

# Whakatakinga: Te Whakahou i ngā Whakahaere | Introduction: Organisation Redesign

## Table of contents

He kupu nā Te Tuma Whakarae mō te Mātauranga   A message from the Secretary for Education .....	3
Te pūtake o tēnei tuhinga   Purpose of this consultation .....	5
Te whakarongo ki tō reo   Listening to your voice .....	5
Ngā horopaki panoni   Context for change .....	5
Te whakauru i ngā tāpae panonitanga   Introducing the proposals for change .....	6
Te whanake i ngā huringa e whā   Building on the four shifts .....	11
Ngā panonitanga ki ō tātou ingoa Māori   Proposed changes to our Māori names .....	14
Ngā panonitanga ki ō tātou uaratanga me ā tātou whanonga   Proposed changes to our values and behaviours .....	15
Te Whare o te Mātauranga .....	16

*Ka Hikitia! Ka hikitia! Hiki, hikitia!  
Whakarewa ki runga rawa  
Herea kia kore e hoki whakamuri mai  
Poua atu Te Pūmanawa Māori  
He Mana Tikanga  
Me Te Uri o Māia Poipoia ngā mokopuna  
Ngā rangatira mo āpōpō  
Ka tihei!  
Tihei mauriora!*

*Encourage and support!  
And raise it to its highest level!  
Ensure that high achievement is maintained  
Hold fast to our Māori potential  
Our cultural advantage and our inherent capability  
Nurture our young generation the leaders of the future  
Behold, we move onwards and upwards!*

## He kupu nā Te Tuma Whakarae mō te Mātauranga | A message from the Secretary for Education

Tēnā koutou katoa

The education system in Aotearoa New Zealand is an expansive and complex thing. Te Tāhuhu and Te Mahau lead and influence it. Our job, quite rightly, is to work with, support and challenge its constituent parts to be equitable and excellent. The education system cannot be everything to everybody, though some days it feels like that is expected, but it is a crucial contributor to the educational, social and economic outcomes of the nation.

We can and should be proud of what we have achieved; and at the same time, we know there is still much to do. There will always be a range of views about the best ways to achieve that; defining “equity and excellence” in education is highly contested because it is highly valued, and the values are not consistently shared. That is the environment we work in.

I am both privileged and humbled being Te Tumu Whakarae mō te Mātauranga and incredibly grateful to other members of Te Ohu Poutoko and all of you for what we have achieved.

The changes in this Organisation Redesign, jointly proposed by Te Ohu Poutoko, will not of themselves address the attitudinal or pedagogical shifts that are likely to achieve equity and excellence across the system. The changes are intended to make better use of the human talent we have, better align the internal support systems, and strengthen the inter-connections between parts of this expansive Ministry and our partners. These will make us more impactful in influencing the system to adopt effective practices that make learning environments places where all mokopuna, tamariki, and rangatahi want to go; to be present, to participate and progress because they feel welcome, valued and enjoy pedagogy and curriculum that responds to their identity, language and culture.

There is a lot of material here. It sets out in some detail the full story of what, and how, we want to achieve change; please take the time to read it, ask questions, offer comment and engage in how we can improve the proposals.

Individuals will feel differently about the proposals; I know that you will be kind, respectful and supportive of your colleagues. Te Ohu Poutoko will act with tika (truthfully and correctly), pono (openly and transparently) and aroha tonu (with empathy, compassion and kindness).

Ngā mihi nui  
Iona

Tēnā koutou katoa

He raurarahi, he matatini anō hoki te pūnaha mātauranga o Aotearoa nei. Ko Te Tāhuhu me Te Mahau kei te ārahi, kei te whakaawe anō hoki i a ia. Ko tā mātou mahi tika, he mahi tahi, he tautoko, he whakapātari anō hoki i ōna wāhanga kia mana taurite ai, kia kairangi anō hoki. Ahakoa te kawatau matua, e kore e puta he hua i te pūnaha mātauranga ki te katoa, heoi, he wāhi nui tōna kia tutuki ai ngā whāinga o te motu – ā-mātauranga, ā-pāpori, ā-ōhanga anō hoki.

E tika ana kia whakahīhī tātou i ngā mahi kua tutuki; me te mōhio anō hoki he rahi tonu ngā mea hei whakatutuki. He huhua tonu ngā tirohanga e pā ana ki te ara e tutuki ai aua mahi; he mea tautohe hoki te āta tautuhi i te “mana taurite me te kairangi” i te mātauranga i te mea e tino whakahirahiratia ana, ka mutu, kāore ōna wāriutanga i te āta tohatohaina. Koirā te āhua o te ao e mahi nei tātou.

He hōnore nui tēnei ki a au te noho hei Tumu Whakarae mō te Mātauranga, ā, e noho nama ana ahau ki ērā atu mema o Te Ohu Putoko me ngā mahi kua tutuki nei i a tātou katoa.

