Te Hurihanganui

A Blueprint for Transformative System Shift

TE HURIHANGANUI

Contents

Introduction

Budget 2018 included funding to co-design an approach to address bias, strengthen equity and accelerate educational achievement and wellbeing of ākonga Māori. This approach was to have a particular focus ākonga Māori in English medium education from early learning to secondary school.

This work aligns to key priorities within the Education Work Programme, progresses the coalition agreement to restart Te Kotahitanga[1] and aligns with the cross-agency Child Wellbeing Strategy[2].

The Ministry of Education (the Ministry) has worked with Mātanga (recognised experts in the education of ākonga Māori) to co-design a blueprint for this kaupapa. This report presents the blueprint including:

- an overview of the co-design process;
- historical context of bias and inequity in education;
- a new name for the kaupapa (Te Hurihanganui);
- design principles; and
- the application of design principles across key education levers.

The Ministry is currently developing options for the implementation of Te Hurihanganui based on this blueprint. The implementation plan will support budget proposals for 2019 and out years.

Co-design Process

In June 2018, the Ministry undertook a co-design approach to address bias, strengthen equity and accelerate educational achievement and wellbeing of ākonga Māori[3].

It was important that this co-design process included Māori leadership and a balance of expertise and experience of what works for ākonga Māori from across the education system.

The Ministry has worked with the following Mātanga to co-design a set of principles and the blueprint:

- Professor Mere Berryman (Chair, Ngāi Tūhoe, Ngāti Awa and Ngāti Whare)
- Emeritus Professor Wally Penetito (Ngāti Haua, Ngāi Raukawa and Ngāti Tamaterā)
- Jim Peters (Ngāti Wai, Ngāti Hine, Ngā Puhi and Clan McInnes)
- Professor Bobbie Hunter (Manihiki, Aitutaki)
- Dr Lesley Rameka (Ngāti Raukawa and Ngāti Tukorehe)
- Whetu Cormick (Ngāti Raukawa ki Wharepuhunga)
- Daniel Murfitt (Ngāti Pākehā)
- Therese Ford (Ngāi Takoto)
- Hurae White (Ngāti Mahuta, Ngāti Maniapoto, Ngāti Pikiao and Ngāti Ruahikihiki)
- Te Waipounamu Teinakore (Waikato Tainui and Ngāti Hauā)

The co-design process was undertaken from September through to December and involved the Mātanga and Ministry[4]:

- considering research and investigating what has worked to support ākonga Māori achieve success in education;
- preparing and delivering presentations on key considerations for the design approach for the principles and blueprint;
- participating in collaborative wānanga to consider, discuss and consolidate critical success factors for Māori education;
- visiting learning environments that demonstrate the positive impacts of engaging teachers and leaders in practical professional culturally responsive learning and development programmes; and
- developing the design principles and blueprint for Te Hurihanganui.

Historical Context

Prior to colonisation, Māori considered 'education' as a collective process of gathering, learning and sharing knowledge about one's place in the world and relationships with all things.

It was also seen as a life-long process of 'whenua ki te whenua' (from life to death)[5]. Over successive generations the colonial education system socialised a different dominant narrative[6].

Education became a vehicle to promote western values, knowledge and systems, actively suppressing the indigenous language, knowledge, culture, and ways of being[7]. In this system, dominant Pākehā perspectives of independent success through education became normalised[8]. Those who demonstrated aptitude within the Pākehā view of the world succeeded and were subsequently privileged. Those who did not, were deemed to have failed and subsequently highly disadvantaged[9].

The cumulative impact of this history is seen in the following:

- Devaluing and rejecting mātauranga Māori and te ao Māori – Māori knowledge, values and beliefs are undervalued and often invisible in learning and teaching practices, the wider education system and society. Furthermore, there is limited understanding of Māori culture, knowledge and Māori language education provision across early learning and schooling sector[10].

- Inequitable outcomes – ākonga Māori in English medium schools are more likely to have lower levels of achievement in literacy, numeracy and science than non-Māori students, Māori students continue to have higher rates of stand-downs and suspensions than non-Māori[11].

