

Poipoia kia mōhio

An iwi-led approach to ending
streaming





Ngā Ihirangi Contents



Raising Community AWARENESS



ALTERNATIVE community
designs



Call to Community ACTION



Taiohi Awhitū : Next steps



Iwi curriculum

Kei te pēhea aku
mokopuna?

Alt Ed &
Attendance

Poipoia
kia mōhio

Takitini Hauora
Kāhui Ako

Taiohi Awhitū

Te Kākahu

Iwi-led innovation in education



the disruption we seek is for mana whenua to lead collective actions to end streaming rather than individual learning settings. We are pitching the collectivism of Te Ao Māori against the individualism of our Western education system”

AWARENESS

Kei te pēhea aku mokopuna?



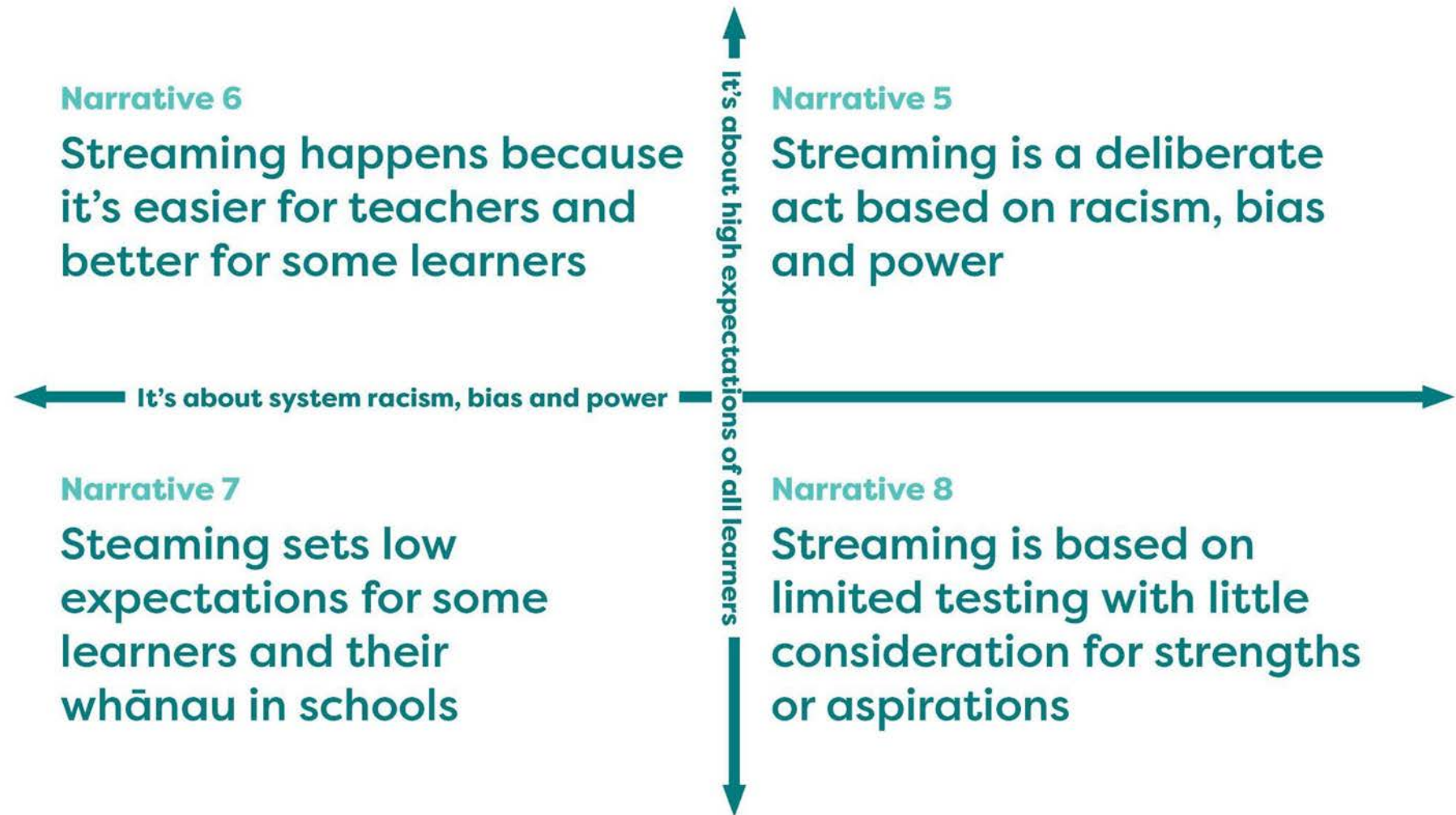
The whakapapa of streaming and its impact largely remain a hidden story for whānau, tamariki and rangatahi. This places them without power and influence to advocate for ending streaming.