E kore e ea i ngā panonitanga o roto i te Whakahoutanga ā-Whare, e kōkiri ngātahitia nei e Te Ohu Poutoko, ngā panonitanga ā-waiaro, ā-momo ako hoki e tika ana mā reira e tutuki ai te mana taurite me te kairangi huri noa i te pūnaha. Mā ngā panonitanga nei e kaha ake ai te whakamahia o te pūkenga ā-tangata i konei, e whakahāngaitia ai ngā pūnaha tautoko i konei, e renarena ake ai ngā tūhonotanga i waenga i ngā wāhanga e hia o te Manatū me ō tātou hoa. Mā tēnei e kaha ake ai tā tātou whakaawe i te pūnaha kia hua ake ai he whakahaere whai hua, kia paingia ngā wāhi ako e ngā mokopuna, tamariki, rangatahi anō hoki, kia āta uru rātou ki ngā mahi, kia rongo rātou i te manaakitanga, kia pārekareka ki a rātou te momo ako me te marautanga, kia kitea ō rātou tuakiri, reo, ahurea anō hoki.

He nui ngā kōrero kei konei. E āta whakamāramatia ana te kaupapa, te ara e tutuki ai ngā panonitanga; tēnā koa āta pānuitia, me tuku pātai mai, me whakahoki kōrero mai, me whakawhitiwhiti kōrero tātou e tino eke ai ngā kaupapa nei.

Kei tēnā, kei tēnā tangata anō hoki ōna anō whakaaro e pā ana ki ngā kaupapa nei; e mōhio ana ahau ka atawhai tētahi ki tētahi, ka kauanuanu tētahi i tētahi, ka tautoko hoki tētahi i tētahi. Ka arahina Te Ohu Poutoko e te tika, e te pono, e te aroha tonu.

Ngā mihi nui  
Iona

## Te pūtake o tēnei tuhinga | Purpose of this consultation

In May 2021, I signalled in my [Decision Document](#) a new organisational design for Te Tāhuhu o te Mātauranga | Ministry of Education and Te Mahau, which started with our new overarching structure and leadership introduced in October last year.

This consultation sets out proposed changes intended to give effect to Cabinet decisions to provide a more locally responsive, integrated and accessible education system for ākonga and whānau.

It also proposes changing the names of some parts of the whare to embed the metaphor and proposes changes to our values and behaviour statements.

## Te whakarongo ki tō reo | Listening to your voice

There is a lot of information to take in as we now share with you the proposed changes by each business group. Please take the time you need to review and consider your feedback, and provide it back through our feedback channels.

As you will see, each Hautū has led a great deal of thinking and planning on how each business group will operate and the structures needed to support this. This is a strong start, but we know that your voice must be a part of this process. We are here, we are listening, and we are looking forward to hearing your insights and comments on these proposed changes.

## Ngā horopaki panoni | Context for change

These change proposals come with a contemporary whakapapa that picks up in the late 1980s when the Tomorrows Schools reforms ended an era of the Department of Education doing pretty much everything to do with early childhood education and schooling.

At that time, the Department was split up with the Ministry of Education limited to education policy. The Education Review Office was established, as well as the New Zealand Qualifications Authority, Special Education Service, Early Childhood and Education Service, and latterly, the Tertiary Education Commission. The School Trustees Association was established to support the newly formed boards of trustees for every school. This was huge reform across government. Education was just one of many government entities with functions separated between policy and operations and between funders and providers.

Within quite a short period of time, the Special Education Service and Early Childhood and Education Service that had been established as crown entities were 'folded' back into the Ministry. Both these services were 'clipped on' – operating semi-autonomously from the rest of the Ministry for many years – continuing the policy/operations split.

In the last decade, the Ministry deliberately developed our regional presence with Directors of Education and their teams with the intent of bringing together our regional teams and a stronger focus in the centre on supporting them.

Throughout these changes, functions and roles have been added and iterated without being designed as an integrated organisation. This has meant our people have had to ‘work around’ structures that were not designed to work together, rather they have a deliberately intended legacy of working as separate units or functions. External feedback is that the Ministry is difficult to navigate and that we work in silos.

The changes proposed are the first time we have had the opportunity to step back and design Te Tāhuhu o te Mātauranga in detail, to support how we work to provide locally, regionally and nationally integrated services, support and challenge to improve the overall system to deliver equitable and excellent outcomes.

### **Ngā whakatau a te Kāwanatanga | Government decisions are driving and enabling change**

In its *Supporting All Schools To Succeed* decisions [SWC-19- MIN-0153] following the independent review of Tomorrow's Schools, the Government identified that under the current system, schools largely operate as autonomous, self-managing entities. In practice, this means that they are frequently operating largely on their own, under increasing pressure, and ‘often with slow and uneven transfers of professional knowledge, skills, and best practice across the sector. The result is wide variability in ākonga outcomes across and within schools/kura’.

The Government also recognised that the nature of the relationship between schools and central government was highly variable, and trust needed to be rebuilt throughout the system.