- Racism and bias – many ākonga Māori are experiencing racism in school including feeling undervalued and underrated at school[12]. This has a negative impact on their experiences in education and their identity[13]. Research has also confirmed negative bias in teacher judgements and low expectations of ākonga Māori in education. In early learning education, funding is geared towards supporting a status quo which reinforces Pākehā privilege. In short, it supports: (a) organisations that are able to attract higher parental contributions; and (b) particular service types which have less participation by Māori.

Supporting ākonga Māori to experience education success, requires all people involved to be aware of and respond to this context[14]. Addressing inequity, racism and bias will require significant action to transform our system so that it supports and sustains Māori success in education[15].

Te Hurihanganui

During the co-design process the Mātanga and Ministry agreed that it was important that a new name be given to this kaupapa.

The Mātanga noted that the new name needed to (a) reflect the transformative nature of the work across the education system and (b) locate this kaupapa within the wider Education Work Programme and remove perceptions that it would focus primarily on professional learning and development, as with Te Kotahitanga[16].

The name, Te Hurihanganui, was suggested to the Mātanga to use for this kaupapa by Kingi Kiriona (Ngāti Ruanui, Ngāti Kahungunu and Ngāti Apa). Kingi provided the following explanation of the name:

In the Māori creation story, it is said that Ranginui (the Sky Father) and Papatūānuku (the Earth Mother) were separated by their son Tāne Mahuta and his brothers. Such was the grief of both parents following the separation, and as an act of aroha, the children elected to turn their mother face down to avoid one parent seeing the sadness and despair of the other. This act became known as 'Te Hurihanganui', the great change or turning point, from which mankind evolved into Te Ao Mārama (the World of Light).

In receiving this koha, the Mātanga noted that the separation of Ranginui and Papatūānuku to allow light to enter the world and the turning of Papatūānuku were both acts of love that resulted significant changes to the world. They created a new way of being for all[17].

Furthermore, Te Hurihanganui brings forth thoughts of enlightenment and consciousness, moving out of 'the long night' into 'the light'. That image in itself, represents the intention of this kaupapa, to challenge the status quo and stimulate a seismic shift in the way in which the education system responds to the needs, interests and aspirations of ākonga Māori.

Te Hurihanganui, and all that it symbolises, recognises the significant action required to achieve transformative education system reform[18]. Te Hurihanganui also reflects taking a strength based approach and forging ahead in the most positive, loving and adventurous way possible. The Mātanga also recognise that in accepting this name for the kaupapa, we must also accept the responsibility to 'live up to' the change which it reflects.

This kaupapa has a revolutionary potential, to act as a turning point for the system to meet the educational needs and realise the potential of ākonga Māori.

TE HURIHANGANUI

Design Principles

Based on evidence of what works for Māori in education, the Mātanga identified the following six design principles that are critical for transformative education system reform. These principles are interdependent and, together, offer greater potential for developing an equitable and excellent education system where Māori succeed as Māori.

Te Ao Māori

What is the principle?

Rich and legitimate knowledge is located within a Māori worldview[19]. Under Te Tiriti o Waitangi, the education system must create and hold safe spaces for this knowledge to reside, supporting Māori to live and succeed as Māori[20].

Why is it important?

Māori and Pacific ākonga make up 30% of our school ākonga; by the 2030s they will comprise 48%[21]. Te ao Māori is the legitimate space from which Māori can learn to be Māori and from which other ways of being, and potentially more effective solutions, can emerge[22]. Mātauranga Māori provides the foundational, strengths based knowledge for understanding and reinforcing Māori language culture and identity[23].

These understandings, in turn, open te ao Māori as a worldview from which we can all learn, thus reinforcing the multiple worldviews from which to learn[24]. A 'critical' consideration of te ao Māori is our collective responsibility to lifelong learning captured in the phrase - 'whenua ki te whenua'.

Embedding this principle in education will require...

Strengthening Māori identity, language and culture[25].

Tino Rangitiratanga

What is the principle?

Māori exercise authority and agency[26] over their mātauranga, tikanga, and taonga[27]. In order to access this knowledge, Māori leadership is essential[28]. Through decolonisation of the education system[29], Māori potential will be realised[30].

