of every evaluation in order that in the future they are able to carry out their own evaluations.

Hauora Tangata or Health of the people

In evaluation practice the health of people applies to those being evaluated as well as those being evaluated. For Māori health is not confined to the physical, but also encompasses the environment, the mental the spiritual. Through this lens, evaluators consider what this means for every interaction and actively respond, tailoring and adapting methods as required. Hauora Tangata considers tikanga as being paramount to health and, as such is incorporated throughout all areas of evaluation. Kaumatua and Kuia are regarded as the custodians of tikanga therefore their guidance is sought through participation in an advisory capacity. Internally, the evaluation team will discuss any issue as it arises seeking direction from senior team members or Māori leaders as required. In this way any challenges around being an insider or outsider will be addressed under the korowai of kaumatua.

Mātauranga or Knowledge

For Māori, evaluation results must advantage Māori, effect change and contribute to growing Māori knowledge. Through this, positive examples of Kaupapa Māori approaches used together with western approaches will enable the development of programmes that are transformative for Māori individually and collectively.

Ngā Tikanga o Whakauae - Principles and Values of Whakauae.

Together these principles weave together as Ngā Tikanga o Whakauae. The principles have been developed by Ngāti Hauiti to guide its research arm, Whakauae Research Services. These principles, derived from core Māori values (Boulton, 2019) are applicable across platforms such as ethics, research and evaluation.

The Principles and the Waka Allegory

In the next section we use the paddling roles to discuss how the findings relate to the principles using the waka ama seat roles to explain the qualities. Waka Ama is one of the fastest growing sports in New Zealand. In 1985 the first club was established by Matahi Whakataka-Brightwell in Gisborne (Waka Ama NZ, n.d.). Since then waka ama as a sport has gone from strength to strength attracting members of all ages. Based on the traditional art of paddling it brings together old and new knowledge not unlike the characteristics of Kaupapa Māori Evaluation.

The data from this research revealed valuable insights into tensions associated with being both a Māori and an evaluator. The research describes the successes and challenges of working on evaluations with Māori communities funded by external commissioners and through this commentary the insider outsider perspectives of Māori evaluators is examined. The data describes the values evaluators use to frame their practice and address these tensions in a way that is beneficial to the Māori communities they work with.



Figure 9: Awa Girls Waka Ama Team

Reproduced with verbal permission from Awa Girls Waka Ama Team (Te Ringa Miti Tai Heke)

Seat One: Ngākau Tapatahi Aurere

In a waka, seat one determines the pace and stroke for the rest of the paddlers adjusting and adapting depending on conditions. They are always looking ahead mindful of hazards and risk to safety of the other team members. This role can be challenging and lonely as you have no one in front of you to follow. In this way seat one is akin to professionalism and being at the forefront of research. It is through professionalism, integrity, diligence and genuine passion that reputations are built, and research organisations progressed.

Generally attributable to a work environment professionalism occurs when employees demonstrate knowing the difference between right and wrong and being able to act on that knowledge with integrity, empathy and respect. For Māori evaluators it goes beyond these and contractual obligations to focus on excellence in a way that effects positive change for Māori. The needs of Māori are considered paramount therefore through evaluation we look at ways to influence policy and funding decisions, strengthen communities and give them a positive experience of evaluation.

Knowing who you are as Māori is a taonga (gift) that Māori evaluators bring to the table when evaluating with Māori communities on externally funded evaluations. With this taonga comes responsibility to produce high quality evaluation results that will effect change.

Whilst the funders expectations include adhering to budgets, timelines and contractual outputs the expectations of communities and the evaluators responsibilities go beyond fiscal restrictions

for years they've been doing those type of things out of their social responsibility to those communities rather than, and they didn't make any money from them and in fact they often lost money and by the time they had employed staff and things to do it, the bit of putea they got didn't even cover it. KI03

Engagement with Māori communities is informed by tikanga or Māori ways of knowing and doing. Consequently, Kaupapa Māori Evaluation (KME) approaches are the preferred way of evaluating with Māori communities. Professionalism in this case means taking the time to acknowledge the reciprocity of both being Māori.

For one of the key informants, this meant giving primacy to the participant voice. This research shows that Māori evaluators pay homage to this Māori voice by adapting western methods to make them relevant to those they are evaluating with.

if you want to gather up, help people to share their experiences, their journey, what's worked and not worked, then I'm looking for methods that facilitate and make it easier for the participant or the whānau to give voice to that. KI02

For Māori evaluators professionalism also means being able to take the voice, the stories and translate them in ways that can be used to effect change, not only with communities and providers but also with policy makers.

... our people's voice is really powerful, you know? It's just about, it's about picking those, that really strong quote or illustration that makes an impact and then translating that back in to a space that talks about, so what this has meant for policy and what this has meant for service delivery, what does it mean for our ways of working KI02

Unfortunately, research participants believed that many evaluations occurred for evaluations sake rather than for realising change. One participant talked of the frustration of not seeing lasting results as a result of the evaluations.

I often work at a government policy programme level, that if I was to scan all of the evaluations I've done, I don't see a lasting legacy of impact. I don't necessarily see a

translation of some of those findings into an operational policy environment and I don't see a legacy of sustainability in all honesty KI02

Dissemination to policy makers was regarded as a way to influence change. One participant spoke of how through her reputation as an evaluator she was offered the opportunity to disseminate evaluation results to high powered policy makers. It was this that encouraged her to stay in evaluation and the “*potential to make a difference*”

Seat Two: Rangatiratanga

Seat two works with seat one to maintain timing and communication. Seat two is one of the most important seats as it must keep in time with seat one even though their paddle cannot be seen by them. It provides feedback on timing and technique mindful of the rest of the team and can read conditions and be responsive to them. Seat two is also concerned with team safety. Rangatiratanga is like the second seat upholding the right of Māori to determine their own aspirations, and the pathways for achieving them.

Rangatiratanga or Māori self-determination is a common element of Ngā Tikanga o Ngāti Hauiti and Kaupapa Māori Theory (Durie, 2005). Rangatiratanga emerged strongly during the 1970's when Māori began to take greater control of their lives (Smith, 2017). As a result, Kaupapa Māori Theory emerged to realise Māori agenda and create Māori spaces in research.

In a practical sense, this means making sure research and evaluations are strengths based, transformative and of benefit to Māori (Boulton, 2019). This research shows that Māori evaluators have become adept about finding ways to meet the multiple needs and challenges of evaluating with communities.

Initially, this means ensuring that the research or evaluation question is informed by and of importance to Māori. By using a strengths-based approach rather than a deficit model researchers and evaluators empower Māori to take control of the process. An example of this

could include using kapa haka as a way of introducing exercise, building confidence and connection to whakapapa.

Other ways of using strengths-based approaches is translating results back to stakeholders in a way that is understandable to each layer of stakeholder. Key informants accepted that writing reports to the funders was part of their contractual duty and, disseminating back to the communities they were evaluating, was part of their cultural duty. Finding ways to making results accessible and understandable to across layers of community required thinking outside the box. Completing a technical report for funders was mandatory, presenting results back to community was a cultural responsibility. Generally, there was no contractual obligation to do this. The research showed that KI One key informant offered a shared kai (food) and presented evaluation results back to a group of evaluation participants. Another described how she had a book made up of evaluation photos and quotes that had been consented by participants. The evaluator said they talked of how it had empowered them knowing they were being heard

It had their voices in it, it had their quotes in it, it had how they were part of the research and they really, really treasured it because it was evidence that their voices was heard, it was one part of the evidence that their voices were heard and taken KI05

Another key informant described how she had used her report writing skills to provide confidence building and assist the provider with their own report writing

it was their information, I didn't make anything up, they had given it to me, all I had done was format it in to a coherent order, you know? KI01

One key informant described using sensemaking sessions with communities to discuss and results in real time rather than in long protracted contractual timeframes.