In response, the [Government signaled changes](#) to the design of Te Tāhuhu o te Mātauranga and to the work we do. These included:

*“Establishing a more responsive, accessible and integrated local support function for early learning services and schools by substantially rebalancing the Ministry of Education towards more regional and local support, through the establishment of a separately branded business unit, the Education Service Agency”*

*“Stronger arrangements to underpin principal leadership of the schooling system”*

*“A better balance between local and national responsibilities for the network of schooling property and provision”*

*“Establishment of a nationally based Curriculum Centre (as part of the Education Service Agency) to provide curriculum leadership and expertise”*

### **Te whakauru i ngā tāpae panonitanga | Introducing the proposals for change**

The fourth of October last year marked ‘go live’ for Te Mahau within a redesigned Te Tāhuhu o te Mātauranga. From that date, we have been operating in our new groups, led by our Hautū in their new roles and coming together as Te Ohu Poutoko (the Te Tāhuhu Leadership team). It also marked the start of the, now completed, recruitment of our new Pou Ārahi roles.

Hautū have been considering the changes needed for the detailed design of the parts of Te

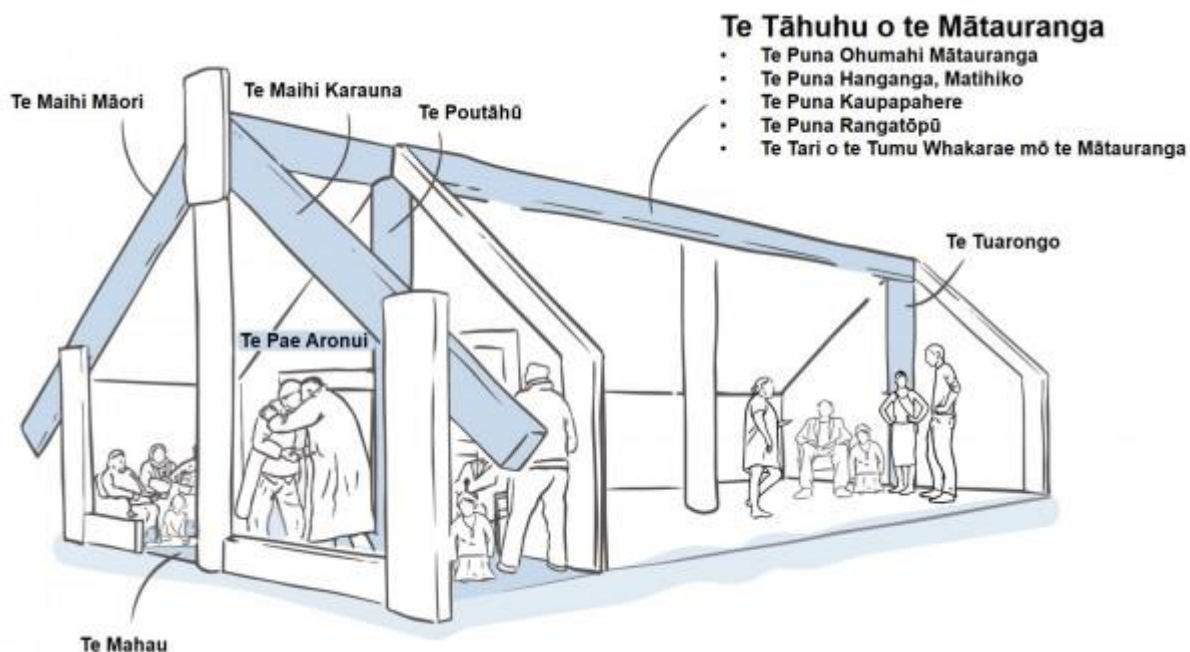
Tāhuhu and Te Mahau within it, as well as to the work we do. The focus has been on how the whole organisation will support Te Mahau takiwā (geographic regions) to act as the front porch of our whare, to connect with the sector, and work collaboratively to identify priorities and design local solutions. Hautū have been focusing on the mahi delivered by the groups that they lead through the lens of the four shifts in how we work that came from last year’s decision document. In that context they have also been considering how to make it easier to do our job, and for others to work with us.

It is now time to bring all of this work together. The changes that Te Ohu Poutoko and I are inviting feedback on take us from the foundational steps of creating Te Mahau within Te Tāhuhu o te Mātauranga, to detailed designs by Hautū for their groups as well as how they will be structured and led.

### Te Whare o te Mātauranga

The metaphor of Te Whare o te Mātauranga has been embraced as the central theme for our organisation. It’s built on the original kōrero about Te Tāhuhu o te Mātauranga, by our Advisory Group and used to identify names for the enduring parts of our organisation.

Hoahoa 1: Te Whare o te Mātauranga | Figure 1: Te Whare o te Mātauranga



### Te Tāhuhu o te Mātauranga | Ministry of Education

Te Tāhuhu o te Mātauranga is the Ministry of Education’s enduring Māori name with equal status to our English name.

Te Tāhuhu is the central ridgepole that runs the length of te whare. Te Tāhuhu speaks to our role to hold together Te Whare o te Mātauranga. It connects the front and back of te whare

and is strengthened by our enabling functions. Te Tāhuhu includes all parts of our organisation. Te Mahau is our front porch and entryway.

