

**HE ORANGA  
POUTAMA**

What we have  
**LEARNED**



**SPORT  
NEW ZEALAND**



*He Oranga Poutama: What we have learned*  
A report on the developmental evaluation of He Oranga Poutama

A Developmental Evaluation partnership between Sport New Zealand and Research Evaluation Consultancy Limited – a member of the Kinnect Group

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## TUKU MIHI

E ngā mana, e ngā reo, e ngā kārangatanga maha wairua, tēnā koutou.

Ki ngā tini aitua kua wheturangiitia, te tangi, te mihi, te aroha, e moe.

Hoki mai rā ki te hunga ora, ki a tātou e takatū nei i te ao hurihuri, tēnā koutou, tēnā koutou, tēnā tātou katoa.

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To the spiritual essence of the many, first greetings.

To our ancestors made like the stars, we cry, our greetings, our love, rest on.

To all who continue to walk in the ever-changing world, our greetings.

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### The Evaluation Team

Kate McKegg, Kataraina Pipi, Nan Wehipeihana and Veronica Thompson

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## EXECUTIVE SUMMARY

1. He Oranga Poutama (HOP) is a Sport NZ (formerly SPARC) initiative that supports Māori wellbeing through sport and recreation. In 2009, the programme evolved from a focus on increasing the participation by Māori in sport to one of participating and leading as Māori in sport and traditional physical recreation at community level.
2. This shift in direction to an as Māori-focus signalled that Sport NZ recognised the cultural distinctiveness aspect of the new programme goal and the importance of culturally distinctive pathways for sport and recreation if Māori were to participate as Māori. Sport NZ, along with other government agencies, was coming to realise that a strong and secure cultural identity for Māori helps facilitate their access to wider society, as well as being vital to overall wellbeing; and was willing, through the HOP initiative, to invest in and enable a stronger platform for Māori to participate as Māori.
3. Twelve<sup>1</sup> providers, five Regional Sports Trusts and seven iwi providers, were selected through an open tender process to deliver the HOP programme from 2009 to 2012.
4. A developmental evaluation was commissioned by Sport NZ to support the implementation of the new HOP programme vision. Developmental evaluation is an evaluation approach that brings together evaluative thinking and evidence to decision makers as programmes are developed and implemented (Patton, 2011). It is designed to sit alongside and support emergent, innovative and transformative programme or organisational development and on-going adaption (Patton, 2012).
5. The evaluation team worked with the programme manager and providers, building evaluative capability, developing frameworks and tools, and gathering evidence to articulate the value of the as Māori programme goal to Sport NZ, providers and communities.
6. This report presents the learning that has occurred over the last three years as well as reporting progress against the first level of the HOP outcomes framework, i.e., the immediate and community outcomes. These learnings have been shaped by the many people involved in the management, delivery and implementation of HOP – Sport NZ, providers, and the participating communities and the evaluation team.

### What's the value of Te Whetu Rēhua?

7. Te Whetu Rēhua is the framework that has been developed and articulates the Māori concepts and principles which collectively define as Māori participation in sport and recreation, in the HOP programme context. Once developed, it became the foundation on which HOP's programme management, delivery, monitoring and evaluation were based. It was used by Sport NZ to guide and clarify the types of activities that providers might deliver that most closely mapped to the programme goals. It was used by providers, particularly Regional Sports Trusts, to set clear boundaries about where their efforts should/needed to be focused to meet HOP programme goals and outcomes. The collaborative development process supported use of the monitoring and data collection tools, participation in the evaluative capacity building activities and engagement in the evaluation.

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<sup>1</sup> He Oranga Pounamu, Mataatua Sports Trust, Ngāti Hine Health Trust, Sport Northland, Sport Taranaki, Sport Hawkes Bay, Sport Waikato (Tainui and Maniapoto), Sport Waitākere (lead provider for the Auckland region), Te Hauora o Tūranganui-ā-Kiwa, Te Papa Taakaro o Te Arawa, Te Wharekura o Rākaumanga, and Tūwharetoa Sports.

8. The value of Te Whetu Rēhua going forward is as a guide to inform programme management, as a tool to refine programme monitoring, evaluation and reporting, and as cultural schema from which to continue to explore and grow our understanding of as Māori participation in sport and recreation – and its contribution to Māori identity and wellbeing.

### **What's the value of HOP to as Māori sport revitalisation?**

9. The new HOP vision and operational direction have meant that development and implementation have been underpinned by Māori values and aspirations and the realities, needs, ideas and knowledge of Māori providers and their communities (Jones, Ingham, Davies, & Cram, 2010).
10. Within this context, to affirm and ensure the cultural revitalisation of as Māori sport and recreation, underpinned by strong Māori cultural principles, values and practices, it is important for Māori to lead this process, strategically and pragmatically.
11. In Kaupapa Māori programmes – as in Māori communities - “relationships ‘are’ the business” (Wehipeihana, 2011), and getting the relational ‘stuff’ right sets a platform for on-going engagement and contributes to successful outcomes for Sport NZ and for Māori communities. The implementation of a relationally based engagement strategy, coordinated centrally, with strong cultural leadership, was the glue for weaving and strengthening understandings and relationships across and between providers and Sport NZ.
12. HOP providers acknowledge Sport NZ for the steps they took to recognise the cultural distinctiveness of HOP, in particular the culturally based iterative process for developing the dimensions of as Māori participation in traditional sport and recreation. In their view, it is unusual for a mainstream agency to allow such a culturally grounded process of programme development and implementation to occur. As a consequence, there is optimism about the relationship that Māori communities might have with Sport NZ going forward, providing a foundation for expanded engagement with iwi and Māori beyond the scope of HOP.
13. Cultural capability is needed to support the successful delivery of as Māori programming and strategy. Typically, cultural capability is vested in individuals, and while this is important, it needs to be accompanied by organisational cultural capability. In addition to the core competencies of te reo Māori and tikanga Māori, HOP organisations with high levels of cultural capacity have: a demonstrated understanding of the application of Kaupapa Māori principles within organisational processes and policies; an established cultural advisory function that is aligned with and well utilised by the leadership and senior management; a respectful relationship with local kaumātua who are actively utilised and contribute to all of their work; and a high level of support for the development of cultural expertise and knowledge within the organisation.

## What's the value of developmental evaluation?

14. Developmental evaluation is a strongly relational approach and is highly congruent with Māori cultural practices. For Māori, the foundation of good practice, in all walks of life, is the building of relationships of trust, and developmental evaluation as an approach is a natural fit in Māori contexts.
15. Developmental evaluation as an evaluation approach is able to support and sit alongside the values and visions of the programme, and can be centred on Kaupapa Māori principles and practice, while at the same time nurturing a results and learning focus.
16. Developmental evaluation sets out to support development, to leave people and organisations better off, i.e., with skills or capabilities and resources to use and adapt in their own contexts. Feedback from providers and other stakeholders indicated that the process did indeed support the development of a new programme framework and direction.
17. The developmental evaluation also reaffirmed that by privileging Māori values and Māori ways of doing things, and holding to this belief in the face of time pressures, budgets, data and evidence demands, Māori models, Māori values and Māori processes work in Māori contexts.

## HOP outcomes

18. The following table provides a snapshot of the evaluation findings for each of the key HOP outcomes (at the community level).

**Table 1: Evaluative conclusions for the key HOP outcomes**

Key HOP Outcomes	Not Achieved	Minimally Achieved	Partially Achieved	Mostly Achieved	Fully Achieved
Dimension	Minimally Effective	Emerging Effectiveness	Developing Effectiveness	Consolidating Effectiveness	Highly Effective
1. Kaiwhakahaere participating as leaders in their community					
2. Increased opportunities for whānau to explore, learn and participate as Māori in sport and traditional physical recreation					
3. Revitalisation and further development of sport and traditional physical recreation					

### Outcome 1: How well are kaiwhakahaere participating as leaders in their community?

19. HOP providers are developing their effectiveness in relation to participating as leaders in their communities.
20. The evidence suggests that HOP kaiwhakahaere are engaging well with their communities. However, variable engagement capability is evident with a mix of highly skilled kaiwhakahaere through to those who are developing their skills and competency in this role.

21. In addition, some HOP kaiwhakahaere have been early leaders in traditional sports and recreation, contributing to a widespread momentum both locally and nationally, particularly in relation to ki-o-rahi; whereas others have a strong local profile and demonstrate leadership at a local level and in their communities.
22. A number of providers are running development programmes to support local volunteers and to build the capacity of their communities to coach, lead and deliver traditional sport and recreation and contemporary sport, but the extent and scope of this work vary between HOP providers.

**Outcome 2: How well is HOP increasing opportunities for whānau to explore, learn and participate as Māori in sport and traditional physical recreation?**

23. HOP providers are consolidating their effectiveness in relation to this outcome.
24. The evidence suggests that, across the country, HOP is contributing to a wide diversity of participation opportunities for whānau to explore, learn and develop their skills in traditional sports and recreational activities. HOP activities are being delivered in a range of settings and to a wide range of ages, from children under 5 to those over 65 participating and/or volunteering to support these activities.
25. Opportunities for intergenerational participation are evident, and in some situations a requirement, promoting the inclusion of all whānau members. A distinctive feature of HOP is the participation of whānau groups. Marae groups represent 30% and 20% of all participants and whānau groups 18% and 17%. There is an overall upward trend in the participation of whānau groups and particularly Māori educational groups.
26. Despite participation numbers being down on the second year of implementation (from 20,401 to 18,013), this is largely due to it being an 'off' year for large-scale biennial events, the impact of the Christchurch earthquake and three other events being postponed or cancelled, mainly due to inclement weather conditions.
27. One of the challenges for HOP is striking a balance between large-scale, one-off, annual and bi-annual sporting events, and smaller on-going community events, training and mentoring which are linked to community capacity and capability, community ownership and to the continued revitalisation of traditional sport and physical recreation.

**HOP Outcome 3: How well is HOP contributing to the revitalisation and further development of traditional sport and traditional physical recreation?**

28. HOP providers are developing their effectiveness to contribute to the revitalisation and further development of traditional sport and recreation.
29. The evidence suggests that HOP kaiwhakahaere have made a visible contribution to the revitalisation and further development of traditional Māori sport and recreational activities. There are a good number of providers who are highly effective, with others continuing to develop their skills, knowledge and expertise in this area.
30. Some Kaiwhakahaere have extensive and deep knowledge about traditional sports and recreation, but this breadth of knowledge is not evident to the same degree across all HOP Kaiwhakahaere, and tends to be concentrated within a narrow range of traditional sport and recreational activities.
31. Some Kaiwhakahaere have been early leaders in the field, contributing to a widespread momentum both locally and nationally, particularly in relation to ki-o-rahi, whereas others have a strong local profile and demonstrate leadership at a local level and in their communities.



32. This outcome also suffers partially from a timing effect. In the first year, providers concentrated on participation, as well as overcoming the pull to deliver in non-Māori settings. In the second year, more<sup>2</sup> activity focused on development and revitalisation – particularly around ki-o-rahi.

## Going forward

33. The commitment to the re-visioning of HOP, with aspirational cultural goals such as the revitalisation of traditional Māori sport and recreation, and the development of cultural expertise to deliver as Māori sport and recreation, was a courageous step by Sport NZ. When the new HOP goal was agreed to, and the HOP initiative began, Sport NZ was an early adopter in terms of government agencies recognising the potential of an as Māori vision, in any context, let alone sport and recreation.
34. Sport NZ was at the beginning of a wave, and since then there has been further investment by other agencies in the promotion of traditional Māori activity e.g., Ministry of Health funding for teaching Māori health providers about traditional Māori games. The decision by government agencies to fund similar kinds of Māori development affirms Sport NZ's initial decision making, i.e., that as Māori revitalisation and development is worthwhile.
35. What have emerged from these three years are some cultural frameworks and organisational systems, as well as a working model of programme support and management.
36. Going forward, we would highlight some vital working principles that we consider are important for Sport NZ to hold onto as HOP moves into its next phase of implementation. First, local (whānau, hapū, iwi) ownership and adaption of the concept of as-Māori are essential to ensuring that cultural values, needs, strengths and aspirations are embedded in HOP activities. Secondly, there needs to be an on-going commitment to sustained engagement, dialogue and decision making among all stakeholders to ensure on-going learning and sustainability of the valued cultural knowledge and practice that have emerged.

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<sup>2</sup> There was a 20% increase on the previous year.



## THE PROGRAMME AND ITS CONTEXT

37. He Oranga Poutama (HOP) is a Sport New Zealand (Sport NZ) led initiative that supports Māori wellbeing through sport and recreation. HOP has been delivered in and with Māori communities, in various forms, since 1995.