Some communities executed their right to use rangatiratanga to thwart engagement if they felt they weren't properly consulted. In these cases, the evaluators would find ways to gain acceptance through shared connections or whakapapa. One KI shared how through her parent's reputation she was able to gain access to a community

And on their mana we give you access to our people KI02

Once the community was engaged evaluators believed it was important to capture the community voice, honour their aspirations using strengths-based approaches and translate the findings into tangible gains. For instance, one key informant gave an example of how small steps can have an everlasting legacy.

And I remember talking to Whetu (Tirakatene-Sullivan) she was responsible for putting the clause around the Treaty of Waitangi in to the state-owned enterprise act and that's been a legacy which has held government departments accountable to give respect to Māori KI02

Another evaluator who told of her experiences working in agriculture and sciences where evaluation is a new field. This often-meant timeframes and budgets were small and methods very westernised. In such cases where the ability to support rangatiratanga is reduced by contractual limitations evaluators give authentication to the community voice through their stories. In this way their rangatiratanga comes through those stories

if you can tell that story, when you hear those stories you're like, wow, that's amazing. The kind of networks that they make, the changes they make on their farm. Yeah, I find that personally very kind of strong and I think that's kind of why we do these evaluations is to show, what the real story is KI04

Seat Three: Manaaki Tangata

Seat three's role is to be aware of what's going on; calling paddle changes for the whole team and to think strategically. This is a focussed role with a team attitude. In evaluation practice Manaaki Tangata is about upholding high standards of care and respect, for the people, the communities and organisations they interact with throughout all activities, and relationships. As a result, there is commitment to capacity building for the greater good of the team.

Manaaki Tangata in evaluation is about ensuring peoples and communities are treated with care and respect is through ethical practice.. The funders commission evaluations to meet their priorities and whilst the evaluators are committed to meeting these, they are also committed to doing the best to grow and transform communities. In this way the evaluator is positioned as both an insider and outsider managing dual expectations.

For evaluators Manaaki Tangata means that everything we say and do enhances the mana of people we touch as part of our work. This can be fellow workers, sub-contractors, commissioners including whanau, hapū and iwi. Researchers are committed to maintaining standard research and evaluation practice by ensuring security and privacy of data and tools that are developed conscious of both the individual and collective nature of Māori. They are conscious of evaluation standards and competencies developed by evaluation associations. In addition, Manaaki Tangata demands that building capacity is factored into every project so that communities are empowered in a way that they can carry out their own research and evaluation (Boulton, 2019).

In practice, this means that evaluation methods are developed in a pragmatic way and can be adapted to the distinct collective nature of Māori. One KI described the confidence of working collectively

cos they felt a lot more comfortable and confident in a collective, and they worked really well as a collective. And sometimes we'd have over thirty mothers at some workshops

*and, and split them up in to different focus groups cos they were really excited about it
KI05*

Ensuring that participants are fully informed and comfortable with evaluation processes is about evaluation excellence. In practice this means could mean the use of Te Reo (Māori language) or locating interviews where the participant is most relaxed such as the marae or at a participant's home. Consultation with those communities can influence what adaptations are made to evaluation processes.

Capacity Building

Māori evaluators are committed to building the capacity of the communities through inclusivity and reciprocity. Generally, the key informants used qualitative participatory approaches that allowed for community members to be involved in evaluation design. One key informant gave an example of the success on involving participants in logic model development

The logic model is really successful when you get their input. And it's like partnering with any Māori at the beginning and right through, I think that's the important part of this, is that women were incorporated from the beginning right to the end but that wasn't put through the provider and kind of Whakauae because, they wouldn't have been if we hadn't have been in there KI05

Other ways of capacity building and demystifying research was by utilising kaumatua in an advisory capacity. In this way their advice is considered as important if not more important alongside western methods. In this way capacity building was a way of empowering and healing for communities.

*But I know the women, that was part of a healing process I think to make the evaluation
KI05*

Seat Four: Hauora Tangata

This is seat four who watches the ama so the waka doesn't tip, passes messages along the waka to other members so they know what's happening. Traditionally a quiet seat, seat four keeps the boat dry and will bail water when required to maintain this. A powerful paddler, this seat mirrors seat two. In evaluation practice it means to embrace a holistic understanding of what constitutes good health for all, and acknowledge the dimensions of the physical body, spirituality, of knowledge and understanding, and the well-being of the entire whānau, as the key principles of well-being.

Hauora tangata means that the wellbeing of all stakeholders is considered above all else and including those being evaluated and those doing the evaluating. There are several models that explain Maori wellbeing such as Mason Durie's Te Whare Tapa Wha which encompasses the elements of physical, emotional, spiritual and the whānau. More recently frameworks have been further developed to include the environment (Boulton, 2019). A new framework called Pae Ora has been developed as the vision for future Māori health and wellbeing. Pae ora is a holistic concept that goes beyond Te Whare Tapa Wha to include the individual and collective nature of Māori that is intertwined with the environment. The interconnected mutually reinforcing elements are:

- mauri ora – healthy individuals
- whānau ora – healthy families
- wai ora – healthy environments (www.moh.govt)
-

In evaluation practice this is translated as that everything we think, say or do as evaluators contributes positively to this notion. As mentioned previously, the evaluation questions are of interest to the community being evaluated, the data collection methods are adaptable and flexible. Evaluators also consider the importance of the environment when designing evaluations; such as undertaking interviews and sensemaking sessions on the marae. One participant spoke of how this put participants at ease.

we were doing it on the marae, and we were on couches and the whanau come in so they sat up on the couches and, and they were really comfortable KI01

Another key informant spoke of how short contractual timeframes had precluded her from using a kaumatua advisory group effectively

I'll call it a telling off but not really a telling off, but a reminder that if I went and did it face to face when I've talked to kaumatuas, you know? And I've also had one that said actually, I don't wanna do this on the phone, if they wanna know they can come and see me KI04

Kaumatua Advisory Groups, made up of iwi members who have influence, are of the utmost importance as they provide feedback on tikanga and the tika (culturally correct) way of doing things. A key informant spoke of the value of kaumatua who had shared knowledge with wananga participants

And some of the kaumatua came and attended that and taught at some of the wananga KI05

A Kaupapa Māori approach acknowledges Māori rangatiratanga through recognition of working in ways that are relevant to Māori. In this way, working collectively occurs at all stages of evaluation. Evaluation co-design or co-determination logically leads to ways of analysing data collectively. The term mahi a roopū was devised by Dr Amohia Boulton in 2013 (Whakauae research for Māori Health and Development, n.d. to describe the role of collective data analysis amongst Māori researchers. This method includes sense making sessions where data is fed back to participants and their views are sought to validate the findings. Participants are also included in writing up of results either through contributing or reviewing technical reports and journal articles.

This intense way of working comes at a cost, generally to the evaluators through time and resources not catered for by ministry evaluation contracts which can have short timeframes and small budgets. Nevertheless, evaluators are committed to sustaining the health and wellbeing of the communities they are evaluating with.

In other ways fledgling evaluators are mentored and kept safe using a tuakana teina model where they accompany more senior evaluators initially as note takers or observers then later as interviewers. Sometimes these are internal evaluators and other times they may be a member of the programme being evaluated.

