

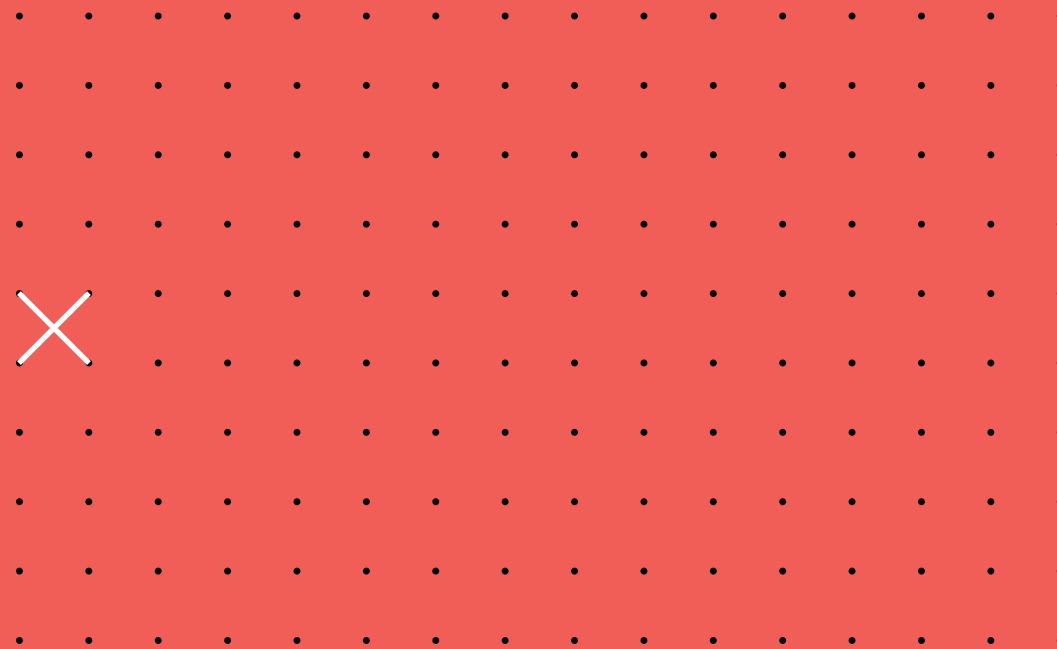
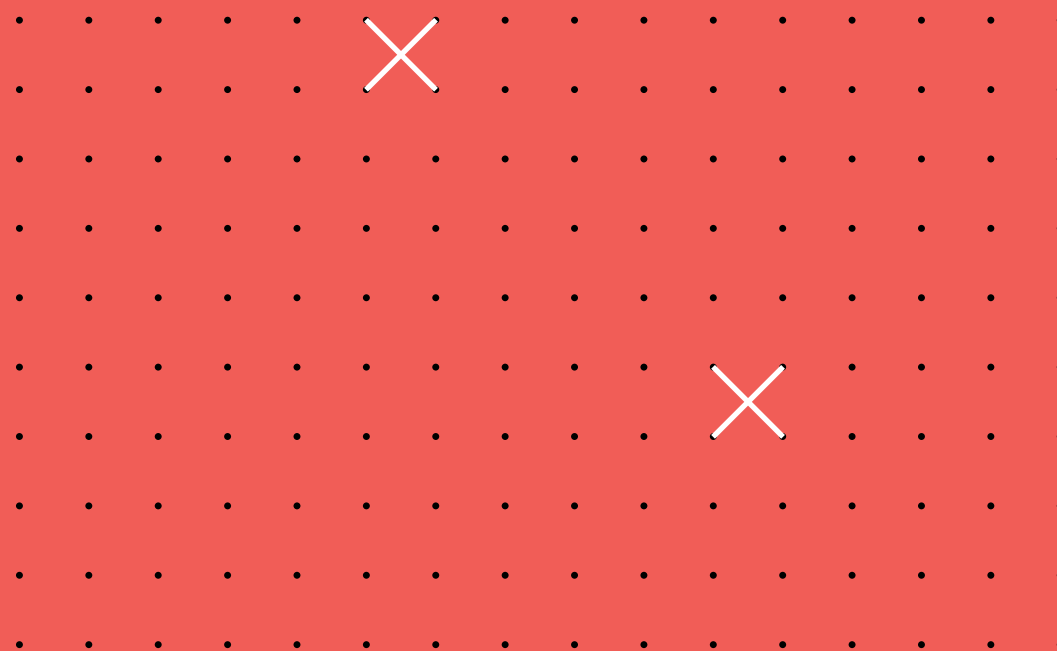
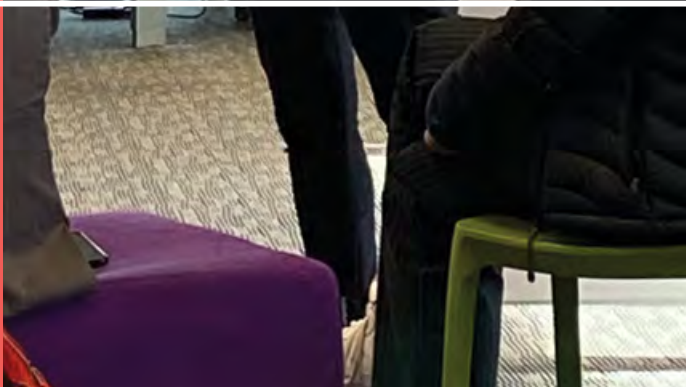