### Te Mahau

These change proposals continue to implement our design for Te Mahau within a redesigned Te Tāhuhu o te Mātauranga. They take the overall design provided last year into quite a lot more detail for each part of our organisation. This detail is provided business group by business group in the following sections presented by the Hautū for each.

Te Mahau delivers the core of our operational role – delivering services, support, and building relationships with the education workforce and others that work with them locally, regionally and nationally so they can directly serve ākonga and whānau. This includes our regulatory role and important services that we provide directly to ākonga and whānau.

While all of these parts of Te Mahau will have some connections and services that they provide directly to the sector, the main connection with the sector is through Te Mahau takiwā at the frontline. Change proposals for Te Mahau takiwā centre on local integrated teams to design and deliver support in a model that can scale and flex as new capabilities and resources shift to the frontline.

Te Poutāhū (the Curriculum Centre) provides expert curriculum and the resources including the professional learning and development to support it. It does this with considerable input from the sector, iwi Māori, academic and private sector experts. In the field, the curriculum advisors who work in, and report through our Te Mahau tākiwa, are working directly with teachers and leaders to support the implementation of the curricula.

Te Pae Aronui, gathers insights, regulates, provides service design and delivery functions based on information flows from Te Mahau takiwā, its data and insights function and other sources. Te Pae Aronui uses that intelligence to deliver more locally responsive services and support, with our takiwā, to early learning services, kōhanga reo, schools and kura, and for ākonga and whānau. Te Pae Aronui connects our takiwā and the rest of Te Tāhuhu o te Mātauranga, including playing a central change management and implementation role. This is connected to complementary roles in Te Mahau takiwā, so education change is coordinated and prioritised internally and with the sector.

### Ka tū ko Te Mahau me Te Tāhuhu hei whakahaere kotahi | Te Mahau and Te Tāhuhu are one organisation

The other parts of our organisation wrap around Te Mahau to complete Te Tāhuhu o te Mātauranga. The initial redesign of these groups positioned them to enable and support Te Mahau and continue to provide guidance and advice to Ministers. In particular, to fulfill our shaping role where we work on the policy, settings and performance of the education system so that it is well placed to deliver outcomes for ākonga and their whānau, from early learning through schooling and tertiary education. These are:

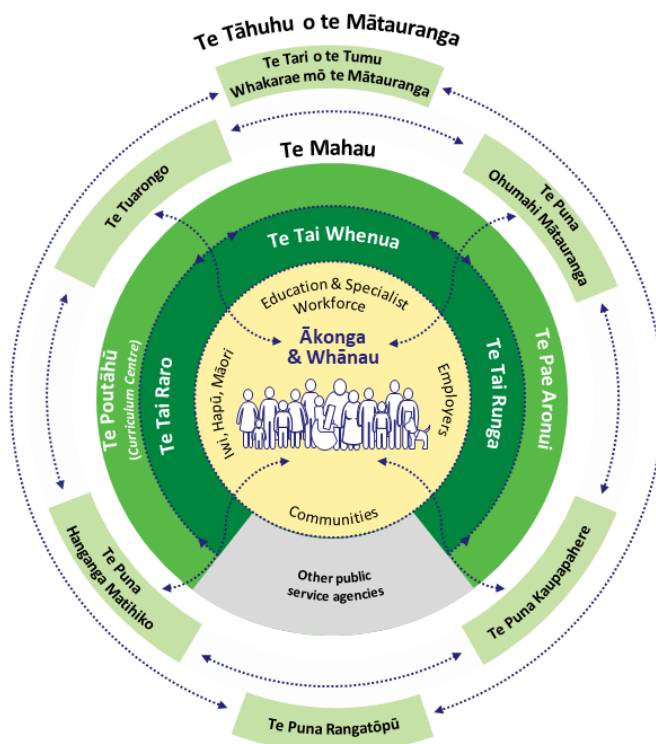
- Te Tuarongo
- Te Puna Ohumahi Mātauranga | Education Workforce
- Te Puna Hanganga, Matihiko | Infrastructure & Digital



- Te Puna Kaupapahere | Policy
- Te Puna Rangatōpū | Corporate
- Te Tari o te Tumu Whakarae mō te Mātauranga | Office of the Secretary for Education

*Note - Business Groups are referred to as their current group names in the rest of this change proposal pending feedback on the proposed names*

**Hoahoa 2: Te Mahau i roto i te hoahoanga hou o Te Tāhuhu | Figure 2: Te Mahau within the redesigned Te Tāhuhu**



We are one organisation and that is how we will continue to operate. For example, Te Mahau is the core of our operational role but works alongside the operational functions in Te Puna Hanganga, Matihiko. Similarly, Te Mahau groups are regularly advising Ministers on the areas they lead, as well as alongside Te Puna Kaupapahere on overall policy.

We purposely built-in positive tension between Te Mahau and Te Tāhuhu in the model, with Te Mahau, in particular, Te Mahau takiwā, being a demanding customer of the rest of the organisation. This is because Te Mahau takiwā and their regional and local teams, have kanohi ki te kanohi (face-to-face) connections and deep relationships with the education sector, iwi, and other stakeholders and are their voice back to the “centre”.

