



Briefing Note: Te Hurihanganui Update

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| To: | Hon Kelvin Davis, Associate Minister of Education (Māori Education) | | |
| Cc: | Hon Chris Hipkins, Minister of Education | | |
| Date: | 30 April 2021 | Priority: | Medium |
| Security Level: | In Confidence | METIS No: | 1253424 |
| Drafter: | Sarah Asher | DDI: | 04 463 7639 |
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| Messaging seen by Communications team: | N/A | Round Robin: | N/A |

Purpose of Report

This paper provides you with an update on Te Hurihanganui progress and information on the upcoming community celebrations.

Summary

- The education system hasn't worked for everyone in New Zealand – it's inequitable. One of the biggest reasons for this is systemic racism.
- Te Hurihanganui will help ākonga, whānau, services, schools and communities test new ways of doing things so we can make a system that works for all of our kids.
- Since our last update, we've been working alongside our communities to introduce our Work Team Partner (Poutama Pounamu) and Evaluation Partner (Te Werochau). This sets the foundations of our change journey - Te Pō.
- There are a lot of different tools that our communities will use during Te Pō. Appendices One and Two provide a visual of what communities will be doing on the ground.
- We're preparing for the community celebrations of Te Hurihanganui in Nelson and Manurewa. The Nelson celebration is scheduled to take place on 13 May and the Manurewa celebration is scheduled to take place on 27 May.
- We've also started engaging with iwi in 9(2)(f)(iv) about implementing Te Hurihanganui in and around 9(2)(f)(iv)

- Te Werohau is currently building the evaluation framework – Te Pae Tawhiti. The framework captures 'what good looks like' and where we are going in our Te Hurihanganui journey. The first draft of the evaluation framework is expected in late June.
- While having a destination point is important, we are more interested in the journey of change towards Te Pae Tawhiti. The evaluation will identify key events, activities, or processes that mark progression towards the pae tawhiti. It could also identify things that take us off course and critical 'course corrections' that get us back on track.
- While we expect that leaders will change their practices as they move through Te Pō, it's likely that wider whānau and kids in the community won't feel the direct impact of this change until the next stage - Te Wehenga. We anticipate our first three communities will be in Te Wehenga in 2022.
- Our evaluation will capture the voices of kids and whānau so they can tell us about the changes they are experiencing and provide insights into how they are contributing to Te Pae Tawhiti or not.
- While we're still building the foundations, we've been able to identify things that have made a difference as we've taken Te Hurihanganui from concept to implementation. We are sharing these lessons with others to help improve system performance.

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

30 / 04 / 2021



Hon Kelvin Davis
Associate Minister of Education
(Māori Education)

20 / 5 / 2021

Background

1. The education system hasn't worked for everyone in New Zealand – it's inequitable. One of the biggest reasons for this is systemic racism.
2. Budget 2018 provided funding to co-design an approach to address systemic racism so that we can accelerate the educational achievement and wellbeing of ākonga Māori and their whānau.
3. Budget 2019 provided \$42 million to implement and test Te Hurihanganui across six communities for three years. "Communities" include ākonga, whānau, hapū, iwi, and community groups, and at least 40 education providers (early learning and primary and secondary schools).
4. Te Hurihanganui will help ākonga, whānau, services, schools and communities test new ways of doing things so we can make a better system that works for all of our kids.

What's happening in our communities

The change journey – supporting communities as they move from Te Pō to Te Hurihanganui