Why is it important?

Te Tiriti o Waitangi grants Māori and non-Māori (Pākehā and tauiwi) equal benefits as citizens and also confirms the tino rangatiratanga of Māori[31]. We, as a country, have not yet realised the promise nor the potential of the Treaty in terms of equity, authority and agency that enables Māori to enjoy and achieve education success as Māori[32]. Ka Hikitia has good intentions that are yet to be fully realised[33].

Ensuring the mana and rangatiratanga[34] of both Treaty partners will benefit all ākonga. This requires critical consciousness about who is involved at every level of the education system, how decisions are made and proactive action to support equitable leadership, authority and engagement[35]. Promoting rangatiratanga in this way has the power to transform societal and institutional racism and discrimination.

Embedding this principle in education will require...

Respecting genuine engagement, leadership and design by Māori[36].

Whanaungatanga

What is the principle?

Whānau relationships are an exemplar for authentic, meaningful and transformative relationships in education. These relationships are based on mutual trust and respect from which shared understandings and reciprocal benefits can arise[37].

Why is it important?

Whanaungatanga is clearly demonstrated in the relationship and responsibility that is experienced between parent and child. Whanaungatanga recognises the love and manaakitanga for one's child alongside high expectations and responsibility that this child will realise their potential[38]. Whanaungatanga exemplifies the collective connections that teachers can have for and with ākonga and their whānau. Whānau-type relationships can better promote inclusion of diverse learners into the learning process[39]. This happens when teachers treat ākonga Maori (and others) as they would their own[40].

Whanaungatanga promotes the kind of relationships of trust and respect from which shared understandings and reciprocal benefits can emerge[41]. This is at the heart of Te Hurihanganui - transformative actions performed with aroha.

Embedding this principle in education will require...

Prioritising authentic connections in the spirit of whanaungatanga[42].

Te Ira Tangata

What is the principle?

Everyone is born of greatness[43] and imbued with inner potential and conscious awareness[44]. This brings with it the responsibility to be critically aware of ourselves, our world, and each other[45].

Why is it important?

Racism and discrimination must be recognised, challenged and overturned in all parts of the system[46]. At the heart of racism and discrimination is a conscious or unconscious belief of superiority over another which does not reflect the mana and inner potential of all people[47].

People who demonstrate a 'critical' understanding of racism, discrimination, white privilege and power in education, are capable of influencing change across the education system and in the fabric of wider society[48]. Without critical consciousness it is unlikely that the system will challenge the dominant cultural narrative that views Māori in deficit terms or places the mana of a teacher over that of a learner[49].

'Critical' understandings must be developed through an iterative research and design process that respects and is inclusive of diversity and innovation[50].

Embedding this principle in education will require...

Developing critical consciousness about power and privilege[w].

Mana Ōrite[52]

What is the principle?

Te Tiriti o Waitangi is the foundation for equal, reciprocal, respectful and interdependent relationships between Māori and non-Māori (Pākehā and tauiwi)[53].

Why is it important?

Te Tiriti o Waitangi provides the foundation for an education system free of racism, bias, prejudice, discrimination and stigma[54]. This requires relationships of interdependence, with shared responsibilities to both maintain, and to understand the mana of each other as ōrite (equitable or of equal value)[55].

To achieve mana ōrite, we must believe in each other and treat each other in ways that we would like to be treated ourselves. Mana Ōrite has been described in this way by many ākonga Māori[56]. Unfortunately, apart from a few individual examples that they can point to, it is a belief that has yet to be widely accepted or applied across all levels of our education system including ākonga, whānau, iwi, communities and educators[57].

Embedding this principle in education will require...

Changing power dynamics and seeing reciprocal benefits of ako experienced by learners and teachers[58].

Te Hāngaitanga

What is the principle?

We must take collective responsibility for ensuring Māori can enjoy and achieve education success as Māori[59]. This can be achieved if all within the education system (Māori, Pākehā and tauiwi)[60] work in unison to understand and address these design principles[61].

Why is it important?

Policy can provide authority and influence within the system and flow coherently across the system[62]. Positive policy influence is more likely to occur if it is supported, understood and prioritised by those who must implement it. Policy coherence will occur if it is planned for and implemented in an iterative and deliberate manner[63].