KŌKIRIHIA

The plan for removing
streaming from our schools

TOKONA
TE RAKI

Māori Future Makers



“Working on this project has been the absolute pinnacle of my career. I feel as though I have been fighting for 50 years in education to achieve equity for Māori alongside Pākehā, and feel so honoured to have been part of a project that might actually achieve that goal.”

Professor Christine Rubie-Davies

KŌKIRIHIA



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OUR FRAMEWORK



This report has been created using what we refer to as the AAA framework:

Awareness:

Understanding the problem or issue through lived experience

Alternatives:

Offering proven alternative approaches that provide desired outcomes

Actions:

The things that need to happen to make the change.

Within the framework we have identified three key levers of change:

- Whānau, students and community (the users of the education system)
- Practice or pedagogy (our teaching practices)
- System (the structure within which our schools sit).





✗ The development of this Call to Action has been led by Tokona te Raki Māori Futures Collective – a rōpū of passionate change makers who dream of a fair and equitable Aotearoa. What follows is a brief overview of our journey towards ending streaming in our schools.



HOW WE GOT HERE

Growing Awareness

In 2019, Tokona te Raki published a research report, *He Awa Ara Rau - A Journey of many Paths*, in collaboration with Waikato-Tainui, BERL and The Southern Initiative. The report tracked over 70,000 rangatahi Māori on their journey through education and into employment, with a view to better understand what propels them forward, the barriers to success they encounter, and the potential levers for change. One of the most significant barriers identified was the negative impacts of streaming - a pedagogy that despite a wealth of global research data highlighting the harms it can do, remains a common practice in Aotearoa schools. At every level of our schooling system, including 'innovative learning environments', the norm is for students to be placed in classes or groups based on 'perceived' ability.

Showcasing Alternatives

Following on from the release of *He Awa Ara Rau*, Tokona te Raki began to look more deeply at the harmful impacts of streaming and alternative approaches to teaching, and in 2020 released *Ending Streaming in Aotearoa*. This report shares four case studies of schools taking positive steps to find a fair and equitable approach to learning for their students: courageous principals and heads of department who believe streaming is morally and educationally wrong, and who, despite strong opposition at times, moved ahead regardless. *Ending Streaming in Aotearoa* was intended to raise awareness of the issue and offer alternatives to support this drive for change. It was an impassioned plea based on our learning and observation over our journey.