5. The change envisaged in Te Hurihanganui takes time. Based on evidence of good practice, we have developed a change story that describes how we move from Te Pō, to Te Wehenga, to Te Ao Mārama and finally to Te Hurihanganui.
6. We know that critical change requires more than evidence and theory. Te Hurihanganui is about research in action. To drive change, we will all need to experience unease, as well as engage the hearts and minds of those involved. Only then are we able to critically reflect, plan, and do something different that disrupts systemic racism and strengthens equity in education.
7. Phase one of the change journey starts in Te Pō. In this phase, we are:
 - strengthening and building relationships of mutual trust within and between communities, and also with the community implementation teams;
 - building a shared understanding of kaupapa Māori and critical consciousness;
 - developing skills to understand how racism or inequity can be addressed; and
 - collectively planning our first steps towards addressing racism and inequity.
8. Since our last update, we've been working with our communities to introduce our Work Team Partner (Poutama Pounamu) and Evaluation Partner (Te Werohau). This sets the foundations for Te Pō.
9. With the help of our regional offices, our takawaenga and mana whenua iwi, we've developed a strong relationship of trust with community leaders in each of our communities to date. Poutama Pounamu and Te Werohau have some experience working in some parts of these communities. However, it's important that we take time to introduce them and build whanaungatanga across all parts of the community so that they can work together effectively.

Together we're going to learn and unlearn things we thought we knew about equity and systemic racism so we can do something different

10. Research and experience tells us that there are some important first steps to make a difference (see Appendix One). Poutama Pounamu will work alongside communities to work through the following:
 - Whanaungatanga – building relationships and trust across communities.

- Baseline – understanding where each community is starting from.
- Deeper learning – getting on the same page by building a deeper understanding of racism and equity.
- Scale and sustainability – considering new practices and how they can be scaled and sustained across the community.
- Action plans – developing tailored actions for each community and its people.

There's a lot of different tools that our communities will use during Te Pō

11. Each community is different and is made up of different groups and people. But none of them are starting from scratch. Poutama Pounamu are working across the communities to make sure that the support they receive is responsive to their needs and builds off the strengths they already have. For example, some of the schools and their teachers have already completed Blended Learning and used Rongohia te Hau.
12. Appendix Two provides some examples of the different mahi that is happening or will happen within our communities.

Porirua/Tawa, Te Puke and Te Tai Tonga

13. In Porirua/Tawa, Te Puke and Te Tai Tonga, Poutama Pounamu and Te Werohau have met with the relevant mana whenua, schools and early learning services, whānau and ākonga leaders. They have discussed options for each of these groups to undertake baseline and deeper learning activities. Other examples of note include:
 - School in Te Puke identified opportunity to further **whanaungatanga** with a 'whanau takawaenga' that would support teachers to engage consistently and appropriately with whānau and mana whenua.
 - **Blended learning** wānanga for educators and senior secondary students held in Porirua/Tawa.
 - Mana whenua in Porirua wanting to work with schools and services to support **deeper learning** around their iwi histories and contexts.
 - **Kaiaromatawai** (local evaluator) appointed in each of the communities.

Manurewa and Nelson

14. The Manurewa and Nelson communities will both start their journeys in the next month. We are working with Poutama Pounamu and Te Werohau to complete the initial community engagement. **Whanaungatanga** activities completed to date include:
 - Takawaenga engaged from mana whenua iwi to support initial engagement.
 - Multiple hui with mana whenua leaders and whānau to introduce the kaupapa, seek agreement and direction on how kaupapa might be implemented in their rohe.
 - Meeting with each of the schools/services and in small groups to discuss options for baseline and deeper learning activities.
 - Initiating engagement with Pacific community leaders.
15. We're also preparing for the community celebrations of Te Hurihanganui. The Nelson celebration is scheduled to take place on 13 May, and the Manurewa celebration is scheduled to take place on 27 May.
16. Both these celebrations will be hosted by the local mana whenua and attended by the local community. We are working closely with mana whenua to finalise arrangements and have attached run sheets for both events (see Appendix Three and Four).

17. We understand that you will join us for the Nelson celebration, but not the Manurewa celebration due to other commitments. Please let us know if you require talking points for the Nelson celebration.

9(2)(f)(iv)

18. We recently initiated conversations with 9(2)(f)(iv) around Te Hurihanganui being implemented in 9(2)(f)(iv). This was a very early conversation and we've been invited to return to discuss the kaupapa further with them. With support from the regional office, we are also in the process of arranging to meet with 9(2)(f)(iv) and the 9(2)(f)(iv).