Breaking down silos and creating a seamless, coherent education system requires policy to speak coherently to iwi strategies and whānau aspirations[64]. Coherence and connections through education means that all ākonga Māori will be well served and therefore supported to achieve within the education system[65].

Embedding this principle in education will require...

Ensuring coherence across the education system, including to different parts of the Education Work Programme[66].

Programme of Action: **Imperatives for Transformative System Shift**

The Mātanga and Ministry have identified opportunities to apply the Te Hurihanganui principles across key education system levers based on evidence of best practice for Māori[67].

Each of these levers is described in the following section and include:

• Whānau, iwi and community[68]

• Leadership and governance[69]

• Teaching and learning[70]

• Curriculum and assessment[71]

Applying the principles across these levers sets out imperatives for a programme of action that is Te Hurihanganui. At a local, community level, this programme of action will catalyse change for ākonga Māori on the ground[72]. At a national level, it signals key design and policy imperatives for an equitable and excellent education system. This system level response (supported by coherent and deliberate Government policy) will be crucial for the effectiveness of Te Hurihanganui.

Finally, it is essential that the programme of action be tested and evaluated through the phased implementation of Te Hurihanganui. In particular, an iterative evaluation of the community and system level impact for ākonga Māori will be necessary to inform and support a system wide transformation.

Whānau, Iwi and Community

Evidence shows that when whānau are engaged in authentic, educationally powerful connections with educators, better outcomes for students follow[74]. This is already well demonstrated in a kaupapa Māori settings[75].

Establishing collaborative, authentic working relationships with whānau, iwi and community requires support for whānau, iwi and communities to engage and exercise authority[76]. It also requires a shift in the critical consciousness of education practitioners and providers in relation to power and privilege[77] (see the teaching and learning, and leadership and governance levers for more information). These relationships offer the opportunity for whānau and iwi to support curriculum design and delivery so that the educational experiences of ākonga Māori can reflect their identity, language and culture[78].

Applying the Te Hurihanganui principles across this lever will require...

- Support for iwi, whānau and ākonga to develop critical consciousness so that they are able to disrupt the racism and discrimination they experience in the education system.

- Authentic engagement of ākonga, whānau, hapū and iwi by leaders, governors and educators in educationally powerful and accountable connections[79].

- Alignment of whānau aspirations and contributions, iwi education strategies, and the strategic direction of ECE centres and schools.

- Whānau, hapū and iwi supported to exercise authority and leadership in early learning centres and schools developing respectful and deep understandings of te ao Māori.

- Whānau, hapū, iwi and community to work with educators in the design and delivery of teaching and learning, including localised curriculum.

- A focus on forming positive relationships of whānau in early learning as a foundation for positive experiences in education as ākonga and whānau transition through their learning pathway[80].

Leadership and Governance

Leadership and governance of early learning centres and schools is a significant point of leverage for change in the educational experience of ākonga[81].

Leaders and governors across the education system must take responsibility for modelling and growing the knowledge and capability of their organisation to deliver an equitable and excellent education[82]. Following strong Government voice, leadership and governance in early learning centres and schools must demonstrate their commitment to Te Tiriti o Waitangi, mana ōrite relationships and tino rangatiratanga[83].

Applying the Te Hurihanganui principles across this lever will require...

- Prioritising the development of critical consciousness to help leaders throughout the education-system to understand their role in disrupting racism and discrimination in their communities[84]. These activities will be supported by PLD and the use of blended learning tools[85].

- All leaders to gain deep and respect understandings of te ao Māori through authentic relationships with whānau, hapū and iwi.

- Support for leaders and governance to improve understanding and demonstrate genuine commitment to Te Tiriti o Waitangi, tino rangatiratanga and mana ōrite relationships. Leaders, teachers and governance will also be supported to learn and develop proficiency in te reo Māori[86].

- Leaders to take responsibility for growing the critical theory, Māori cultural knowledge and capability across their team and modelling this work themselves.

- Greater engagement and representation of ākonga, whānau, iwi and community in all levels of decision making of early learning centres and schools.