The new design, of having everything go through the front entrance of te whare (in and out), is also a device to manage the firehose of work we impose upon the sector.

Our whole organisation is building on the design to use the insights gathered by Te Mahau in real time from the education sector and other stakeholders, to better inform the advice and guidance developed. In turn, this will mean decisions better reflect the sector needs as

identified by Te Mahau.

## Te whanake i ngā huringa e whā | Building on the four shifts

### Ngā tū mahi hei whakamana i te Tiriti o Waitangi | Taking practical action to give effect to te Tiriti o Waitangi

Implementing our design continues our path through a huge amount of change and action required to change the education outcomes for ākonga Māori and their whānau. This recognises that change is required in engagement and processes, which must be in the service of supporting the Government as te Tiriti partner and making a practical difference to the education experience and outcomes for Māori.

Changes proposed here are intended to help us as public servants provide advice to the Crown (i.e. Ministers) on how to give effect to te Tiriti o Waitangi and its partnership with iwi, hapū and Māori. Changes proposed are also intended to strengthen our capability and capacity as agents of the Crown so we can enable Māori to participate in decisions, and delivery of services and support that reflect or respond to Māori perspectives, tikanga and mātauranga Māori or kaupapa Māori approaches.

The proposed changes also envisage Te Mahau takiwā lifting the capability of the wider education system to meet their legislative requirements to engage with, respect and reflect the aspirations of iwi, hapū and whānau Māori. This can be seen in the acknowledgement of the importance of power and race in achieving a meaningful expression of ōritetanga | equity in the ongoing work that Te Poutāhū is leading in the development of the Aotearoa New Zealand's Histories Curriculum and Te Takanga o Te Wā.

Our Te Mahau takiwā leaders in regions – Directors of Education and their teams, hold the enduring relationships between the Government and with iwi, hapū and whānau, and Māori communities. It is these relationships that need to underpin the mahi that Te Mahau and Te Tāhuhu seek to do in that rohe. For example, when Te Puna Hanganga, Matihiko teams are working through a local land issue, or when Te Poutāhū and Te Mahau takiwā are supporting iwi education plans through curriculum development.

This requires us to build our internal capability. We took an important step in October last year when we created Te Tuarongo with a primary purpose of lifting the capability across Te Tāhuhu to take practical action to give effect to te Tiriti o Waitangi. Te Tuarongo has already completed a change process so that it has the design and structure needed for its critical and growing role. As part of this, Te Tuarongo has appointed nine Pou Ārahi Māori who are actively providing direct support to Hautū as “critical friends” and bringing te ao Māori capability to every Hautū leadership table.

These proposals continue to build this internal capability, including deepening the focus and commitment across all groups and all of our people to take practical action to give effect to te Tiriti o Waitangi. There are also specific proposals, for example to strengthen Te Uepū Reo Māori in Te Poutāhū to lead the development and delivery of Te Marautanga o Aotearoa and support kaupapa Māori / Māori medium education pathways; to create a new senior leadership role for the Racial Equity Office in Te Puna Rangatōpū; and to create Pou Matua Raraunga to lead kaitiakitanga / guardianship over the data and information we collect, store, and use. Along with other proposals, these roles join a strengthening network of expertise, and leadership along with Pou Ārahi Māori in each group with our Strategic Advisors Māori in the Te

Mahau takiwā, and our kaimahi Māori throughout Te Tāhuhu o te Mātauranga.

### **Mātua ko te reo o te rohe me te haukāinga | Giving priority to regional and local voice**

Through the establishment of Te Mahau last year Te Ohu Poutoko has more Hautū who work directly with the sector. This has strengthened regional and community voices in the leadership of Te Tāhuhu and is helping locate and root more of our policy and other central services in local experience.

This priority continues in the changes proposed. They include growing a more localised and regional structure in the Te Mahau Takiwā, and expanding our cohort of Directors of Education so these key roles can harness and grow regional and local-level relationships.

These relationships and the engagement between Te Mahau and the sector, iwi, and wider community, puts Te Mahau in the very best place to understand how policies are likely to be received and to provide advice on how to support the sector to implement change, or to identify that the level and nature of change is too great. Changes proposed respond to this with specific change implementation leadership roles in the regional leadership teams of Directors of Education in Te Mahau takiwā. These will dock-in with, and be supported, by new functions in Te Pae Aronui, meeting our design intention for Te Mahau to have change and policy implementation led, prioritised, and transparently managed from Te Pae Aronui.

Alongside this, changes are proposed that strengthen the connection between our policy and human resource expertise and Te Mahau takiwā, Te Puna Hanganga, Matihiko and Te Puna Ohumahi Mātauranga. In addition, all of the policy expertise, previously distributed and fragmented, is proposed to be brought together in the proposed structure in Te Puna Kaupapahere.

