



Briefing Note: Te Hurihanganui Update

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

This paper provides you with background information on Te Hurihanganui and implementation progress to date.


Summary

- Te Hurihanganui is a community-led approach to address racism and inequity across the education system for ākonga Māori and their whānau.
- The Te Hurihanganui Blueprint contains the evidence and policy design that is the foundation for implementation.
- Over three years we will work alongside six diverse communities to test what works. The insights from our communities will inform system shifts for education.
- We have procured work partners to support community implementation and learnings.
- We can provide you with regular updates on progress:
 - You may be interested in our kaupapa Māori evaluation of Te Hurihanganui.
 - You may also be interested in the progress of the Te Puke community.

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

11 / 03 / 2021



Hon Jan Tinetti
Associate Minister of Education

13/3/2021

Background

1. In 2017 the Government committed to restart Te Kotahitanga. Te Kotahitanga was a research and professional development programme that supported teachers to improve outcomes for ākonga Māori. It achieved success through creating culturally responsive contexts for learning. However, the programme was only delivered in secondary schools, and did not work with whānau or community until its later phases. The programme funding ended in 2015.
2. Budget 2018 provided funding for research to build off Te Kotahitanga. In 2019 we co-designed an approach to address racism, in order to strengthen equity and accelerate educational achievement and wellbeing of ākonga Māori and their whānau.
3. We worked with an advisory group of education experts (Mātanga) to develop an approach that built on the evidence and experiences of Te Kotahitanga. This process produced *Te Hurihanganui: A Blueprint for Transformative System Shift* (an overview is attached in Appendix 1, and the full Blueprint is also attached).
4. 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, as well as at least 40 education providers (early learning and primary and secondary schools).
5. Hon Kelvin Davis has delegated responsibility for Te Hurihanganui. In your role as Associate Minister for Education, you oversee evidence, evaluation and research, curriculum, and Professional Learning and Development, and may have an interest in how Te Hurihanganui progresses.

What does the evidence tell us?

6. Both qualitative and quantitative evidence repeatedly highlights low education outcomes for Māori in comparison to non-Māori. Research, in conjunction with voices of whānau and ākonga Māori themselves, tell us that racism and inequity are major contributing factors to these outcomes.
7. The Blueprint evidence emphasised that addressing racism and inequity across education requires everybody in the community to be working on it and learning together.

So what does this change look like?

8. The Blueprint pulled together evidence and specific examples of 'what good looks like' across the four dimensions of a well-functioning education system.
 - **Whānau, Iwi and Community:** Where educationally powerful connections are strong, they support education outcomes.
 - **Leadership and Governance:** Leaders play a role in modelling, growing, and sustaining critical consciousness and kaupapa Māori across education.
 - **Teaching and Learning:** Ākonga, their whānau and teachers listen and learn from each other.
 - **Curriculum and Assessment:** Increased understanding of te ao Māori, te reo Māori, social justice, racism, and colonisation.

What is Te Hurihanganui?

Not just another 'programme', but a kaupapa

9. Previous initiatives to address inequity have generally been programmes that are delivered to educators. While many programmes achieved good outcomes, they have not always resulted in sustainable or system-wide changes.
10. We will be working alongside six different communities for three years to test what works, and in what contexts. A community-led approach extends beyond schools and early learning services to include ākonga, whānau and parents (Māori and non-Māori) as well as mana whenua iwi and community groups.
11. Our kaupapa Māori evaluation will integrate the voices of communities and educators with education data (see paras 22-28). Learnings from community implementation will be built it back into the education system to create sustainable change so other communities can also benefit from the Te Hurihanganui approach.

What guides the kaupapa?

