



Briefing Note: Te Hurihanganui Update

To:	Hon Kelvin Davis, Associate Minister of Education – (Māori Education)		
Cc:	Hon Chris Hipkins, Minister of Education		
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Purpose of Report

This paper provides you with an update on implementation of Te Hurihanganui, and details on the pōwhiri for the Porirua/Tawa community.

Summary

- Te Hurihanganui has been progressing community implementation, system shift activities and the evaluation.
- The Te Puke community launched on 27 October and Porirua/Tawa is ready to launch on 24 November. Eastern Southland is ready for implementation and we anticipate that along with [REDACTED] and [REDACTED] they will launch and begin implementation in early 2021. Implementation in [REDACTED] is dependent on our initial engagement and their availability.
- We have completed procurement processes and are currently completing the contract signature processes for our Work Team Partner. Once the contract is signed, we will support the Work Team Partner to begin direct engagement with each of the communities and building of their implementation plans for Phase One: Te Pō.
- We are currently working with a preferred supplier to lead the development of the evaluation framework as the first phase of an iterative kaupapa Māori evaluation.
- We have set up a Design and Implementation Team to provide external independent expertise and advice to the kaupapa. Each quarter we will hold wānanga to review and learn from the Te Hurihanganui community implementation and the evaluation insights.

Proactive Release

Agree that this briefing will **not** be proactively released at this time as we are yet to complete initial engagement with all communities regarding their participation in Te Hurihanganui.

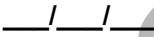
Agree / Disagree



Rose Jamieson
Deputy Secretary
Parent Information and Community Intelligence

18 / 11 / 2020

Hon Kelvin Davis
Associate Minister of Education



Background

1. In 2017 the Government undertook to restart Te Kotahitanga. Budget 2018 included funding to co-design an approach to address bias, strengthen equity and accelerate educational achievement and wellbeing of ākonga Māori. This co-design process produced *Te Hurihanganui: A Blueprint for Transformative System Shift* (the Blueprint).
2. Budget 2019 included \$42 million over three years to implement and test *Te Hurihanganui* across six communities. Communities will include ākonga, whānau, hapū, iwi and community groups as well as at least 40 education providers (early learning and schooling). It will also include an iterative kaupapa Māori evaluation and the Ministry will actively work across the system to embed *Te Hurihanganui* practices and insights across the system.

Community Engagement and Implementation

Who are our communities?

3. *Te Hurihanganui* will be tested through iterative implementation in six diverse communities across Aotearoa. Those six communities represent a range of different contexts in terms of Māori population, geographic variation, and community and iwi appetite/capability.
4. Despite Covid-19 impacts, we have been engaging with identified communities, as they are available, to confirm their agreement to participate in *Te Hurihanganui* over the next three years. The attached A3 provides an update on progress of our initial engagement process to date (see Appendix One).
5. Te Puke, Eastern Southland and Porirua/Tawa are ready to begin implementation. We have been working with these communities as they want to hold events that mark our collective commitment to this kaupapa over the next three years.
 - Waitaha and Tapuika recently hosted a launch event at Te Puke High School. This was well attended by kaumātua, ākonga, whānau, leadership from across the schools and early learning services as well as the Ministry of Education.
 - Ngati Toa will host a launch event for the Porirua/Tawa community on Tuesday 24 November 2020 at Takapūwahia Marae. We understand you are able to attend this event from 10-11am and additional information is included below.
 - *Te Hurihanganui ki te Tai Tonga* (Eastern Southland) will hold a launch event in January 2021 to align with the new school year.
6. We anticipate s 9(2)(ba)(i) will begin their implementation at the start of 2021. Implementation in s 9(2)(ba)(i) is dependent on initial engagement and availability of the community.
7. Across all our communities we have engaged with 11 iwi and 44 education providers to introduce *Te Hurihanganui* and seek agreement to participate in the kaupapa. This has included approximately 60 iwi engagements and 200 sector engagements to date.
8. Attached for your reference is a booklet of background information on *Te Hurihanganui* which has been used to support initial engagement in each community to date (see Appendix Two).

How will we support community implementation?

9. The community implementation of *Te Hurihanganui* will be supported on the ground by a Work Team Partner. We have undertaken an open market procurement process and are in the final stages of contract approvals.

10. Once confirmed, we will support the Work Team Partner to begin engaging with each community and build their implementation plans for Phase One: Te Pō.
11. During Phase One: Te Pō, leadership across the community will be supported with tools, coaching, development and resource to:
 - build and sustain authentic reciprocal relationships with each other;
 - develop a collective understanding of critical consciousness, kaupapa Māori, racism and equity in their context; and
 - undertake critical planning and action to address racism, strengthen equity and realise their vision for their communities.

Creating a Learning System

12. Te Hurihanganui will build transformative system shift in parallel with community implementation. System change requires insights and evidence about the kaupapa and the journey of each of our communities, in order for us to provide a clear evidence base and work across the education system and other organisations.

Capturing and applying insights and evidence

13. We will be working closely with our Work Team Partner to understand the core implementation insights from each community. This will help us identify opportunities to scale and sustain transformational change and inform system changes.
14. Te Hurihanganui will undertake an iterative kaupapa Māori evaluation. This will evaluate both the community implementation and the system change over time, against the Blueprint design principles.
15. We were unable to identify a suitable Evaluation Partner through the recent procurement process. We are currently working with a potential supplier to lead the development of the evaluation framework as the first phase of the evaluation. This will include engagement with communities also.

How will we improve implementation and inform system change?

16. The Ministry have set up a Design and Implementation Team of expertise from outside the Ministry to support implementation and system learnings. This group includes some of the previous Mātanga members. The group will provide quality assurance, offer challenges to our thinking, and provide advice on the kaupapa to the Ministry, the Work Team Partner, and the Evaluation Partner.
17. Te Hurihanganui will hold quarterly wānanga or 'learning conversations' that provides opportunities to collectively review, refine and learn from Te Hurihanganui over the next three years.
18. This wānanga process will be informed by learnings from the communities, the Ministry, the Work Team Partner, Evaluation Partner, and other agencies or programmes of work as required.
19. The wānanga will collectively consider the implementation progress and identify:
 - **key learnings** and their implications for implementation and system change;
 - **critical questions** for the next phase of implementation; and
 - **next steps, actions** and refinements for the next phase of implementation.

How do we ensure scale, spread and sustainability?

20. Initiating, building and sustaining system change requires shifts across a wider group of education agencies and organisations - we will *all* need to learn and change together.
21. We have identified a number of organisations or work programmes critical to support the system transformation shift required. The Ministry team have begun engagement with these organisations and teams to seed the kaupapa and to discuss opportunities to work together. Appendix Three provides an update and overview of this engagement to date.
22. Our engagement with these 'system friends' has started with an introduction to Te Hurihanganui so that people can understand the kaupapa. There has been such enthusiasm for the kaupapa that the discussions quickly move to identifying practical opportunities to work together. Each of these relationships represents a commitment to and investment in the system change. We will continue to build on regular engagements and collaboration on leadership, policy and operational delivery over the next three years.