Evaluating Te Hurihanganui

Building Te Pae Tawhiti

19. The first phase of the Te Hurihanganui evaluation is the building of the evaluation framework – Te Pae Tawhiti. The framework captures 'what good looks like' from multiple perspectives and where we (the communities and the system) are collectively going in our Te Hurihanganui journey.
20. The first three communities (Te Puke, Porirua/Tawa, Te Tai Tonga), Poutama Pounamu, the Ministry and other government agencies are all in the process of contributing to this framework. The framework will evolve over the three years. As the remaining communities are available, they will also work with Te Werohau to build Te Pae Tawhiti. The first draft of the evaluation framework is expected in late June.

Because we're doing an iterative kaupapa Māori evaluation there are a few key things we're doing differently

21. Holding space for mana whenua and those who have been underserved – Te Werohau are using a range of strategies to capture the perspectives of different audiences while building Te Pae Tawhiti:
- Seeking perspectives across communities on what's important to them to measure. Doing this at the beginning of the kaupapa gives us time to understand how we might complement existing education data and measures with measures that matter more to whānau and mana whenua.
 - There are both group, one-on-one interviews and observations to capture the views of key participants. We will intentionally amplify the views of those who experience inequity so that we can be accountable and responsive to their needs.
22. Not a fly-in, fly-out approach:
- Te Werohau is building evaluative capability in the communities so they can be part of the evaluation team in order to build in sustainable approaches to evaluation from the start, and to make sure we stay true to the community aspirations for the kaupapa. We will share our learnings on this approach with ERO as they test their new operating model.
 - Te Werohau has worked with the mana whenua iwi to confirm and resource a kaiaromatawai (local community evaluator) in our first three communities.

While having a destination point is important, we are more interested in the journey of change towards Te Pae Tawhiti

23. Te Werohau will be working with all co-researchers to capture their distinct journeys, but also a consolidated view of the collective journey towards te pae tawhiti.

24. While having a destination point is important, we are more interested in the journey of change towards Te Pae Tawhiti. The evaluation will identify key events, activities, or processes that mark progression towards the pae tawhiti. It could also identify things that take us off course and critical 'course corrections' that get us back on track.
25. For each tūtohu, we will be looking to understand how educators, communities or the system can navigate more effectively towards or away from these signposts. These tūtohu will form the key insights which support improvements to implementation within communities, but also inform our work to build the right incentives for change across a system.

But when might we expect to see a real difference for kids and whānau?

26. We know from the research reviewed for the Blueprint that sustainable change takes time. Te Pō focusses on building the capability and capacity of community leaders to lead others to do something different. Leaders include mana whenua, principals/HoDs, teachers, Board members, ākonga and whānau.
27. While we expect that leaders will change their own practice and start to drive change as they move through Te Pō, it's likely that wider whānau and kids in each community won't feel the direct impact of any shifts until the next stage - Te Wehenga. Te Wehenga is when tailored actions (from their action plans) are implemented across the community. These could include changes to teacher practice, strengthening whānau engagement, shifts in curriculum delivery and school policy reviews, or new ways of planning and reporting.
28. We anticipate our first three communities moving into Te Wehenga in 2022. Our evaluation will capture the voices of kids and whānau so they can tell us about the changes they are experiencing and provide insights into how they are contributing to Te Pae Tawhiti or not. This should help us influence wider system improvements.

We've learnt some things about so far

We can't boil the ocean, so we've learnt some things about sequence

29. While we're still building the foundations, we've been able to identify things that have made a difference as we've taken Te Hurihanganui from concept to implementation. Our journey means we are often building our own or others capability in the moment – which we can only see after it was actually needed. This includes (see Appendix Five):

Understanding the pou

- Building knowledge of critical consciousness and kaupapa Māori changes the way people see the world and how they interact with it. But we need to harness these shifts in individuals towards building the system change we need to see.