12. At the heart of Te Hurihanganui are its *pou* and *tikanga* (see Appendix 1).
13. The *pou* are the important pillars of change that will be built through Te Hurihanganui. In summary:
 - **Kaupapa Māori** emphasises that being Māori, and Māori ways of knowing the world, are valid and normal. Our education system should reflect this.
 - **Critical consciousness** encourages us all to reflect on the systems and structures of power that underpin practices, knowledge, and inequities. We all need to question who has the power, and whose voices are being heard.
14. The *tikanga* represent the foundations, beliefs and principles that will support the *pou* to be strong and long lasting. These are:
 - **Te Ao Māori**: including te ao Māori into everyday teaching and learning so ākonga Māori can see themselves in education, and non-Māori ākonga understand and respect te ao Māori.
 - **Tino Rangatiratanga**: Māori lead and make decisions about their mātauranga, tikanga, and taonga.
 - **Whanaungatanga**: relationships in education should be like those in whānau – based on connection, care, respect, and trust.
 - **Te Ira Tangata**: every person is a taonga tuku iho and has unlimited potential.
 - **Mana Ōrite**: under Te Tiriti o Waitangi, power and decision making is shared between Māori and non-Māori.
 - **Te Hāngaitanga**: Everyone needs to work together and take collective responsibility for addressing racism and building a fair education system.

Honouring te Tiriti

15. The *pou* and *tikanga* of Te Hurihanganui embody the Articles of Te Tiriti o Waitangi by ensuring that:
 - We hold space for tangata whenua to lead (*Article 2 – tino rangatiratanga*),
 - We work with Māori and non-Māori in real and meaningful ways that build equity (*Article 3 – equity*), and
 - The system improves outcomes for ākonga Māori and their whānau through cohesive policy design and implementation (*Article 1 – kāwanatanga*).

How does this change happen?

16. The change envisaged in Te Hurihanganui will not happen quickly. Based on evidence of good practice, we have developed a change story that describes how we expect change to happen over time (see Appendix 2).
17. We know that critical change requires more than evidence and theory. We will need to experience unease, as well as engage the hearts and minds of those involved to drive change. Only then can we critically reflect, plan, and then do something different that disrupts racism and strengthens equity.
18. 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.
19. Starting in Te Pō, we are providing specific support to communities so they can shape their own journey towards Te Hurihanganui. The wider education system will undertake a similar journey as we gather insights and work together to scale change across the system.

We are taking a partnership approach to support the change

20. The Ministry cannot do this work alone. To support community implementation and learnings, we have procured the following services:
 - **Poutama Pounamu** (University of Waikato) are our Work Team Partner – they will support communities through the use of tools, resources, workshops, and on the ground support. They will build educator and community capability to understand how structural racism and inequities manifest and can be addressed.
 - **Te Werohau** (Te Whare Wānanga o Awanuiārangi) are our Evaluation Partner – they work within communities and the education system to complete an iterative kaupapa Māori evaluation to support system changes.
 - **Te Tira Whatu** – a group of practitioners and education experts who offer guidance, challenge and critique on the implementation of the kaupapa.
21. Together with the Ministry, we refer to these 'kaupapa partners' as Te Whānau o Te Hurihanganui.

Evaluating Te Hurihanganui

22. Among your delegations, you also oversee evidence and data for the education sector. This includes evaluation and research; ensuring change in the sector is driven by evidence; provision of accessible and relevant information to communities; and data sovereignty.

You may be interested in our kaupapa Māori evaluation

23. An iterative kaupapa Māori evaluation of Te Hurihanganui will occur alongside community implementation. The evaluation will identify what works, where improvements are needed, and how Te Hurihanganui works in different contexts.
24. This is not a summative evaluation. We are creating a learning system to build sustainable, evidence-informed change into the education system, as implementation is happening.

25. The evaluation will be co-designed and community-led. Currently in the early stages, Te Werochau is co-designing with communities what the evaluation will look like. To make this happen, Te Werochau is bringing community researchers on board as evaluators, rather than using an external team. This is to ground the evaluation in the communities, and to hold Te Werochau accountable to the communities themselves.
26. Learnings from the evaluation must be accessible and end-user focussed. Outputs from the evaluation, such as reports, will be tailored to fit their intended audience. For whānau and communities, this may mean using an animation or video to communicate key messages.
27. The evaluation is similarly taking a whole-of-system approach. Te Werochau will work closely with key education and government agencies as they build the evaluation framework and track progress towards Te Hurihanganui. At this stage, this includes the Ministry of Education, the Education Review Office, the Teaching Council, the Tertiary Education Commission, Te Puni Kōkiri, the New Zealand Qualifications Authority, and the Ministry of Social Development.
28. If you would like to be updated on the evaluation's progress, please let us know.