Momentum has been building at each step of the journey with multiple champions lending their support and providing valuable contributions. The Ministry of Education (MoE) report *He Whakaaro - Does Streaming Work*, which provides a review of a wide range of research locally and globally, has been instrumental in informing our progress.

Designing the Call to Action

In early 2021, representatives from the MoE and the Mātauranga Iwi Leaders Group came to Tokona te Raki with a *tono* - to bring together the education leaders across the sector and design the action plan to drive the desired outcome - ending streaming in Aotearoa. Our design team included representation from: Mātauranga Iwi Leaders Group, rangatahi, high school principals, Ministry of Education, New Zealand

Educational Institute | Te Riu Roa, CORE Education Tātai Aho Rau, universities, New Zealand Post Primary Teachers' Association / Te Wehengarua, The Professional Learning Association New Zealand Te Māngai Whakangungu Kaiako o Aotearoa (PLANZ), New Zealand Qualifications Authority, and The Education Review Office / Te Tari Arotake Mātauranga. This action plan is the collective wisdom of this team and is designed to complement the many initiatives the MoE have in motion to ensure equity in education. It is a significant step on the journey towards creating a fair and equitable education system; one that provides the best possible outcomes for all students.



THE TOKONA TE RAKI JOURNEY



FOREWORD



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When I joined Tokona te Raki 12 months ago, I had no idea what streaming in education was. Having spent the last year as a researcher involved in the development of this action plan, I now realise I, myself, was a victim of streaming throughout my education.

While research tells us that streaming has negative impacts for most students, I feel like for me it was the colour of my skin that created a preconceived bias of my ability to learn and justified my placement in the bottom classes. In my mind, this speaks volumes about the systemic racism alive and well here in Aotearoa.

My experience was not uncommon – being placed in ability based reading groups – groups made up of the so called “brainy kids” and the “dumb kids”, creating a need to compare yourself on this basis. I was never noticed academically during my primary school years. I remember the entry test into high school supposedly to find out “how smart you were”, and this is where my own self-doubt and fear started to creep in, as this test really felt like it determined my life’s trajectory. Secondary school is hard to navigate at the best of times, but for me, I was also dealing with deficit

comments from kaiako such as “You’d suit the school down the road that has more brown faces”, and “Maybe this school isn’t for you.” These types of comments just reiterate the narrative of our people in the media and made me feel like the dumb brown girl destined for the benefit. I stayed in high school for five years and left with NCEA level one, on a pathway into a low paid job and feeling like just another statistic in the system.

As I reflect on my journey through education with this new level of understanding, I can’t help but wonder what path I may have chosen earlier, in terms of my career and aspirations, if I had been nurtured to realise my potential – how completely different my mindset could have been, and how much my cultural identity could have been leveraged to enhance my experience of living in two worlds, rather than feeling a need to assimilate into a monocultural environment.

Now that I’m a māmā, I am seeing history repeat itself with my own tamariki as the same flawed system impacts another generation. However, thanks to this kaupapa, I am no longer blind to the inequity that continues to plague our people. It is time to ensure our future generations receive access to the education outcomes that are their right, and that they are empowered to live their dreams. After all, don’t we all deserve a fair and equal chance in life?!

Kaya Staples
Tokona te Raki - Researcher

THE CASE



FOR CHANGE



For many generations, the practice of streaming has been embedded in most schools in Aotearoa New Zealand, so much so that it has now become largely invisible.

From their early years at primary school, students are placed into harmful fixed-ability groups for subjects such as maths and reading. Once in these groups, whether it be the top or bottom group, this is where they are likely to stay for the remainder of their primary and secondary education. Essentially, a child's career path and future life opportunities have been determined by the age of six. While the negative impacts are widespread among all demographics, the research shows that streaming is particularly damaging for Māori and Pacific children. The result is an education system with huge disparities and inequities.