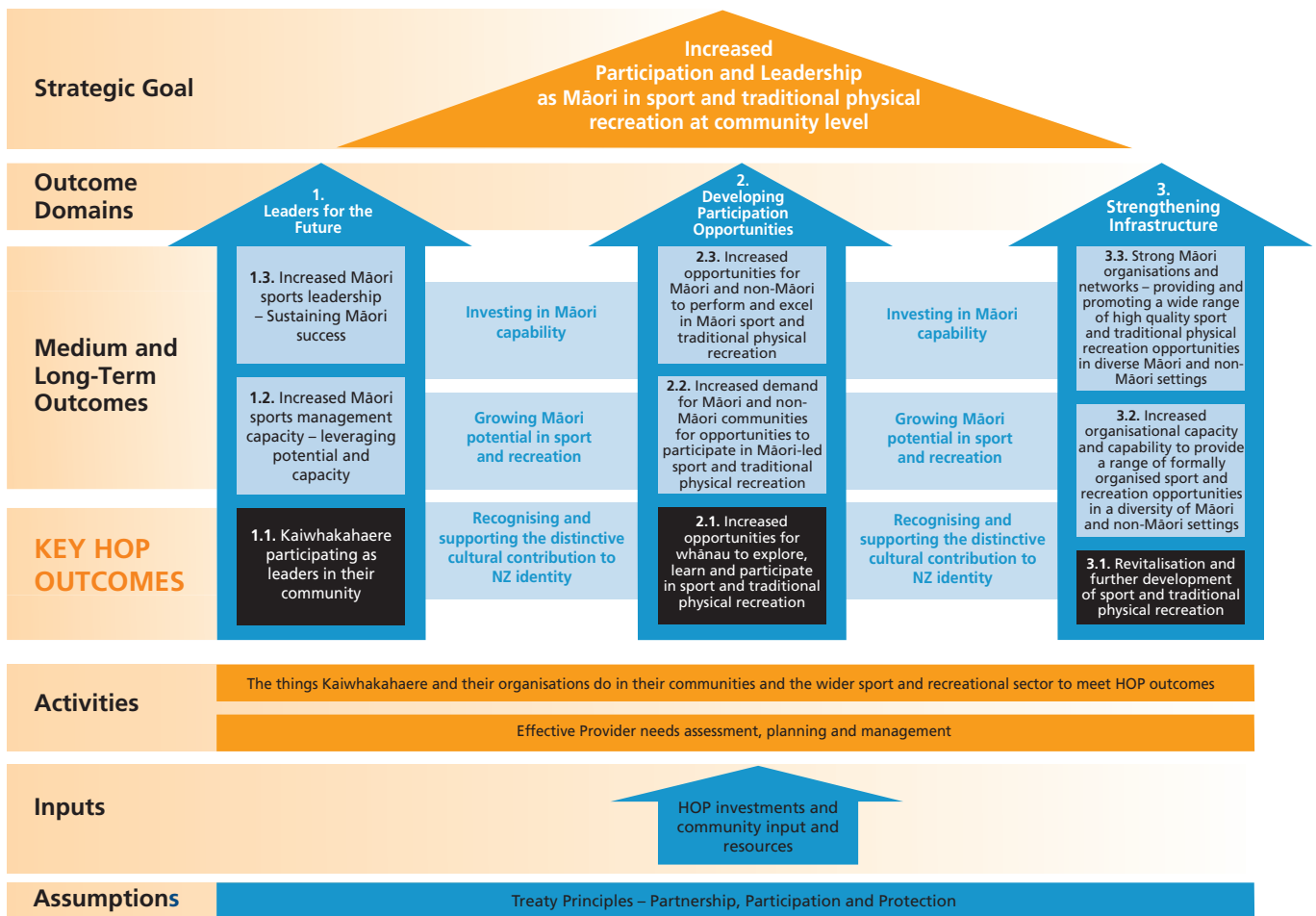
### A change in direction

38. In 2009, the programme evolved from a focus on increasing physical activity by Māori, to strongly focus on participating and leading as Māori in sport and traditional physical recreation at a community level.
39. This shift in direction, while seemingly only a small wording change, is indicative of quite profound cultural and political shifts that have been occurring in New Zealand society over many years. Fuelled by Māori development aspirations, widespread Māori provider capability development over more than 20 years and the emergence of iwi and Māori community led initiatives, a strategic shift has been occurring in Government's understanding about its relationship with Māori.
40. The as Māori element signalled that Sport NZ recognised cultural distinctiveness as a critical aspect of the new programme goal. Further, it indicated a willingness by Sport NZ to invest in and enable a stronger platform for Māori to participate as Māori and affirm the validity and legitimacy of Māori knowledge and ways of doing things.
41. In particular, Sport NZ was acknowledging the need to support Māori to revive, learn, and re-develop the knowledge, skills and confidence to re-build a secure platform for the provision of Māori sport and recreation. Having access to culturally distinctive pathways for sport and recreation was essential if Māori were to be able to recreate and participate as Māori. Sport NZ, along with other government agencies, was coming to recognise that a strong and secure cultural identity for Māori helps facilitate their access to wider society, as well as being vital to overall wellbeing (Bishop, 2007; Durie, 1997).

### Where to?

42. With a new strategic direction in place, an outcome framework (see figure 1) for He Oranga Poutama was then developed. The outcome framework development was guided by several existing frameworks: Mason Durie's work on development as well as literature on Māori potential, culture and sport.
43. The outcomes move along a pathway: from those that can be directly influenced by providers and kaiwhakahaere participating and acting in communities (Key HOP Outcomes); to outcomes that are leveraged from the capacity created and the potential realised (Medium and Long-Term Outcomes); to longer-term outcomes that will depend on many factors (optimal goals and aspirations), of which He Oranga Poutama is only one contributory factor.

Figure 1: He Oranga Poutama Outcome Framework



44. At the higher levels of the outcomes framework, the outcomes articulate some fundamental aspirations expressed by Māori communities over many years, i.e., developing Māori leadership, capability and opportunities to participate. Te Puni Kōkiri's Māori Potential Framework<sup>3</sup> was particularly influential at this level because of its strengths-based approach and its aspirational focus.
45. At the lower levels, the framework outlines the more immediate and community level goals of the programme.
1. Kaiwhakahaere participating as leaders in their community
  2. Increased opportunities for whānau to explore, learn and participate as Māori in sport and traditional physical recreation
  3. Revitalisation and further development of sport and traditional physical recreation.
46. These outcomes served as an important 'touchstone' around which providers and Sport NZ framed the early implementation of the programme; and they also served as anchors for ensuring a collective understanding about what the funders' goals were for HOP activities.

<sup>3</sup> [www.tpk.govt.nz/en/about/mpa/](http://www.tpk.govt.nz/en/about/mpa/)

### **Māori knowledge and expertise**

47. The successful implementation of HOP has always been, and will continue to be, dependent on the skills, expertise and commitment of providers and resourcing by Sport NZ. Over the past three years, 12 providers from different parts of New Zealand have delivered the HOP initiative (and more than 60 different activities) in their communities.
48. Māori have been participating in sport, as Māori, for hundreds of years. In more contemporary times, at the grass-roots level, Māori communities have been quietly operating self-determining models of governance, management and delivery of their own sporting activities with little recognition or support from Government. For some providers, the new HOP initiative provided a mechanism for them to further develop and revitalise what they had already been doing, while for others it provided a way for them to revive and rediscover skills and expertise that had been in decline or lost altogether.
49. Recognising the knowledge and expertise held by HOP providers, Sport NZ chose to utilise an evolutionary process to support the emergence, and facilitate the development, of more detailed definition of outcomes.

### **A step change**

50. The development and endorsement of the new HOP vision was a bold initiative by Sport NZ. As discussed previously, there was little to no 'on the ground' experience or application of the concept of as Māori from which to draw lessons for programme implementation.
51. Furthermore, the decision to take an evolutionary approach to operational implementation was courageous as it stepped outside usual government contracting procedures. It meant that the initial contracts with providers had participatory output milestones while more detailed outcome measures, indicators and deliverables, tailored to as Māori participation, were developed.
52. It was anticipated that the kind of innovation and change proposed by the new vision would take some time to emerge, and that the pathway was unlikely to be linear, with ups and downs, as well as many unexpected and unanticipated challenges and surprises.
53. The changes taking place for HOP were significant and complex; they were culturally bold, and administratively courageous. As a funder, Sport NZ was to begin working with multiple organisations (mainstream and tribal) to implement a new vision and develop a way of working and practice that had no firm precedents.

### **Māori ways of doing things**

54. The new HOP vision and operational direction meant that the development and implementation had to be underpinned and driven by Māori realities, practices and understandings; and the needs, ideas and knowledge of Māori providers and their communities would be fundamental (Jones, Ingham, Davies, & Cram, 2010).
55. Māori cultural practice and ways of doing things (tikanga) would need to be at the centre of the process and, importantly, the quality of the process and the outcomes would ultimately be judged in Māori terms.

56. For decades now, there has been on-going elaboration of Māori led development, research and evaluation theorising, practice and writing. Kaupapa Māori is now well articulated by several Māori researchers (Smith G., 1997; Pihama, Cram, & Walker, 2002; Smith L., 1999; Cram, 2009).
57. Kaupapa Māori (Smith G., 1997) takes for granted the right to be Māori; asserts the validity and legitimacy of Māori language and culture, and the survival and revival of Māori language and culture as imperative; and acknowledges Māori control and autonomy over their own cultural wellbeing as vital to Māori survival.
58. At its core, a Kaupapa Māori way of doing things privileges Māori values, attitudes and practices, and asserts the strength and resilience of Māori voices, experiences and conditions (Smith L., 1999). This approach acknowledges and respects the strengths, capacities and resilience of Māori communities and has been found to increase the chances of transformational change (Mertens, 2009).
59. Relationships are at the heart of Māori cultural practice and ways of doing things; and whakapapa and whanaungatanga are therefore central principles of practice. As a Māori programme, underpinned by a strategic intent to affirm and revitalise as Māori knowledge and skills, HOP's development, implementation and evaluation would need to be grounded in Kaupapa Māori principles and relational forms of practice to be effective.

### What kind of evaluation?

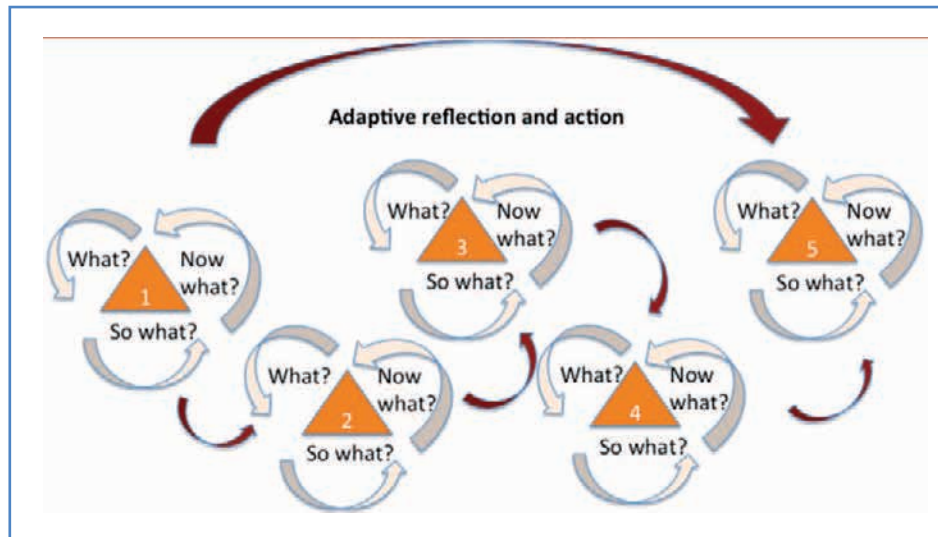
60. There was a need to find an evaluation approach that would best fit the complexity surrounding the initiative, i.e., the significance of the innovation and change process, and the uncertainty ahead, as well as the centrality and importance of Māori principles and practice.
61. The evaluation approach also needed to be sensitive to, take account of and 'fit' the uniquely Māori context within which HOP operates at a community level, as well as meeting the programme and organisational learning and accountability needs of Sport NZ.
62. Cultural concepts, language and values are foundational within evaluation thinking, processes, tools, frameworks, data collection, judgement and reporting. For the HOP evaluation, we needed an approach that was values based and relational, and would provide a genuine and valid evaluation experience in the eyes of Māori providers and communities. Because the end was unpredictable and emergent, we were clear that values and process needed to become the anchors.

### Developmental evaluation

63. Developmental evaluation (DE) is an evaluation approach that brings together evaluative thinking and evidence to decision makers as programmes are developed and implemented (Patton, 2012). It is designed to sit alongside and support emergent, innovative and transformative programme or organisational development and on-going adaption (Patton, 2012).
64. It has been developed to be implemented in complex situations, i.e., where very little is constant over time, new and emerging issues arise, often unexpectedly; there is a continual need to respond and adapt; there are multiple stakeholders with different needs; and where even small actions can produce large effects.

65. DE is an approach designed to adapt to the inevitable challenges, remain responsive to changing needs, and ensure there is systematic evidence available to be integrated into decision making.
66. DE draws from a range of methodologies and traditions that support change, learning, adaption and transformation. It is explicitly focused on building the capacity of people in programmes and organisations – that is, decision makers at all levels – to systematically use data to think evaluatively and critically as something is being developed.
67. The DE process draws from the action research tradition and as such involves cycles of planned engagements, data collection (what?), reflection on meaning (so what?), and decision making (now what?) on next steps or action to be taken.

**Figure 2: Cycles of reflection and action in the DE process**



68. DE is also a strongly relationally based approach. The evaluators in a developmental evaluation need to be able to build trusted relationships with key stakeholders and users, and build an astute understanding of the context in which the programme is being developed so that they can be situationally responsive as questions or issues arise (Patton, 2011).