Porirua/Tawa Launch

23. As previously mentioned, you have indicated that you will attend the upcoming launch of Te Hurihanganui for the Porirua/Tawa community.
24. While hosted by Ngāti Toa, this event will be attended by the participating schools, early learning services, whānau and ākonga. The Ministry will also attend alongside representation from the Mātanga and Design and Implementation Team. Local Members of Parliament, Adrian Rurawhe and Barbara Edmonds have also been invited.
25. The event will begin with a pōwhiri onto Takapūwahia marae at 10am. You have indicated that you will be the kaikōrero on behalf of the manuhiri. This will be followed by a short kapū tī and an opportunity for media to interview yourself and other community representatives.
26. Following the pōwhiri there will be a series of speakers from across the community and the Ministry who will speak about the importance and relevance of Te Hurihanganui for our communities and education system. This will conclude with the presentation of a few taonga to the community and a hākari.
27. Attached for your further reference are the following:
 - Appendix Four: Event run sheet;
 - Appendix Five: Speaking notes;
 - Appendix Six: Draft press release; and
 - Appendix Seven: Q & As to support any subsequent media interest.

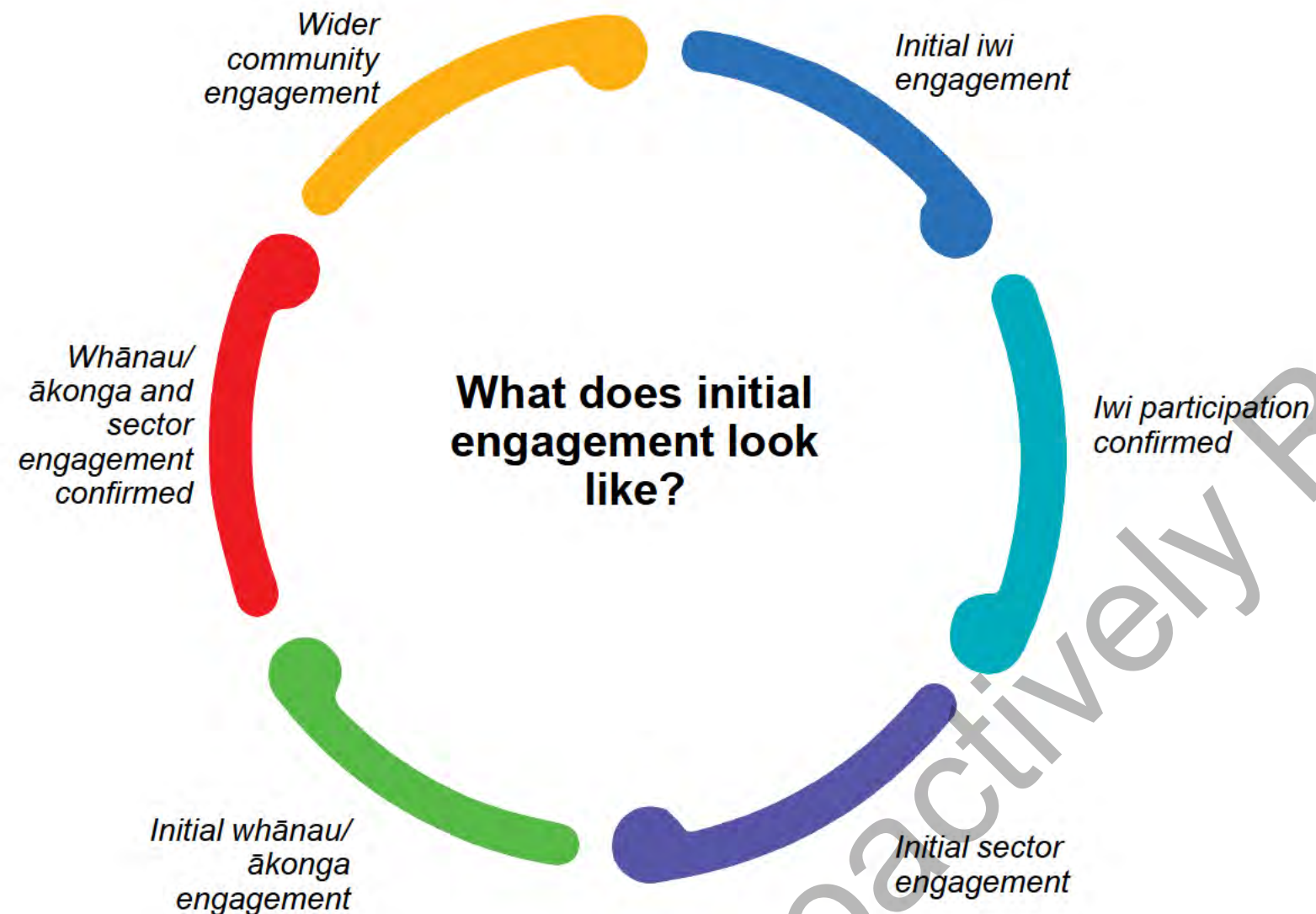
Te Hurihanganui

Appendix One: Community Implementation

Te Hurihanganui will be implemented in six communities across Aotearoa. Communities will include ākonga, whānau (Māori and non-Māori), iwi, community groups as well as early learning services and schools. We are working closely with identified communities to confirm the agreement to participate in Te Hurihanganui prior to implementation commencing.