Seat Five: Mātauranga

Seat five, must have all round skills, can react quickly, supports the steerers and an integral part of steering. It mirrors seats one and three, is a driver and a power seat and must be able to take over from seat six if they are unable to steer. The similarity to this principle lies in the acknowledgement of the power of knowledge both traditional and new and to encompass academic achievement and excellence. As such, Mātauranga Māori is a key enabler of Māori growth and development.

Blending Mātauranga Māori, traditional knowledge, with academia or western knowledge has its challenges (Jones, 2017). Both sides can view each other with scepticism. Understanding and acknowledging the potential of working together can empower a community develop strategic thinking and action. It is the responsibility of the evaluator to use their knowledge to guide this interface in a way that creates transformation that makes a positive difference for Māori.

Practically, this means being resourceful and working in a way that is relevant for evaluation participants. For most this means utilising Kaupapa Māori approaches alongside western ideologies and taking the time for whanaungatanga (connection) either through whakapapa or shared history. It means considering where, when and how data collection takes place and adapting methods to suit the needs of community. Evaluators have become proficient at blending traditional and western knowledge into evaluation plans even if it is at the expense of budget constraints. One evaluator describes how she combats this by making sure koha is considered early on in the funding negotiation process.

thing I always say when we, when I partner with the mainstream, is that you gotta build in koha ... I said I'm not rocking up there without kai KI01

Every evaluation stakeholder has expectations of that evaluation. When stakeholders have different expectations there is an imbalance of power causing discontent and requiring evaluators to assume the role of negotiator or mediator. One key informant described how she thought Māori evaluators were suited to this as they were more likely to understand the power dynamics that operate in communities KI02.

The waka: Ngā Tikanga o Ngāti Hauiti

Seat six is the most experienced and powerful paddler and the captain and leader of the crew. They control the entire crew and their role is to inspire, coach and be positive. As the navigator, they are responsible for the health and safety of the whole crew and comfortable in any condition and are tactical in their approach. They need to be able to take criticism (it is always the steerer's fault when something goes wrong and the team's efforts when things go well). They understand and have experienced sitting in every other position and able to judge conditions. Their experience and skill can be adapted for river or out at sea. They are confident and able change people's seats to counteract those conditions. In this way seat six is the overarching principles of Ngā Tikanga o Whakauae as they guide research activities both internally in day to day business and externally in the community, in dealings with funder or commissioners of research with partners and research participants (www.whakauae.co.nz). They can be used in research or evaluation.

Ngā Tikanga o Whakauae, are iwi specific principles that encompass Ngāti Hauiti history with a vision for the future (Boulton, 2019). Because these principles are based on the broader Māori values we embrace as tangata whenua (Boulton, 2019) they can be utilised and embedded across other Māori communities. In this way, they can be applied safely both internally and external research and evaluation. The principles work cohesively together in a way that advances Kaupapa Māori approaches in evaluation (the waka) empowering communities to look to the future. The challenges for Māori researchers and evaluators is to maintain these principles when the research and evaluation environment is funded and driven by mainstream. From the cross section of evaluators, we interviewed the data revealed that this was a common issue in Aotearoa New Zealand.

Evaluating in Māori communities can be like navigating through a large vast body of water. Sometimes there is no end in sight, sometimes it is calm, other times there are light swells and occasionally there are huge waves. For Māori evaluators steering their way through these influences requires everyone to be on the same page and paddling as one. It is only through a combined effort that the waka or evaluation will thrust forward in a unified way. Every member of the evaluation must understand the destination and how and when they will get there. For this to happen every person understands their role and it is executed with the utmost professionalism, integrity, diligence and determination. Undoubtedly there will be challenges along the way, however by utilising the knowledge of an experienced steerer (Ngā Tikanga o Ngāti Hauiti) success will be ensured.

Chapter Summary

Being a Māori evaluator evaluating with Māori communities on externally funded evaluations is a complex issue. The data revealed the successes and challenges of working with these communities and the contradiction external funding brings to evaluations. The findings were discussed using a Ngāti Hauiti Framework - Ngā Tikanga o Whakauae a guide to how their research arm would be operationalised. It is derived and linked from core Māori values (Boulton, 2019) and can be translated as a framework for both research and evaluation ethics and practice. Māori evaluators are strongly committed to working with Māori communities in way that is empowering and transformative for those communities. The reality however is very different, and evaluation is more likely to be treated like research's poor cousin. Evaluators told us that the funders expectations are high which is not reflected in budgets allocated to them.

For Māori evaluators engaging communities, even if they are known to you, takes time, and is built on the tikanga of pōwhiri or whakatau and whanaungatanga. Unlike, western introductions the pōwhiri or whakatau is an intricate process of welcome, conveying whakapapa, acknowledgement of tupuna, rites of karakia, mihimihi and sharing of kai. Depending on where a meeting is held, a variation of these two processes may occur. Whatever the process, this takes time and, in some cases, may take two or three meetings to nurture connection, a cost which is rarely factored into evaluation budgets. Providing an excellent evaluation within budgetary constraints was a common story. KI spoke of finding ways to circumvent these restrictions such as piggy-backing of other contracts. Ideally

evaluation contracts would be negotiated with funders to ensure there were adequate budgets to cover these costs however generally budgets were set prior to evaluators being engaged.

Managing stakeholders' expectations requires Māori evaluators to become adept at keeping all the balls in the air and, at the same time, manage their personal expectations as Māori. A dual-edged sword, this study evidences that they work over and above contractual obligations and cultural expectations to meet both sides expectancies.

Chapter Seven: Conclusion

Te wai-tuku-kiri o nga tupuna,	The river where our forefathers performed rituals
te wai herunga o nga kuia	The river where our foremothers groomed the future

This whakatauki talks about a place where the past and future come together to make it better for Māori. This is congruent with Kaupapa Māori Evaluation where a Māori worldview intersects with western approaches to make evaluations relevant for contemporary Māori communities

Aim

The focus of this qualitative research study has been to examine the experiences of Māori evaluators working with Māori communities on evaluations commissioned by external commissioners to compare and gain an understanding of their reality of working in such a way. Conclusions drawn from the research relate to the role of culture in evaluation, managing expectations of evaluation stakeholders, insider outsider tensions occurring for Māori evaluators, successes and challenges.

Research Approach

A Kaupapa Māori approach was maintained throughout the study enabled the voice of key informants to tell the research story. The strength of this thesis was that all participants including my supervisor were Māori, meaning, it was underpinned by a Māori world view. The research question was addressed using a thematic analysis and discussed using a framework developed by iwi alongside the allegory of waka seat roles. The informant's voices were used to support this the allegorical kōrero.

Participants

The study key informants were identified by tapping into personal contacts of the researchers and those of her colleagues. A snowball approach was used to ensure potential candidates came from a variety of disciplines to add depth to the study. Health Services emerged as the most domain however other areas such as justice, education, science and sport and recreation was also discussed. The age of participants ranged from 40 to 65 and experience in leading evaluations from 1-20+ years. All were Māori women and with an average 11 years' experience in evaluation practice.

Literature

The literature review concluded that there is limited literature regarding real life examples of Māori evaluators working with Māori communities who are managing the expectations of various stakeholders. Evaluation practitioners such as Bridgette Masters-Awatere, Fiona Cram and Nan Wehipeihana provide some insight into this topic from a health services perspective. Others such as Amohia Boulton, Heather Gifford, Elana Curtis, Helen Moewaka-Barnes, Leonie Pihama, and Kataraina Pipi are prolific writers about Kaupapa Māori. Whilst the literature search was expansive Masters-Awatere was one of the most recent writers on this topic.