*[DE] sits alongside, doesn't control or dampen the core values of innovation (Wehipeihana, cited in Patton, 2011).*

69. The principles of DE had strong alignment with Kaupapa Māori<sup>4</sup> approaches; DE seemed to 'fit' the HOP context in that it allowed for a blending of Kaupapa Māori principles with other evaluative principles and practices; and it is strengths based and supports the development of evaluation capacity and evaluative judgement making.
70. DE is responsive to culture and cultural context. As an evaluation approach it is a cultural chameleon in that it takes on and is sensitive to local context. Not being method prescriptive, it provides the space for evaluation that sits comfortably within a Māori and Indigenous values base and allows for the affirmation and privileging of te reo Māori (the Māori language), tikanga Māori (Māori cultural practices) and whakaaro Māori (Māori concepts and knowledge).

<sup>4</sup> See Appendix one for table of Kaupapa Māori principles' application in developmental evaluation.

### Methods used during the evaluation

71. The methods used through the DE process included:

- National and regional workshops with programme providers (2-3 per annum)
- Field visits to programme providers (1-2 per provider, per annum)
- Interviews with programme providers, Sport NZ and programme personnel
- Baseline and annual data collection
- Six monthly monitoring reports
- Quarterly planning meetings – evaluation team and programme manager
- Quarterly systematic reflective evaluative practice – evaluation team and programme manager
- On-going scan of relevant Māori, sport and recreation and evaluation literature.

### Cultural approaches and cultural adaptation of methods

72. As first principles, Māori cultural practices underpinned all engagement with providers and the programme manager, such as observing cultural protocols and privileging cultural ways of knowing and being. This typically involved mihimihi (introduction, welcome and relationship connection process), karakia (prayers or blessing) and waiata (song).
73. Māori principles such as manaaki tangata (an ethic of care), awhi mai, awhi atu (reciprocity), tuakana/tēina (mentoring relationships) and aroha ki te tangata (respect for people) are cultural principles with associated practices that provide the foundation for engagement and respectful relationships. These principles were observed, for example, in the way we designed and utilised a range of approaches to facilitate conversations, were responsive to kaiwhakahaere who needed evaluation or cultural support, provided tools and resources for use in contexts other than HOP and maintained a genuine interest in the personal and professional wellbeing of the HOP whānau.
74. We used cultural practices such as whanaungatanga (making and strengthening connections) and observing tikanga (karakia, mihimihi) as the foundation for all engagement.
75. We used specific cultural activities such as waiata (song) and mahi toi (traditional art and craft) as facilitation and data generation techniques, e.g., asking providers to feed back their information or responses through the use of song or poetry.
76. We used metaphors and icons that have their foundations in or emanate from te ao Māori (Māori worldview) and therefore resonated with participants, e.g., the use of a poutama (stairway) to signify a starting point, location and progression.
77. We also developed and used culturally relevant examples to assist learning about evaluation approaches. For example, we developed an exercise for participants to describe and rate a particular cultural activity so they had a relevant example to use as a basis for discussion about evaluative criteria, merit criteria, dimensions of merit and evaluative judgements. This approach made the evaluation concepts more relatable to participants and highlighted the practice of evaluation and evaluative judgement as a naturally occurring cultural practice for Māori and something that we all do every day.

78. We had a particular focus on the use of language.

*It is through language that we give meaning to the world; it is in our language that our values are expressed and it is in our language that our identity is embedded (Wehipeihana, 2011).*

79. We used and encouraged the use of te reo Māori in all engagements as well as being deliberate in our use of 'plain' language to aid understanding. In addition, we reframed or 'translated' evaluation terminology with the use of relatable examples using for example Māori concepts, metaphors or icons which were similar to the idea being discussed. These concepts are embedded with cultural 'knowing', and the understanding and familiarity with this knowledge aided understanding of the area being discussed.

80. Cultural concepts, language and values were integral within the tools, frameworks, and data collection processes utilised in this evaluation. However, we were intentional in our approach to ensure that the analysis and meaning making were guided by Māori cultural values, knowledge and perspectives. For example, we used a range of facilitation techniques to explore the concept of as Māori. This ensured that implicit values and assumptions underpinning as Māori surfaced; the things that providers prioritised or saw as important were identified and acknowledged as being the source of valuing; and these factors determine the outcomes that we value and bring to evaluation.

81. The valuing and privileging of Māori knowledge and cultural values were made easier once the HOP framework – Te Whetu Rēhua – was completed.





## WHAT EMERGED? WHAT WAS DEVELOPED?

82. The central question of any developmental evaluation is 'what is being developed'? This question framed our initial evaluation activity during the early cycles of HOP's development, and a focus on learning and enquiry on the 'thing' that is being developed.

### What was developed?

83. The new HOP initiative set out to develop a practical, grounded understanding of what 'as Māori' looks like in sport and recreation contexts. What developed was not a 'model' that might be replicated across the country; rather, a set of core principles and concepts that can be adapted in various local settings emerged, along with a system of national coordination and support to facilitate local effort.
84. A comment often made by Māori providers was that trying to describe what it meant to live as Māori was hard.
- ...it's just who we are, it's like breathing (HOP provider hui, February 2010).*  
*...it's the spirit of 'us' (HOP provider hui, February 2010).*
85. This sentiment expressed by providers is similar in many ways to a story related by Charles Royal some years ago. He related the story of a conversation he had with Taki Marsden from Tai Tokerau about a time when he posed the question about whether his father would know what mātauranga Māori was, and his response was "To ask my father what mātauranga Māori is would be like asking a fish what water is. It remains invisible to them" (Pihama, Cram, & Walker, 2002).
86. Unpacking the lived, everyday cultural expressions of what it means to live as Māori in sport and recreation required providers to tap into things they take for granted and almost never question. This deep exploration of what it means to live as Māori in sport and recreation was, however, crucial in the development of a framework that emerged.
87. It might also be argued that many activities that we engage in are also forms of cultural expression that are not so easily counted, perhaps because we ourselves take them so much for granted that it would be difficult for us to think of living in any other way... (Māori Potential Stocktake Report, p110, Te Puni Kōkiri).
88. The process for developing the principles and framework for as Māori participation in sport and recreation (it would be named Te Whetu Rēhua) involved a range of methods and steps:
- Review of programme proposals
  - A series of hui, discussions and workshops, including an as Māori 'values' exercise
  - Development of 'rich pictures' of success
  - Interviews, facilitated individual and group reflection and deep conversations.

### The core principles and concepts

89. The framework that emerged – Te Whetu Rēhua – encapsulated a collective and shared understanding of five key concepts and principles that make up what it means to participate as Māori in sport and recreation (in the HOP programme context).

90. The table below provides a brief description of the five key concepts and principles of the Te Whetu Rēhua.

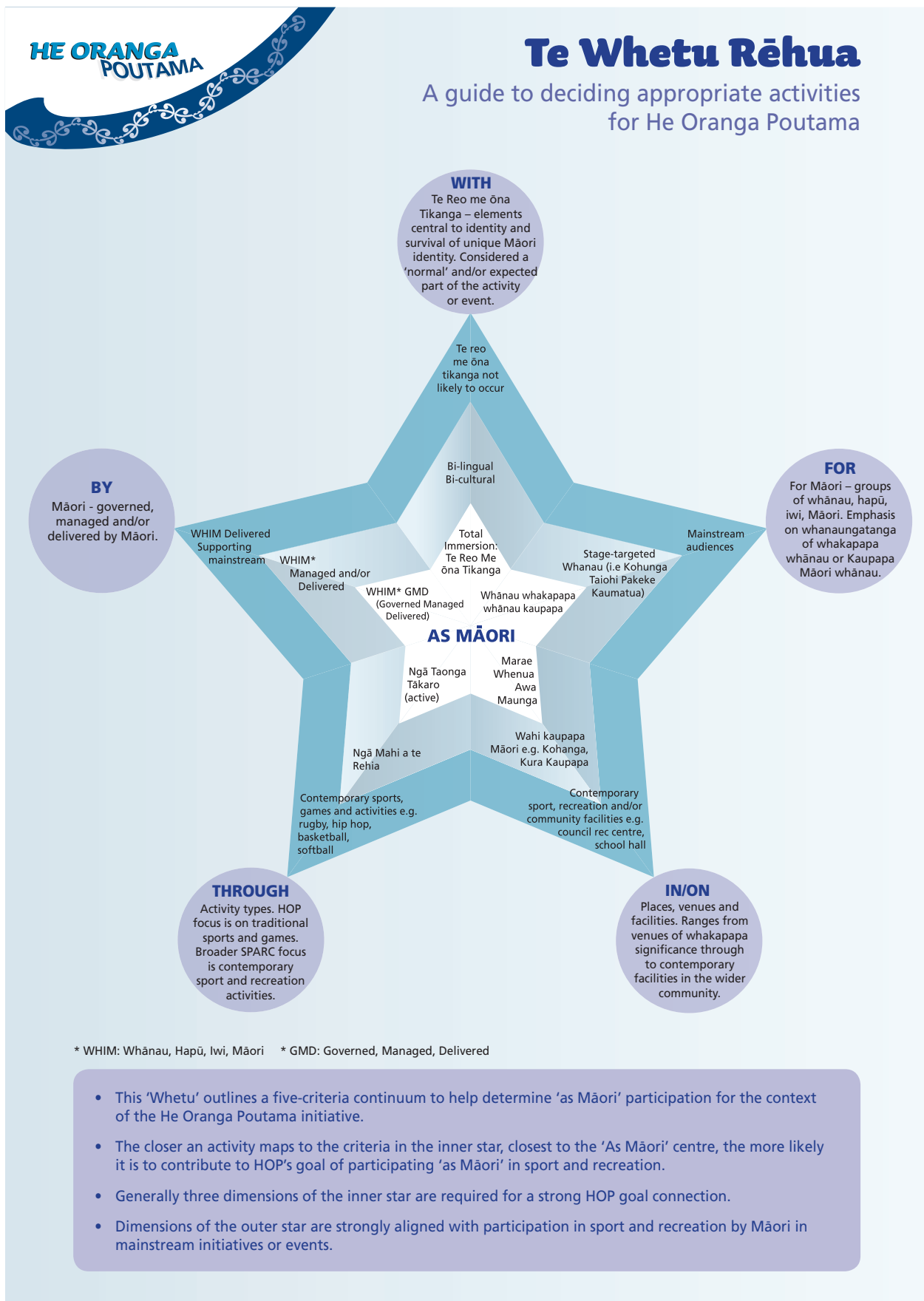
**Table 2: Te Whetu Rēhua concepts and principles**

Dimension	Description
<b>WITH Te Reo Māori me ōna Tikanga (Māori language and custom).</b>	Māori language and culture are central to the survival and expression of unique Māori identity. The centrality of Te Reo Māori me ōna Tikanga was consistently expressed by all participants as fundamental to the revitalisation and reproduction of what it means to live as Māori in the contemporary world.
<b>BY - Governed, Managed and Delivered by Māori.</b>	This element refers to the degree to which activities are governed, managed and/or delivered by Māori at organisational level. This element supports the principles of rangatiratanga, e.g. it reflects the strong desire by Māori to be self-determining, having meaningful control of their lives and cultural wellbeing (Pihama, Cram, & Walker, 2002).
<b>FOR Whānau - The concept of whānau is highly valued in te ao Māori.</b>	Participating as Māori in modern times links to both traditional whakapapa (genealogical) whānau (whānau, hapū, iwi, waka) and more recent Kaupapa Māori whānau collectives (e.g. kōhanga reo, Aotea Māori netball). The principle of whanaungatanga is affirmed through this element.
<b>THROUGH - Doing activities/sports/games that have whakapapa to Māori origins, e.g. ki-o-rahi, mau rakau etc.</b>	HOP places an emphasis on the revitalisation of traditional sports and games; however, it is also inclusive of contemporary sport and recreation activities.
<b>IN/ON places with culturally significant histories or connection to Māori, e.g. awa, maunga, marae, whenua.</b>	Places and/or venues of whakapapa significance are associated with as Māori participation for culturally centred reasons. They provide access to possibilities of enhancing cultural identity.

91. The framework is graphically presented as a star Te Whetu Rēhua<sup>5</sup> (see figure 3 overpage).

<sup>5</sup> Antares – the brightest star in the constellation Scorpius and the one associated with summer.

Figure 3: Te Whetu Rēhua



92. Te Whetu Rēhua recognises the contemporary complexity of living as Māori, and therefore each dimension has three levels. The outer level reflects mainstream provision and participation in which Māori also participate; however this level is more aligned with participation by Māori. The middle level moves closer to the aspirational goal of HOP, recognising contemporary realities such as the mixed te reo Māori abilities of many Māori whānau. When comparing general sport and recreation experience relative to the five key dimensions, it becomes easier to distinguish the difference between participation in sport and recreation by everyone including Māori and the more culturally distinctive participation as Māori.

## What was delivered?

93. There has been considerable effort during the developmental evaluation process to develop a monitoring structure for HOP that reflects the cultural distinctiveness of the programme. The Te Whetu Rēhua framework guided this monitoring development process with providers testing and adapting the monitoring template and tools to fit the delivery contexts they work in. There have now been two years of data collection using the monitoring template and tools, with refinements still on-going.
94. There are considerable challenges in collecting HOP data, as there is a wide range of delivery contexts and activities. For example, a one off event such as Tainui Games is recorded as one activity in the current data collection, yet these games involve thousands of participants (and volunteers) playing many different activities over several days, compared to a small marae-based training programme, involving 5-10 participants, which is also recorded as one activity.
95. Furthermore, the desire to collect individual and group data (whānau, hapū, iwi, marae and other cultural groups' participation) added to the complexity of the data collection process.
96. The data still needs to be interpreted with care; the data collection, analysis and reporting processes are being continually reviewed and strengthened. The second year of data is a more robust set, as providers were more confident in their collection and reporting and Sport NZ also had more experience analysing the data.
97. It is also important to note that HOP is operating in a context where there is growing interest and demand for tribally based traditional sports and recreation activities, and events such as Pa Wars and tribal games. These events promote a high level of whānau, hapū and iwi engagement and, although HOP is not the sole contributor to these events, HOP providers in many areas have played a major role in supporting or organising these games and events.