- Governance and leadership decisions must be interrogated for their ability to transform the status quo and deliver equity for Māori[87].

- Effective policy across the Education Work Programme for leaders, teachers, iwi, whānau and ākonga to travel this journey together. A policy such as the refreshed Ka Hikitia could provide this.

Teaching and Learning

In recent years, strong evidence has been found of ākonga Māori succeeding in English medium where ākonga can demonstrate what the can do, not what they cannot do.

This is because Māori learners' identity and success is enhanced when their experiences, language and culture is understood and valued at school[88].

For this to happen, Māori experiences and knowledge must be valued and reflected in teaching and learning[89]. It is also important for teachers to practice 'ako', establishing a learning environment where ākonga and teachers can listen to and learn from each other[90].

A simultaneous focus on the following three contexts for learning has been shown to transform teaching and learning, and accelerate outcomes for Māori[91]:

- Expertise in adaptive, deliberate and professional acts that build on the interests, aspirations and needs of ākonga'[92]Cultural relationships for responsive pedagogies that value ākonga for what they bring, building on their prior learning, experience and culture[93]
- Educationally powerful connections and continuity between the home, school and community[94]

Educationally powerful connections have largely been canvassed across the previous education levers. As such, this section will focus on adaptive expertise and responsive pedagogies.

Applying the Te Hurihanganui principles across this lever will require…

- ITE and PLD must prepare and support teachers to develop and demonstrate the following competencies[95]:
  - critical consciousness on their personal role in disrupting racism and discriminatory practices[96]
  - deep and respectful understandings of te ao Māori and increased proficiency in te reo Māori[97]
  - expertise in adaptive, deliberate and professional acts that build on the interests, aspirations and needs of ākonga[98]
  - cultural relationships for responsive pedagogies[99]
  - reciprocal and trusting relationships with ākonga and whānau that demonstrate the principle of whanaungatanga.

- Professional standards that articulate greater expectations of teachers in relation to the competencies above[100].

- Eradication of harmful education practices such as streaming and ability grouping is required[101].
  These practices negate the potential of all learners and fail to acknowledge that all children are born of greatness.

- Additional research, resourcing, and development support for education settings that are demonstrating culturally sustaining and responsive pedagogy, to spread best practice in a sustainable way.

Curriculum and Assessment

Currently, education resources in English medium contexts are orientated to the dominant culture[102].

The education-system requires a curriculum that promotes greater visibility of Māori language, culture, knowledge and experiences[103]. Increasing the visibility and use of Māori language, cultural knowledge and practices throughout the curriculum gives ākonga Māori the opportunity to see themselves and their realities valued, legitimised and prioritised[104].

The curriculum must also offer a better understanding of social justice, racism, discrimination, colonisation and assimilation, to contribute to the understanding of power and privilege that perpetuates inequality and injustice[105]. This is an essential feature of Te Hurihanganui and serves to disrupt and 'unlearn' society's taken for granted understandings, beliefs and actions.

Applying a kaupapa Māori strengths-based approach to assessment recognises what ākonga bring to the learning context. It enhances the mana of each ākonga, and acknowledges that their learning context is influenced by the collective and wider contributions of their whānau[106].

Applying the Te Hurihanganui principles across this lever will require...

- Support for whānau and iwi to work with educators and lead/guide the inclusion of culturally authentic kōrero, karakia, waiata and histories across all curriculum areas.

- Development of resources (and associated PLD support) that allow ākonga Māori to see themselves strongly represented throughout the curriculum, including in readers, journals, and assessment tools.

- Development of curriculum (and associated resources and support) that develops critical awareness and understanding of social justice and equity with a view to addressing inequity, racism and bias.

- A curriculum that reflects both Māori and Pākehā worldviews is essential for demonstrating commitment to Te Tiriti o Waitangi. The bicultural histories of Aotearoa must therefore be taught in a way that does not overrepresent the Pākehā worldview.

- Iwi, hapū and whānau will be involved in teaching cultural skills, sharing their capability and capacity to supplement the education workforce.

- Increased opportunities for all ākonga to engage in high quality te reo Māori education.

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