We know it doesn't have to be this way. There are many alternative teaching practices that have been hugely successful in empowering students to reach their full potential. We also know that making the shift will require significant commitment from our whole education community – students, whānau, hapū, iwi, communities, leaders, teachers, boards, unions, professional bodies, professional learning providers and government agencies.

Current State

Pae Muri

Mindset = It's how we do it

Students are ability grouped from the outset

Streaming/ability grouping is the status quo

Not all students get equal access to opportunities

Unconscious bias influences practice

Whānau not actively encouraged to be involved in their child's learning environment

People understand streaming is harmful but are unclear about how to end it

Community not involved

Students are unhappy but feel powerless to do anything

Lack of iwi/mana whenua engagement

Future State

Pae Tawhiti

Mindset = Every student has a fair and equitable education

Diverse grouping of students

De-streaming shifts the status quo

Every student gains opportunities

Equity at the heart of teaching practice

Whānau integral to the learning journey of their child/children

MoE and the education community working collaboratively to achieve the desired outcome

Community at the heart

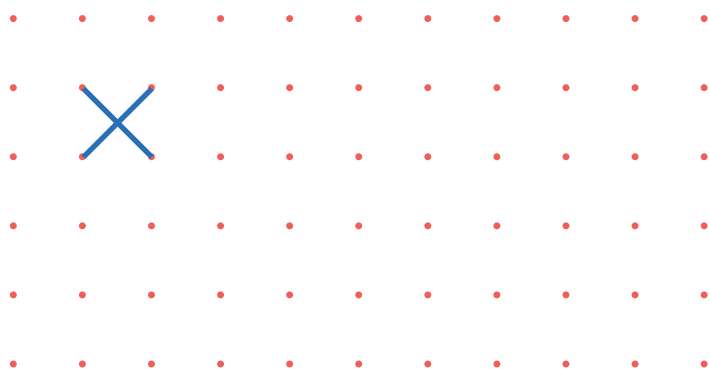
Student voice is sought and influential in shaping what happens in their schools

Iwi/mana whenua at the decision-making table

How did we get here?

THE WHAKAPAPA OF STREAMING





When you are part of a system that has largely gone unchallenged, it's likely you will be unaware of the inequities within it. Further, if you are not part of a group that experiences these inequities, you may be oblivious to their existence.

It is easy to fall into a pattern of accepting things the way they are just because that's the way they are! Often it is not until someone shines a light on new information, or helps us to see existing information in a new light that we begin to question the assumptions or associated practices. What is considered the norm for one generation however, may become something that is no longer accepted by the next because inherent inequities or prejudices are exposed, or simply a change in values and beliefs over time drives action to change and, 'do better'.

We see examples of this in our New Zealand education history, especially the treatment of girls and women, often being limited in terms of educational opportunities, channelled into limiting career choices, or steered away from certain subject choices. Likewise, we have seen shifts over time in policies relating

to corporal punishment and the treatment of children with learning difficulties as examples.

In the late 1800s and early 1900s, Māori were prolific writers, historians, and political commentators and were proportionately more literate. In 1842, the first Māori newspaper was published, *Ko Te Karere o Nui Tireni*, and by the mid 1930s about 40 had been published. When given the tools, Māori excelled. Streaming has been one of the instruments that has taken away the tools including te reo and a positive sense of self.

If we are to look at the treatment of Māori in our education system the same stereotypes apply. Māori as being 'good at sport, music and dance' or 'kinaesthetic learners' – good with their hands, but the bit not often spoken but implied – not with their minds. If the narrative you have been

told is, Māori under-representation in the STEM subjects is because they don't value these subjects, or that low literacy rates for Māori students are because they are not supported in their homes, and lack awareness of an alternative narrative, this is the one you likely subscribe to.