## The HOP providers

98. Twelve providers were selected to deliver the HOP programme from 2009 to 2012. There were five Regional Sports Trusts and seven iwi providers among the selected providers.

99. The selected providers were:

- Sport Northland
- Ngāti Hine Health Trust
- Sport Waitākere (lead provider for the Auckland Regional Sports Trust Alliance)
- Te Wharekura o Rākaumanga
- Sport Waikato (Tainui and Maniopoto)
- Mataatua Sports Trust
- Te Papa Taakaro o Te Arawa
- Tūwharetoa Sports Trust
- Sport Taranaki
- Te Hauora o Tūranganui-ā-Kiwa
- Sport Hawkes Bay
- He Oranga Pounamu.

### Numbers participating

100. In the first reporting period (October 2009-July 2010) there were 20,401 individual participants in the HOP initiatives funded by SPARC. This number fell in the second year to 18,013. The decrease in numbers is due to some large-scale participation events running every second year (eg. Tainui Games), two annual activities being postponed and one cancelled due to the Christchurch earthquake, and another event rained out twice but rescheduled to February 2012.

### Whānau, hapū, iwi participation

101. A considerable amount of this participation was 'as whānau'. The concept of whānau is highly valued in te ao Māori – the Māori world. Participating as Māori whānau in modern times links to both whakapapa (geneological) whānau (e.g. whānau, hapū, iwi, waka foundations) and more recent kaupapa Māori whānau collectives (e.g. kohanga reo, Aotea Māori netball). The baseline data collection asked providers to report how people participated in their initiatives – as both whakapapa whānau and kaupapa whānau relevant to the sport and recreation sector, to identify the whānau groups that are represented, and how many participants represented each of these groups.

102. As table 3 overpage demonstrates, the main whānau groups that are represented in HOP activities are marae 30% and 23% and whānau 18% and 17%. There have been increases in the percentage of groups from kaupapa whānau groups, in particular groups such as kōhanga, kura, wharekura and whare wānanga.



**Table 3: Whānau, hapū, iwi groups represented in HOP participation, 2009-2010 and 2010-2011**

Groups	Groups Participating		% Change
	2009-2010 (total of 628 groups)	2010-2011 (total of 664 groups)	
Marae	30%	23%	-7%
Hapū	10%	9%	-1%
Iwi	6%	9%	+3%
Whānau	18%	17%	-1%
Waka	3%	0%	-3%
Kōhanga/Puna Reo	4%	7%	+3%
Kura Kaupapa	6%	9%	+3%
Wharekura	4%	9%	+5%
Whare Wānaga	0%	1%	+1%
Kaupapa Hākinakina	7%	6%	-1%
Other	13%	10%	-3%
<b>Total</b>	100%	100%	N/A

103. Table 4 below shows the actual number of participants in each group in 2009-2010 and 2010-2011.

104. Marae and iwi groups remain the largest in terms of participating numbers; however, in this second year, kaupapa hākinakina have emerged as a large participating group. Just as we saw increases in the number of groups coming from educational kaupapa groups, the numbers participating in these groups have also increased in the last year.



**Table 4: HOP participation, 2009-2010 and 2010-2011**

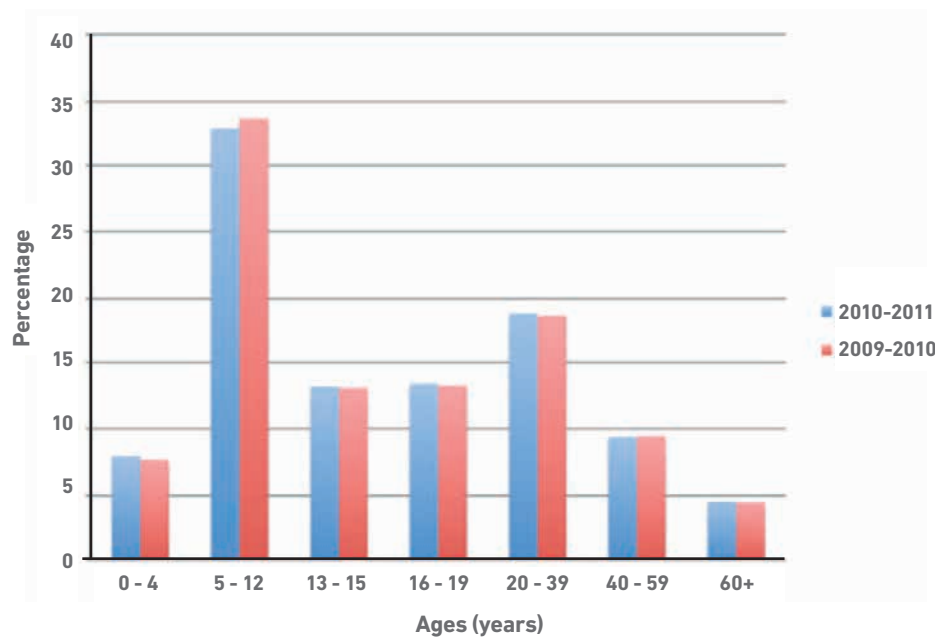
Group	Participants 2009-2010 (number's and %)		Participants 2010-2011 (number's and %)	
Marae	11,977	59%	4515	25%
Hapū	408	2%	1043	6%
Iwi	2,498	12%	2129	12%
Whānau	703	3%	524	3%
Waka	770	4%	145	1%
Kōhanga/Puna Reo	355	2%	1515	8%
Kura Kaupapa	867	4%	2004	11%
Wharekura	646	3%	1655	9%
Whare Wānaga	126	1%	168	1%
Kaupapa Hākinakina	818	4%	3397	19%
Other	1233	6%	918	5%
<b>Total</b>	<b>20401</b>	<b>100%</b>	<b>18013</b>	<b>100%</b>

**Intergenerational participation – a key focus of as Māori participation**

105. In many Māori sporting events, particularly those organised at an iwi level, whānau are encouraged to be intergenerational, and in some situations it is a requirement that teams are so. This promotes the inclusion of all whānau members.

106. Figure 4 below shows that initiatives are consistently being delivered to the needs of a wide range of ages.

**Figure 4: Participation in HOP, 2009-2010 and 2010-2011**



## What has been achieved?

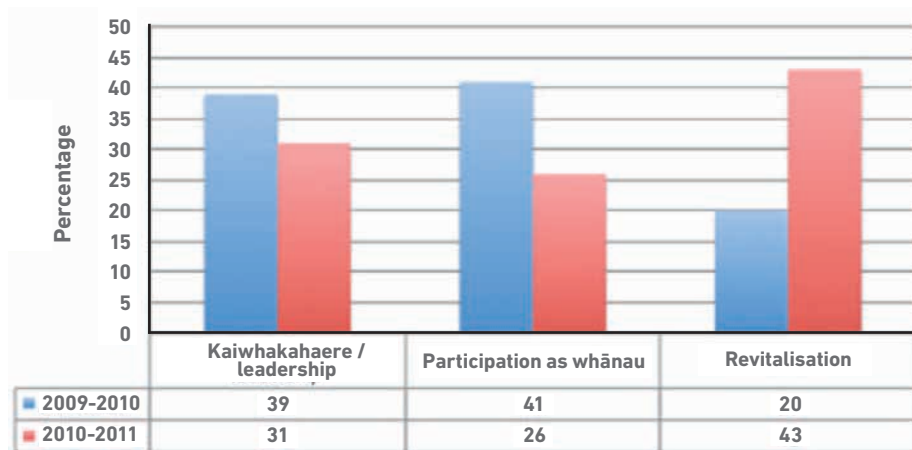
107. The HOP outcome framework provides a strategic view of the HOP goal and key outcomes being sought by the programme. The framework sets out a high level pathway or series of contributing outcomes towards the high level HOP goal. However, the short-term outcomes in the framework were the key focus of programme delivery for providers. These three outcomes are:

- Kaiwhakahaere participating as leaders in their community
- Increased opportunities to participate in sport and traditional physical recreation
- Development and revitalisation of sport and traditional physical recreation.

108. For each short-term outcome, a set of evaluative criteria was developed to guide the evaluative process. We have drawn on a diverse range of evidence to draw our conclusion about how well the programme met the HOP short-term outcomes. (See Appendix two for a full description of these criteria and data sources used.)

109. Figure 5 below shows the percentage of activities that providers indicated were primarily linked to one of the three HOP outcomes. As can be seen, there was a considerable increase (20%) in the number of activities focused on development and revitalisation in the second year.

**Figure 5: Percentage of provider activities linking to HOP outcomes, 2009-2010 and 2010-2011**



### HOP Outcome 1: How well are Kaiwhakahaere participating as leaders in their community?

#### How well are they engaging?

110. The evidence suggests Kaiwhakahaere are engaging well with their communities. The majority have extensive networks and relationships with Māori organisations, communities and tribal networks and all work proactively on developing and maintaining these relationships.

*...a lot of it is around sustainability. Previously it was "go in and run a programme", now it's about developing the community so they can do it (HOP provider hui, October 2010).*



111. Across the 12 providers there are varying levels of effectiveness, ranging from highly effective to those Kaiwhakahaere who are still developing their skills and experience in the role.
112. Kaiwhakahaere networks with whānau, hapū, iwi and communities can be highly valuable not only to the HOP programme but to the HOP providers as well. The extent to which engagement occurs meaningfully with communities is variable across the HOP providers, and is sometimes dependent on the level of genuine support Kaiwhakahaere receive to meaningfully engage with communities on their terms.

**How well are Kaiwhakahaere building capability?**

*...this is about building capability... Not happened for a long time... (HOP provider hui, October 2010).*

113. The evidence also suggests that HOP Kaiwhakahaere have been early facilitators and contributors to a widespread momentum in the popularity of ki-o-rahi across the country. There are numerous examples of ki-o-rahi being delivered and then scaled up to meet growing demand in local communities; as well as of the emergence of regional, national and international competition.

*Ki-o-rahi is a common sport amongst the whānau in these areas now. They have stepped up their games now and are pretty close to being elite. Having these events creates the competitive nature for youth to want to strive to be better (HOP provider milestone reporting, 2011).*

114. A key focus of many of the providers has been capability development. One of the constraints for HOP kaiwhakahaere is the demand in many communities for capability building in traditional sport and recreation. Being able to meet this demand is challenging, however, so Kaiwhakahaere are being much more judicious in how they spread their resource – focusing on the as Māori delivery, goals and outcomes of HOP.
115. A number of the providers are proactively running development programmes to build the capacity of their communities to coach, lead and deliver traditional sport and recreation and contemporary sport.

*Train the trainer type workshops and learning opportunities have been and continue to be conducted to grow a community of active individuals capable of supporting, coaching, delivering and refereeing ki-o-rahi (Provider milestone feedback, 2011).*

**How effective have Kaiwhakahaere been as leaders in their communities, in relation to traditional Māori sport and recreation?**

116. There is emerging evidence that kaiwhakahaere are taking leadership roles in their communities, and that they are beginning to be recognised as having levels of expertise in traditional sport and recreation training, implementation and delivery.
117. There are many examples of Kaiwhakahaere demonstrating leadership, in the organising and running of tribally based sport and recreation events, the design and delivery of traditional sport and recreation workshops and training programmes, and the development of training resources that are being widely shared in communities and with other Kaiwhakahaere.
118. There is also emerging evidence that some individual Kaiwhakahaere are being recognised by their peers as experts/leaders in key traditional sporting areas, e.g., ki-o-rahi.

### Evaluative conclusion

119. Kaiwhakahaere are consolidating their effectiveness in relation to participating as leaders in their community.
120. Overall, the evidence suggests that HOP Kaiwhakahaere are engaging well with their communities, with growing numbers acknowledged locally and nationally for their expertise and knowledge of traditional sports and recreation. However, variable engagement capability is evident, with a mix of highly skilled Kaiwhakahaere through to those who are developing their skills and competency in this role. A number of providers are running development programmes to support local volunteers and to build the capacity of their communities to deliver traditional sport and recreation and contemporary sport. The extent and scope of this activity vary between HOP providers.

### HOP Outcome 2: How well is HOP increasing opportunities for whānau to explore, learn and participate in sport and traditional physical recreation?

121. The evidence confirms that traditional sport and recreational activity is very popular among Māori communities, with thousands of individuals participating every year (over 20,000 in 2009-2010 and over 18,000 in 2010-2011). There are large numbers of Māori as well as a wide range of different age groups participating in traditional sport and recreation.

122. The participation data indicates that the HOP programme aligns with the Sport NZ strategic goal of increasing participation of young people in sport and recreation.

*This year, we are trying to incorporate a lot more of the traditional games in our marae games...particularly with our tamariki...to get our little kids playing (HOP provider hui, October 2010).*

123. Some HOP providers are focused on developing the fundamental skills base of young Māori youth, as a key component of establishing a developmental pathway for traditional Māori sports and recreation into the future.