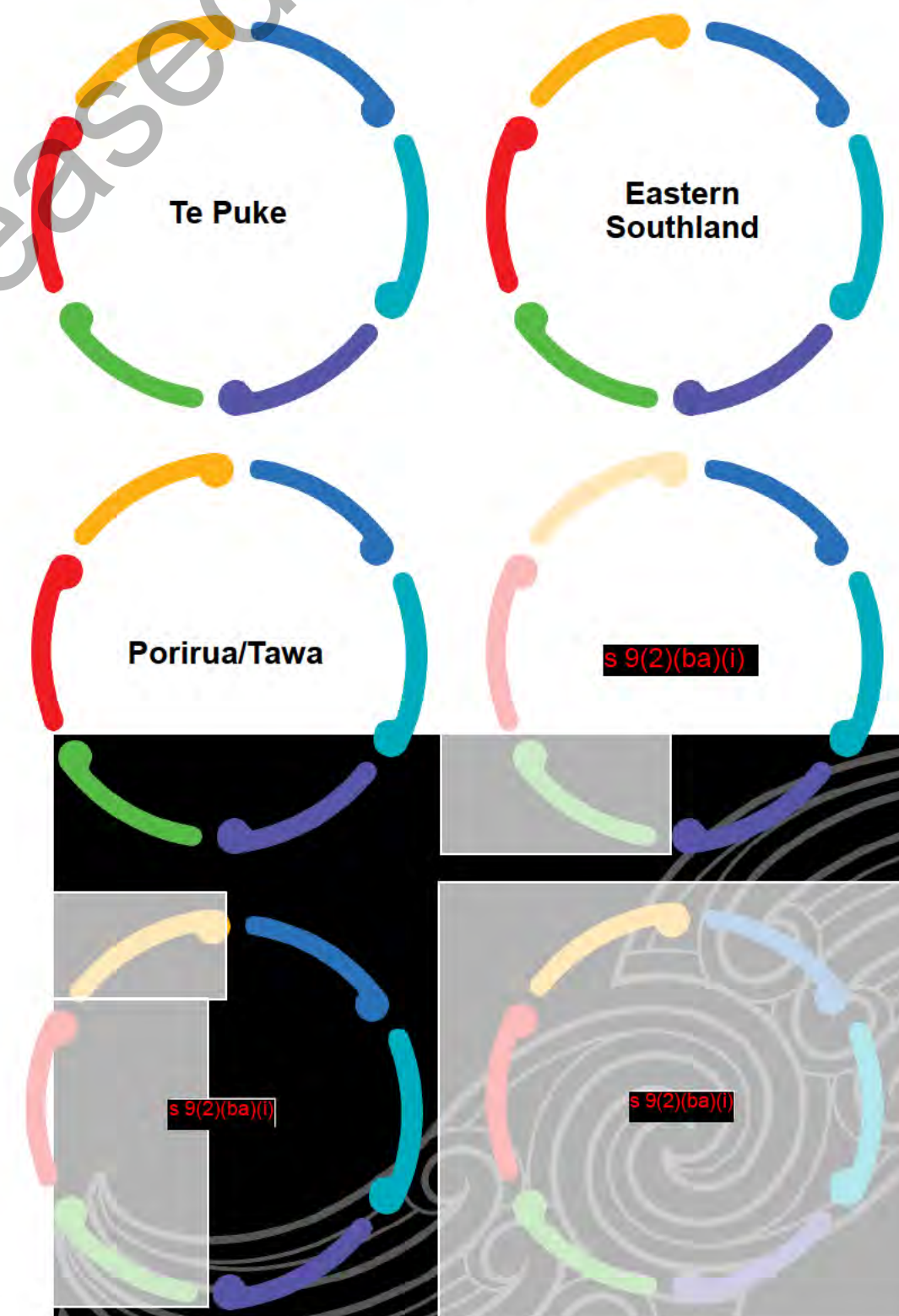


TE HURIHANGANUI



- Three communities have completed initial engagement and are ready for implementation
- Two communities are on track to begin implementation at the start of 2021
- One community is yet to be engaged
- We are currently completing procurement of the Work Team Partner and the Evaluation Partner. We will begin introducing our partners to identified community leaders in our first five communities before the end of the year.

How are we progressing?





Te Hurihanganui

**ME MUTU
TE KAIKIRI**

**ANTI-RACISM
IN ACTION**



TE HURIHANGANUI

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Te Kōhanga Reo o
Mana Tamariki In
Palmerston North.



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Te Hurihanganui: Background

The education system has failed to deliver equitable outcomes for Māori for a long time. Māori currently leave primary school with lower levels of achievement than their non-Māori peers, and the disparities increase at each senior secondary level. While the growth of kaupapa Māori education has seen major benefits in terms of Māori outcomes, most ākonga Māori are not educated in kaupapa Māori settings.

We receive consistent feedback from ākonga Māori and their whānau who continue to experience racism and discrimination in schools, and evidence of the negative impact this has on their ability to achieve.

Negative bias in teacher judgements, low expectations, devaluing mātauranga Māori and te ao Māori, and poor knowledge of te reo Māori are some of the many factors that indicate racism and discrimination exist in our education system. Addressing this racism and discrimination is critical to improving education outcomes for all learners.

The Government made a specific commitment to improve education outcomes for ākonga Māori by restarting **Te Kotahitanga** — an initiative which originally ran in selected schools from the early 2000's to 2015.

In 2018 the Ministry worked with a team of sector experts (mātanga) to consider what a new version of Te Kotahitanga might look like. The mātanga decided to develop a new approach based on evidence and research about what works for ākonga Māori and their whānau. The result was **Te Hurihanganui** — a kaupapa that seeks transformative change across the education system; for individuals, whānau, communities and centres of learning.



Mātanga members

Professor Mere Berryman (Chair)
Emeritus Professor Wally Penetito
Jim Peters
Professor Bobbie Hunter
Dr Lesley Rameka
Whetu Cormick
Daniel Murfitt
Therese Ford
Hurae White
Te Waipounamu Teinakore



Te Hurihanganui:

At a glance

Nau mai ki te whānau o Te Hurihanganui.

Te Hurihanganui seeks to address racism, and build equity in communities, by testing out what works best for those communities, and building transformative change back into the education system.

At the heart of Te Hurihanganui are its pou and tikanga. The **Pou** represent the important pillars of change that will be built through Te Hurihanganui. The **Tikanga** represents the foundations, beliefs and principles that will support the pou to be strong and long-lasting.

Ngā Pou o Te Hurihanganui

Kaupapa Māori

Building an education system where being Māori, doing things in a Māori way, and Māori ways of knowing the world, are normal.

Critical consciousness

Seeing the injustices in the world around us caused by racism, and doing something about it. Supporting people to identify and respond to racism and build a fair education system.

Ngā Tikanga o Te Hurihanganui



» Te Ao Māori

Including te ao Māori into everyday teaching and learning so ākonga Māori see themselves in education, and non-Māori ākonga understand and respect te ao Māori.



» Te Ira Tangata

Every person is a taonga tuku iho and has unlimited potential.



» Tino Rangatiratanga

Māori lead and make decisions about their mātauranga, tikanga and taonga.



» Mana Ōrite

Under Te Tiriti o Waitangi, power and decision making is shared between Māori and non-Māori.



» Whanaungatanga

Relationships in education should be like those in whānau – based on connection, care, respect and trust.



» Te Hāngaitanga

Everyone needs to work together and take collective responsibility for addressing racism and building a fair education system.

The need for change

- » Māori continue to face racism and discrimination in the education system of Aotearoa.
- » The education system has failed to deliver equitable outcomes for Māori for a long time. Māori continue to leave school with lower levels of achievement than non-Māori.
- » Aotearoa is currently ranked 33 out of 38 developed countries for educational inequality.
- » Addressing racism and discrimination is critical to improving education outcomes for all learners, as well as building equity in our communities.
- » Positive outcomes for ākonga Māori have been demonstrated when:
 - › kaupapa Māori is embedded in their educational environments and this is led by the Māori community;
 - › schools and early learning services have positive relationships with their community and teachers are culturally responsive;
 - › schools and their communities are willing and able to reflect deeply about their practice.
- » This is a challenge for us all. Meeting this challenge will ensure a better future for all of our tamariki and mokopuna.



He mamae tautini

- » Ko te kaikiri me te whakatoihara o te pūnaha mātauranga o Aotearoa kei te patu tonu i a ngāi Māori.
- » Kua roa e ōrite-kore ana te angitu o te ākonga Māori i te pūnaha mātauranga. Kei raro iho i te angitu o ngā ākonga iwi kē.
- » Kei te kaupae 33 a Aotearoa, o roto i ngā whenua whairawa 38, mō te ōrite-koretanga o te pūnaha mātauranga.
- » He mea hirahira te haukerekere i te kaikiri me te whakatoihara, e piki ai te angitu mātauranga o ngā ākonga katoa, e tōkeke hoki ai ō tātou hāpori.
- » E taunakitia ana te piki o te angitu o ngā ākonga Māori mēnā:
 - › ka whakaūngia te kaupāpa Māori ki roto i te taiao ako, i runga anō i te hautūtanga o te hāpori Māori;
 - › e whaihua ana ngā hononga o te kura ki tōna hāpori, ā, e aronui ana ngā kaiako ki te ahurea Māori;
 - › e ngakaunui ana, e whai pūkenga ana te kura me tōna hāpori ki te āta huritao i te āhua o ā rātou mahi.
- » He wero nui tēnei hei aro mā tātou katoa. Ina hīkina e tātou te mānuka i tēnei wā, ka riro i ā tātou tamariki mokopuna ngā painga.