Applying the pou

- We can't just know the theory, we have to put it into practice. And there are multiple perspectives on what that action or practice might look like. Applying the pou means people need to be comfortable with being uncomfortable and being able to sit in unease.
- We have needed to support people to: respect different perspectives from their own; think about who has power in discussions and decision making; and understand that no decision is neutral when it comes to equity.

Flying in formation is not as easy as it looks

- The Ministry knows it can't do this work alone and while everyone has distinct roles, and we are in a period where there are a lot of initiatives working in the education system. It's been important that within the Ministry and with other education partners, that we stay well connected so that we fly in formation and communities and educators don't have to join all our dots.
- Working across work team partners, communities, schools, mana whenua, education whānau, takes time and there is a natural 'storming' period that tests everybody at the beginning as new relationships and connections are made.

Engaging all elements of the community

- It's important to understand how you need to take different approaches for different communities. While focusing on mana whenua, ākonga, whānau, services and schools, we missed early opportunities to engage with distinct groups within communities (eg. Kiribati and Sikh in Te Puke).
- We are being mindful of this as we work with Nelson, Manurewa and 9(2)(f)(iv). For example, in Manurewa our approach for mana whenua is different to the approach needed for Pacific communities. Also each Pacific community has its own way of doing things too.

What's happening in communities during Te Pō?

Te Hurihanganui helps kids, families, mana whenua, schools, services and communities test new ways of doing things, so we can shape a system that works for **all** of our kids.

Research and experience tells us that there are some important first steps that we have to take to make a difference. Communities are being supported to work through these steps.



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Te Pō is where we start our change journey.

This year, communities are building the foundations for change through a range of activities so they can move forward, together.

Change is not easy – it's uncomfortable.

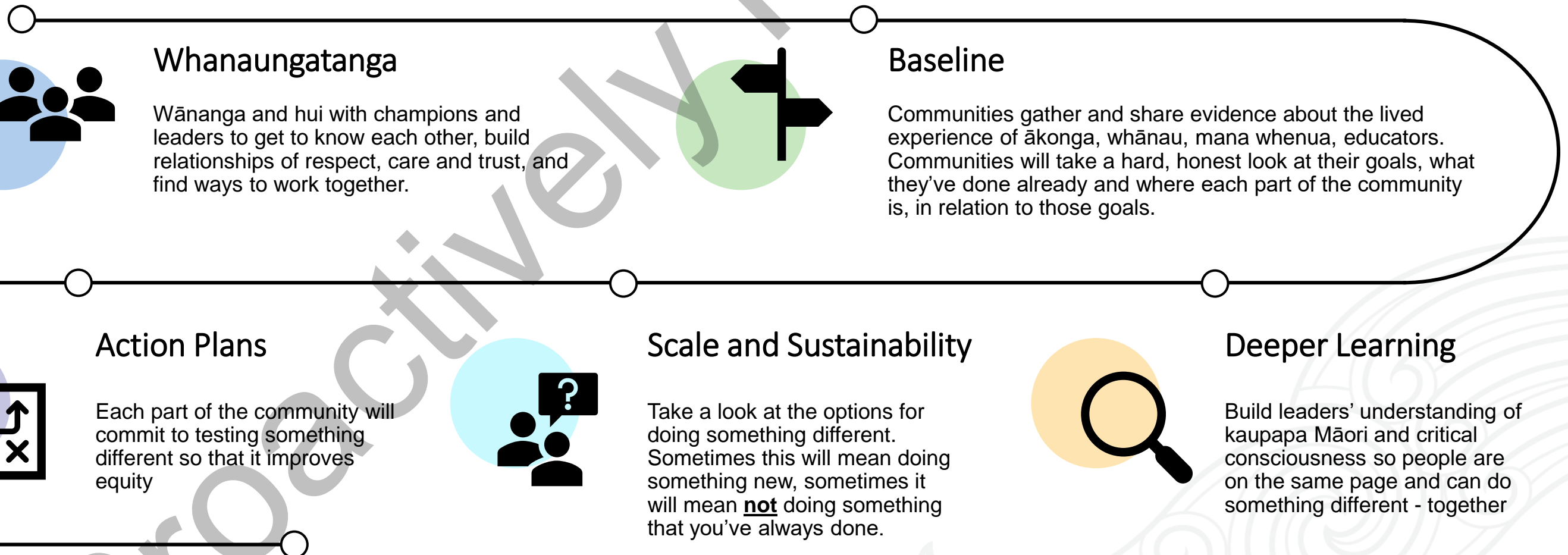
We're all scared of being judged, criticised, exposed. But the fact remains that we can't sit comfortably and create change.

