



## Briefing Note: Te Hurihanganui Update

<b>To:</b>	Hon Kelvin Davis, Associate Minister of Education (Māori Education)		
<b>Cc:</b>	Hon Chris Hipkins, Minister of Education		
<b>Date:</b>	14 October 2021	<b>Priority:</b>	Medium
<b>Security Level:</b>	In Confidence	<b>METIS No:</b>	1268584
<b>Drafter:</b>	Sarah Asher	<b>DDI:</b>	04 463 7639
<b>Key Contact:</b>	Rose Jamieson	<b>DDI:</b>	9(2)(a)
<b>Messaging seen by Communications team:</b>	N/A	<b>Round Robin:</b>	N/A

### Purpose of Report

This paper provides you with an update on Te Hurihanganui progress.

### Summary

- We're currently working alongside Te Puke, Porirua/Tawa, Te Tai Tonga (eastern Southland), Nelson, and Manurewa to implement Te Hurihanganui. Across these communities, we're working with 16 mana whenua iwi and 43 education services/schools.
- We're also working alongside mana whenua in 9(2)(i) and anticipate that we will confirm 9(2)(i) as our final community before the end of the year.
- Communities are focused on building whanaungatanga, understanding the kaupapa, building capability for equity and collective community planning.
- As would be expected, COVID has impacted on implementation in Manurewa and 9(2)(i). However, it's had less impact in other communities where we have established relationships that allow the mahi to be sustained through online formats.
- We are seeing some changes to how power is shared across some of our communities. Whānau, hapū and iwi leadership are leading kōrero and decisions in educational settings. At the same time, educational leaders are holding space for iwi leadership and finding new ways of responding to their needs.
- We are conducting a kaupapa Māori evaluation of Te Hurihanganui. Our evaluation framework is built around a navigation narrative as it will map the journey of communities and the education system from Te Pō to Te Hurihanganui.

- The framework is based on the Blueprint, and indicators of success that have been gathered from our communities and across the system. The evaluation team, along with the local kaiaromatawai, will work with communities to capture evidence of change

## Proactive Release


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**Agree** that this briefing is proactively released however some information will need to be withheld in line with the provisions of the Official Information Act 1982.

**Agree** ~~Disagree~~

Rose Jamieson  
**National Director**  
**Parent Information and Community**  
**Intelligence**

14 / 10 / 2021

  
Hon Kelvin Davis  
**Associate Minister of Education**  
**(Māori Education)**

18 / 10 / 2021

## Background

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1. 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.
2. 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).
3. We have two partners helping us implement and evaluate this kaupapa. Poutama Pounamu (of Waikato University) is supporting communities to implement Te Hurihanganui. Te Werohau (of Te Whare Wānanga o Awanuiārangi) is working alongside our communities as our evaluation partner.

## What’s happening in our communities

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### **Update on communities**

4. We’re currently working alongside Te Puke, Porirua/Tawa, Te Tai Tonga (eastern Southland), Nelson, and Manurewa to implement Te Hurihanganui [see Appendix one for further detail]. Across these communities, we’re working with 16 mana whenua iwi and 43 education services/schools.
5. We’re also working alongside mana whenua in 9(2)(i) to confirm their participation as the sixth and final community. The 9(2)(i) education team recently invited us to attend a hui with local whānau and education leaders at 9(2)(i) to discuss the kaupapa and their interest in participating. There is general support for the kaupapa and we’re currently working with mana whenua to confirm next steps and the education pathway that might participate.
6. We anticipate that we will confirm Kaitia as our final community before the end of the year. However, given the COVID alert levels, it’s likely that the community celebration will not be held until early in the new year.
7. As you would expect, COVID has particularly impacted the implementation of Te Hurihanganui in Manurewa, and 9(2)(i). In these communities, the implementation is focussed on building relationships which is constrained in an online format.
8. In our first three communities (Te Puke, Porirua/Tawa and Te Tai Tonga), COVID has had less impact. This is because we have already established good relationships that can be sustained through online formats. Also, the current implementation activities are capable of being delivered and supported online.

### **What are we testing?**

9. The change envisaged in Te Hurihanganui takes time. The Te Hurihanganui change story describes how we move from Te Pō, to Te Wehenga, to Te Ao Mārama and finally to Te Hurihanganui.
10. We’re testing a range of different activities that will help communities move from Te Pō, to Te Wehenga (see table below). Initially these activities are focused on building whanaungatanga, understanding the kaupapa, building capability for equity and collective community planning.