Ministry's response

- » The Government is committed to positive transformation in the education system.
- » Through addressing racism and strengthening relationships we can improve Māori experiences and outcomes in education.
- » The Ministry of Education launched Te Hurihanganui as part of their commitment to transformation.
- » Te Hurihanganui builds on the Te Kotahitanga initiative, which ran in schools from the early 2000's to 2015.



Te urupare a te Tāhuhu

- » E manawanui ana te Kāwanatanga ki te whakahouhou i te pūnaha mātauranga.
- » Mā te haukerekere i te kaikiri, mā te whakapakari i ngā hononga tāngata, ka pai ake ngā wheako o ngāi Māori i roto i te pūnaha mātauranga, me ngā hua ka riro i a rātou.
- » Nā Te Tāhuhu o te Mātauranga a Te Hurihanganui i whakarewa, koia tētahi o ngā miro whakahouhou.
- » He whanaketanga a Te Hurihanganui o Te Kotahitanga, he kaupapa tērā i whakahaerehia i roto i ētahi hapori mai i ngā tau tōmua o te 2000 ki te 2015.

Te Hurihanganui

- » Te Hurihanganui seeks to mobilise communities and the education system to address racism and improve equity in education.
- » For the next three years the Ministry of Education will support six communities in Aotearoa to implement Te Hurihanganui.
- » The local community will be at the heart of Te Hurihanganui, working to:
 - › build understanding of racism and inequity;
 - › reflect on current practice;
 - › look at examples of good practice in Aotearoa;
 - › develop and implement an approach to overcoming racism and inequity which fits within their community.
- » The Ministry of Education will use learnings of what worked in of the communities' journeys and use this to build a system that addresses racism and inequity.
- » The Ministry of Education will continuously evaluate the implementation for the purpose of continuously improving the implementation in communities and across the system.



Te Hurihanganui

- » Ko tā Te Hurihanganui, he whakaohoho i ngā hapori me te pūnaha mātauranga ki te haukerekere i te kaikiritanga, ki te whakapiki hoki i te tōkeketanga.
- » Mō ngā tau e toru haere ake nei, ka tautāwhi Te Tāhuhu o te Mātauranga i ētahi hapori e ono o Aotearoa ki te whakatinana i Te Hurihanganui.
- » Ko ngā hapori te iho o Te Hurihanganui, ka mahi tāhi tātou ki te:
 - › whakapiki i te aroā ki te kaikiri me te tōkeke-kore;
 - › huritao i ngā mahi o ināianei;
 - › tiroiro i ngā mahi e tino whaihua ana i Aotearoa;
 - › whakawhanake i tētahi ara haukerekere i te kaikiri me te tōkeke-kore e hāngai pū ana ki te hapori tonu.
- » Ka hopukina e Te Tāhuhu o te Mātauranga ngā mahi ka whāia, ka whakatinanahia e ngā hapori, hei whakaū anō ki roto i te pūnaha whānui, hei haukerekere i te kaikiri me te tōkeke-kore.
- » Ka arotake haerehia ēnei whakahoutanga, mā reira e puāwai ai he hapori taurikura, he pūnaha mātauranga matatika anō hoki.

Te Hurihanganui:

In your community

Te Hurihanganui isn't just for schools and early learning services. It is about mobilising communities. It acknowledges that addressing racism and inequity is everybody's responsibility; and that whānau, hapū, iwi and communities have as much of a role to play as centres of learning and government policy makers.

Te Hurihanganui will:

- » support education providers to understand the ways in which teaching and learning can either uplift or devalue culture
- » support parents and whānau to be active partners in their children's education
- » increase access to resources that reflect both te ao Māori and te ao Pākehā perspectives
- » provide opportunities for whānau to identify and disrupt racism, inequity and bias
- » enable Māori leadership and decision making in education, especially in relation to mātauranga Māori.

From October 2020, the Ministry of Education is launching Te Hurihanganui in six communities across Aotearoa, with the commitment to support those communities for three years during the following phases*.

Phase One: Te Pō

- » Ministry engages with communities, seeking their agreement to participate
- » The Work Team is formed with a combination of Ministry staff, local iwi, community members and education providers
- » The Work Team to facilitate deeper learning opportunities to build critical consciousness in their community
- » The Work Team to support the communities to create their own Action Plan for transformative change.

Phase Two: from Te Wehenga onwards

- » The Work Team to support communities, including schools and early learning centres, to implement their Action Plans, and evaluate progress
- » Deeper learning opportunities continue, along with ongoing reflection, planning and discussion
- » Sustained, positive change is achieved through normalising critical consciousness and genuinely embedding kaupapa Māori in the education system.

* Also see page 20 of *Te Hurihanganui Change Story*

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Te Hurihanganui:

Pou and Tikanga descriptions

Te Hurihanganui Pou Descriptions

The pou represent the important pillars of change that will be built through Te Hurihanganui.

Kaupapa Māori

While some whānau, hapū and iwi may have kaupapa Māori firmly cemented in their way of thinking and acting, many of our schools and early learning services are yet to understand or recognise the validity of kaupapa Māori. Many more may be seeking ways to weave kaupapa Māori into their lives, but need leadership from Māori to make this happen in a genuine way.

We all have a part to play in strengthening kaupapa Māori in our places of learning, and society in general. Upholding tikanga Māori, learning and using te reo Māori, and getting involved with our kura and early learning centres help validate kaupapa Māori in those spaces.



TE HURIHANGANUI

Critical consciousness

Critical consciousness means thinking critically about how things are, and working towards change. Change that is ongoing and revolutionary, is sometimes called Transformative Change, which is the goal of Te Hurihanganui.

Critical consciousness means we recognise the imbalance of power, white privilege, and the racism and inequity faced by Māori. Then, we consciously do something about it, disrupting the current state of affairs and finding ways to bring about that Transformative Change.

Te Hurihanganui Tikanga Descriptions

Te Ao Māori



Rich and legitimate knowledge is located within a Māori worldview.

Under Te Tiriti o Waitangi, the education system must create and hold safe spaces for this knowledge to thrive, supporting Māori to live and learn as Māori.

Tangata i ākona ki te kāinga, tū ana ki te marae tau ana

A person taught well at home will stand confident and adept upon the marae

We all know our tamariki learn best when they feel comfortable, accepted and at home – both with the people, and in the places they learn. This means their language and culture are respected and upheld, and their sense of belonging is strong.

By incorporating aspects of te ao Māori into everyday teaching and learning, Māori students can live, learn and succeed as Māori. This means their teachers understand and value mātauranga and tikanga Māori. They use language we all understand, pronounce Māori words correctly, and explain concepts in ways our tamariki relate to. If Māori experiences are valued and reflected in teaching and learning, our tamariki feel safe and supported, and will thrive.

Validating te ao Māori across all communities in Aotearoa will strengthen respectful relationships between people, helping address racism and inequality.

Tino Rangatiratanga



Māori exercise authority and agency over their mātauranga,

tikanga and taonga. In order to access this knowledge, Māori leadership is essential. Through decolonisation of the education system Māori potential will be realised.