John Maihi,
NZOM Kaumātua
and Chair of Ngā
Tai o te Awa



Tokona Te Raki



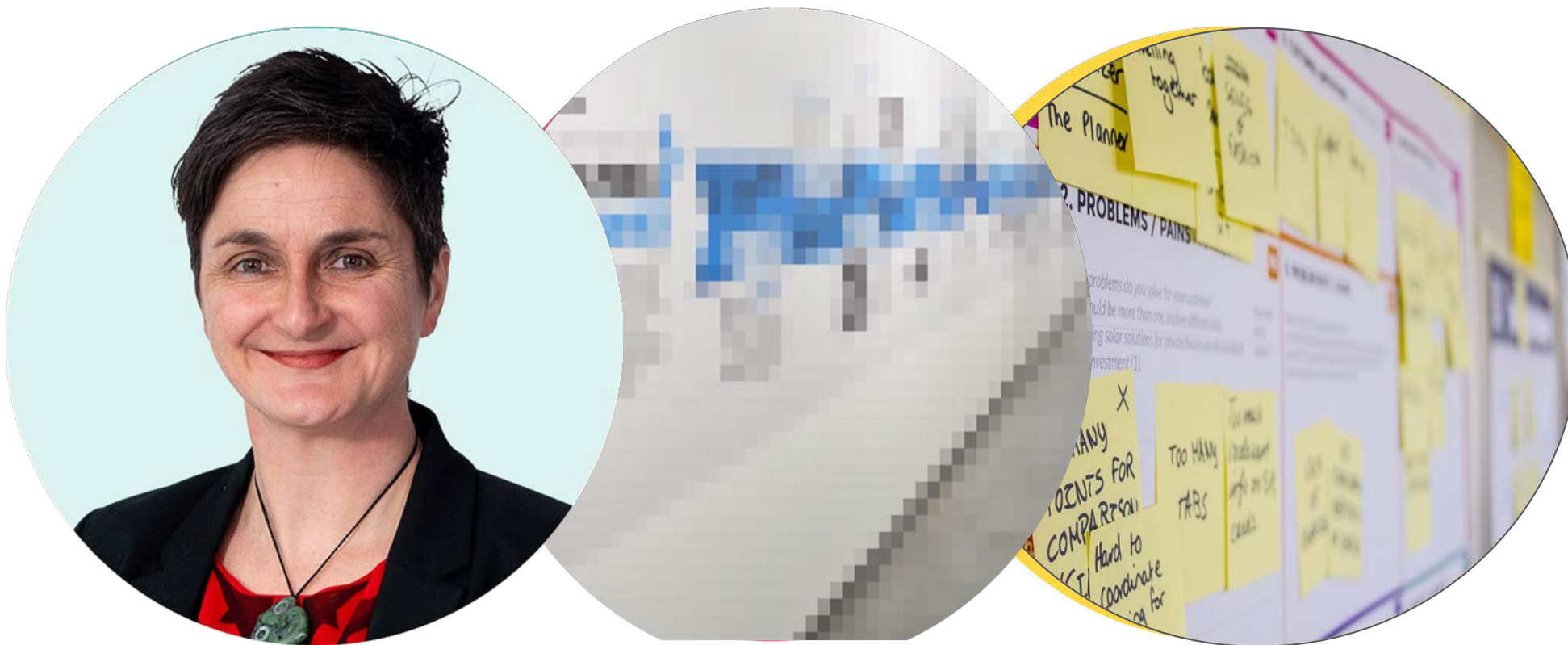
An untold story for whānau and young people
Strong and divisive set of narratives in the community

Community-led design

If we didn't have streaming, what would this look, feel and sound like for you?