*A fundamental skills project is underway that utilises traditional Māori games and delivery methods with young people. This project aims to establish the movement skills and understanding required by individuals to be confident and able to participate in ki-o-rahi and other sports in the future (HOP provider milestone reporting, 2011).*

124. The monitoring data also indicates the extent to which HOP is providing opportunities for people of all ages to participate in sport and recreation, with over 5% in the under 5 age group and nearly 5% in the 60 and over age group participating each year.

*Ki-o-rahi is a flagship for us; it's about taking it out to our people. We have trialled things like all generations in the same team...rangatahi, pakeke etc...we've done ki-o-rahi in wheelchairs, ki-o-rahi for the blind, a swimming version of ki-o-rahi...The other part of the strategy is aiming at different areas...kōhanga, rangatahi, pakeke, and kaumātua...we've been working with a number of schools (HOP provider hui, October 2010).*

### Evaluative conclusion

125. Overall, the evidence suggests that HOP providers are consolidating their effectiveness in relation to this outcome.
126. They are delivering or supporting the delivery of a wide variety of traditional sports and recreational activities in Māori communities across the country. In many cases, events and games would not be possible without HOP Kaiwhakahaere support and leadership – notwithstanding the high levels of community support they also draw on.

127. A distinctive feature of HOP is the participation of whānau groups. Marae groups represent 30% and 20% of all participants and whānau groups 18% and 17%. There is an overall upward trend in the participation of whānau groups and particularly Māori educational groups.
128. One of the challenges for HOP is striking a balance between large-scale, one-off, annual and biennial sporting events and smaller on-going community events, training and mentoring, which are linked to community capacity and capability, community ownership and the continued revitalisation of traditional sport and physical recreation.

### HOP Outcome 3: How well is HOP contributing to the revitalisation and further development of traditional sport and traditional physical recreation?

#### Knowledge, skills and valuing

129. There is a rich array of documentary, community feedback and multi-media resources that attest to the role of HOP providers supporting and directly contributing to building of the knowledge, understanding and skills about traditional sport and recreation with and in Māori communities.
130. There are many examples of Kaiwhakahaere designing, delivering and supporting others to deliver traditional sport and recreation wānanga, workshops and training programmes, and developing training resources that are being widely shared in Māori communities, with other Kaiwhakahaere and on the internet.

*Mau rākau – We have people...who have studied and practised this art for years. We utilise them in our Rongomamau wānanga to share their knowledge with our participants (HOP provider milestone reporting, 2011).*

131. Kaiwhakahaere and HOP providers have contributed to the 'explosion' of traditional sport and recreational activities – particularly ki-o-rahi – over the last three years, along with other community-based programmes, the most notable being the Rangatahi Tū Rangatira programme, funded by the Ministry of Health. At the forefront of the initial surge in traditional sports and recreation was the work of Dr Ihirangi Heke and Harko Brown. Some Kaiwhakahaere are now approaching a similar level of applied knowledge and are as seen as expert by their peers, others in their community and nationally. While they would not claim this title themselves, their communities are recognising and valuing their contribution through the nomination and awarding of tribal sports awards.

#### Capacity building

132. Collectively, there is evidence of a growing body of knowledge and practice to deliver traditional forms of sport and recreation. The knowledge being developed by HOP providers is much more than simply technical sporting knowledge; it embodies cultural knowledge, specifically the tikanga and whakapapa of the traditional sport or activity that is being revitalised; and this knowledge is contributing to a strengthening of whānau.

*The use of traditional Māori games to reconnect with and rediscover not only traditional Māori activity, but for reconnecting the traditional whānau unit, has been invaluable (HOP provider milestone report, 2011).*

133. Almost all HOP providers are contributing to the development of various levels and types of expertise to play, train and referee traditional Māori sport and recreation.

*Throughout the sessions students are identified or given the opportunity to learn to referee the game of ki-o-rahi resulting in the last session being taken by students. Students take full control of the game with Kaiwhakahaere looking on and overseeing the game and helping if needed (HOP provider milestone reporting, 2011).*

134. Most providers are implementing programmes of learning and development to grow local and regional expertise across a wide range of traditional sports and recreation.

*We are seeing increasing numbers of students showing interest in refereeing by requesting to be a referee at the commencement of each session and questioning when and how rules are implemented into the game (HOP provider milestone reporting, 2011).*

135. In some sports such as ki-o-rahi, there are more formal modules of learning and development that are being implemented, whereas others draw on existing knowledge within communities and the transfer of learning uses modelling, mentoring and 'hands on' processes.

*Train the trainer type workshops and learning opportunities have been and continue to be conducted to grow a community of active individuals capable of supporting, coaching, delivering and refereeing ki-o-rahi (HOP provider milestone feedback, 2011).*

136. HOP programme and evaluation national and regional hui have provided the opportunity for providers to share and learn from one another. Kaiwhakahaere value these opportunities, learning through the sharing of knowledge, templates and approaches, and resources, as well as strengthening the relationships and connections between kaiwhakahaere. Tuakana/tēina (mentoring relationships) have emerged formally and informally from these hui. The hui have been particularly valuable for new and emerging providers, and for more experienced providers these hui and the developmental evaluation have affirmed and validated their knowledge and skills.

#### **Demand**

137. There is evidence that demand for traditional forms of sport and recreation is increasing among Māori whānau. With a backdrop of contemporary iwi/Māori development aspirations, the appeal of traditional sports and recreation among Māori communities is growing. Most providers confirm that they have experienced a growing level of interest and demand among their communities to learn about and play traditional sports.

138. There is evidence that HOP provides important leverage for this form of iwi / Māori development. Te Whetu Rēhua has also enabled providers to maintain a focus on meeting the emerging and growing demand among Māori communities, although many of them feel a growing pressure to spread their expertise wider, as the demand from mainstream organisations, particularly schools, to learn about traditional sports is also on the increase.

*Our priority is our Māori communities and delivering to our kura and marae. We are getting heaps of requests from mainstream...holiday programmes...this is on-going (HOP provider hui, October 2010).*

139. The interest from English-medium schools creates some pressure and expectations for Kaiwhakahaere to deliver in these settings. While Te Whetu Rēhua provides a rationale to prioritise Māori settings, there is at times a 'subtle' pressure for Kaiwhakahaere to find ways to accommodate this interest and demand.

The provision of training courses for Regional Sports Trust (RST) staff and in Colleges of Education is one way in which some Kaiwhakahaere have responded to this demand. However, it is beyond the capacity of Kaiwhakahaere, and the HOP programme, to be able to meet this demand given the size of the English-medium schooling sector. In the longer term, RSTs will need to build their own capacity and capability, to respond to this demand.

#### Evaluative conclusion

140. Overall, the evidence suggests that HOP providers are consolidating their effectiveness in relation to this outcome.
141. The evidence suggests that HOP Kaiwhakahaere have made a visible contribution to the revitalisation and further development of traditional Māori sport and recreational activities. There are a good number of providers who are highly effective, with others continuing to develop their skills, knowledge and expertise in this area.
142. Some Kaiwhakahaere have extensive and deep knowledge about traditional sports and recreation, but this breadth of knowledge is not evident to the same degree across all HOP Kaiwhakahaere, and tends to be concentrated within a narrow range of traditional sport and recreational activities.
143. Some Kaiwhakahaere have been early leaders in the field, contributing to a widespread momentum both locally and nationally, particularly in relation to ki-o-rahi, whereas others have a strong local profile and demonstrate leadership at a local level and in their communities.
144. This outcome also suffers from a timing effect. In the first year, providers concentrated on participation, as well as overcoming the pull to deliver in non-Māori settings. In the second year, more<sup>6</sup> activity focused on development and revitalisation – particularly around ki-o-rahi.

<sup>6</sup> There was a 20% increase on the previous year.



## SO WHAT? WHAT DID WE LEARN?

145. In this section of the report, we ask the question, so what? What was our learning during the three years since the HOP re-visioning?

### What's the value of Te Whetu Rēhua?

146. When the HOP re-visioning began, there was very little explicit, formal knowledge as to what as Māori participation in sport and recreation looked like in practice, in a government operational delivery context.

147. However, once developed, Te Whetu Rēhua became the foundation on which HOP's programme management, delivery, monitoring and evaluation was then developed. More fundamentally, Sport NZ's use of Te Whetu Rēhua served to affirm Māori principles and Māori ways of doing things, as well as Māori aspirations for revitalisation and rejuvenation.

*It's about rejuvenation of things Māori – the activities we deliver are tikanga based in some circumstances, rejuvenation of the whānau thing in Māori – physical activity becomes the vehicle to make that happen. The shift is helpful because it adds clarity to the direction our community wants to take (HOP provider hui, February 2010).*

148. We found that, by using Te Whetu Rēhua to shape the delivery of as Māori sport and recreation, Māori whānau and individuals are now accessing cultural opportunities and activities (through sport) that facilitate access to the Māori world, and to cultural opportunities and cultural knowledge that enhance their identity and expression as Māori. Te Whetu Rēhua just makes sense to Māori.

*Success has been creating an opportunity for all our people...mokopuna to kaumātua to be physically active, for all sorts of benefits...in a setting that also creates the whakawhanaungatanga...and also that spiritual connection to these events... When you see an 80 year old koroua...he is in it because he is back on the awa he was brought up on, his playground was the river...and he has been inactive for 30 odd years... But the opportunity to get on a waka with his mokopuna...he grabbed it...it reconnected him with his childhood, and it connected him with his mokopuna... On the river that he was brought up on... And because you represent your marae, there's that whole mana and pride about participating...these are better to report on than the ages, genders etc... For Māori, this holds more value... For those that participate, the stats are irrelevant.. for those participating, it's being part of a marae, tribe... (HOP provider hui, February 2011).*

149. Te Whetu Rēhua was used by Sport NZ to guide and clarify the boundaries around the type of activities providers might engage in; those that were aligned with the HOP goals and mapped up strongly to Te Whetu Rēhua were the activities most likely to be funded. The closer an activity mapped to the centre of Te Whetu Rēhua, the more as Māori it was assessed to be. No single dimension constituted participating as Māori. Over time, we learned that at least four out of five dimensions needed to be aligned closely with the centre of Te Whetu Rēhua to be considered as fitting with the as Māori strategic intent of the programme. We also learned that te reo Māori, in the HOP context, was 'the' culturally distinctive aspect of as Māori participation.

150. The five dimensions of Te Whetu Rēhua also formed the framework for the development of monitoring tools and reporting. The collection of quantitative data is often difficult, even resisted, in operational contexts; providers commented that their experience had previously been that data gets collected by funders and then disappears. Often, it is perceived and experienced as a compliance exercise only, not useful for providers in any way.
151. However, by using Te Whetu Rēhua as the framework for the quantitative measurement of HOP activity, providers' buy-in to the data collection process was strengthened. Because Te Whetu Rēhua was a framework they had involvement in building and developing, and it was grounded in Māori cultural knowledge and practice, data collection seemed more relevant and even important to do well.
152. Further, from the monitoring and programme data, Sport NZ provided a national HOP report and regional HOP (provider specific) reports and summary snapshots (see Appendix three) to all providers. This was a tangible output and providers were able to see the value of their data to Sport NZ, and to their own organisations. This further increased provider completion of monitoring reports and their engagement with the evaluation.
153. Feedback from providers confirmed that Te Whetu Rēhua is considered to be a valuable expression of as Māori in the HOP sport and recreation context. Te Whetu Rēhua has provided them with a clear articulation of where they need to focus their delivery. Previously, kaiwhakahaere reported that they have found themselves pulled in many different directions, and increasingly into mainstream contexts and environments. Te Whetu Rēhua has provided a solid boundary or demarcation for them, and for their organisations about where their efforts should be focused.
- The development of the Rēhua has been really good, more so that HOP doesn't slip into what it used to be like. It was like a mainstream delivery... (HOP provider hui, February 2011).*
154. In summary, the value of Te Whetu Rēhua going forward is as a guide to inform programme management; as a tool to refine programme monitoring, evaluation and reporting; and as cultural schema from which to continue to explore and grow our understanding of as Māori participation in sport and recreation – and its contribution to Māori identity and wellbeing.

### What's the value of HOP to as Māori sporting revitalisation?

155. Sport and recreation are highly valued by many New Zealanders, and play a major role in our economic and social landscape (Dalziel, 2011). Sport and recreation are institutionalised, visible cultural practices that contribute to many social, economic and cultural outcomes for New Zealanders. Our identity as a nation is profoundly tied up in sporting icons, images and stories, and Māori culture makes a significant contribution to our sporting cultural identity (Palmer, 2006).
156. Participation in sporting events as player, spectator or volunteer is a cultural experience where important cultural values and practices are played out, celebrated and transferred between generations. For Māori, just as in many other domains, their experience of sport has not always been positively reinforcing of their identity as Māori (Hokowhitu, 2003).

*...sport and recreation is powerful, some people say it sits in a neutral space but I don't believe that; from an indigenous cultural sense it can be a very strong source of enfranchisement or disenfranchisement...a lot of our own knowledge about sport and our own ways of engaging in sport type activities has been negated or gone underground... (HOP manager).*

157. We learned that to affirm and ensure the cultural revitalisation of as Māori sport and recreation, underpinned by strong Māori cultural principles, values and practices, it is important for Māori to lead this process, strategically and pragmatically. The feedback from HOP providers supports the value they placed on being able to lead and drive a revitalisation process for themselves.