What we're trying to achieve in Te Pō	Examples of mahi that's happening	Where?
Building whanaungatanga	<b>Hui whakawhanaunga</b> – meeting with leaders from whānau, iwi, community, schools and services to discuss how they will work together, identify and progress opportunities to implement Te Hurihanganui	All
	<b>Iwi appointed kaitoro</b> – iwi appointed kaitoro who will work alongside the iwi, whānau and schools to broker relationships and make sure that Te Hurihanganui mahi aligns to iwi direction. This position is appointed through the iwi entity and funded by Te Hurihanganui.	Tai Tonga, Porirua/Tawa
	<b>Cross-community hui</b> – whānau, iwi, school and service leaders meeting once a month to share their mahi, consider progress and provide direction to the kaupapa partners.	Te Puke
	<b>Iwi leadership group</b> – educator leaders from mana whenua whānau will come together to provide direction, advice and support to Te Hurihanganui implementation.	Manurewa
Understanding the kaupapa	<b>Kaupapa kōrero</b> – hui and ongoing discussions with key leaders across the community to understand and clarify the kaupapa - what it means for them, their context and aspirations.	All
	<b>Rongohia Te Hau</b> – survey and observations of ākonga, whānau and teachers to understand educational experiences and behaviours. Evidence supports teachers to improve their practice in relation to racism, belonging, relationships and achievement. Iwi support observations and analysis of evidence.	Porirua/Tawa, Tai Tonga, Nelson, Te Puke, Manurewa
Building capability for equity	<b>Blended learning</b> – learning about kaupapa Māori and critical consciousness, racism and equity. Includes kanohi ki te kanohi wānanga, online interactive modules and reflections, hui with other educators to discuss and extend learning. Educators are supported through one stream of blended learning, while whānau and ākonga have access to tailored blended learning also.	Tai Tonga, Porirua/Tawa, Manurewa, Nelson
	<b>Educator inquiry and coaching</b> – inquiry and coaching support provided to apply kaupapa Māori and critical consciousness understanding.	Te Puke, Porirua/Tawa

11. We're currently exploring opportunities for greater engagement of leaders from whānau, ākonga and Pacific communities in Te Hurihanganui.

**We're seeing some changes to how power is shared across communities**

12. As a result of the activities above, we're starting to see a change in how power is shared across communities. In particular:
- **Community whanaungatanga** – Education leaders are deepening their relationships with mana whenua. This deeper relationship means they're holding space for mana whenua to lead and share control.
  - **Iwi understanding and capability** – Iwi have been having 'critical' conversations around how to indigenise and decolonise the experiences of their tamariki. These kōrero focus on what needs to change to address racism and inequity, rather than shifting achievement or attendance. There is also a shift in their expectations of education and the way they exercise their tino rangatiratanga in those spaces.
  - **Educator understanding and capability** – Education settings have been involved in critical PLD for some time and have some foundational understanding of critical consciousness and kaupapa Māori. However, the way this is put into practice has changed as they are partnering with iwi/whānau in different ways due to their whanaungatanga.

13. In Te Puke, there has been a noticeable shift in the distribution and exercise of power in some education settings. Whānau, hapū and iwi leadership are leading kōrero and decisions that relate to their tamariki and mātauranga, not just at their marae, but in educational settings. At the same time, educational leaders are holding space for iwi leadership and finding new ways of responding to their needs. While local iwi and mana whenua have often attended hui in education settings, their positional power, influence and impact has changed.
14. For example, in a recent hui to discuss the establishment of a dual language pathway in the local high school, mana whenua leaders and whānau lead the discussion with school leaders recognising their authority and holding space for their guidance. Previously, educators would have led and facilitated the discussion and while whānau would be in attendance, their participation would be far less than we are currently seeing. Educators are also looking for opportunities for whānau/iwi leaders to learn together in PLD, strategic decisions and operational matters of schools.

## Evaluating Te Hurihanganui

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### ***Taking a different approach to evaluation***

15. Te Werochau have been working closely with us to take a kaupapa Māori approach to the evaluation which means:
  - *Not 'doing to', but 'working with'* – The system and communities are co-researchers in the evaluation process.
  - *What is our kōha* – we're building the kaupapa Māori evaluative capability of communities and have appointed kaiaromatawai (local evaluators) in each community as part of our evaluation team.
  - *Making things meaningful* – evaluation findings and insights will be relevant and practical for all co-researchers so that they can help inform and drive change.

### ***Evaluation framework – mapping the journey from Te Pō to Te Hurihanganui***

16. The evaluation process started with building a framework based on the Blueprint, and indicators of success that have been gathered from our communities and across the system.
17. The evaluation maps the journey of communities and the system from Te Pō to Te Hurihanganui. The framework uses a navigation narrative which includes waka, whetū and te kāpehu whetu to enable this mapping process [see Appendix two].

### ***How do these elements come together to form an evaluation of Te Hurihanganui?***

18. As communities implement Te Hurihanganui, the evaluation will:
  - Capture evidence about what mahi is happening on the **waka** and who is doing the mahi.
  - Identify how that mahi keeps the pou and principles (**ngā pou whetū**) visible at all times.
  - Consider what mahi gets us closer towards our short-term goals (**ngā whetū arahi**) during Te Pō, Te Wehenga, Te Ao Mārama or Te Hurihanganui
  - Identify where ngā whetu arahi are rising (**ngā whare**) so we can make sure our mahi keeps the waka on course or brings it back on track.
19. The evaluation team, along with the local kaiaromatawai, will work with communities to capture evidence of change. The Ministry and Poutama Pounamu will also contribute data and evidence from our mahi so we can understand the big picture.

### ***What's happening next***

20. Te Werohau will be working with all co-researchers to capture their distinct journeys, but also a consolidated view of the journey. At a practical level:
- Twice a year, each community will receive a 'draft map' of their journey. Each community will hold wānanga to review and reflect on their map. They will check whether the draft map reflects their experience, and what it tells them about their next steps in the journey.
  - Four times a year, we'll receive a quarterly report identifying key insights about the process and impact of our mahi across communities and the system. We are working on a way to share these learnings effectively with our system partners and the general public.