In Te Pō, we choose to get uncomfortable together

We have to build relationships that can sustain us through the hard conversations because we trust and care about each other.

We're going to learn and unlearn things we thought we knew about equity and systemic racism

This will change the way we see the world and how we interact with it - who makes decisions, how we make decisions, who teaches what, what we're learning....



These activities will build a shared understanding of where each community is, what are the things that will make a difference and what we're going to do differently.

What are some examples?

Each community is different, and each community is made up of a lot of different groups and people. But - none of them are starting from scratch.

Te Whānau o Te Hurihanganui is working alongside the communities to help them move through 'Te Pō' so they can get to 'Te Wehenga' together.



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Whanaungatanga

Mana whenua wānanga for local whānau to discuss the key issues and priorities around racism and equity for them in their own communities. This sets the scene for other engagements across community with ākonga, whānau, teachers, and leaders.

Other examples include:

- **Mana whenua attending and hosting hui with school and services**
- **Schools and services resourcing whānau takawaenga** who support teachers to engage consistently and appropriately with whānau
- **Ākonga leadership hui** to unpack systemic racism and inequity within their local context



Baseline

Rongohia te Hau is a way of using evidence to inform and develop culturally responsive teaching and leadership in schools and services.

The process builds on relationships with mana whenua, whānau, and Māori communities and looks at evidence from survey responses from learners, whānau, iwi and teachers, as well as teaching/playground observations.

Other examples that help us understand where communities are starting from include:

- **Ākonga voice** and experiences
- **Iwi evidence**, data and plans
- **Service/schools plans**
- **Education workforce, governance, engagement and achievement data**
- **Local evaluators** (kaiaromatawai)



There's a lot of different tools that our communities will use during Te Pō

This page provides some examples of mahi that is happening or will happen within our communities.

Te Whānau o Te Hurihanganui will work with the different parts of the community to make sure that the support and resource they receive is responsive to their needs and builds off the strengths that they already have.

Deeper Learning

Blended Learning for educators and for senior secondary students includes wānanga and online learning modules to understand and unpack colonisation, Māori education and revitalisation movements, systemic racism and equity.

Some mana whenua have noted their intent to hold **iwi-lead wānanga to strengthen kaupapa Māori** across the services and schools in a respectful and safe way.

Other examples include:

- **Courageous Conversations about Race**
- **Iwi histories, reo and tikanga**
- **Te Ahu o te reo Māori**
- **Unteach racism**



Scale and Sustainability

Not one generation more is an activity where leaders consider case studies of models that have successfully addressed inequity and systemic racism.

Leaders can think about how they might apply these models in a way that would work for them in their service, school, whānau or iwi.

They will also be supported to access the leaders or providers of the proven models to help them in their planning and implementation.

Other examples include:

- **Change leadership teams**
- **Mauriora pathway** for indigenising and decolonising the reform



Action Plans

Each service, school and the mana whenua will build explicit **plan of the actions and activities** they will test.

This will include new activities, actions or processes that will be initiated by particular parts of the community.

It may also include specific activities or actions that may be stopped as they are not consistent with the community's goals for equity and anti-racism.