### **Te whai kia kaha ake te uruparenga, te whai wāhitanga, me te tautoko tōpū | Delivering greater responsiveness, accessibility and integrated services and support**

The proposals recognise that the three Te Mahau takiwā operate as our front porch. This is where we work with the sector and others locally and regionally to identify priorities, and to respond by bringing resources together (theirs and ours) to improve the education experience of all ākonga and their whānau. We are continuing to shift resources and decision rights to Te Mahau takiwā to support this.

We are integrating our expertise in Te Mahau takiwā so we can respond to the needs of early learning services, kōhanga reo, schools and kura to support and challenge them to serve all ākonga and their whānau. This will bring together our learning support specialists, education teams, and curriculum advisors, supported by leadership advisors, Senior Advisors Māori, Pou Arahi, property and transport.

To support this, and consistent with moving resource closer to the frontline, it is also proposed to shift some learning support from Te Pae Aronui to Te Mahau takiwā where all other specialist provision is located, giving further opportunities for more integrated support and at the same time focusing the Specialist support in Te Pae Aronui on building really great practice.

The implementation of our design supports responsiveness from local and regional teams in Te Mahau takiwā with Centres of Expertise. In particular, this is in Te Pae Aronui for our education specialist workforce, regulatory services, and change implementation, Te Poutāhū for curriculum, teaching, learning and assessment, and Te Puna Ohumahi Mātauranga for all education workforce related issues.

This operating model of central expertise in support of regional and local responsiveness is consistent across Te Mahau. It also operates across Te Puna Hanganga, Matihiko for property and transport (with new mechanisms to link to regional and local teams) and Te Puna Ohumahi Mātauranga for leadership and implementation of workforce activities such as pay equity and collective agreements.

Since establishing Te Mahau, I have assigned the Hautū portfolios that were created in the 2021 Decision Document. These change proposals provide roles to support the Hautū in their portfolio areas.

### **Te whai kia pai ake te tukanga whakahoki kōrero, tuku kōrero hoki | Improving feedback loops and information flows**

We need to use the intelligence and insight we learn from being close to the sector to drive how we shape the education system. This is partly about how we gather, manage, analyse and take action on data and the changes that are proposed to take advantage of having our evidence, data and knowledge functions located in Te Mahau. It is also, importantly, about how information flows and feedback loops follow relationships. The changes proposed seek to create the leadership roles and responsibilities, so they connect across our groups and teams and ensure strong connections to those we serve.

This includes insight from local and regional level of Te Mahau takiwā, aggregation of insight and data, and leadership of common data protocols across Te Tāhuhu in te Pae Aronui, and provision of data infrastructure from Te Puna Hanganga, Matihiko.

It also includes analysis being a core function of all parts of Te Tāhuhu, recognising that teams need to use data and insight in the context of their role and subject area, then share as necessary. This includes, but is not limited to, Te Puna Kaupapahere bringing insight and empirical evidence together to underpin advice to Ministers, Te Puna Rangatōpū using data to help us understand our organisation's performance, Te Puna Ohumahi Mātaruanga as a key user of demand and supply data, and Te Mahau takiwā using insight and data for the design, implementation and delivery of service and support, and providing assurance that this is making the difference for ākonga and whānau that is needed.

The changes proposed also recognise that the tools we use to serve the education workforce and others will need to be increasingly interactive, with as much information and insight flowing in as out. The Online Curriculum Hub for teachers and leaders of learning in Te Poutāhū, the Service Portal in Te Pae Aronui and of course our social media managed in Te Puna Rangatōpū will increasingly become important and pervasive feedback loops.

## Ngā panonitanga ki ō tātou ingoa Māori | Proposed changes to our Māori names

Kōrero about Te Whare o te Mātauranga, especially from our kaimahi Māori, prompted me to ask the Pou Ārahi collectively what we might need to do so we can confidently embed the whare metaphor and build the narrative over time.

The Pou Ārahi recognised the mana of those who bestowed and endorsed the name Te Tāhuhu o te Mātauranga and supported the continuation of this legacy.

The Pou Ārahi put forward the following key messages:

- Te Whare o te Mātauranga recognises that not every whare is the same, and naming, tikanga and elements of design will vary for the many whare across education and beyond.
- A wealth of mātauranga belongs to our images and kōrero about whare, and the full wealth of this kōrero belongs to whānau, hapū and iwi.
- Te Whare o te Mātauranga provides shelter, a space for purposeful, positive engagement; the values that inform how we are engage with each other and with our partners are important.

The Pou Ārahi have recommended that we change all the group names that start with ‘Te Puna’ to ‘Te Pou’ to create a better synergy with the whare metaphor. The reo Māori names that begin with puna were recommended and gratefully received from Te Taura Whiri i te reo Māori, but were not done in consultation with the group who developed the whare narrative and do not relate to a whare metaphor but rather to springs of water.