Māori Communities

This study has provided valuable perspectives on how Māori evaluators handle the tensions of working with Māori communities. It has included the voices of five Māori evaluation practitioners in order to gain information for the research. Perhaps it would have benefitted from hearing the community voice and thoughts of commissioners however this study was centred on the experiences of the evaluators.

From my personal experience and that of the key informants there is a big demand for Māori evaluators to evaluate with Māori communities. Disappointingly, this area is still dominated by western or mainstream ideologies where commissioners are merely paying for an end product such as a technical report. Māori evaluators, therefore, through their cultural

responsibility and obligations are overstretched trying to meet the obligations of commissioners and communities. Kaupapa Māori Evaluation necessitates working in a way that is beneficial for Māori and cognisant of a Māori way of working.

Recommendations

- Commissioners of evaluations need to factor Kaupapa Maori into their commissioning practices so that budgets and timeframes are realistic. In this way, the Treaty of Waitangi principles are incorporated in a meaningful way honouring the crowns obligations to Māori;
- Open discussion between commissioners and evaluators would result in evaluations that enhance and make services better for Māori and is transforming for communities. In all cases capacity building is a basis of all evaluations;
- Māori service providers need to insist on Māori evaluators and be able to choose evaluators that resonate with their communities;
- Insider Outsider tensions are not likely to go away in the foreseeable future unless the contracting environment changes considerably. Using Forums such as Mā te Rae will provide Māori evaluators a space to share whakairo.
- Dissemination of results is seen as significant for all stakeholders, empowering communities to make use of this information in a way that is significant for them;
- Evaluation needs to be included as a stand-alone subject in more New Zealand tertiary education institutes to recognise its importance for programmes and services currently being delivered to Māori communities. By elevating its importance, it is more likely to be placed in high regard by commissioners;
- Kaupapa Maori will always be the foundation for Māori working in evaluation alongside Māori communities however, perhaps it is time to look beyond that as we move into the future and Māori become more diverse. Perhaps the time has come to develop and use frameworks that are specific to the individual iwi, hapū and whānau.

Finally, I end with a waiata written by Whakauae Staff and Kateraina Pipi in 2015. This waiata demonstrates how through excellent research we can transform Māori lives. It shows the commitment to Kaupapa Māori through Ngā Tikanga o Whakauae, our guiding values. Tihei Mauri Ora!

Transforming Māori lives

Transforming Māori lives through excellent research x2

Rangatiratanga (echo)

Hauora tangata (echo)

Manaaki tangata (echo)

Mātauranga (echo)

Ngākau tapatahi me te aurere (echo)

Transforming Māori lives through excellent research x3

Māori/English Glossary

Aroha	love
Hapori	small clan, family group. class community
Haututū	mischievous
Hōhā	tired, bored
Kai	food
Kaihoe	paddler
Kanohi kit e kanohi	face to face
Kauae runga	celestial knowledge
Kauae raro	terrestrial knowledge
Karakia	recite prayer, chant
Kaumatua	elder
Kaupapa	principle
Kawa	protocols
Kete	basket
Koha	gift, donation
Kohanga Reo	language nest
Kōrero	Speak, news, narrative
Korowai	cloak
Kupu	word
Māhaki	meek, mild
Mahi a roopū	group analysis

Mana	prestige
Manaakitanga	care, respect
Manuhiri	guests, visitors
Marae	tribal gathering or meeting place
Mātauranga	Māori knowledge
Māauranga -a-iwi	tribal knowledge
Mihimihi	greeting
Mokopuna	grandchildren
Pākehā	Non-Māori, European, Caucasian
Papatūūnuku	earth mother
Pepeha	tribal saying
Pono	honest, genuine
Pōwhiri	welcome
Pūrākau	narrative, story
Ranginui	sky father
Rohe	area
Roopū	group
Rua	two
Taiao	environment
Takahia	trample
Tangata whenua	local people, native, aborigine
Tauīwi	people who are not Maori, especially non-indigenous New Zealander

Te Ao Māori	Māori world
Te Ara Reo	Māori language course (TWOA)
Te Ataarangi	Māori language training using coloured rods
Te Putahi a Toi	School of Māori knowledge, Massey University
Te Reo Māori	the Māori language
Te Tiriti o Waitangi	Treaty of Waitangi
Tika	correct, true
Tikanga	traditions
Toa	strong
Tupato	be careful
Tupuna/Tūpuna	ancestor/s
Tuakana teina	older younger relationship
Turangawaewae	a sense of identity and independence associated with having a particular home base.
Wahine	woman
Wahine Toa	strong woman
Wairua	spirit, soul
Waka	canoe
Whakaaro	thoughts, feelings, opinion
Whakahīhī	smug
Whakamā	to be shy
Whakapapa	geneology
Whakarongo	listen, hear

Whakatau	welcome
Whakataukī	proverb (not attributed to anyone in particular)
Whakatauākī	proverbs (attributed to particular tangata)
Whakawhanaungatanga	establishing relationships
Whānau	family
Whanaunga	relative, kin
Whanaungatanga	connection
Whare	house
Whenua	land

Appendices:

Appendix 1: Ethical approval

Gill Potaka-Osborne

From: humanethics@massey.ac.nz
Sent: Tuesday, 3 July 2018 1:11 PM
To: Gill.Potaka-Osborne.3@uni.massey.ac.nz; M.E.Forster@massey.ac.nz
Cc: humanethics@massey.ac.nz
Subject: Human Ethics Notification - 4000019597

HoU Review Group

Ethics Notification Number: 4000019597

Title: 'Cup of tea words' Experiences of Maori Evaluators in externally commissioned evaluations

Thank you for your notification which you have assessed as Low Risk.

Your project has been recorded in our system which is reported in the Annual Report of the Massey University Human Ethics Committee.

The low risk notification for this project is valid for a maximum of three years.

Please note that travel undertaken by students must be approved by the supervisor and the relevant Pro Vice-Chancellor and be in accordance with the Policy and Procedures for Course-Related Student Travel Overseas. In addition, the supervisor must advise the University's Insurance Officer.

A reminder to include the following statement on all public documents:

"This project has been evaluated by peer review and judged to be low risk. Consequently it has not been reviewed by one of the University's Human Ethics Committees. The researcher(s) named in this document are responsible for the ethical conduct of this research.

If you have any concerns about the conduct of this research that you want to raise with someone other than the researcher(s), please contact Professor Craig Johnson, Director (Research Ethics), email humanethics@massey.ac.nz.

Please note that if a sponsoring organisation, funding authority or a journal in which you wish to publish require evidence of committee approval (with an approval number), you will have to complete the application form again answering yes to the publication question to provide more information to go before one of the University's Human Ethics Committees. You should also note that such an approval can only be provided prior to the commencement of the research.

You are reminded that staff researchers and supervisors are fully responsible for ensuring that the information in the low risk notification has met the requirements and guidelines for submission of a low risk notification.

If you wish to print an official copy of this letter, please login to the RIMS system, and under the Reporting section, View Reports you will find a link to run the LR Report.

Yours sincerely

Professor Craig Johnson
Chair, Human Ethics Chairs' Committee and Director (Research Ethics)

Appendix 2: Participant Information Sheet



MASSEY UNIVERSITY
COLLEGE OF HUMANITIES
AND SOCIAL SCIENCES
TE KURA PŪKENGĀ TANGATA

'CUP OF TEA WORDS'
EXPERIENCES OF MĀORI EVALUATORS IN EXTERNALLY COMMISSIONED
EVALUATIONS
MASTER'S THESIS
INFORMATION SHEET FOR RESEARCH
(To be read in conjunction with consent form)

What is the aim of the research?

