

# Powerful equity approaches for de-streaming



**“Learning communities will need support to look with fresh eyes at how they can “de-stream” so that all learners have the best chance of success”.** (Hana O’Regan, media release 8 April, 2021)

Many high impact learning approaches build a collaborative community of learners while extending individual strengths, dispositions and curriculum knowledge. These approaches may combine ‘in the moment’ tutorials, independent activities and collaborative mahi.

Approaches and strategies alone will not bring success – all of them require a pedagogy of high expectations, inclusion and cultural sustainability. Decisions about de-streaming also need a roadmap for equity-based conversations within communities.

## Tuakana teina Partnership in learning

So that... ākonga learn from and with each other, recognising each other as holders of valued knowledge.

Tuakana teina relationships are grounded in traditional ways of learning in Te Ao Māori between older and younger siblings about concepts, knowledge and skills, supporting progress from te kore to maramatanga.



## Ako Reciprocal learning

So that... ākonga, teachers, and whānau use their collective capacity to learn in task-based groups that recognise cultural models for knowledge and learning, build self-belief, identity, and the confidence to take risks.

The concept of ako in te Ao Māori means that ‘matua’ and ‘pia’ have a relationship that is about mutual learning from each other. Ako means reciprocity, where language, identity and culture matter and that learners and whānau are not separated.



## Rangatiratanga Learner agency

So that... ākonga are active in the learning process, they take leadership roles and ownership, have voice and choice in why, what and how they learn with others..

Rangatiratanga in learning contexts means self-determination, utilising the uniqueness and natural talents of each tamariki – who they are, where they come from. This affirms the mana of tamariki, their whānau and tūpuna.



## Tātaritanga<sup>1</sup> Metacognition

So that... ākonga are supported to be critically aware of their thinking, understand themselves as learners in order to offer knowledge or seek support from others.

Tātaritanga is a process by which ākonga make meaning of their learning and experiences as part of fulfilling responsibilities to the goals and wellbeing of the group.



These equity approaches shift the balance of power, and build new relationships within learning, enabling learners to recognise strengths<sup>1</sup> of others, take leadership and experience agency in how and what they learn.

## Manaakitanga Universal supports

So that... ākonga have access to learning resources, routines and norms in their physical learning environment that build independence and act as a **third teacher**.

Manaakitanga in a learning context establishes caring and a willingness to support each member of the collective. These are environments that learners recognise as reflecting Te Ao Māori, Pacific values and enabling all.



## Kotahitanga Collaborative learning

So that... learners experience interdependent roles in their learning and accountability to complete curriculum tasks.

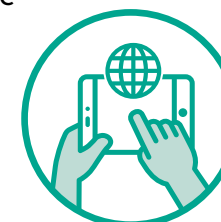
Kotahitanga means establishing unity of purpose demonstrated through collaboration, central to wānanga and ways of supporting wellbeing and connectedness.



## Rauemi matihiko atamai Smart digital supports

So that... ākonga can value, access and create knowledge from, and with, their community and the wider world, sharing their learning with whānau.

There have always been inventors and innovators in Te Ao Māori. A strong sense of curiosity, alongside scientific knowledge explains how Māui captured the secret of fire and how fortified pā design applied innovative engineering principles.



## Akoranga rangatira Rich learning opportunities

So that... ākonga with different strengths and talents experience rich and relevant tasks designed for broad, deep and complex possibilities for learning and success.

Akoranga rangatira immerse ākonga in learning at a physical, spiritual and intellectual level, and draw upon all of a learner’s senses. These are relevant and valuable activities for ākonga and their whānau, and align to the aspirations of kura, whānau, hapū/iwi and community.



1 Macfarlane, A. H., Glynn, T., Grace, W., Penetito, W., & Bateman, S. (2008). *Indigenous epistemology in a national curriculum framework?* Ethnicities, 8(1), 102-126.