Other examples include:

- **Revision of school/service policies and plans** including changes to teacher practices, whānau engagement and curriculum
- **Public events** to build wider community buy-in and understanding

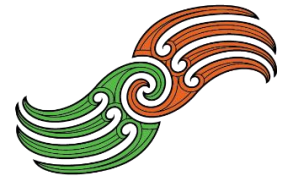


Appendix Three: Runsheet for Manurewa Community Celebration

When: Thursday 27th Haratua 2021

Where: Manurewa Marae

| Time | Duration | Event | Comments |
|---------|----------|--|---|
| 9.45am | | Schools/services assemble for whakatau | Congregate at Manurewa marae |
| 10.00am | | Whakatau for schools/services and other local manuhiri | Mana whenua to welcome local manuhiri (Schools/services, groups that have not been on marae before) |
| 10.35am | | Kapu tī | Whakanoa |
| 11:00am | | Prepare for powhiri | Mana whenua, schools/services prepare for powhiri to Ministers, officials and Te Whānau o Te Hurihanganui |
| 11:45am | | Manuhiri assemble for powhiri | Ministers and Ministry of Education, Poutama Pounamu, Te Werochau, Te Tira Whatu to gather at Manurewa Marae |
| 12pm | | Powhiri commences | <p>Te Ohu Totara - Minister to retrieve the rau from the kai wero (If unavailable then either a tāne from Ministry of Education or Te Tira Whatu)</p> <p>Manuhiri Kaikaranga: TBC Manuhiri Kaikōrero: TBC Kawa: Tauutuutu Waiata: TBC</p> <p>Mana whenua will have a range of speakers. Ministry of Education and Minister need to prep to respond with two speakers and two waiata taunaki.</p> |



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| 12.45pm | | Hariru | Hongihongi if still at Level 1 if not a west coast wave. |
| | | Transition – Mingle and move to kai hakari | Entertainment provided by local taiohi |
| | | Media Q & A | Area will be identified for media to set up. Media outlets TBC |
| 1.15pm | | Showcase of Manurewa Kai Hākari and entertainment | Move into wharekai, Sector and Mana Whenua and Manurewa Community |
| | | MC welcome and speeches from community and manuhiri | Speeches from Ministers, Mana whenua, Schools and Ministry of Education. Speakers and order TBC. |
| | | | Presentation of books to mana whenua, services, schools, community groups |
| 3.00pm | | End of Community Launch | Pack down, locals and Ministry to assist |

NOTES:

Below are the list of people approved to speak to the media:

1. Rose Jamieson (Dep Sec PICI – MoE)
2. Roimata and Lisa Minhinnick – CEO and Education Manager of Te Kopu Ora, Ngāti Te Ata
3. Pete Jones and Nicola McCall (Principal Manurewa High School and Deputy Principal)
4. Sue Dawson (Clendon Park)
5. Chantelle Foketi (Te Ara Poutama)
6. Antonia Crawley (Homai ngā Taonga ECE)

Appendix Four: Runsheet for Whakatū, Victory Community Celebration

When: Thursday 13th May, 11am – 1pm

Where: Victory Community Centre

| Time | Duration | Event | Comments |
|---------|----------|---|--|
| 10.45am | 15mins | Manuhiri assemble for pōwhiri | Congregate Victory Community Centre, 2 Totara Street, Nelson (Manuhiri includes Ministers, officials, and Te Whānau o Te Hurihanganui) |
| 11.00am | | Pōwhiri – Whare tupuna Kakati | Manuhiri Kaikaranga: TBC Manuhiri Kaikōrero: TBC Kawa: Tauutuutu Waiata: TBC |
| 11.40am | 10 mins | MC introduce Minister Davis Minister Davis address | Confirm whether Minister would like waiata tautoko |
| 11.50am | 20mins | Media Q & A – after Min Davis Kōrero | Area will be identified for media to set up. Media outlets TBC |
| | | Transition – Mingle and sit down at tables | Entertainment by: Ngā Ahorau – Nelson Boys and Girls Kai served at tables |
| 12.10pm | | MC welcome and speeches commence | |

MC to include kōrero below in his initial comments

Photographs and video footage will be taken throughout today's proceedings. None of these photos or videos will be used without your consent. If you do not wish your photo to be used or taken please make yourself known to our photography team. Copies of the photos and the videos will be gifted to the Whakatū Victory Te Hurihanganui community.

