

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 HURIHANGANUI

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 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?

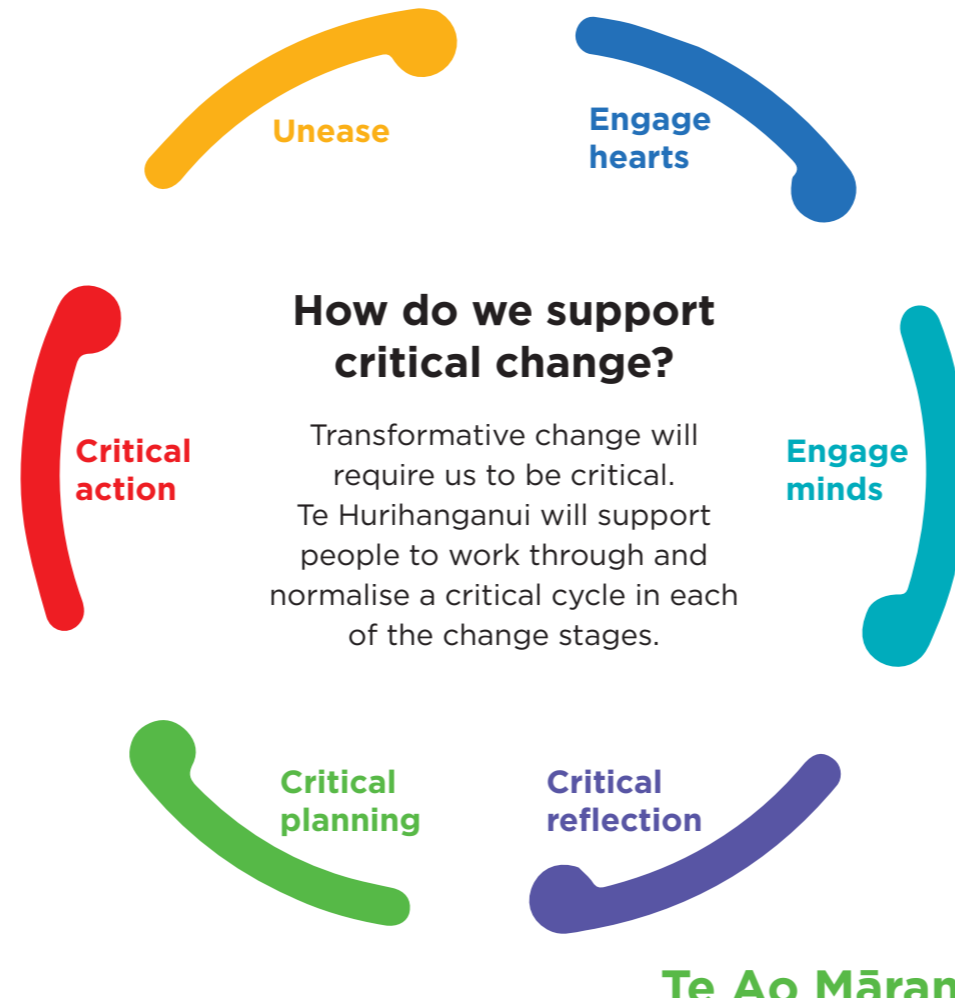
- Community leaders have **shared aspirations and move to demonstrate and lead change** across the community.
- From a theoretical understanding comes hope, understanding to realise potential and a common goal by **balancing power** within the community.
- They will inspire and support wider engagement, 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 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**.