Ko te amorangi ki mua, ko te hāpai ō ki muri

The leader at the front, and the workers behind the scenes

Te Tiriti o Waitangi promises equal benefits for Māori and Pākehā as citizens of Aotearoa. It also upholds Tino Rangatiratanga for Māori to exercise authority over mātauranga Māori, tikanga and taonga. As a country, we have not yet realised the promise of Te Tiriti, and Māori do not currently enjoy the level of self-determination or success in education as Pākehā.

Tino Rangatiratanga is the path toward genuine engagement in education, and for Māori to achieve educational success. This requires first recognising the right of whānau to self-determination and leadership in educational spaces, especially in regard to kaupapa Māori. It means both treaty partners are at the table – as leaders, decision makers, teachers and learners, therefore the whole system is taking a proactive approach to support Māori engagement and leadership. It means the design of education pathways by and for Māori. It means understanding that institutional racism is holding us back, and working together towards meaningful change.

Whanaungatanga



Whānau relationships are an exemplar for authentic, meaningful and

transformative relationships in education. These relationships are based on mutual trust and respect from which shared understandings and reciprocal benefits can arise.

Whiria te taura tangata

Weave together the rope of people

Whanaungatanga can be seen in the healthy relationship between the pakeke (adult) and kaumātua (elder) generations, and tamariki mokopuna. We see the aroha and manaaki of the pakeke for the tamariki, alongside high expectations and a sense of responsibility to help them achieve their potential. Whanaungatanga is connection and care. It is mutual trust and respect. It is believing in our tamariki and their ability to succeed, while meeting our responsibility to help them thrive.

When whānau-type relationships exist between teachers and learners, schools and whānau, we create an environment where learning can flourish. Tamariki feel safe. Teachers are invested in their learning. Schools and whānau support those teachers with leadership and governance. This is at the heart of Te Hurihanganui – transformative change through aroha.

Te Ira Tangata



Every person is a taonga: born of greatness and full of inner potential.

This brings with it the responsibility to be critically aware of ourselves, our world, and each other.

E kore au e ngaro he kākano i ruia mai i Rangiātea

I shall never be lost, for I am a seed scattered hither from Rangiātea

In Te Hurihanganui, Te Ira Tangata refers to the potential inherent in all people. Racism and discrimination have no place in Aotearoa, and the racist views that exist must be recognised, challenged, and overturned. This can start with Te Ira Tangata; knowing that every person is a taonga tuku iho, and the superiority of one over another is wrong.

It means awareness; thinking carefully about language, thoughts and actions, and how they might be reinforcing untruths or negative stereotypes. Then comes action; challenging the mainstream views or “norms” that see Māori in a negative light, or undervalued.

We must all develop critical awareness of power, privilege and discrimination, and how these things play out in the education system. Only then can progress towards change be made.

Mana Ōrite



Te Tiriti o Waitangi provides the foundation for equal, reciprocal, respectful and interdependent relationships between Māori and non-Māori.

E tū Kahikatea

Stand tall like the Kahikatea

Mana Ōrite is a genuine belief in the value of all people, not the power of one group over another. So what does that look like? Over many years, ākonga have described Mana Ōrite as treating each other in ways we would like to be treated ourselves. Respectful interaction between all people is a promise made in Te Tiriti o Waitangi. This translates to an education system free of racism and discrimination.

We must look at dynamics of power in schools, early learning centres and whānau. Who decides what is happening and how? Who is making sure that everyone's culture is respected? Are opportunities available to all?

Who needs extra support to realise their potential? Is everyone being represented? Mana Ōrite must be firmly embedded in education if we are to move towards genuine partnerships, respectful relationships, and more equitable outcomes.

Te Hāngaitanga



We must take collective responsibility for ensuring Māori can enjoy and achieve educational success as Māori.

Nāku te rourou, nāu te rourou, ka ora te iwi

With your food basket, and my food basket, the people will prosper

Talking about goals, and even making policies in education is a waste of time unless they are understood and acted upon. Goals and policies will remain words on paper until they become the goals of people, and influence the daily interactions, and guiding principles of institutions.

All the positive change envisaged in Te Hurihanganui needs the collective buy-in from everyone in education; tamariki, whānau, hapū, iwi, teachers, support staff, board of trustees, leaders and the Ministry. Policies might provide authority and influence the system, but it is the people on the ground who will effect the most meaningful change. By understanding the principles of Te Hurihanganui, and making a genuine effort to incorporate them into everyday interactions, we can create an educational environment where learning and respect flourish. This is the transformative change Te Hurihanganui is aiming for.

Te Hurihanganui

Blueprint

The Ministry worked with a panel of Mātanga to design “Te Hurihanganui: A Blueprint for Transformative System Shift” (The Blueprint)

What is Te Hurihanganui?

Te Hurihanganui will **support communities to work together to address racism and inequity** so that they can **accelerate achievement and wellbeing** of ākonga Māori and their whānau.

What works in communities will then be **built back into the education system** so that we see transformative shift for **all** ākonga Māori and their whānau throughout the system.

Where will it happen?

Te Hurihanganui will be implemented in six communities across Aotearoa. **Communities will include ākonga, whānau, iwi, community groups as well as early learning, primary and secondary schools.**

How will it be implemented?

Implementing Te Hurihanganui within communities means applying the design principles across all parts of the education system. Communities will receive support, resource and tools to **build critical consciousness** and **strengthen kaupapa Māori** in education in the best way for their community.

What are the Pou and Tikanga?

The pou represent the important pillars of change that will be built through Te Hurihanganui. The Tikanga represents the foundations, beliefs and principles that will support the pou to be strong and long-lasting.

Pou:

» **Kaupapa Māori**

» **Critical consciousness**

Tikanga (principles):

» **Te Ao Māori**

» **Te Ira Tangata**

» **Tino Rangatiratanga**

» **Mana Ōrite**

» **Whanaungatanga**

» **Te Hāngaitanga**



TE HURIHANGANUI

Key levers: What does it look like?

Applying the design principles across the key educational system levers ensures a local and national programme of action. This will catalyse change for ākonga Māori, and signal key policy imperatives.



Whānau, Iwi and Community

Strong connections achieve better outcomes

- » Supporting critical consciousness development
- » Educationally powerful and accountable connections
- » Alignment around whānau aspirations
- » Exercising authority to support te ao Māori
- » Working with educators to design and deliver learning
- » Early learning as the foundation for partnerships



Leadership and Governance

Modelling, growing and sustaining critical consciousness and kaupapa Māori

- » Prioritising critical consciousness development
- » Interrogate decisions so they deliver equity for Māori
- » Committing to Te Tiriti, and learning te reo Māori
- » Refreshed policy settings (Ka Hikitia)
- » Growing and role modelling all capabilities across teams
- » Deep understanding of te ao Māori through relationships
- » Engage ākonga, whānau, community at all decision-making levels



Teaching and Learning

Ākonga and teachers listen and learn from each other

- » Professional Standards support competencies
- » Eradication of harmful education practices
- » Additional research and support to promote best practice
- » ITE & PLD prepares and support teachers in:
 - » Critical consciousness and disrupting racism
 - » Te ao Māori and te reo Māori
 - » Expertise to build on needs of ākonga
 - » Cultural relationships for responsive pedagogies
 - » Reciprocal and trusting whānau relationships