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| | 5 mins | Hurae White (tbc) | Matanga member |
| Introduction for Hurae White Mātanga Te Hurihanganui Nō Ngāti Mahuta, Ngāti Maniapoto, Ngāti Te Rangiunuora, Ngāti Ruahikihiki. Born in the Waikato, Hurae started his teaching career in Kōhanga Reo, studied Māori Medium Education through Te Whare Wānanga o Waikato and has been a kaiako, senior leader, Deputy Principal and now a facilitator supporting Māori Medium for the past twenty years. | | | |
| Entertainment: Te Pouahi to perform a couple of items (5mins) | | | |
| | 5 mins | 9(2)(a) | Ākonga mana whenua |
| Introduction for Ngakau Moka | | | |
| | 5 mins | 9(2)(a) | Ākonga Nelson Girls |
| Introduction for Alexis Reeve | | | |
| | 5 mins | Marama Elkington | Kaiārahi hauora – Whakatū Marae |
| Introduction for Marama Elkington | | | |
| | 5 mins | Sarah Asher/Andrea Williams | Director Te Hurihanganui and Director Nelson Marlborough Southland |
| Introduction for Sarah Asher: Introduction for Andrea Williams: | | | |
| | 10 mins | Gifting of community tāonga | Presentation of taonga |
| Introduction for Shep (Craig) Shepard and/or Brian Flintoff Shep has been working with Brian Flintoff one of New Zealand's acclaimed carvers whose pieces have been exhibited in several countries. Some are in Museums, and Public and Private Collections | | | |



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worldwide, including several pieces commissioned by the British Museum in London. He has also gained recognition by being made an Elected Artist Member of the New Zealand Academy of Fine Arts. His contribution to the arts were recognised with the awarding of a Queen Service Medal in 2010.

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|--|--------|-----------------------------------|--|
| | 10mins | Gifting of Books to the community | Representatives from the groups listed below |
| <p>MC to get Andrea/Sarah and one of the tamariki from Te Pouahi to assist him with the gifting of books to the community, and then call a representative from each group above to come up and receive a package on their group's behalf.</p> <p>Groups:</p> <ul style="list-style-type: none"> • Ngāti Koata • Ngāti Rārua • Ngāti Toa • Ngāti Kuia • Ngāti Tama • Ngāti Apa ki te Rā Tō • Te Atiawa • Rangitane • Nelson College for Girls (a staff and student representative) • Victory Primary School • Nelson Central School • Nelson Intermediate • Victory Kindergarten • Nelson Central Kindergarten • Y Kids • Te Kōhanga Reo o Waimeha • Nelson South Kindergarten | | | |
| | | MC and Iwi to close launch | |
| 1.00pm | | End of Launch | |

NOTES:

Below are the list of people approved to speak to the media:

1. Minister Kelvin Davis
2. Rose Jamieson (Dep Sec PICI – MoE)
3. Mere Berryman (Poutama Pounamu - Work Team Partner)
4. Hine Waitere/Suaree Borrell (Te Wero Hau – Evaluation Partner)
5. Andrea Williams (MoE – Director of Education Nelson Marlborough West Coast)
6. Iwi (tbc)
7. Sector (tbc)
8. Ākonga (tbc)

What have we learnt already and what can we do about it?

We're constantly learning about how to do things differently so that we're disrupting systemic racism and strengthening equity for our ākonga and whānau.

What we've learnt can help us as an organisation and system...