*The activities that we get to do are unique because it's driven by our whānau, hapū and iwi and its mahi that they want for them, it's from them up. It's a huge thing for us... (HOP provider feedback, February 2011).*

### **Cultural leadership, programme development, management and coordination**

158. Along with a framework of core principles and concepts (Te Whetu Rēhua), a culturally based system of programme leadership, management, coordination, engagement, support and programme monitoring emerged as the HOP programme was re-developed.

159. One of the key strengths of the HOP initiative is the presence of a centrally located support system with strong cultural leadership, and a capacity and commitment to using culturally based engagement processes, e.g., use of tikanga, hui, and face-to-face meetings with providers. The implementation of a relationally based engagement strategy, coordinated centrally, with strong cultural leadership, was the glue for weaving and strengthening understandings and relationships across and between providers and Sport NZ.

160. Sport NZ's recognition of the need for this kind of leadership and programme management was noted in provider feedback. Providers acknowledged Sport NZ for the step they have taken to recognise the cultural distinctiveness of HOP; in their view, it is unusual in a mainstream agency to allow such a culturally grounded process of programme development and implementation to occur. There is optimism about the relationship that Māori communities might have with Sport NZ going forward.

*...feeling of hope...that SPARC has allowed for this to happen, it is unique... (HOP provider hui, April 2010).*

*...we've achieved a lot. What we have done as a team and specifically the evaluation team and Ronnie, we have moved a long way and your waka has gone in a good direction... acknowledgements to the team around you and your SPARC counterparts and their support for you. All the hard work is appreciated by all of us... (HOP provider hui, April 2010).*

### **Balancing national management with local expertise and knowing**

161. The diverse reality of Māori in contemporary New Zealand is well known (Durie, 2005), but not very often recognised in government policy and programme development and implementation.

162. We learned that it is possible to balance the demands of a national programme strategy, at the same time respecting and acknowledging local expertise and knowledge. One of the particular strengths of the HOP implementation, from a Māori perspective, was the recognition of the cultural knowledge and experience that each provider community has.



163. With a cultural framework and foundation in place that is credible and legitimate to Māori providers, as well as having strong cultural leadership and support, providers were able to interpret and apply cultural concepts and principles in locally specific and meaningful ways. One of the key successes of the new HOP, in providers' eyes, has been allowing them to take ownership of the HOP vision and goals, and apply these in ways that are appropriate for their communities and their contexts.

*It [current delivery process] enables you to say "this is what our community looks like, this is what they want", and be community led... The process has allowed, whether in an RST or Māori organisation, those people working on the ground, working with whānau, the opportunity to develop the activities that fit their communities... (HOP provider feedback, February 2011).*

164. The results achieved by each provider demonstrated that across a wide variety of contexts, e.g., urban and rural and organisational (iwi and mainstream), providers delivered activities that mapped closely to the HOP goals, and to Te Whetu Rēhua.

### Relationships – the foundation of good outcomes

165. The value of investing in relationships was something we learned and relearned, time and time again. For Māori, the foundation of good practice, in all walks of life, is the building of relationships of trust. And we learned, that by privileging Māori ways of doing things, such as ensuring that we developed a solid relational base between ourselves, Sport NZ and providers, the work that needed to be done would happen. Trusting relationships enabled a culturally credible framework to emerge, and to be relatively smoothly adopted and adapted by all 12 HOP providers. It also laid a platform for the subsequent negotiation of locally valued programme activities.

166. Furthermore, by pursuing a strongly relational process of consultation and negotiation of HOP programme activities and contracts (rather than specification), we learned that it is possible to reinforce providers' sense of autonomy, experience and knowledge. This affirmation of their status then contributed to providers' commitment to the HOP goals and vision, as well as to on-going relationships with Sport NZ.

*...the outcome is good as it gave us the space to define the space that we work in for our people and it was negotiated (HOP provider feedback, September 2010).*

*It's [the contracting process] been a lot better, just the change – before the specs most of the time didn't fit into the environment...you had to somehow manipulate them to fit. The service specs are now going off the things we sort of knew would be better here. It makes it easier to manage and to deliver... (HOP provider feedback, February 2011).*

167. There was extensive feedback from providers about the value of a relational process that valued bringing people together face-to-face to learn from each other and about each other; and to talk and share expectations, directions, details and experiences of service delivery etc. From a Māori perspective, face-to-face relationship building is a fundamental cultural practice, and the HOP development and implementation process affirmed and reinforced the importance of this.

*...the mahi...that SPARC works with us on a kanohi ki te kanohi basis is good, especially in terms of developing the service specs and working with us to identify those; it filters all the way back up – been really good...(HOP provider feedback, February, 2011).*

168. In a nutshell, we learned that getting the relational stuff right sets a platform for everything else that follows that contributes to successful outcomes for Sport NZ, and for Māori communities. In Māori programmes and activities, relationships 'are' the business.

### **Organisational cultural capability important for as Māori programming**

#### **Regional Sports Trusts (RST) and iwi organisation**

169. We assumed at the outset that there would be more cultural capability to deliver HOP in an as Māori way, in iwi organisations. We learned that that's not necessarily the case. Both iwi providers and RSTs selected to deliver HOP have knowledgeable and capable Māori staff who have strong links with their Māori communities and Māori knowledge holders.

170. RSTs also benefit by having access to a larger pool of sports specific resources than most iwi providers. The tensions for Māori staff delivering HOP within RSTs are related to the balancing and prioritisation of objectives in a largely mainstream organisation. We learned from providers that when RST management is not clear or doesn't value as Māori delivery, then Māori HOP staff find themselves being pulled in directions that are not consistent with the HOP goals or Te Whetu Rēhua.

171. Resolving this tension often results in Māori staff within RSTs going 'the extra mile' trying to manage the competing expectations of HOP and their RST. However, we also learned that there are RSTs who have organisational cultural capability, who utilise Māori leaders and the community to guide their HOP (and other) activities, and who are really clear and value HOP and the goals it represents.

#### **Cultural leadership**

172. Our learning about what organisational capabilities might be required to support as Māori programming and strategy comes from our observation over three years of HOP provider organisations (iwi and mainstream). Cultural capacity is often vested in individuals and, while important, it needs to be accompanied by organisational cultural capacity. In the HOP context, in addition to the core competencies of te reo Māori (Māori language) and tikanga Māori (Māori cultural practices), those organisations with high levels of cultural capacity have:

- A demonstrated understanding of the application of Kaupapa Māori principles within organisational processes and policies
- An established cultural advisory function that is aligned with and well utilised by the leadership and senior management
- A respectful relationship with local kaumātua who are actively utilised and contribute to all of their work
- A high level of support for the development of cultural expertise and knowledge within the organisation.

173. Typically in iwi and Māori organisations there is inherent cultural capability; and the 'taken-for-grantedness' of this capability means it is often undervalued by funders and at times by iwi and Māori organisations as well. It becomes simply 'what they do' as opposed to understanding and valuing the strategic leverage and the on the ground utility it affords engagement with and in Māori communities.

### Growing cultural capability

174. The commitment to the re-visioning of HOP, with aspirational cultural goals such as the revitalisation of traditional Māori sport and recreation, and the development of cultural expertise to deliver as Māori sport and recreation, was a courageous step by Sport NZ. When the new HOP goal was agreed to, and the HOP initiative began, Sport NZ was an early adopter in terms of government agencies recognising the potential of an as Māori vision, in any context, let alone sport and recreation. Sport NZ was at the beginning of a wave, and since then there has been further investment by other agencies in the promotion of traditional Māori activity, e.g., Ministry of Health funding for Māori health providers to increase youth physical activity through traditional Māori games/sports.
175. The decision by others to fund similar kinds of Māori development affirms Sport NZ's initial decision making, i.e., that as Māori revitalisation and development are worthwhile.
176. However, we also learned that growing cultural capability within organisations is important to continue to support this direction. To affirm and ensure the cultural revitalisation of as Māori sport and recreation, it is important for Māori to lead this process, strategically and pragmatically. Building relational trust has strengthened understandings and relationships across and between providers and Sport NZ and provides a foundation for expanded engagement with iwi and Māori beyond the scope of HOP. Cultural capability will continue to be needed by HOP providers and Sport NZ to support the successful delivery of as Māori programming and strategy.

### What did we learn about developmental evaluation?

177. We learned that DE is a relational approach that fundamentally depends on the 'personal' factor of the evaluators, i.e., how well they relate to those in the programme, how credible they are, how well they are perceived to have a commitment to the vision etc.
178. DE is a much more relational process than more traditional forms of evaluation, and as a result the social and cultural engagement with people establishing trust and shared expectations is vital to the approach. Furthermore, for its on-going legitimacy, the ways in which the evaluative process unfolds must be recognisable, in cultural terms, by those involved.

*...tenei te mihi tino nui kia koutou mō ōu mahi mīharo e whakatika e whakapai te māramatanga ō tātou ki te kaupapa DE. I enjoyed the opportunity to further my understanding of this process. The very ngāwari way in which you deliver allows for greater engagement by us in this Kaupapa. Kia ora rawa atu (HOP provider feedback, March 2011).*

179. We learned that DE is an evaluation approach that is able to support and sit alongside the values and visions of the programme and the communities with whom we were working.

*...the process has allowed us to focus on our uniqueness, our Kaupapa Māori approach and we don't need to keep justifying it... (HOP provider feedback, February 2011).*

*What the process did for me was help tell me whether what I was doing for my tribe was valuable for us; using this DE stuff gives a purpose for what we are doing... (HOP provider feedback, February 2011).*

180. We also found that DE can be centred on Kaupapa Māori principles and practice, at the same time as nurturing a results-and learning-focused mind-set among those participating in the process (Patton, 2011).

*It's a real Māori process to be able to contribute to the mahi we do; we get to critique what we are doing and you are doing. I take the learnings back (HOP provider hui, October 2010).*

*Always walk away with more knowledge and understanding coupled with affirming that we are doing 'good'. (HOP provider hui, March 2011).*

181. DE sets out to support development, to leave people and organisations better off, i.e., with skills, or capabilities and resources to use and adapt in their own contexts. For the programme as a whole, feedback from providers and other stakeholders indicated that the DE process did indeed support the development of a new programme framework and direction.

*The thing I've found valuable about the DE programme is that it gave guidance and direction and framework to the programme, which had been absent and lost for some years... (HOP provider feedback, February 2011).*

182. Feedback from providers also indicates that for many of them the DE process supported their work, rather than hindered it; and for some it was an approach around which they were able to orient the rest of their organisation's work.

*...[I] find this such a valuable journey to be a part of and am thankful I have been exposed to and take everything back to the organisation to see how we can adopt it (HOP provider hui, October 2010).*

183. We also learned along the way that, because DE is relational and developmental, it can easily be misinterpreted by those outside of the process as not having evaluative rigour in more traditional ways, i.e., collecting hard data, measuring outcomes etc.

184. DE requires evaluators to have a deep methodological toolkit – so that tailoring of method to context can happen responsively. It also requires evaluators to be able to be highly responsive – sometimes soft and probing, other times edgy – and an ability to thoughtfully process 'on the run' and facilitate reflective moments (Wehipeihana & McKegg, 2009).

185. A key part of our role as DE evaluators was to build the evaluative capacity of HOP providers and the HOP programme; specifically we focused on developing an evidence for providers and Sport NZ that could enumerate the range and number of as Māori activities being funded. With providers, and Sport NZ, we developed a monitoring framework for HOP activities. To be credible and useful, it was vital that any monitoring framework developed reflect the Māori concepts and principles articulated in Te Whetu Rēhua.

186. We all (providers, Sport NZ and DE evaluators) found the process of developing a cultural monitoring framework challenging, but rewarding.

*...first time we saw it, it was over our head, we had no clue. It has taken us a long time... you can see the value of that process as we are going through it...and how it helps your development of your services. Instead of guessing, you sort of start to know things instead of having to stab in the dark. A huge learning curve... We knew the mahi, we knew how to do it but it was that aspect (evaluation) we were weak on... But that has led to the growth of the service and improvements (Provider feedback, February 2011).*

187. At the end of three years, it would be fair to say that there is a range of overall understanding about evaluative thinking and analysis among providers, evident from the quality of provider reporting to Sport NZ. Feedback from providers indicates that, as a result of participating in the DE capacity building process, they all learned something about some or all of the following: evaluation, evaluative thinking, data collection, analysis and data reporting.
188. However, as the quotes below illustrate, for some providers the DE process contributed to considerable learning and changed practice in their service delivery and organisations.