Curriculum and Assessment

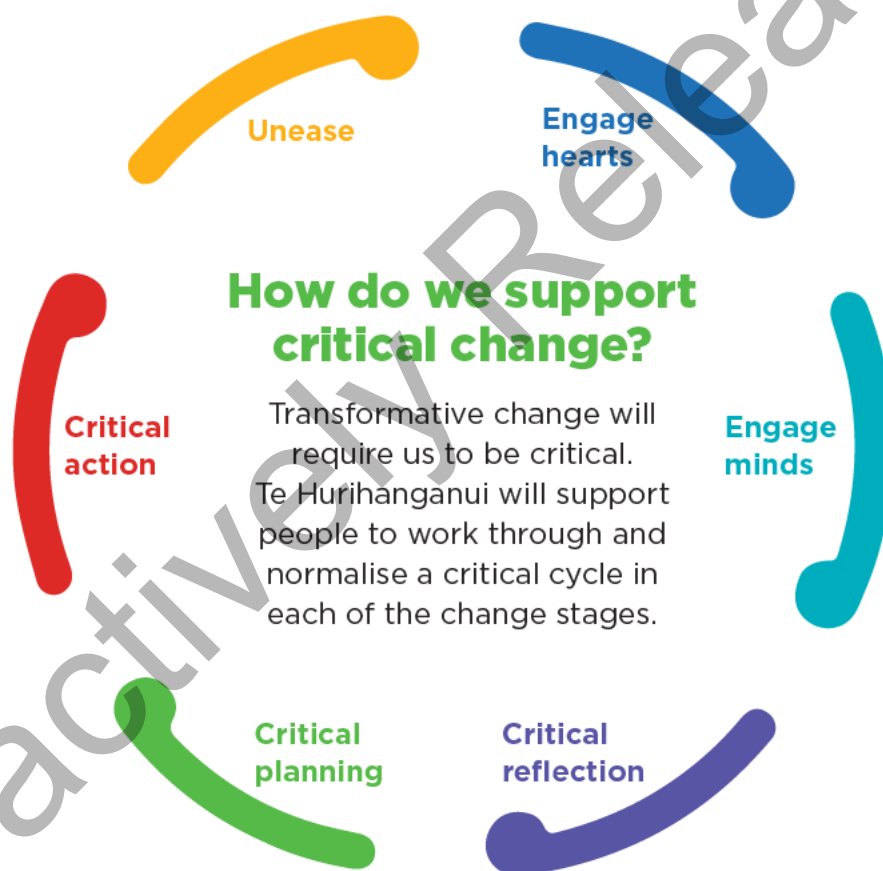
Increased understanding of Māori knowledge/reo, social justice, racism and colonisation

- » Support whānau and iwi to work with educators on culturally authentic curriculum
- » Critical consciousness curriculum to address inequity and racism
- » Iwi and whānau share their knowledge & capability
- » Resources and PLD so ākonga Māori are represented in the curriculum
- » Curriculum reflects Māori and Pākehā worldviews and commits to Te Tiriti
- » Increase engagement in high quality te reo Māori education

Te Hurihanganui:

Change story

We will work alongside communities to support their journey from Te Pō to Te Hurihanganui. Starting with Te Pō, community leaders will strengthen and build reciprocal relationships of mutual trust. They will also build a common base of understanding of kaupapa Māori and critical consciousness to undertake collective planning and action.



Te Pō

Te Pō was a time of unease around existing in darkness. There was potential for change but the atua had to discuss what this could look like and develop a plan for change. Not everyone agreed to the change, but there was sufficient agreement to move towards **Te Wehenga**.

What does the change look like?

- » There is latent potential for equity and some **unease about the status quo**. This initial stage will focus on supporting positional, change and thought **leaders**.
- » Authentic reciprocal **relationships** must be built/developed and sustained across a community to support collective action.
- » Communities will seek to understand their contexts through **critical theory** and **multiple perspectives** and will amplify marginalised voices.
- » Communities consider models of good practice and what this might look like for them. This will support **critical planning and action** for change.



TE HURIHANGANUI

Te Wehenga

During Te Wehenga the atua put their plans for change into action. This required multiple attempts to separate their parents with each atua having a role. Throughout this time, there was still resistance from some atua. With each attempt, the atua saw a glimpse of the light that could become their new norm – **Te Ao Mārama**.

What does the change look like?

- » Community leaders have **shared aspirations and move to demonstrate and lead change** across the community.
- » From a theoretical understanding comes hope, understanding to realise potential and a common goal by **balancing power** within the community.
- » They will inspire and support wider engagement, ownership and understanding of Te Hurihanganui by **leveraging leadership relationships** and **building critical mass** through engaging hearts and minds.
- » Leaders test models of good practice and apply critical consciousness and kaupapa Māori to **disrupt the status quo and affect change**. Leaders hold the line on change through the disruption.

Te Ao Mārama

Te Ao Mārama brought a new status quo of light and change. Life in Te Ao Mārama brought new challenges, including the pain that the separation brought Ranginui and Papatūānuku and the ongoing implications of this pain on their children and each other.

What does the change look like?

- » **Initial change from testing becomes normalised** as people become critical, unlearning harmful behaviours and learning transformative ones.
- » From a **common goal grows collective endeavour** through collaborative relationships.
- » Normalised practice supports scale and spread. **Structural change reinforces culture and behaviour shift.**
- » This practice enables **challenge and interrogation** which leads to transformation.

Te Hurihanganui

Te Hurihanganui was an act of love to ease the pain of Ranginui and Papatūānuku, but also to maintain the light of Te Ao Mārama. With this action, Te Ao Mārama became more stable, but with the light came the challenges of evolution that are part of Te Ao Hurihuri.

What does the change look like?

- » **Reflexive, critical behaviour is normalised** so that positive change can be sustained, creating a transformative system.
- » **Critical consciousness and kaupapa Māori** (and the principles of Te Hurihanganui) are the **tokatū** in an ever **evolving system**.

We expect that education system stewards will undertake a similar journey to understand how structural racism impacts the achievement of wellbeing of ākonga Māori and their whānau.

Te Hurihanganui Evaluation

Te Hurihanganui will include an iterative kaupapa Māori evaluation that will help us understand the transformative shifts and how to build these back into the education system.

Phase one: evaluation framework (2020/21)

The evaluation framework provides a 'starting point' for measuring the transformative shifts of Te Hurihanganui in the communities and include the following:

Key strategic and policy documents

The Framework will be informed by key strategic and policy documents to maintain the broader visions and intentions of the Ministry of Education. This means that the Framework will be oriented towards the Government and Ministry objectives, while also tailored to the visions and aspirations of the participant groups.

Baseline data

The framework will be grounded by baseline data that is captured during the onboarding of each community. The baseline provides a 'snapshot' of the start of the Te Hurihanganui journey for each community.

The journey

The evaluation will work with participants to figure out what the ideal journey of Te Hurihanganui implementation looks like. As the evaluation proceeds, the evaluation will determine what factors are accelerating and impeding that journey.

Evaluative rubrics

The Framework will allow us to track the journey of each participant group during the implementation of Te Hurihanganui and four stages of change (as explained in the Change Story).

Community leadership

A defining feature of this evaluation is that whānau and community members themselves will take on the evaluation roles within the communities. The evaluators build and/or strengthen local capacity in this manner, enabling communities to be active participants within the evaluation. This is intended to support whānau and communities to take ownership of the evaluation, and Te Hurihanganui itself.