My name is Gill Potaka-Osborne, a Masters student with Te Pūtahi-a-Toi, School of Māori Knowledge, Massey University. The purpose of this research is to gather the experiences of Māori evaluators working with Māori communities on externally commissioned evaluations to compare and gain an understanding of their reality of working in such a way. The intention is that this research will provide the groundwork for a Masters of Arts (Māori) thesis.

Who will be participating?

I will recruit Māori evaluators as participants through collegial networks such as Ma Te Rae, the Māori Caucus of ANZEA and the Australasian Evaluation Society. Each person will be contacted individually and invited to take part in the research. I am interested in the views of Māori evaluators who have completed evaluations with Māori communities and/or programmes that were externally commissioned by government organisations. Final selection of participants will be based on availability of individuals to participate in the research within the timeframe we have allocated. We will meet for approximately one hour and participants will choose the venue they want for the interview.

What will participants be asked to do?

I am inviting you to participate in an interview either alone or with other Māori evaluators depending on your preference or opportunity. I would like you to share your experiences as a Māori evaluator completing evaluations with Māori communities funded by external commissioners. I would like to explore how you were able to meet funder outputs and at the same time deliver evaluations relevant for Māori communities. The interview will take an hour to an hour and a half of your time. I (Gill) will facilitate the interview and I have some questions I hope will start the conversations. The interview will be audio-recorded with your permission and transcribed for your review. All contributions at the hui will be treated with respect and all opinions will be valued.

What data will be collected and what use will be made of it?

Notes of our korero will be taken during the interview and with your permission I would like to record the conversation so we can check if we made accurate notes and if the audio is clear get this transcribed. The notes, transcription and audio recording will be stored securely, no personal information will be shared with anyone other than members of the research team and your personal information such as consent forms will be destroyed at the end of the project and all other research information (notes and transcripts from hui) will be destroyed after five years. All hui notes/ transcripts will be looked at by myself, the researcher, and collated with all the other interviews, ideas will be pulled together and I will be able to convey what participants think about various policies and programmes and what ideas they have for Kaupapa Māori evaluation.

Participant's Rights

You are under no obligation to accept this invitation. If you decide to participate, you have the right to:

- decline to answer any particular question;
- withdraw from the study at any time;
- ask any questions about the study at any time during participation;
- provide information on the understanding that your name will not be used unless you give permission to the researcher;
- be given access to a summary of the project findings when it is concluded.

Ethics

This project has been evaluated by peer review and judged to be low risk. Consequently, it has not been reviewed by one of the University's Human Ethics Committees. The researcher(s) named below are responsible for the ethical conduct of this research.

Questions? If you have any questions about this research project, either now or in the future, please feel free to contact:

Gill Potaka-Osborne, Massey University Masters Student, [REDACTED]

Dr Margaret Forster, Senior Lecturer and Masters Supervisor, Massey University, (06) 356 9099 ext 84359, email M.E.Forster@massey.ac.nz.

If you have any concerns about the conduct of this research that you wish to raise with someone other than the researcher(s), please contact Prof Craig Johnson, Director, Research Ethics, telephone 06 356 9099 x 85271, email humanethics@massey.ac.nz . Ethics Notification Number: 4000019597

Appendix 3: Informed Consent Form



MASSEY UNIVERSITY
COLLEGE OF HUMANITIES
AND SOCIAL SCIENCES
 TE KURA PŪKENGĀ TANGATA

'CUP OF TEA WORDS'
EXPERIENCES OF MĀORI EVALUATORS IN EXTERNALLY COMMISSIONED
EVALUATIONS
MASTER'S THESIS
PARTICIPANT CONSENT FORM
 (to be read together with the Information Sheet)

<i>A copy should be retained by both the researcher and participant</i>	<i>Please tick</i>	
	<i>Yes</i>	<i>No</i>
1. I have read the Participant Information Sheet (or it has been read to me) and I understand it		
2. I have been given sufficient time to consider whether or not to participate in this study.		
3. I am satisfied with the answers I have been given regarding the study and I have a copy of the consent form and information sheet.		
4. I understand that taking part in this study is voluntary (my choice) and I may withdraw from the study at any time.		
5. I have the right to decline to participate in any part of the research activity		
6. I know who to contact if I have any questions about the study in general		
7. I understand that my participation in this study is confidential and that no material, which could identify me personally, will be used in the thesis without my permission to do so.		
8. I give permission to identifying data being used as long as I have been able to proof the content prior to it being used.		
9. I wish to review the transcript of my interview.		
10. I give permission for my interview to be recorded		
11. I wish to receive a copy of the thesis.		

Te Kunenga
 ki Pūrehuroa

Te Pūtahi-a-Toi - School of Maori Art, Knowledge and Education
 Private Bag 11222, Palmerston North 4442, New Zealand T 06 356 9099 extn 84366 or 84358
 E TePutahi-a-Toi@massey.ac.nz <http://maori.massey.ac.nz>

Declaration by Participant: I agree to participate in this research study and I understand I can choose not to answer any questions and withdraw from the study. I have any concerns about this project I may contact the Gill Potaka-Osborne.

Participants Name (please print): _____

Signature: _____

Date: _____

Declaration by researcher:

I have given a verbal explanation of the study to the participant, and have answered the participants questions about it. I believe the participant understands the study and has given informed consent to participate.

Researchers Name (please print): _____

Signature: _____

Date: _____

If you have any concerns about the conduct of this research that you wish to raise with someone other than the researcher(s), please contact Prof Craig Johnson, Director, Research Ethics, telephone 06 356 9099 x 85271, email humanethics@massey.ac.nz .

Appendix 4: Interview Schedule

'CUP OF TEA WORDS'
EXPERIENCES OF MĀORI EVALUATORS IN EXTERNALLY COMMISSIONED
EVALUATIONS
MASTER'S THESIS
SCHEDULE OF OPEN ENDED QUESTIONS AND PROMPTS FOR FACE TO FACE
INTERVIEWS

In the application, I said;

The purpose of this research is to gather the experiences of other Māori evaluators working with Māori communities on externally commissioned evaluations to compare and gain an understanding of their reality of working in such a way. The intention is that this research will provide the groundwork for a Masters of Arts (Māori) thesis.

- Start with mihi and karakia if appropriate.
- Explain purpose of interview/focus group and the wider research project including audio tape, note taking, roles of researchers what will happen with the information provided (go through the information sheet)
- Gain consent (get forms signed)
- To help with analysis some brief demographics are collected

Open ended Questions

I am interested in the experiences of fellow Māori evaluators who have had experience in completing externally funded evaluations. The questions are intended as open ended broad questions to start the korero. The interviews will focus on conversations so more informal than a scripted interview and designed to encourage open and frank debate. The prompts are designed for the facilitator /researcher to ensure we gather specific information if not already covered in interviews.

Question 1. Can you tell me about how you started doing evaluation?

Prompts: How long have you been evaluating, when did you start, why did you become an evaluator. How many evaluations have you completed? Do you have an evaluation or research qualification?

Question 2. I am really interested in your experiences of evaluating with Māori communities. Can you tell me about some of these?

Prompts: How did you become involved? What community was it with? Who was the funder? What was your aspirations for this evaluation?

Question 3. How did you manage expectations? funder, community, participant, cultural?

*Prompts: How did you know about their respective expectations (contract, consultation)?
Were their expectations the similar or poles apart?*

Question 4. I'd like to talk to you about the evaluation design. How did you decide on design components? What methods did you use and why?