*With the HOP work we drove the rest of our organisational work around it. In other work we do like health it's hard to justify it because it's coming from a mainstream approach; it was about the process supporting our work... (HOP provider feedback, February 2011).*

### What did we learn about applying DE in a cultural space?

189. Cultural concepts, language and values are inherent in all programmes and in evaluation design, data collection, judgement and reporting. For the HOP evaluation, we needed an approach that was values based and relational and would provide a genuine and valid evaluation experience for HOP providers and their communities, as well as being seen as valuable, credible and insightful by Sport NZ. In addition, the new HOP vision meant the evaluation had to be underpinned by Māori cultural practice and ways of doing things (tikanga).
190. For Nan Wehipeihana and Kataraina Pipi, tikanga Māori (Māori cultural practices and values) are part of who we are, and not a coat that we put on or take off depending on context. Because tikanga Māori is inseparable from our role as evaluators, it was a given that these practices would form part of this evaluation, and in fact any approach to evaluation with and in Māori communities where we have a leadership role.
191. Nevertheless, the strongly relational approach of DE is highly congruent with Māori cultural practices. As stated previously, for Māori the foundation of good practice, in all walks of life, is the building of relationships of trust, and DE as an approach is a natural fit in Māori contexts.
192. This developmental evaluation reaffirmed the validity of tikanga Māori, Māori cultural practices as necessary, valid, valuable and appropriate when working with and in Māori communities and Māori kaupapa. While this was a belief that we carried within us, we were constantly reminded in this evaluation that, by privileging Māori ways of doing things, and holding to this belief in the face of time pressures, budgets and data and evidence demands, Māori models, Māori values and Māori processes work in Māori contexts.
193. For example, at the first HOP programme and evaluation hui, because of time pressures we privileged an information sharing exercise and cut short a cultural process of farewell (poroporoaki). This didn't feel right at the time but in the face of expedience, imposed by ourselves, we made this decision. That evening, as part of a deeply reflective discussion, we realised that we had allowed time and not tikanga to guide our processes, and decided there and then to privilege Māori cultural practices in our work and to trust in the cultural processes that have stood the test of time for Māori.
194. We also learned throughout the evaluation that by observing cultural protocols and privileging Māori ways of doing things, such as ensuring that we developed a solid relational base between ourselves, Sport NZ and providers, the work would be done.

### **Cultural adaption and translation of methods**

195. Throughout the evaluation, Māori cultural practices and principles underpinned all engagement with providers, the programme manager and Sport NZ. We used cultural activities e.g., waiata (song) as a facilitation and data gathering technique and as an 'icebreaker'; used metaphor and cultural icons to communicate information; and developed culturally relevant examples to convey evaluation concepts in a way that was relevant and resonated with participants.
196. We had a strong focus on the use of language: encouraging the use of te reo Māori; using plain language to aid understanding; reframing or 'translating' evaluation terminology with the use of relatable examples; and using Māori concepts, metaphors or icons which were similar to the idea being discussed. These concepts are embedded with cultural 'knowing', and the understanding and familiarity with this knowledge aided understanding of the area being discussed.
197. We used a range of culturally appropriate facilitation techniques, either drawn from tikanga Māori or adapted from western approaches, to create connections, as critical thinking tools to frame sense making and analysis, and to tap into Māori ways of thinking and being.

### **Measuring cultural outcomes**

198. One of the challenges that is not yet fully addressed is the monitoring and measurement of culturally based outcomes – and that's challenging. The evaluators, providers and the HOP programme manager have made a small start but there's still a long way to go. While there is rich qualitative data, the current quantitative data collection on the value of te reo Māori and tikanga Māori is limited, and of limited value, and needs to be revised.
199. We have begun by asking providers to reflect on 'the value' of culturally distinct approaches; for example, what is the value of ensuring that there is a whanaungatanga element to an event so that people participating can reaffirm cultural connections. How does this process add value to the event, and contribute to cultural pride? What is the value of organising events on a tribal basis? What does that give to the participants, to the tribe, that adds to or affirms and validates what is important to them?
200. The process toward further development in this area will involve wānanga (further discussion) with providers, engaging them in a reflective process of 'unpacking' their cultural approaches and perceptions of the cultural outcomes.
201. Cultural measures will include aspects such as spiritual wellbeing, strengthening cultural and tribal connections, validating tikanga (cultural practices) and the extent to which the revitalisation of a traditional Māori activity leads to other cultural benefits and gains for the participants.
202. Alignment with Māori development aspirations and paradigms of potential will support further development in this area.

## SUMMING UP – NOW WHAT?

### Implementing DE is also a developmental journey

203. Developmental evaluation was chosen at the outset of the HOP implementation because it conceptually and theoretically 'fitted' with the context; culturally it seemed to align with Kaupapa Māori principles and ways of working and it also suited the innovative and emergent development that we anticipated would unfold.
204. Implementing DE turned out to be a developmental process in itself. Fundamentally, it was a highly relational journey that lasted a long period of time. We all (the DE evaluators, programme manager and providers) found it necessary to reflect on the process as it unfolded, constantly adapting and refining what we did next. (Patton, 2011). DE turned out to be developmental itself.
205. Along the way, we had to think strategically as well as tactically to be able to identify promising paths and strategic lines of enquiry. We had to identify patterns amid the flow of information, relationships and activities. We had to think on our feet about the kinds of methods that would be appropriate at different times, and be critically reflective of ideas, issues, actions and our own practice. We discovered we also had to be prepared for moments of uncertainty and ambiguity and not lose our confidence when this happened.
206. What have emerged from these three years are some cultural frameworks and organisational systems, as well as a working model of programme support and management.

### Going forward

207. Going forward, we would highlight some vital working principles that we consider are important for Sport NZ to hold onto as HOP moves into its next phase of implementation. First, local (whānau, hapū, iwi) ownership and adaption of the concept of as Māori are essential to ensuring cultural values, needs, strengths and aspirations are embedded in HOP activities. And secondly, an on-going commitment to sustained engagement, dialogue and decision making among all stakeholders – past, present and future – to ensure on-going learning and sustainability of the valued cultural knowledge and practice that have emerged.



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# APPENDIX ONE: KAUPAPA MĀORI PRINCIPLES' APPLICATION IN DEVELOPMENTAL EVALUATION

**Table 5: Kaupapa Māori principles' application in developmental evaluation**

Kaupapa Māori Principles	Application in Developmental Evaluation
<p><b>Aroha ki te tangata (a respect for people)</b></p> <p>Aroha ki te tangata is about having respect – for the people who are involved in our evaluations, as participants, as team members, as users, etc. Cram (2001) suggests that researchers (or evaluators in this case) are “the mediators of both the space and power differentials that potentially exist between themselves and those with whom they are doing research”. Demonstrating respect is ultimately about relationships, i.e., building, maintaining and strengthening the connections between people. In Kaupapa Māori evaluation settings, there are formal and informal protocols, often guided by tikanga, that ensure people are oriented properly to each other (Cram, 2009).</p>	<p>Throughout the HOP evaluation, care was taken by the evaluators to ensure all our encounters with those involved in the project were guided by Māori tikanga and protocols. We sought guidance and support from highly experienced kaiwhakahaere, as well as the HOP programme manager. These people attended hui, asked questions of the project, and thoroughly examined the conceptual frameworks, tools and practice of the DE evaluators.</p> <p>The application of aroha ki te tangata also extended to the DE evaluators being mindful of the context in which the provider operated and recognising the challenges that were brought to bear on providers due to the context.</p>
<p><b>He kanohi kitea (the seen face; that is, present yourself to people face to face)</b></p> <p>He kanohi kitea challenges traditional research conceptions of independence, i.e., that the credibility of research is greater if the researcher takes an independent stance and is not ‘biased’ by community views and perceptions.</p> <p>In Māori contexts, credibility of research and evaluation is enhanced if a researcher or evaluator is known to the community and is seen to understand the community and their concerns.</p> <p>The relationships that are built before, during and after research and evaluation, so that researchers and evaluators are seen and trusted, are at the heart of this principle.</p>	<p>The relationship with HOP providers and the funder began well before the formal evaluation process began.</p> <p>The DE evaluators had pre-existing relationships with some providers and the HOP programme manager, which brought a foundation or platform on which to work together.</p> <p>The evaluators were involved in providing the funder with policy and evaluation advice in the lead up to the implementation of HOP. Furthermore, as part of this pre-implementation phase, the evaluators participated in a hui with providers – seeking their feedback on HOP management, monitoring and overall delivery in the previous years.</p> <p>Once the contracts had been awarded, engagement with the new providers was undertaken using a formal pōwhiri on marae, followed by an opportunity for all participants to share with each other their whakapapa and connection to the HOP programme.</p> <p>On-going contact with providers was maintained through one-to-one field visits made by each DE evaluator (at least 1-2 per provider per year), and hui during the year (at least 3 per year)</p>

Kaupapa Maori Principles	Application in developmental evaluation
<p><b>Titiro, whakarongo ... korero (look, listen ... speak)</b></p> <p>This is the “fine art of watching, listening, and then, sometime later, talking” (Cram, 2009, p. 315). From a research perspective this is about taking time to learn about, and from, those you are working with, allowing their voices to be heard, showing respect – all important in building trusted relationships.</p>	<p>The choice of methods for HOP’s evaluation was consciously made and adapted to try and ensure the experience, practice and voices of Māori providers and communities would be authentically represented.</p> <p>Hui (on marae and in other settings) were used regularly, and carefully considered facilitation processes so that the collective support of each other would encourage the engagement of everyone, and particularly those providers who were less confident to talk, and in their level of experience and expertise.</p>
<p><b>Manaaki ki te tangata (share and host people, be generous)</b></p> <p>Manaaki ki te tangata is about looking after people; about reciprocity in the nature of the relationships – between researchers/evaluators and research or evaluation participants. It’s also about leaving people better off as a result of their engagement in the research or evaluation process.</p>	<p>It was a principle of every hui that there would try to be a balance of seeking feedback and input, with the evaluators providing training and capacity building around evaluation. In practice, this balance was sometimes hard to achieve, but in the planning and reflection on each hui there was always a conscious and deliberate attempt to ensure provider needs and evaluator needs could be balanced.</p> <p>Furthermore, it was important to the DE team that they drew on strengths-based and appreciative approaches to design evaluation tools. This was particularly evident in the design of the DE templates, where providers were encouraged to reflect on their aspirations for success, and to build their evaluative criteria using this framing.</p>
<p><b>Kia tūpato (be cautious)</b></p> <p>Kia tūpato is about being politically astute, culturally safe and reflective about our insider/ outsider status.</p> <p>Kia tūpato is a caution to researchers that we need to be aware of our own processes and have a political astuteness when working with Māori (Pipi et al, 2004).</p>	<p>As this evaluation involved iwi, Māori and Regional Sports Trusts, there was a need to be ever mindful of the range of kawa and tikanga that need to be observed in each of the respective contexts in order that the appropriate acknowledgements were made and protocols observed.</p> <p>The range of contexts in which the providers operate at times required the DE evaluators to ‘do their homework’ about who’s who, what’s gone before and what the dynamics are, both cultural and organisational.</p>

Kaupapa Maori Principles	Application in developmental evaluation
<p><b>Kaua e takahia te mana o te tangata (do not trample over the mana of the people)</b></p> <p>In research or evaluation settings, this is about researchers and evaluators being culturally safe. Doing the right thing, in Māori contexts, is all about highly valuing (and following) Māori cultural practices, traditions and protocols (Cram, 2009).</p> <p>In Māori contexts, whakapapa or one's genealogical connections are part of ensuring everyone's safety. Knowing people's place in the world assures others about those who are around you, guiding, mentoring and protecting each of us.</p>	<p>There was a need to develop quantitative tools for monitoring provider activity as part of the DE evaluation process. The process of design and development of these tools was a co-constructive one, where providers were full participants in developing and reviewing data collection tools that could be practically used in their contexts, and also authentically reflected in their activities.</p> <p>Furthermore, the tools were aligned with Te Whetu Rēhua, the framework developed by providers to reflect as Māori participation in sport and recreation.</p> <p>In practice, this meant designing the tools initially with the programme manager, and then piloting this with the providers. Following the pilot, providers were invited to two hui where they were facilitated to provide detailed feedback and input on changes to the tools.</p> <p>Present at HOP hui were respected HOP personnel; esteemed and experienced HOP kaiwhakahaere and managers who acted as guardians of HOP's principles and goals, and mentors for the new kaiwhakahaere and for the evaluators.</p> <p><i>Matua...you come here to anchor us, to keep us safe.</i></p>
<p><b>Kaua e māhaki (do not flaunt your knowledge)</b></p> <p>In research and evaluation settings, this principle refers in the main to what happens during analysis, reporting and dissemination of findings. In particular, it is about Māori communities feeling that they have been faithfully represented within research and/or evaluation (Cram, 2009)</p>	<p>The DE process involved a whole series of planned engagement, data gathering, reflection and action. Each stage involved providers from the community, as well as the funder. At all times, the reporting and reflection were constructed in strengths-based or appreciative ways.</p> <p>One provider sought reassurance about sharing their monitoring information with the funder; and this was responded to in such a way that they felt their concerns were respectfully acknowledged, i.e., a senior member of the funding agency met with a senior tribal group to hear and discuss their concerns.</p>