Te Hurihanganui communities

We've taken a different approach to identifying and engaging communities

29. We worked with our Mātanga and Ministry regional offices to identify six diverse communities to test Te Hurihanganui. These communities represent a range of different contexts based on our selection criteria of: size of Māori population, geographic variation, and community appetite/capability.

Building and sustaining relationships through whanaungatanga

30. We invest time and effort into building relationships of trust and respect within communities as an important foundation for this kaupapa. Only then can we get the best outcome for all ākonga and their whānau (see Appendix 3).

Our engagement starts with mana whenua iwi

31. Our approach to engagement is to confirm each community's participation in the kaupapa by first identifying the mana whenua iwi, and then we seek their agreement to work within their whenua. Once comfortable, we engage early learning services, schools, ākonga and whānau (Māori and non-Māori), as well as wider community groups.

Sharing power and knowledge

32. Sharing power and knowledge means everybody has a voice and is a learning partner; each with a *koha* to contribute to the kaupapa. Our approach privileges the voices of our ākonga and their whānau, mana whenua and those members of the community who have been underserved by the education system.

So which communities are we working with?

33. We are working alongside the following communities:

- Te Puke
- Porirua-Tawa
- Te Tai Tonga (Eastern Southland)
- s 9(2)(a)
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34. Appendix 5 provides further information on the mana whenua iwi, early learning services and schools we have engaged with to date.

How are communities progressing?

35. The progress of engagement with communities has been significantly impacted by Covid 19. We have had to tailor our approaches to adapt to the added pressures being faced by each of our communities.
36. Despite the impacts from Covid 19, communities will still have three calendar years to test Te Hurihanganui, starting in 2021.
37. Te Puke, Porirua-Tawa and Te Tai Tonga have held celebration events to share their commitment to participating in Te Hurihanganui. These events have been well received in their communities. We are now working with these communities to build their understanding, and capability and skills for change.
38. We are progressing with our engagement in s 9(2)(a) We now anticipate the s 9(2)(a) celebration event to happen on 6 May 2021, and the s 9(2)(a) celebration on 13 May 2021. Please let us know if you would like to attend either of these.
39. We are currently working with our regional office to meet with mana whenua in s 9(2)(a) so that we confirm mana whenua and their participation.

You may be particularly interested in Te Puke

40. Te Puke was the first community to launch Te Hurihanganui. Given your teaching experience in the Bay of Plenty area, please let us know if you would like to be updated on how Te Puke progresses over the next three years.

How will we build change into the system?

We will constantly weave together community and system change

41. Our implementation approach emphasises the need to constantly weave community implementation, evaluation, and system change together. This approach will ensure that we honour and learn from the experiences of communities (see Appendix 4).

We will wānanga every quarter

42. Te Hurihanganui will adopt a wānanga process to support our own continuous learning so we can scale and sustain the change across communities and the education system.
43. These wānanga will:
- Consider what's working and what isn't;
 - Make adjustments to what's happening on the ground; and
 - Identify actions/changes that can be embedded across the system.
44. Each wānanga will produce a clear set of actions that Te Whānau o Te Hurihanganui will prioritise in the coming quarter to improve implementation and system performance. We will the share our learnings with wider audiences.

We are already working across the system

45. We have been working across the Ministry and other education agencies to build an understanding of Te Hurihanganui and how we can have a collective impact for ākonga Māori and their whānau.
46. We are working closely with the Education Review Office and the Teaching Council to embed some of our early learnings from Te Hurihanganui across our collective work

programme. We are also looking forward to working with NZSTA in the coming months to support their work with Boards of Trustees.

47. We understand you have delegated responsibility for Professional Learning and Development (PLD). You may be interested to know that we have been working closely to support the implementation of the revised PLD priorities over the last 6 months. Together, we have embedded the pou of Te Hurihanganui within the cultural capability PLD priority area and have supported the procurement of PLD providers.