Prompts: How was this the same or different from other evaluations? Was there room to tailor the evaluation design to each individual community? How did this occur? Talk about different design components if need be e.g. qualitative/quantitative, logic model, rubrics, case studies, surveys

Question 5. What parts of the evaluation were successful?

Prompts: Why were they successful? How did you know it was successful? How did you celebrate this success?

Question 6. What were the challenges?

Prompts: Why were there challenges? How did you manage these challenges? What affect if any did it have on the final evaluation?

Question 7. If you could reflect and do things differently, what would you have done?

Prompts: Why? How would this have made a difference?

Question 8. How did you disseminate the results? to funder, to community, to participants?

Prompts: Was there one way of disseminating e.g. a report, or did it occur at different points along the way?

Question 9. Do you have anything else you would like to add?

This project has been evaluated by peer review and judged to be a low risk. Consequently, it has not been reviewed by one of the University's Human Ethics Committees. The researcher(s) named in this document are responsible for the ethical conduct of this research. If you have any concerns about the conduct of this research that you wish to raise with someone other than the researcher(s), please contact Prof Craig Johnson, Director, Research Ethics, telephone 06 356 9099 x 85271, email humanethics@massey.ac.nz . Ethics Notification Number: 4000019597

Appendix 5: Observation Sheet

Cup of Tea Words: Observation record

A Massey University Masters Research Study

Time and date	
Interview length	
Location	
Research Activity?	Specific research activity, interview, focus group, hui? Describe precisely:
Who is present?	Roles/titles Describe the participants broadly in terms of demographics
Impressions of participants	anxious, withdrawn, angry, confident, knowledgeable
What was the valuable kōrero for the research?	Describe the nature of the kōrero: Lines of information to follow up?
Reflections & observations,	How useful was the korero?

	Are there other people I should talk to? Who are they and why?
Feelings about interview	Changes through the interview What went well? What was challenging?
Any other thoughts about what has taken place today?	Was there anything about the interview itself e.g. location, people arriving late, any practical details you want to record?
Any changes to questions?	What & why?

Appendix 6: Demographics



MASSEY UNIVERSITY
COLLEGE OF HUMANITIES
AND SOCIAL SCIENCES
TE KURA PŪKENGĀ TANGATA

**'CUP OF TEA WORDS'
EXPERIENCES OF MĀORI EVALUATORS IN EXTERNALLY COMMISSIONED EVALUATIONS
MASTER'S THESIS - DEMOGRAPHIC SHEET**

Name of participant: _____

Date of Interview: _____ AGE _____

Gender:

- Male Female Other

Which ethnic group, or groups, do you belong to?

- | | |
|---|--|
| <input type="checkbox"/> Māori | <input type="checkbox"/> Samoan |
| <input type="checkbox"/> New Zealand European | <input type="checkbox"/> Cook Island Māori |
| <input type="checkbox"/> Tongan | |
| <input type="checkbox"/> Niuean | |
| <input type="checkbox"/> Chinese | |
| <input type="checkbox"/> Indian | |
| <input type="checkbox"/> Other _____ | |

I am an evaluator employed by?

- Government Organisation
 NGO
 Māori Organisation
 Self-employed/consultant

I have a tertiary qualification

- Yes [Name of qualification] _____
 No
 Other [Name of qualification] _____

Appendix 7: Confidentiality Agreement

Confidentiality Agreement for Transcription of Research Data

Project title: _____

Lead Researcher: _____

Contract Manager: _____

I *insert the Transcribers name* understand that all the material I will be asked to transcribe is confidential.

I understand that the contents of the tapes or recordings can only be discussed with the researchers.

I will advise Whakauae Research Services of any conflicts of interest.

I will not keep any copies of the transcripts nor allow third parties access to them while the work is in progress.

Transcriber's signature: _____

Transcriber's name: _____

Date: _____

Transcriber's Contact Details:

Project Manager Contact Details:

Note: The Transcriber should retain a copy of this confidentiality agreement.

Bibliography

- Alkin, M. (Ed.) (2013) *Evaluation roots: A wider perspective of theorists views and influences*. Thousand Oaks, California: SAGE Publications.
- ANZEA. (2011). *Evaluator competencies*. Wellington, New Zealand: Author.
- ANZEA. (2018). *Our history*. Retrieved from <https://www.anzea.org.nz/ourhistory/>
- Bargh, M. (2007) Māori development and neoliberalism. In M Bargh. *Resistance: An indigenous response to neoliberalism* (pp. 25-44). Wellington, New Zealand: Huia Publishers.
- Barlow, C.(1991). *Tikanga whakaaro—Key concepts in Māori culture*. Auckland, New Zealand: Oxford University Press.
- Bishop, R. (2005) *Freeing ourselves from neo-colonial domination in research – A Kaupapa Māori approach to creating knowledge*. London, UK: Sage Publications Inc.
- Boulton, A., Tamehana, J., & Brannelly, T. (2011). Whanau-Centred health and social service delivery in New Zealand: The challenges to, and opportunities for, innovation. *MAI*, 2(1), 18-32.
- Boulton, A. (2019) Implementing indigenous research ethics at the interface. Unpublished Journal article.
- Boyatzis, R. (1998). *Transforming qualitative information: Thematic analysis and code development*. Thousand Oaks, California: SAGE Publications.
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77-101.
- Brown, R., and Gifford, H. (2017) *Mana tamariki, mana mokopuna, mana whānau evaluation* Report to Ministry of Health.
- Brown, R.M. (2018). *Surviving the system: Māori and Pacific whānau coping strategies to overcome health system barriers*. (Unpublished doctoral dissertation). Auckland University of Technology, Auckland, New Zealand.
- Brussow, J. (n.d) American Evaluation Association. In B Fey (Ed). *The SAGE encyclopedia of educational research, measurement, and evaluation*. retrieved from

<https://sk.sagepub.com/reference/sage-encyclopedia-of-educational-research-measurement-evaluation>

- Canadian Evaluation Society. (2018). *Our history*. Retrieved from <https://evaluationcanada.ca/our-history>.
- Carlson, T., Moewaka Barnes, H., McCreanor, T. (2017). Kaupapa Māori Evaluation: A Collaborative journey. *Evaluation Matters—He Take Tō Te Aromatawai: Online First*, 1-33 Retrieved from https://www.nzcer.org.nz/system/files/journals/evaluation-matters/downloads/Evaluation%20Matters_07_Carlson%20Moewaka%20Barnes%20and%20McCreanor_prfl.pdf
- Cavino, H.M. (2013). Across the colonial divide: Conversations about evaluation in indigenous contexts. *American Journal of Evaluation*, 34(3), 339–352.
- Consedine, R. & Consedine, J. (2001). *Healing our history: The challenge of the Treaty of Waitangi*. Albany, New Zealand: Penguin Books.
- Cram, F. (n.d.) *Kaupapa Māori evaluation*. retrieved from <http://www.katoa.net.nz/kaupapa-maori-evaluation>.
- Cram, F. Smith, I. & Johnstone, W. (2003). *Mapping the themes of Māori talk about health*. The New Zealand Medical Journal. 116 (1170), 1-7.
- Cram, F., Pipi, K., & Paipa, K. (2018). Kaupapa Māori evaluation in Aotearoa New Zealand. In F. Cram, K. A. Tibbetts, & J. LaFrance (Eds.), *Indigenous Evaluation. New Directions for Evaluation*, 159, 63–77.
- Cram, F. (2019). *Kaupapa Maori research*. Retrieved from <http://www.katoa.net.nz/kaupapa-maori>.
- Cunningham, C. (1998). *A Framework for addressing Māori knowledge in research, science and technology*. A keynote to Te Ora Rangahau Māori Research and Development Conference, Palmerston, New Zealand..
- Curtis, E. (2016). Indigenous Positioning in health research: The importance of Kaupapa Māori in theory-informed practice. *AlterNative*. 12(4), 396-409.
- Davidson, E. J. (2005). *Evaluation methodology basics: The nuts and bolts of sound evaluation*. Thousand Oaks, California: SAGE Inc.