We are already using the central pou of Te Whare o te Mātauranga in some of our names i.e., Te Poutāhū, Te Tuarongo (which is the pou on the back wall) and Te Ohu Poutoko (a shortened version of Te Pou Tokomanawa). There are also pou (ancestors) represented around the inside walls of a whare and if we were to add the prefix ‘Pou’ to the existing business unit groups reo Māori names, this would give us a coherent way for these groups to be represented within te whare. It also aligns with other names in the organisation e.g. Pou Ārahi and Tātai Pou.

The specific name changes recommended are:

Current Name	Recommended Name
Te Puna Rangatōpū	Te Pou Rangatōpū
Te Puna Hanganga, Matihiko	Te Pou Hanganga, Matihiko
Te Puna Kaupapahere	Te Pou Kaupapahere
Te Puna Ohumahi Mātauranga	Te Pou Ohumahi Mātauranga
Te Tuarongo	Te Pou Tuarongo
Te Ohu Poutoko/Te Tari o te Tumu Whakarae mō te Mātaraunga	Te Pou Tokomanawa
<b>Retain the following names:</b>	
Te Pae Aronui	
Te Poutāhū	
Te Tai Raro	

Te Tai Whenua Te Tai Runga (collectively, Te Mahau takiwā)	
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The use of our Māori names promotes the use of te reo Māori. Protocols for proper use of the names can be [found here](#).

## Ngā panonitanga ki ō tātou uaratanga me ā tātou whanonga | Proposed changes to our values and behaviours

The Pou Ārahi also recommended that we refine the values and behaviours to align with our Te Whare o te Mātauranga metaphor.

The intent of this proposal is to connect Te Whare o te Mātauranga to values. To connect to our opening karakia, Ka Hikitia, and our key statement in the karakia ‘Poipoia ngā mokopuna ngā rangatira mō āpōpō’. And to connect to our closing karakia and the key statement ‘me hoe tahi i runga i te whakaaro kotahi’.

In making this proposal, the Pou Ārahi recognise the work and process originally undertaken by our people in developing the current behaviours as part of He Huarahi Pai.

### Ngā uara, ngā mātāpono rānei o Te Whare o te Mātauranga | Our whare values

Proposed value	Manaakitanga	Whanaungatanga	Kaitiakitanga	Kotahitanga
<i>Which means that on an ongoing basis:</i>	<i>we take actions that support inclusion and equity, are kind, generous, and show respect and care for others.</i>	<i>we have a shared collective purpose and sense of belonging.</i>	<i>we look after ourselves and our relationships.</i>	<i>we work together to take practical action to give effect to te Tiriti o Waitangi.</i>

### Ko ngā tikanga o te Whare o te Mātauranga: ways of behaving | professional conduct

In our whare we behave with:

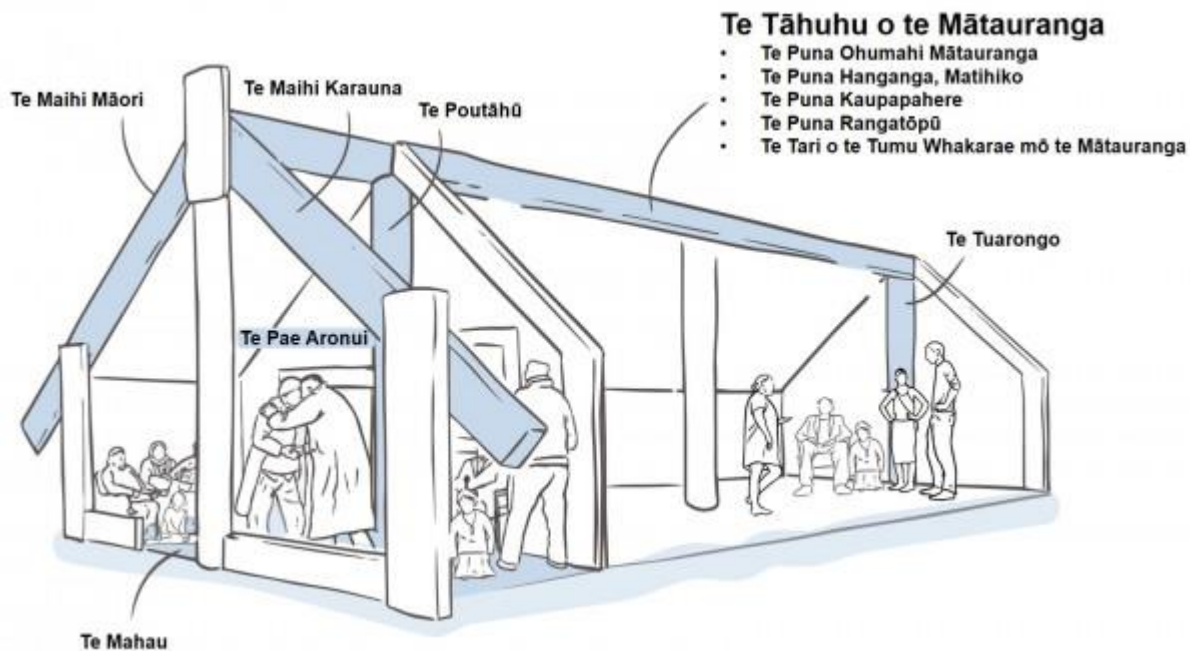
Proposed behaviours	Kia tika Truthful and correct	Kia pono Open and transparent	Kia aroha tonu Empathetic, compassionate and kind to others
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The changes to our Māori names, our values, and behaviours are proposals. Your feedback is welcomed and will be considered before final decisions are taken.