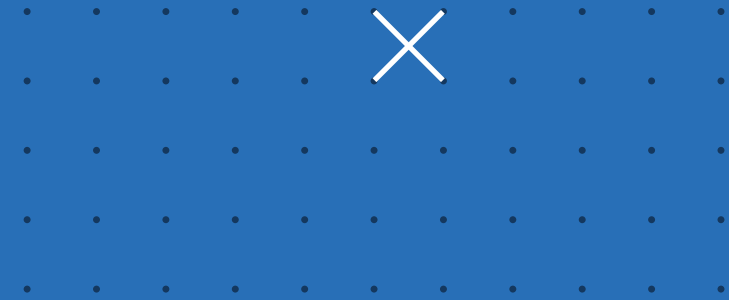
Not only have we had a steady stream of intergenerational negative and limiting narratives for certain groups in our society we have also been denied access to the stories of success. With time, those marginalised and impacted by the dominant narrative can lose sight of the examples and experiences that can help them to reframe their understanding of themselves, their culture and language, and their own abilities.

The New Zealand Education system was set up in a way that deliberately sought to create inequities of access

and opportunities for certain groups, including Māori. It is what the decision-makers genuinely thought was the right thing to do at the time. Those views, perceptions, and associated decisions were the foundations of the practices such as Streaming that are still present in many educational settings today.

The policies and practices of streaming students into certain subjects or classes based on perceived ability equates to inequity by design in our education system. It is possible to see the genesis of this thinking by reviewing some of the historic policies and reports, looking particularly at how the decision-makers viewed the abilities of Māori children, and what their expectations of them were.

How did we get here?



1862

“A refined education or high mental culture” would be inappropriate for Māori because “they are better calculated by nature to get their living by manual than by mental labour.” (*School Inspector reporting to the House of Representatives*)

1880s

Te Aute College produces first Māori graduates in the 1880s, but the college comes under pressure to abandon the academic curriculum and teach agriculture instead.

1915

“So far as the Department is concerned, there is no encouragement given to [Māori] boys who wish to enter the learned professions. The aim is to turn, if possible, their attention to the branches of industry for which the Māori seems best suited.” (*Inspector of Native Schools in the Annual Report*)

1930

“The natural abandonment of the native tongue involves no loss to the Māori.” (*Director of Education*)

1931

“Education should lead the Māori lad to be a good farmer and the Māori girl to be a good farmer’s wife.” (*Director of Education*)



“By being aware of the thinking and beliefs that inform our practices, we can empower ourselves to reframe what we know, or what we think we know, to help us deliberately design for different and more equitable outcomes. We now have greater access to the full story, so let’s be brave enough and honest enough to do what is right for the benefit of all.”

Dr Hana O’Regan, Lead technician, Mātauranga Iwi Leaders Group and CEO, CORE Education Tātai Aho Rau



The lineage of streaming is clearly linked to notions of race and class, and the associated early bias and prejudice that sought to create privileged access and opportunities for some groups, while relegating others to lower paid jobs and status in our society – prejudice and practices go hand-in-hand.

If we remove the policies without addressing the underlying perceptions and bias, the low expectations for some learners will inevitably continue to limit their opportunities to achieve. The practices and beliefs that lead to the streaming of students hurt not only the learners, but also communities and ultimately the economy. They impact a learner's perceptions of themselves and their abilities, and create tangible and intangible barriers that perpetuate inequities that have been designed into our communities.



What is Streaming?

Streaming is the term we use in Aotearoa New Zealand to cover harmful fixed-ability grouping, banding, and the inflexible use of prerequisites in education – all practices whereby students are sorted into different classes or placed into in-class ability-based groups for sustained periods of time based on teacher perceptions of ability and assessment data.



RAISING AWARENESS

UNDERSTANDING THE ISSUES





Streaming is the practice and beliefs based on perceptions of learner ability that are used to channel learners into prescribed learning environments (subjects, vocations, schools, classes, and groups) without accounting for their holistic potential.

These practices and beliefs significantly impact learner self-esteem, self-belief, and potential, and create trauma. Streaming inhibits student choice, social cohesion, success, and actualisation of student potential to be confident citizens of Aotearoa.