- Durie, M. (2003). *Ngā kāhui pou: Launching Maori futures*. Wellington, New Zealand: Huia Publishers.
- Durie, M. (2005). *Ngā tai matatū: Tides of Māori endurance*. Melbourne, Australia: Oxford University Press.
- Durie, M. (2017). Kaupapa Maori: Indigenising New Zealand. In T. K .Hoskins, & A. Jones, (Eds.), *Critical conversations in Kaupapa Māori* (pp. 1-10). Wellington, New Zealand: Huia Publishers.
- EvalPartners. (2012). The international partnership initiative to promote evaluation capacity development. IOCE Presentation to UNEG. retrieved from https://www.evalpartners.org/sites/default/files/documents/mapping/VOPE_Mapping_2012_12_31.pdf
- Gale, N., Heath, G., Cameron, E., Rashid, S., & Redwood, S. (2013). Using the framework method for the analysis of qualitative data in multi-disciplinary health research. *13(17)*, Retrieved from <https://bmcmmedresmethodol.biomedcentral.com/articles/10.1186/1471-2288-13-117>.
- Goodwin, D., Sauni, P., & Were, L. (2015). Cultural fit: An important criterion for effective interventions and evaluation work. *Evaluation Matters-He Take Tō Te Aromatawai*, *1(2015)*, 25-46.
- Grote, E. (2008). *Principles and practices of cultural competency. A review of literature*. Australia: Indigenous Higher Education Advisory Council (IHEAC).
- Health Promotion Forum (2002) *TUHA-NZ: A treaty understanding of hauora in Aotearoa - New Zealand*. Retrieved from <http://www.hpforum.org.nz/Tuha-nz.pdf>.
- Henry, E. & Pene, H, (2001). Kaupapa Māori: Locating indigenous ontology, epistemology and methodology in the academy. *SAGE Journals*. *8(2)*, 234-242.
- Hoskins, T., & Jones, A. (2017). Introduction . In T .K. Hoskins & A Jones (Eds.), *Critical Conversations in Kaupapa Māori* (pp ix - xiv). Wellington, New Zealand: Huia Publishers.
- Hoskins, T., & Jones, A. (2017). Kaupapa Maori Theory: Indigenous transforming of education .CIn T.K. Hoskins & A Jones (Eds.), *Critical Conversations in Kaupapa Māori* (pp 79 - 84). Wellington, New Zealand: Huia Publishers

- Jones, A. (2017). Dangerous liaisons: Pākehā, kaupapa Māori and educational research. In T.K. Hoskins & A Jones (Eds.), *Critical Conversations in Kaupapa Māori*. (pp 179 – 195). Wellington, New Zealand: Huia Publishers.
- Kerr, S (2012). Kaupapa Māori Theory-based Evaluation. *Evaluation Journal of Australia*.12(1). pp 6-18.
- Kingi, T.K., Durie, M., Elder, H., Tapsell, R., Lawrence,. & Bennett,S. (2018) *Maea te toi ora: Māori health transformations*. Wellington, New Zealand: Huia Publishers.
- Kirkhart, K. (2010). Eyes on the prize: Multicultural validity and evaluation theory. *American Journal of Evaluation*, 31(3), 400-413.
- Kiro, C. A. (2001). *Kimihia hauora Māori: Māori health policy and practice*. (unpublished doctoral dissertation), Massey University, Albany.
- Kosloski, K. (2006). *Evaluation research: Brief history*. Retrieved from <http://culture.families.com/evaluation-research-eos,7>
- Lee, J. (2005,June). *Māori cultural regeneration: Pūrākau as pedagogy*. Paper presented to the Centre for Research in Lifelong Learning International Conference, Stirling, Scotland.
- Lee, J. (2009). Decolonising Maori narratives: Purakau as a method. *MAI Review*, 2(3),1-12.
- Lee-Morgan,J. (2019). Pūrākau from the inside-out: Regenerating stories for cultural sustainability. In Archibald, J., Xiiem, Q., Lee-Morgan, J and De Santolo (Eds.). *Decolonizing research: Indigenous storywork as methodology* (pp. 151-170). London, UK: Zed Books.
- Levin-Rozalis, M. (2003). Evaluation and research: differences and similarities. *The Canadian Journal of Program Evaluation* 18(2) 1-31.
- Maniapoto,M. (2016) *Confused about tikanga? Join the club*. retrieved from <https://e-tangata.co.nz/reflections/confused-about-tikanga-join-the-club/>
- Mā te Rae - Māori Evaluation Association. (2018). *Mā te Rae - Māori Evaluation Association*. Retrieved from <https://www.facebook.com/MaTeRae/>
- Mahuika, R. (2008). Kaupapa Māori theory is critical and anti-colonial. *MAI Review*, 2(24), 1-16.

- Mark, G. (2014). *Huarahi rongoa ki a Ngai Tātou: Māori views on rongoa Māori and primary Health – Results of research conducted with Māori patients of rongoa and primary health*. Whanganui, New Zealand: Whakauae Research for Māori Health and Development.
- Massey University. (2017). *Code of ethical conduct for research, teaching and evaluations involving human participants*. retrieved from <https://www.massey.ac.nz/massey/research/research-ethics/human-ethics/code-ethical-conduct.cfm> .
- Masters-Awatere, B. (2015). *"That's the price we pay" Kaupapa Māori programme stakeholder experiences of external evaluation*. (unpublished doctoral dissertation). Waikato, New Zealand: The University of Waikato.
- Masters-Awatere, B & Nikora, L. (2017). Indigenous programmes and evaluation: An excluded worldview. *Evaluation Matters-He Take Tō Te Aromatawai*, 3(2017), 40-66.
- Mathison, S. (2008). What is the difference between evaluation and research and why do we care?. In N.L. Smith & P.R. Brandon (Eds). *Fundamental Issues In Evaluation*(pp.183-196). New York, USA. The Guilford Press.
- McKegg, K. & Wehipeihana, N. (Eds.). (2015) Developmental evaluation in synthesis: Practitioners perspectives. *In developmental evaluation exemplars: Principles in practice* (271-288). New York: USA: Guilford Press.
- McKegg, K., Wehipeihana, N., Pipi, K., & Thompson, V. (2013) *He Oranga Poutama: What we have learned. A report on the developmental evaluation of He Oranga Poutama*. Retrieved from <https://www.srknowledge.org.nz/wp-content/uploads/2012/12/HOP-What-We-Have-Learned-LR.pdf>
- Metge, J. (1998). Time & The Art of Maori Storytelling. *The Journal Of New Zealand Studies* 8(1), 1-9. Retrieved from <https://ojs.victoria.ac.nz/jnzs/article/view/339/263>.
- Moewaka Barnes, H. (2009). *The evaluation hikoi: A Maori overview of programme evaluation*. Retrieved from http://www.hauora.co.nz/assets/files/Maori/HMB_Maori-Evaluation-Manual-2009.pdf
- Palinkas, L., Horwitz, S., Green, C., Wisdom, J., Duan, N. & Hoagwood, K. (2015). Purposeful sampling for qualitative data collection and analysis in mixed method implementation research. *Adm Policy Ment Health*, 42(5), 533-544.