## Te Whare o te Mātauranga

*[note on consultation website this is a separate page linked to from main body above, hence repeat of introductory parts]*

The metaphor of Te Whare o te Mātauranga has been embraced as the central theme for our organisation. It's built on the original kōrero about Te Tāhuhu o te Mātauranga, by our Advisory Group and used to identify names for the enduring parts of our organisation.



### Te Tāhuhu o te Mātauranga | Ministry of Education

Te Tāhuhu o te Mātauranga is the Ministry of Education's enduring Māori name with equal status to our English name.

Te Tāhuhu is the central ridgepole that runs the length of te whare. Te Tāhuhu speaks to our role to hold together Te Whare o te Mātauranga. It connects the front and back of te whare and is strengthened by our enabling functions. Te Tāhuhu includes all parts of our organisation. Te Mahau is our front porch and entryway.

It is an aspirational name gifted to us by Wiremu (Willie) Kaa, a senior Department of Education and Ministry employee and iwi leader and accepted by the Ministry establishment committee in 1989. It was also endorsed by iwi leaders including Kahurangi Aroha Reriti- Crofts, Tā Hepi te Heuheu VII, Tā Hugh Kāwharu, Tā John Bennett, Tā Graham Latimer, Tā Henare Ngata, Tā Tipene O'Regan and Rt Rev. Manuhuia Bennett.

### Te Mahau



Te Mahau is the front porch and entryway of Te Whare o te Mātauranga. This is a place of humility of presence and manaaki. It is a place that is front-facing, accessible, visible and transparent. It is a place of conversation and community, where wāhine and tāne can stand to speak. It can be a wāhi tapu (place of formality) if required, but it is usually an informal space where people come together. Māori, English and other languages can be spoken in this space.

These characteristics represent Te Mahau and how it operates — an area of common ground for ākonga to be served and supported by the sector and ourselves.

#### **Te Tai Raro, Te Tai Whenua, Te Tai Runga (collectively Te Mahau takiwā)**

- **Te Mahau | Te Tai Runga** is the name for the southern area.
- **Te Mahau | Te Tai Whenua** is the name for the central area
- **Te Mahau | Te Tai Raro** is the name for the northern area

These Māori names use directional words that define physical areas in relation to each other. Together they are three takiwā (meaning, place, space or region). They are assembled as Ngā Tai o te Ika me Te Waka A Maui, representing three large catchment areas, Tai Runga, Tai Whenua, Tai Raro. They are directional in terms of Te Ika and Te Waka a Maui, but they are indicative points of space and not hard and fast border lines, as Iwi transcend many indicative boundaries.

The names are established for administrative purposes and could change over time — for this reason they do not use specific regional terms.

#### **Te Poutāhū**

Te Poutāhū is a pou that stands at the front of a whare. Te Poutāhū supports Te Tāhuhu and is therefore one of the main structural supports for Te Whare o te Mātauranga in its entirety. Curriculum is part of our shaping and operational roles and is an enduring aspect of our education system as it sets the direction for teaching and learning with ākonga. Therefore, this name is tied directly to the structure of Te Whare o te Mātauranga.

#### **Te Pae Aronui**

Te Pae Aronui is the process used to the gather information from multiple perspectives or people in order to agree next steps, or a response or position. This process of 'Te Pae Aronui' can occur both on the mahau or inside of a whare.

The word pae is taken from the term 'paepae', literally the line-up of contributors to a community's knowledge and commitment. Aronui refers to the term 'kete aronui', one of the three baskets of knowledge of te ao Māori. This kete houses or holds the knowledge related to the wellbeing and potential of people and is represented as one of the three triangles in our logo.

#### **Te Tuarongo**

Te Tuarongo is the back wall and pou of our Whare o te Mātauranga and is seen when entering te whare. Te Tuarongo forms the key structural components of Te Whare o te Mātauranga and, with Te Poutāhū, supports Te Tāhuhu o te Mātauranga. This name is tied directly to the structure of our

where to recognise that te Tiriti o Waitangi guides all that we do as kāwanatanga partners so is an enduring aspect of our education system.

### **Ngā Puna**

Also sitting as part of Te Tāhuhu o te Mātauranga are the enabling functions:

- Te Puna Ohumahi Mātauranga | Education Workforce
- Te Puna Hanganga, Matihiko | Infrastructure & Digital
- Te Puna Kaupapahere | Policy
- Te Puna Rangatōpū | Corporate
- Te Tari o te Tumu Whakarae mō te Mātauranga | Office of the Secretary for Education.

As taonga that include names that have been generously gifted to our organisation, the Māori names and kōrero for all our groups will be carried forward with respect and authenticity. Our Māori names have equal or greater prominence in our work as our English names.