TE HURIHANGANUI

« The evaluation plan

The Framework will also include a method section – the Evaluation Plan – detailing how the evaluators will undertake the evaluation itself. This will include: a detailed timeline over 2020-23, outlining key tasks and deliverables; methods of engagement; a comprehensive list of stakeholders; approach to client management; a risk mitigation table; and so forth.

The evaluation »

The evaluation of Te Hurihanganui will adopt a Kaupapa Māori approach. This approach legitimises Māori knowledge and experience and shares power in a Mana Ōrite way. This approach to evaluation requires a significant level of engagement, capability development and leadership across all co-researchers.

The evaluation will:

- **Collate** the information from all participants as co-researchers
- **Amplify** diverse Māori voices and ensure they are prioritised
- **Empower** communities to lead the evaluation of Te Hurihanganui

Phase two: evaluation implementation (2021-2023)

The key outputs from the evaluation will include:

Evaluation Framework

We expect a dynamic and in-depth Evaluation Framework

Iterative monthly reports

These will detail high-level observations from each community.

Quarterly reports

These will provide comprehensive, in-depth discussion and critical analyses.

Once-yearly presentations

These will discuss high level findings, both for the communities and Ministry.

Final report

This will detail the value and effectiveness of Te Hurihanganui, with actionable recommendations.

Summaries

Interviews and reports will be given back to each participant and community to ensure the communities maintain sovereign ownership of their data.

How do I find out more?

As Te Hurihanganui progresses there will continue to be updates to share.



For more information, visit:

www.education.govt.nz/te-hurihanganui



Or get in touch with us by emailing:

te.hurihanganui@education.govt.nz



TE HURIHANGANUI

Te Hurihanganui

Appendix Three: System Change

More than a 'programme'...

Building transformative system shift will require the Ministry to work on system change in parallel with community implementation. This will ensure we don't have another 'programme' but a sustainable change that will extend beyond six communities to deliver equity and excellence across the education system.

A learning system...

A learning system is required for transformative change and this requires insights and evidence about the kaupapa.

We are going to work with our Work Team Partner and Evaluation Partner to understand the journey of each of our communities.

These insights and evidence will allow the system to make iterative changes to their operations, policies and processes based on what we are learning in communities.

Te Hurihanganui is a kaupapa that will address racism, strengthen equity and accelerate educational achievement and wellbeing for ākonga Māori and their whānau in the education system. We will capture evidence of this transformative change and build this into the education system so that it benefits all ākonga across Aotearoa.

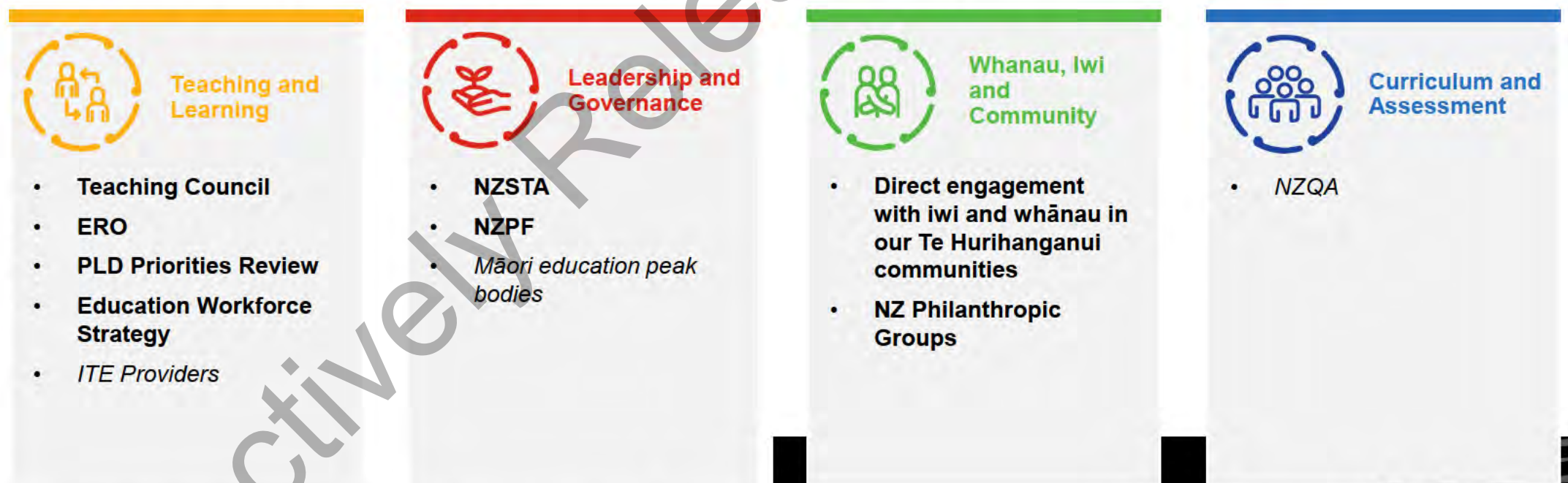


TE HURIHANGANUI

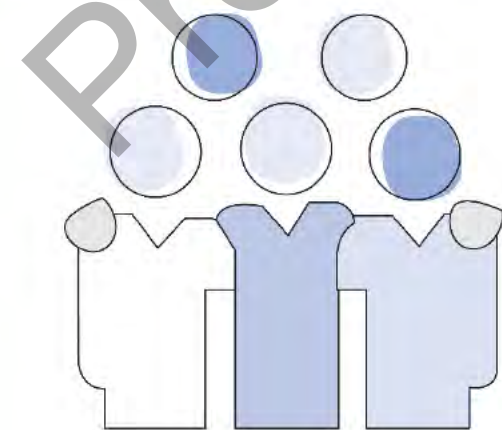
We can't do this alone...

We will need to leverage change across our organisation and with a wider group of education agencies/organisations from the early stages of implementation. We have already begun engaging with some of our wider education whānau to discuss opportunities for learning, unlearning and changing together (in **bold** below). These discussions have been well received and we have begun identifying pieces of work and change that we can progress together.

There are other groups who we want to initiate korero with very soon (in *italics* below).



* We have also been invited to discuss the kaupapa with the NZ Police



Critical friends...

We have pulled together a Des... Team who will provide support... Ministry, the Work Team Partner... Partner throughout the impleme... includes six members and will be... additional perspectives and exper... months.