- Patton, M. Q. (2015). *Qualitative research & evaluation methods* (Fourth ed.). Thousand Oaks, California: SAGE Publications.
- Patton, M., McKegg, K. & Wehipeihana, N. (2016). *Developmental evaluation exemplars: Principles in practice*. New York, USA: Guilford Press.
- Pihama, L. (2001) *Tīhei mauri ora : honouring our voices : mana wahine as a kaupapa Māori : theoretical framework*. (unpublished doctoral dissertation). The University of Auckland, Auckland, New Zealand.
- Pihama, L. (2016). *Kaupapa Māori theory and methodology*. Presentation to Whakauae Research Services powerpoint and lecture notes. Whanganui, New Zealand.
- Pipi, K., Cram, F., Hawke, R., Hawke, S., Huriwai, T., Mataki, T., Milne, M., Morgan, K., Tuhaka, H., & Tuuta, C. (2004). A research ethic for studying Māori and iwi provider success. *Social Policy Journal of New Zealand*, 23. 141-153.
- Pirikahu, A. (n.d.) *Interview with Mike Potaka*. (Unpublished interview for completion in Diploma in Social Work). Whanganui Polytechnic, Whanganui, New Zealand.
- Pirikahu, T. (2005) *Interview with Two Kaumatua: Bill Osborne and Mike Potaka*. (unpublished interview for completion of Certificate in Marae Studies). Te Wananga o Aotearoa, Whanganui, New Zealand.
- Preskill, H., & Russ-Eft, D. (2005). *Building evaluation capacity: 72 activities for teaching and training*. Thousand Oaks, California: Sage Publishing.
- Pomare, M., Cowan, J. (1987). *Legends of the Māori*. Retrieved from <https://natlib.govt.nz/records/36836409>
- Potaka-Osborne, G., Stewart, A., & Boulton, A. (2013). *WaiRua RangīRua: Reflections from an Indigenous Researcher*. Proceedings for He Manawa Whenua Indigenous Research Conference, Hamilton, New Zealand.
- Potaka-Osborne, G. & Cvitanovic, L. (2017). *Te Puawai o Te Ahi Kaa evaluation*. Report to Ministry of Health,
- Potaka-Osborne, G., Tuatini, M., Williams, R., & Cvitanovic, L. (2018). "Inside the box but kinda outside the box": Evaluating with a rural Māori Community. *Evaluation Matters – He Take To Te Aramatowai Online First*, 4 (2018), 67-86. Retrieved from https://www.nzcer.org.nz/system/files/journals/evaluation-matters/downloads/EM2018_067.pdf

- Puketapu, B, (2000). Māori organisation and contemporary Māori development: Strengthening the conceptual plait. (unpublished doctoral dissertation), Massey University, Palmerston North, New Zealand). Retrieved from https://mro.massey.ac.nz/xmlui/bitstream/handle/10179/5439/02_whole.pdf
- Pūtaiora Writing Group. (2010). *Te Ara Tika guidelines for Māori research ethics: A framework for researchers and ethics committee members*: Health Research Council of New Zealand. Retrieved from <https://www.hrc.govt.nz/resources/te-ara-tika-guidelines-maori-research-ethics-0>
- Robson, B., Reid, Papaarangi (2001) *Review of the measurement of ethnicity. Ethnicity matters: Māori perspectives*: Statistics New Zealand.
- Rogers, P. (2014, 9 May). Week 19: Ways of framing the difference between research and evaluation. [Online blog] Retrieved from https://www.betterevaluation.org/en/blog/framing_the_difference_between_research_and_evaluation
- Rogers, P., & Davidson EJ. (2013) Evaluation theory: A wider roots perspective. In Marvin C Alkin (Ed.). *Evaluation roots: A wider perspective of theorists views and influences*. (2nd ed., 386-393). Thousand Oaks, California: Sage Publications..
- Russon, C and Russon, G (2011) *International Perspectives on Evaluation Standards (2005)*.. Retrieved from <https://scholarworks.wmich.edu/books/626/>
- Scriven, M. (1991). Introduction: The nature of evaluation. *Evaluation Thesaurus* (1-43). Newbury Park, California: Sage.
- Scriven, M. (2013) . Conceptual Revolutions in Evaluation: Past, Present and Future. In M. Alkin (Ed) *Evaluation Roots: A wider perspective of Theorists views and Influences* (2nd ed., 167-179). Thousand Oaks, California: Sage Publications.
- Shepherd-Sinclair, W.K. (2014). *Wahine Māori nurses who smoke and their role in smoking cessation*. (unpublished Masters dissertation). Auckland University of Technology, Auckland, New Zealand.
- Smith, G. (2017). Kaupapa Māori Theory: Indigenous transforming of education. . In T.K. Hoskins & A Jones (Eds). *Critical conversations in Kaupapa Māori* (pp.79-94). Wellington, New Zealand: Huia Publishers.

- Smith, L. T. (1999). *Decolonizing methodologies: research and indigenous peoples*. London, UK: Zed Books Ltd.
- Smith, L.T. (2007). Fourteen lessons of resistance to exclusion: learning from the Māori experience in New Zealand over the last two decades of Neo-Liberal reform. In M. Mulholland (Ed). *State of the Māori Nation: twenty-first-century issues in Aotearoa* (pp.247-258). Auckland, New Zealand: Reed Books.
- Social Policy Evaluation and Research Unit (SUPERU) & Aotearoa New Zealand Evaluation Association (ANZEA). (2015). *Evaluation standards for Aotearoa New Zealand*. SUPERU.
- Te Puna Hauora. (2015). *Whanaungatanga*. from <http://tepuna.org.nz/our-kaupapahoha>
- The Health Promotion forum of New Zealand. (2002). *TUHA–NZ a treaty understanding of hauora in Aotearoa-New Zealand*. Retrieved from <http://www.hauora.co.nz/assets/files/Maori/Tuhanzpdf.pdf>
- Universal College of Learning. (2008). *New campus blessing*. Retrieved from <https://www.scoop.co.nz/stories/ED0801/S00003/new-campus-blessing.htm>
- Waka Ama NZ. (n.d.). Our History timeline. Retrieved from <https://www.wakaama.co.nz/pages/read/1003368>
- Walker, R. (1990). *Ka Whawhai tonu matou: Struggle without end*. Auckland, New Zealand Penguin Books.
- Ware, F. M., & Forster, M. (2017). Kaupapa Korero : A Maori cultural approach to narrative inquiry. *SAGE Journals*.
- Ware, F. M., Breheny.M. & Forster, M. (2017). The politics of government ‘support’ in Aotearoa/New Zealand: Reinforcing and reproducing the poor citizenship of young parents. *Critical Social Policy* 37(4), 499-519.
- Wehipeihana, N., Bailey, R., Davidson, E. J., & McKegg, K. (2014). Evaluator Competencies: The Aotearoa New Zealand Experience. *The Canadian Journal of Program Evaluation*, 28(3), 49-69.
- Whakauae Research for Māori Health and Development. (n.d.) www.whakauae.co.nz Retrieved from <https://www.whakauae.co.nz/mobile-site/project-updates-archive/9/19/>

Whakauae Research Services Ltd. (2016). *2015 Annual Report*. Whanganui, New Zealand.
Author.

Wilson, C. (2010), *Ngā hau o tua, Ngā ia o uta, nga rere o tai: Ngā rerenga korero, kianga, kupu rehe, whakatauiki, whakatauaki, pepeha hoki o Whanganui: A Whanganui reo phrase book – sayings, phrases and proverbs*. Whanganui, New Zealand: Te Puna Maturanga o Whanganui and Hanton & Anderson Printers.