## APPENDIX TWO: HOP OUTCOMES, EVALUATIVE CRITERIA AND SOURCES OF EVIDENCE

**Table 6: HOP outcomes, evaluative criteria and sources of evidence**

HOP Outcome	Evaluative Criteria	Sources of Evidence
Kaiwhakahaere participating as leaders in their community	<p><b>Effective engagement</b></p> <ul style="list-style-type: none"> <li>• Kaiwhakahaere engage appropriately with Māori communities</li> <li>• Kaiwhakahaere develop and maintain appropriate relationships and networks with Māori and across the sport and recreation sector.</li> </ul> <p><b>Capability building</b></p> <ul style="list-style-type: none"> <li>• Kaiwhakahaere support the development of sport and recreation volunteers and others in their communities</li> <li>• Kaiwhakahaere identify and grow the sport and recreation volunteers capacity in their communities.</li> </ul> <p><b>Leadership</b></p> <ul style="list-style-type: none"> <li>• Kaiwhakahaere are acknowledged by their communities as knowledgeable about sport and traditional physical recreation</li> <li>• Kaiwhakahaere are acknowledged by their communities as leaders in sport and traditional physical recreation.</li> </ul>	<p>Effective engagement</p> <p>DE Templates</p> <p>Provider milestone reporting</p> <p>Provider hui feedback</p> <p>Interviews with Kaiwhakahaere</p> <p>Community feedback, e.g., newspaper articles, emails etc</p> <p>Sport NZ manager feedback</p> <p>Sport NZ relationship manager visit feedback</p> <p>Significant change stories</p>
Increased opportunities for whānau to explore, learn and participate in sport and traditional physical recreation	<p><b>Participation opportunities</b></p> <ul style="list-style-type: none"> <li>• There is an increased number of whānau-focused sport and traditional physical recreation activities</li> <li>• There is an increased range of whānau focused sport and traditional physical recreation activities</li> <li>• There are opportunities for whānau to explore and learn through their participation.</li> </ul> <p><b>Whānau participation</b></p> <ul style="list-style-type: none"> <li>• There is an increased number of whānau participating</li> <li>• Whānau are participating more often</li> <li>• Different types of whānau are participating.</li> </ul>	<p>DE templates</p> <p>Provider milestone reporting</p> <p>National and regional HOP monitoring</p> <p>Provider hui feedback</p> <p>Interviews with Kaiwhakahaere</p> <p>Significant change stories</p>

HOP Outcome	Evaluative Criteria	Sources of Evidence
<p>Revitalisation and further development of sport and traditional physical recreation</p>	<p><b>Knowledge, skills and valuing</b></p> <ul style="list-style-type: none"> <li>• There is increased knowledge, understanding and skills of people in Māori communities: <ul style="list-style-type: none"> <li>• About how to explore, learn and participate in sport and traditional physical recreation</li> <li>• Of the tikanga and kawa surrounding games and activities.</li> <li>• Extent to which those with existing talent, skills and knowledge about traditional physical recreation are identified, acknowledged and supported.</li> </ul> </li> <li>• There is evidence of identification and acknowledgement of existing repositories of traditional physical recreation (people and resources).</li> </ul> <p><b>Capacity building</b></p> <ul style="list-style-type: none"> <li>• Increased confidence to deliver sport and traditional physical recreation.</li> <li>• Early evidence of new organisations, networks and collaborations focused on nurturing and growing traditional physical recreation</li> <li>• Extent to which those involved in kaupapā Māori sport organisations are identified, acknowledged and supported to strengthen infrastructures.</li> </ul> <p><b>Demand</b></p> <ul style="list-style-type: none"> <li>• Increased demand from Māori communities for opportunities to explore, learn and participate in sport and traditional physical recreation, e.g., inter-Māori, inter-marae/iwi events, wānanga</li> <li>• Extent to which sport and traditional physical recreation is a planned and conscious inclusion in Māori activities</li> <li>• Early evidence of non-Māori showing interest in and support of as Māori sport and traditional physical recreation.</li> </ul>	<p>DE templates</p> <p>Provider milestone reporting</p> <p>National and regional HOP monitoring</p> <p>Provider hui feedback</p> <p>Interviews with Kaiwhakahaere</p> <p>Community feedback e.g., newspaper articles, emails etc</p> <p>Significant change stories</p> <p>Sport NZ manager feedback</p> <p>Sport NZ relationship manager visit feedback</p>

# APPENDIX THREE: HOP SNAPSHOT (REPORT) EXAMPLE

## Volunteers

47 (compared with 6 last year) people volunteered to assist with these programmes.

### Whānau Representation

Marae	32%
Hapū	0%
Iwi	0%
Whānau	38%
Waka	0%
Kohanga / Puna Reo	0%
Kura Kaupapa	2%
Whare Kura	2%
Whare Wānanga	4%
Kaupapa Hākinakina	4%
Other	17%

### Age of Volunteers

Mokopuna (0-4)	0%
Taiohi (5-12)	0%
Rangatahi (13-15)	0%
Rangatahi (16-19)	0%
Pakeke (20-39)	87%
Pakeke (40-59)	11%
Kaumātua (60+)	2%

### Gender of Volunteers

Tāne	49%
Wāhine	51%

### Ethnicity of Volunteers

Māori	100%
Non Māori	0%

## Age of Participants

The largest participant group for Sport Hawkes Bay is Pakeke (20-39) (31%). Last year's results showed Rangatahi (13-15) was the highest on 19%. Nationally the largest participant group (34%) is the 5-12 age group.

Age Group	Number of Participants
Mokopuna (0-4)	~10
Taiohi (5-12)	~10
Rangatahi (13-15)	~10
Rangatahi (16-19)	~100
Pakeke (20-39)	~160
Pakeke (40-59)	~100
Kaumātua (60+)	~100

## Participation by Whānau

The largest whānau represented is Marae (86%). Last year's results showed that Marae (42%) was the highest representation. Nationally the main whānau groups that are represented in HOP activities are marae (23%) and iwi (17%).

Whānau Type	Number of Participants
Marae	~3000
Hapū	~100
Iwi	~100
Whānau	~100
Waka	~100
Kohanga / Puna Reo	~100
Kura Kaupapa	~100
Whare Kura	~100
Whare Wānanga	~100
Kaupapa Hākinakina	~100
Other	~100

## Ethnicity of Volunteers

Similar to participation figures, Māori (100%) is the highest ethnic representation. Last year's results show that Māori (95%) was the highest. Nationally the majority (89%) of volunteers for HOP initiatives are of Māori ethnicity, with just 11% of volunteers non-Māori.

## Ethnicity of Participants

As would be expected, Māori (86%) is the highest ethnic representation. Last year's results showed that 89% of participants were Māori. Nationally the majority (80%) of participants in HOP initiatives are of Māori ethnicity, with 20% of participants of non-Māori descent.

## Participation

Sport Hawkes Bay are running 7 HOP programmes.

3,622 (compared with 948 last year) people are participating in these programmes.

### Whānau Representation

Marae	86%
Hapū	1%
Iwi	2%
Whānau	3%
Waka	0%
Kohanga / Puna Reo	0%
Kura Kaupapa	0%
Whare Kura	0%
Whare Wānanga	0%
Kaupapa Hākinakina	1%
Other	8%

### Age of Participants

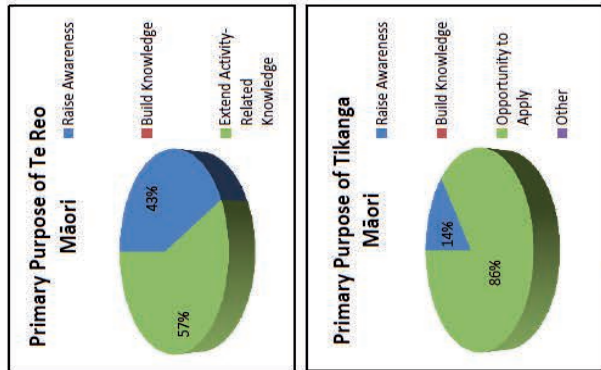
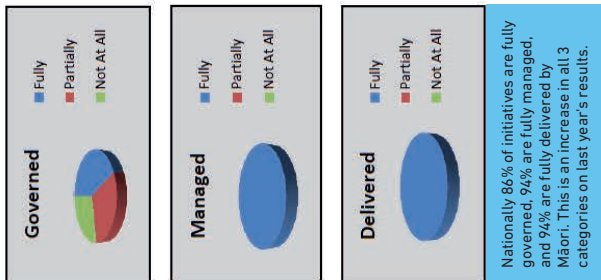
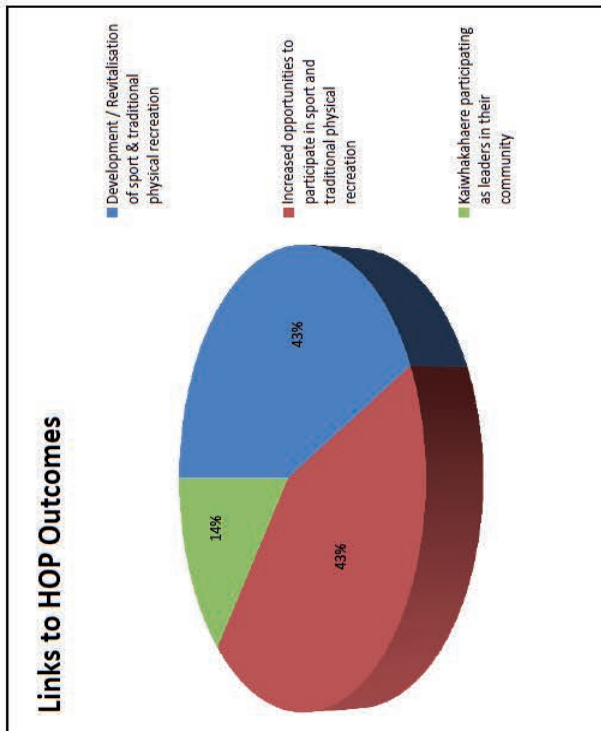
Mokopuna (0-4)	0%
Taiohi (5-12)	5%
Rangatahi (13-15)	2%
Rangatahi (16-19)	18%
Pakeke (20-39)	31%
Pakeke (40-59)	26%
Kaumātua (60+)	17%

### Gender of Participants

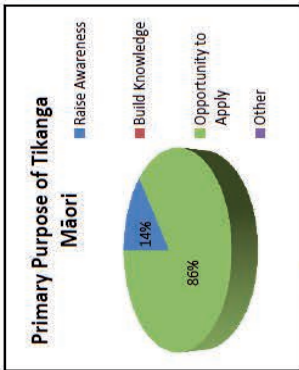
Tāne	51%
Wāhine	49%

### Ethnicity of Participants

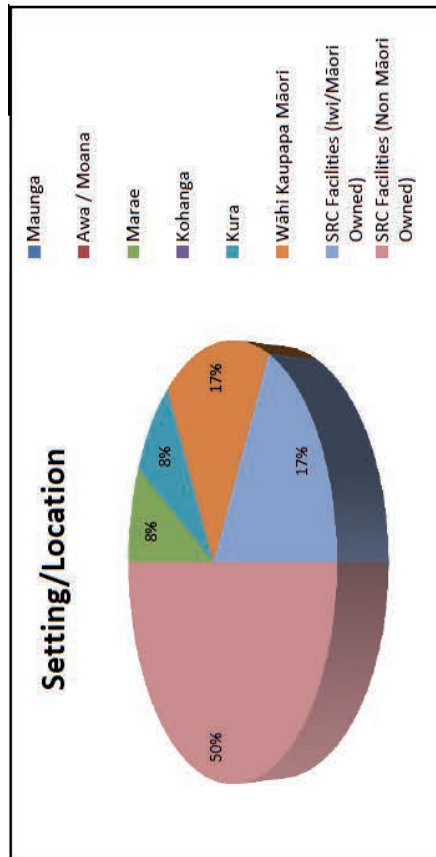
Māori	86%
Non Māori	14%



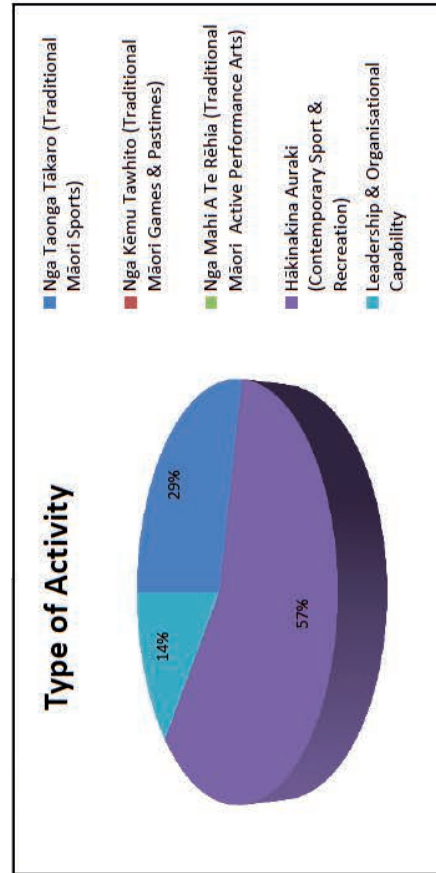
The primary purpose of using Te Reo Māori is to Extend Activity-Related Knowledge (57%). Last year's results showed that 71% was to Extend Activity-Related Knowledge. Nationally the results show that the primary purpose of using Te Reo Māori in HOP initiatives is to extend activity-related knowledge (53%).



The primary purpose of using Tikanga Māori is Opportunity to Apply (86%). Last year's results showed that Opportunity to Apply (100%) was the main reason. Nationally the results show that the primary purpose of Tikanga Māori in HOP initiatives is to provide an opportunity to apply Tikanga Māori (57%).



The main setting for Sport Hawkes Bay was SRC Facilities (Non-Māori Owned) (50%). Last year's results showed that Marae was the main setting on 24%. Nationally the most common setting was mainstream sport, recreation and community facilities (19%).



The main activity for Sport Hawkes Bay is Hākinakina Auraki (Contemporary Sport and Recreation) (57%). Last year's results showed that Leadership and Organisational Capability was the main activity on 71%. Nationally results show that 43% of initiatives are primarily directed towards Ngā Taonga Tākaro (Traditional Māori Sports).



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POUTAMA**

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