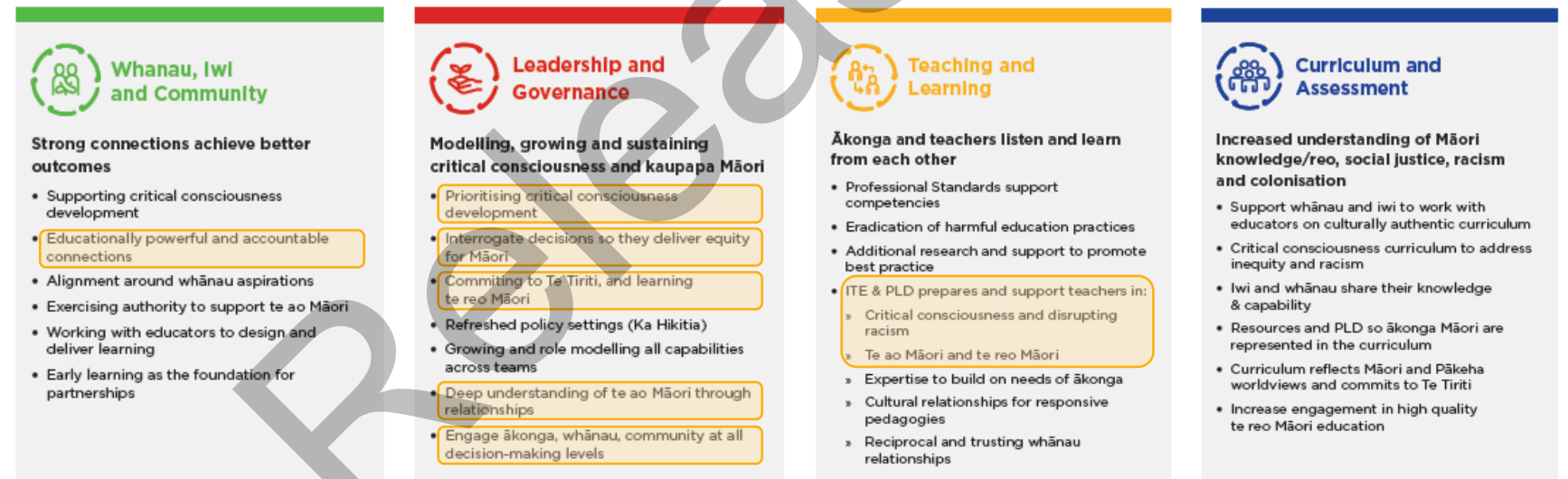
TE HURIHANGANUI

We've been using the blueprint as a guide...

You can't boil the ocean.

It's clear that some of the actions within the blueprint create the foundations for others. We've been working on:

- Building whanaungatanga
- Building critical consciousness and kaupapa Māori knowledge
- Flying in formation



Understanding the pou

Building critical consciousness and kaupapa Māori knowledge changes the way we see the world and how we interact with it.

What we've done...

- All the team have done **Courageous Conversations about Race**
- All team have completed Tiriti Training or have a very good practical **knowledge of Te Tiriti and its context**
- **Reo proficiency** across the team is high
- Team supported to do **further learning** in critical race theory, colonisation, anti-racism, social justice, cultural revitalisation

Applying the pou

We can't just know the theory, we have to put it into practice.

What we do...

- **Build whanaungatanga** with our communities and with others so that we can understand their experience and perspective
- **Be mindful of power** – Always ask, 'who's at the table' and 'who is not and use Courageous Conversations about Race tools
- **Interrogate decisions for equity** – knowing what we do about those who experience inequity, we have to ask – will this decision maintain that experience or change it for the better. **No decision is neutral.**

Flying in formation

We can't do this work alone and while we each have distinct roles, it's important we fly in formation.

What we are doing...

- **Socialising Te Hurihanganui** across communities and the system and supporting people through their unease to engage hearts and minds
- It's important to understand how you need to take **different approaches for different communities.**
- Where people/groups are ready we **support them to understand and apply the pou** including
- ERO and Tawakaenga attending Courageous Conversations about Race
- Supporting ELSA to create PLD panel that can build critical consciousness and kaupapa Māori