AWARENESS: Poipoia kia mōhio



Raising Community AWARENESS | ALTERNATIVE community
design | Taking ACTION

The Whakapapa of Streaming

Historical Context

Land was gifted for education, but colonial systems prioritized assimilation over empowerment.

Resistance and Advocacy

Whānau and leaders push for culturally grounded education models, valuing Te Reo Māori and stopping streaming.

Suppression of Te Reo

Māori students were punished for speaking their language, as schools valued European languages over Te Reo.

Inequality and Stereotyping

Streaming disproportionately affected Māori students, reinforcing biases and limiting opportunities.

Whānau Perseverance

Whānau believed in education but faced systemic barriers, emphasizing the importance of education.



"We've been forgiving, but they've been forgetting."

"Our reo wasn't valued in schools."

"Why are we using education models from other countries?"



[illegible]

"At Kura Māori, we were all treated the same."

Generational Experiences with Streaming

The Greatest Generation (1901–1927)

Education focused on manual labor and agriculture. Harsh punishments for speaking Te Reo Māori.

1

2

The Silent Generation (1928–1945)

Māori students learned trades that reinforced rural roles. Streaming entrenched inequality and suppressed Māori identity.

3

Baby Boomers (1946–1964)

Streaming based on stereotypes limited Māori students to vocational pathways. Education reinforced systemic barriers.

4

Generation X (1965–1980)

Introduction of Māori language and culture programs helped counteract streaming's negative effects.

5

Millennials (1981–1996)

Research highlighted systemic racism in streaming, but change was slow.

6

Generation Z and Alpha (1997–2024)

Increasing initiatives to move away from streaming, supported by legislative changes and advocacy groups.

"OUR TAMARIKI WANT
TO ACHIEVE—WHERE
IS THE SUPPORT
FOR THEM?"

"WHEN
STREAMING
LEARNERS, DO WE
CONSIDER HOW LABELS
AFFECT THEM?"

STRENGTH BASED ACCOUNTABILITY AWARENESS
HARMFUL NARRATIVES IS THERE RACISM?

COMMUNITY
REFLECTIONS

"RACISM WAS THE FIRST THING I REALISED
[WHEN I WENT TO A NEW SCHOOL]"

"MĀORI LEARNERS ARE OFTEN
PLACED IN LOWER STREAMED
GROUPS—WHY IS THIS
HAPPENING?"

"WHEN
YOU KEEP
TELLING KIDS THEY
ARE NOT DOING WELL
THEN THEY ARE ONLY
GOING TO BELIEVE THAT."

"MY
CHILDREN
HAVE
STRENGTHS—HOW
ARE THESE
RECOGNISED IN THE
CLASSROOM?"

"CULTURAL STRENGTHS SHOULD BE
CONSIDERED WHEN STREAMING
LEARNERS—ARE THEY?"

*Whānau want to see strength based grouping that uplifts
learners and avoids harmful narratives*

HOW DO TAMARIKI,
MOKOPUNA TALK
ABOUT THEIR
GROUPS OR
CLASSES FOR
LEARNING?

DO YOU USE ABILITY AS A WAY
TO GROUP OUR TAMARIKI,
MOKOPUNA FOR
READING, OR FOR
THE YEAR?

HOW
DO YOU
INVOLVE
WHĀNAU,
TAMARIKI AND
RANGATAHI IN
THE DECISIONS
ABOUT THEIR
GROUPS AND
CLASSES?

ARE
THERE
CERTAIN
SUBJECTS THAT
REQUIRE PREVIOUS
LEARNING TO BE ABLE TO
ACCESS THAT LEVEL?