Appendix Four: Event Run Sheet

Te Hurihanganui Community Launch – Porirua/Tawa

Tuesday 24 November 2020

Takapūwāhia Marae
2-4 Nohorua Street, Porirua

Time	Duration	Event	Comments
9.45am		Manuhiri assemble for pōhiri	
10.00am	30 mins	Pōwhiri	Manawhenua Kaikaranga and Kaikōrero TBC Manuhiri Kaikaranga: Te Waipounamu Teinakore Manuhiri Kaikōrero: Minister Davis Kawa: Tauutuutu Waiata: Ko taku waka
10.35am	25 mins	Kapu tī	Whakanoa
		Media Q & A	Ngāti Toa will identify area for media to set up. Media outlets TBC.
10.50am		Minister Davis departs	Must leave not later than 10.55am
11:00am	5 mins	MC to welcome manuhiri and introduce the kaupapa	Followed by speakers
	10 mins	Toitu te whenua	Play video Taku Parai – Chairperson Te Runanga o Toa Rangatira
	5 mins	Lysha Rei - Akonga	
	5 mins	Tawa College student - Akonga	Unity talk
	5 mins	Jershon Elkington - Akonga	To the teachers of the future
	5 mins	Ngāti Toa school	Whānau

	5 mins	Takawaenga	Bianca Elkington – General Manager Education Services
	5-8 mins	Mātanga member	TBC
	5-8 mins	Ministry Representative	Sarah Asher
	10 mins	Gifting of taonga Gifting of Books	Presentation of stone taonga: Ngapaki Gripp to speak Representatives of: Mana College Tawa College Katoa Kindy Brian Webb Kindy Ngāti Toa school Tawa Intermediate Te Puna Reo o Ngāti Toa Titahi Bay North School
		MC to close ceremony	
12.30pm		Kai Hākari and entertainment	Move into wharekai
2.00pm		End of Community Launch	Pack down, locals and Ministry to assist

Attendee List for Te Hurihanganui Tawa/Porirua Launch – Full list to be confirmed

Representation from the following groups:

- Iwi and whānau representation from Ngāti Toa Rangatira including from the Runanga
- School and early learning staff representation and whānau representation from the following schools:
 - o Mana College
 - o Tawa College
 - o Tawa Intermediate
 - o Titahi Bay North School
 - o Ngāti Toa School
 - o Te Puna Reo o Ngāti Toa
 - o Katoa Kindergarten
 - o Brian Webb Kindergarten
- Ākonga representation from Mana College and Tawa College
- Wider community including council and TPK representation and others
- Ministry of Education

Name	Role	Organisation
Taku Parai	Chairperson	Te Rūnanga o Toarangatira
Bianca Elkington	Ngāti Toa Iwi	Takawaenga for Te Hurihanganui
		General Manager - Education Services Te Rūnanga o Toarangatira
Rose Jaimeson	Dep Sec	PICI MoE
Daryn Bean	Dep Sec	Māori Education MoE
Andrea Schollmann	Dep Sec	ESP MoE
Sarah Asher	Kaiwhakahaere	Te Hurihanganui MoE
Māhina Melbourne	Director	Racial Equity Office MoE
Professor Mere Berryman	Mātanga	Te Hurihanganui
Therese Ford	Mātanga	Te Hurihanganui
Jim Peters	Mātanga	Te Hurihanganui
Whetu Cormick	Mātanga	Te Hurihanganui
Daniel Murffit	Mātanga	Te Hurihanganui
Professor Wally Penetito	Mātanga	Te Hurihanganui
Hurae White	D&I Constultant	Te Hurihanganui
Te Waipounamu Teinakore	D&I Constultant	Te Hurihanganui
Dr Roberta Hunter	D&I Constultant	Te Hurihanganui
Mere Skerrett	D&I Constultant	Te Hurihanganui
Anne White	D&I Constultant	Te Hurihanganui
Leah Kersey	D&I Constultant	Te Hurihanganui
Huia Haeata	Representative	Te Whare Wānanga o Awanuiarangi
Hine Waitere	Representative	Te Whare Wānanga o Awanuiarangi

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TE HURIHANGANUI

Appendix 7: Back Pocket Q&As

Porirua Launch

Proactively Released

Locations:

1. Why Tawa and Porirua?

After consultation with the sector and mana whenua of the area, it was decided that the Te Hurihanganui kaupapa would be most effective across the two areas, under the kaitiaki of Ngāti Toa.

Many students begin their education in one part of the area, and often continue the learning pathway in intermediate and secondary school in a different part.

2. Why only six locations?

Te Hurihanganui is about learning what works on the ground in order to build transformative shifts for ākonga Māori. A community wide approach is important to understanding what works and therefore each community must include all those involved in a young person's learning journey - whānau, early learning, primary and secondary schools, iwi, hapū and community organisations.

A process was undertaken to identify 6-8 diverse communities to test how change actually works in communities. We want to ensure those communities are well supported to lead their own change, learn new skills, test their own ideas, and work together in different ways.

3. How were the six locations identified?

The Ministry worked with external experts from across education and community to identify 6-8 diverse communities.

Because it's important that we test the kaupapa in a range of different settings, three key criteria were considered:

- Percentage of Māori population – Inequity and racism will present in different ways across communities with different contexts and different proportions of Māori population,
- Geographic variation – Each community has unique strengths and challenges based on where they are located, so it was important to ensure we had communities that represented urban, rural, North and South Island locations; and
- Community Appetite/Capability – Addressing racism, strengthening equity, and accelerating achievement and wellbeing for ākonga Māori and their whānau is not a new challenge in education. Its important that we engage communities prepared to take on the kaupapa so we can build on those strengths because they provide a foundation for transformative change.

4. What are the six locations?

To date we have agreement from three communities to participate in Te Hurihanganui over the next three years:

- Porirua/Tawa
- Te Hurihanganui ki te Tai Tonga (Eastern Southland)
- Te Puke

We are engaging across three other communities to seek their participation:

- 2 in the North Island – one in a rural location and one in an urban setting and
- 1 in the South Island in an urban location

Funding:

5. How much funding has been allocated for Te Hurihanganui?

Funding of \$42 million was allocated for Te Hurihanganui in Budget 2019

6. How much funding will be allocated to each community

The Te Hurihanganui funding provides support to build deeper understanding within communities about inequity, and build sustainable community capability in both kaupapa Māori and critical consciousness in order to address racism. Funding also supports an iterative kaupapa Māori evaluation that engages whānau, iwi and communities as co-researchers, and provides insights that can be woven into the education system.

The solutions and actions will be driven by communities over three years. Each community is different, and funding has not been allocated on a community basis but there is funding available to support community ideas and actions.

The Kaupapa:

7. How is Te Hurihanganui different to other programs that address racism? (For example, Te Kotahitanga)

Te Hurihanganui is a kaupapa rather than an initiative or a programme. The kaupapa will be a transformational system shift for education because it seeks shifts across all four key levers of a successful education system: whānau, iwi and community; leadership and governance; teaching and learning; and curriculum.

Te Hurihanganui recognises that we need to mobilise across communities, not just within schools. Te Hurihanganui builds off the strong evidence base of Te Kotahitanga recognising that this programme was focused on secondary schools only. The Te Hurihanganui Blueprint was based on a broad range of evidence about what works for ākonga Māori and their whānau.

8. How does Te Hurihanganui connect with other educational initiatives? (Ka Hikitia)

The framework for outcomes for ākonga Māori and their whānau is reflected in our commitments to Te Tiriti o Waitangi in the Education and Training Act, and other key strategies such as the refreshed Ka Hikitia, and Tau Mai Te Reo. Te Hurihanganui provides on the ground insights into how you give effect to key policy settings in order to inform further policy work and operational design.

Timing:

9. This initiative was announced in 2019, why has it been over a year before it has been rolled out?

Te Hurihanganui is a kaupapa that takes a relational approach and requires strong relationships from the start. Iwi and community engagement has been critical to getting community agreement to participate in the kaupapa. To date, engagement has been completed with 11 iwi and 44 education providers as well as whānau and ākonga.

The community implementation has been partially impacted by Covid-19 and lockdowns. We know that many communities have been impacted in different ways by Covid-19 and we are mindful to move at the pace of each community.

In parallel, we have undertaken procurement processes to secure a Work Team Partner and Evaluator to support the community implementation.



TE HURIHANGANUI