



Hui Whakarewa is the launching of a school or centre's journey within any specific kaupapa or work being provided by Poutama Pounamu.

Whānau from Poutama Pounamu begin by working with mana whenua or iwi to support groups within the community, and the school or centre, to engage in relational processes of whanaungatanga. These activities offer opportunities for people to build new connections with each other and to develop understandings of the kaupapa. It is essential that there are ongoing opportunities to develop reciprocal relationships of respect or mana ōrite, both preceding these hui, within them and following.

Hui or meeting?

Mate Reweti, a respected kuia from Ngāti Porou, was one of the original Kuia Whakaruruhau working with Poutama Pounamu in Tauranga Moana from the early '90s. Amongst the many things she taught us was understanding the clear difference between a hui and a meeting.

Mate explained:

A hui involves a gathering of people operating within Māori protocols. People come together to voice their ideas and to talk over issues and solve problems.

Today hui take a variety of formats and can be either informal or formal. Whatever the case, hui usually begin with a karakia and whakawhanaungatanga before the kaupapa or agenda is covered.

Sometimes hui are held to share material of common interest or to address a problem. When the agenda is covered or a consensus is reached, then the hui is closed with poroporoaki and again a karakia. Often, as part of the hui procedure, food is shared. Traditional Māori protocols such as these mark the difference between a meeting and a hui.

Therefore, Hui Whakarewa follow tikanga Māori and align with the principles of whanaungatanga, whakapapa, and ako.

The aim is to co-design the specifics of the collaborative work. Making sense of and connecting to the pou and core principles of Te Hurihanganui are also essential components of Hui Whakarewa. It is from the foundations laid within Hui Whakarewa that the work can proceed.

Personal change

For many educators, hui are often the beginning of recognising the influence of their current relational assumptions and beliefs in the work they do with Māori, be they ākongā Māori, their whānau or their cultural community leaders.

Be willing to work with the whānau, with the community – the whānau are not saying “this is the problem, and you fix it” – we’re saying this is what we know and we can help, we just need you to also want to have a go at it and apply it.

Whānau member

Opportunities are taken to understand and reflect on the extent to which one's personal beliefs may continue to reinforce or disrupt the current inequities in our education system. Being able to introduce ourselves in culturally appropriate ways for Māori is often a first uncomfortable step towards deeper learning. These necessary changes must begin at an individual level if individuals

are to influence wider change.

Engaging with each other in the work

During Hui Whakarewa, participants are provided with the opportunity to speak with and listen to each other in ways that draw from the knowledge and experiences of mana whenua, community members, and each other. This learning lays a foundation for considering and planning new and transformative actions within their own contexts.

We come with a 'whanaungatanga' perspective – what are 'WE' going to do about the situation that isn't working? It's about WE, it's about working as a collective.

Whānau member

Links to Te Hurihanganui Pou and Principles

Te Hui Whakarewa operates from and within a Kaupapa Māori space. The organisation, protocols and practices of Hui Whakarewa are reflective of tikanga Māori in action and are connected to the Te Hurihanganui Pou *Kaupapa Māori*. An expressed purpose of Hui Whakarewa is to also activate the pou of *Critical Consciousness*.

The Te Hurihanganui principles: *Te Ao Māori*, *Tino Rangatiratanga*, *Whanaungatanga*, *Te Ira Tangata*, *Mana Ōrite* and *Te Hāngaitanga* are activated within Hui Whakarewa to recognise, examine and deconstruct the traditional colonial systems and structures that are still present in schools or centres as a first step to determining and enacting new cultural norms and structures that can work more effectively for Māori and for all learners.