*we are
interested
in how our
tamariki and
mokopuna are
placed in
groups/
classes...*

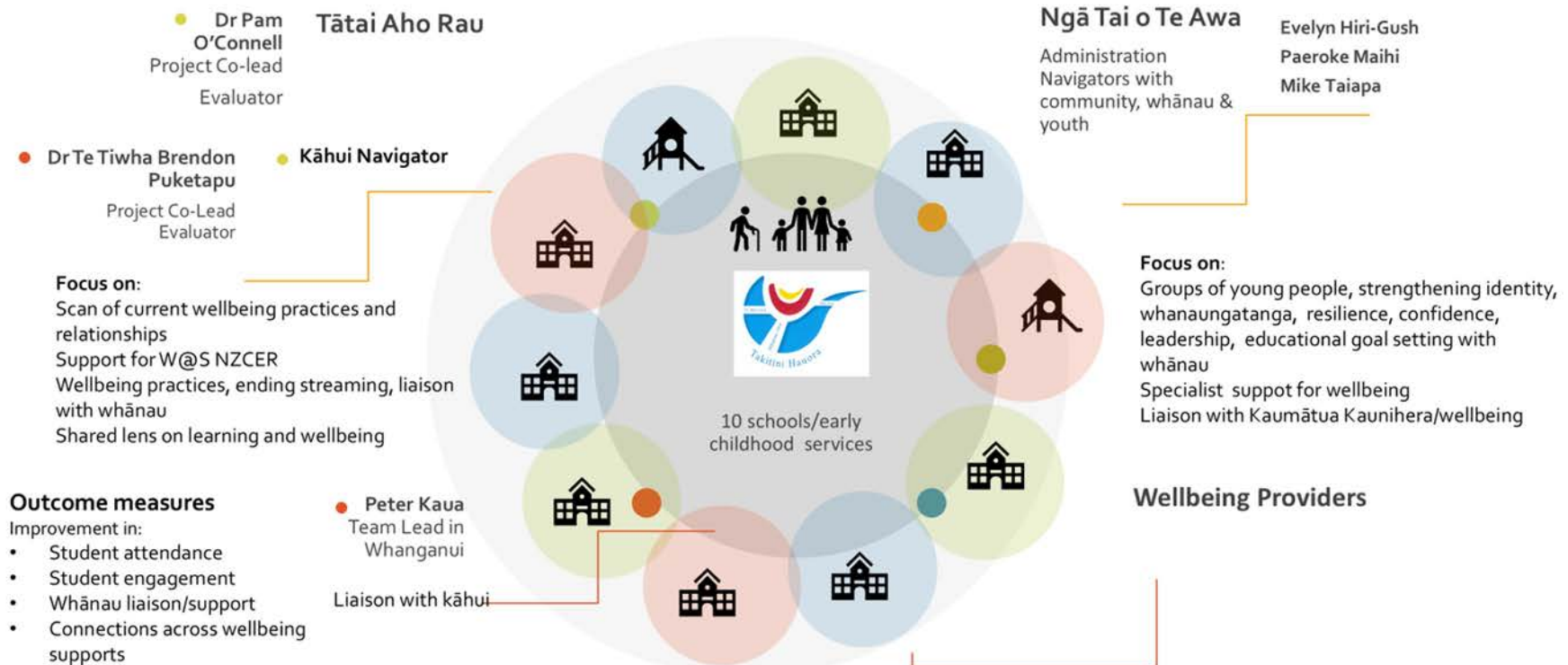
ASK ABOUT STREAMING IN OUR SCHOOLS

HOW DO YOU RECOGNISE THE
CULTURAL STRENGTHS OF
OUR
TAMARIKI/MOKOPUNA
A IN YOUR
TEACHING?

WHAT
DO YOU
THINK IS
THE IMPACT
OF STREAMING
ON TAMARIKI AND
MOKOPUNA?

Weaving wellbeing and learning: Designing alternatives

Taiohi Awhitū: Roles and Responsibilities





We are keen to learn about your experiences in engaging rangatahi in this kaupapa