In primary and some intermediate schools, we often see grouping practices that are harmful, with students put into fixed-ability groups, for some or all of their learning. This is often used for reading, maths, or science. In these groups students perceived or assessed to be at a similar achievement level, work together for most or all of their

teaching and learning opportunities. At a school level, we see students sorted into classes from a top to bottom class, for one or more subjects. In some other schools, those judged to be top or lower achievers are placed together and everyone else is mixed.

Most secondary schools use prerequisites whereby only students who have previously achieved certain things can take particular courses. Another form of streaming is where students are advised to take particular subjects, that then limit their future pathways. For example, they may have planned to go to university, but the subjects they were advised to take won't gain them entry.

While this action plan focuses on primary and secondary schools, we need to remain alert to streaming encroaching into the early childhood sector, and the inflexible use of prerequisites in the tertiary sector. Streaming is a whole-of-system problem.

“I hate streaming, because it’s in levels, dumb to smart... for me I was in the low classes.”

The latest data

High level findings

To better understand the extent of streaming in our education system, NZEI and the PPTA, in conjunction with University of Canterbury and The University of Auckland, undertook a survey of primary and secondary teachers and leaders. The purpose of the 2022 survey was to find out how many schools stream, the types of streaming in use, and attitudes towards the practice.

These are the initial high-level findings from the survey. The full results will be published in due course.

69.6% of primary teachers reported using at least some form of streaming, compared to 30.4% that reported they did not stream.

66.2% of secondary teachers reported using at least some form of streaming, compared to 33.8% that reported they did not stream.

61.3% of teachers reported that they are confident to teach without streaming or ability grouping.

47.4% of teachers and **55.6%** of school leaders agreed that streaming and ability grouping reinforce socio-economic and ethnic inequalities in education (graph displays the average of those two percentages).





This data will set the benchmark for measuring progress on the journey.



× I KNEW I WAS LOW IN MATHS

We all want to believe that here in Aotearoa New Zealand we live in a fair and equitable society where our students have access to an education system in which they will thrive and have the opportunities to reach their full potential. However, this is currently not the case.

Aotearoa New Zealand has one of the highest ability grouping rates of any OECD country (second only to Ireland), and one of the largest disparities between our highest and lowest achievers. Alongside the wider evidence base, these two findings are suggestive of a connection. Conversely, the OECD¹ has stated that the two factors that most contribute to high levels of student academic success are:

- the degree to which students are taught in mixed-achievement groupings
- the high levels of challenge that students encounter in their learning experiences.

When students are sorted into ability groups, they are taught different things. No matter how this is disguised, those in the “top” group engage in very different learning experiences to those in the “bottom” group. This sustains the achievement gap that already exists when students start school at age five and increases throughout their education journey. And this gap isn’t solely about educational achievement – there is also a social impact, with students tending to make friends with those in their groups. Even with the best teachers, ability grouping creates a stigma for students whereby they are well aware that some students appear to be more valued than others. Ultimately, it influences their future career plans and paths and ensures that the social strata in society are perpetuated.

The research evidence²⁻⁹ is unequivocal that fixed-ability grouping in any form does not work for the vast majority, and any advantages for high achievers are minimal. Here in Aotearoa, those most detrimentally affected are Māori and Pacific, as they are more likely to be incorrectly placed in lower ability groups and streams than Pākehā and Asian students. The evidence clearly shows that when students are taught in mixed but flexible achievement groups, and have teachers who expect all students to make large gains, they often surpass even their teachers’ high expectations.

“There is a sense of ingrained hopelessness that comes with being in the ‘cabbage classes’.”



BECAUSE NO ONE
TOLD ME I WASN'T.

Whānau And Community

How does streaming impact whānau, students and community?

When students don't achieve their potential and lose their self-confidence, it not only affects their whānau but also their community. Often it is the students themselves who are blamed for their lack of achievement. Problem blindness allows decision-makers to hold the students and their whānau responsible rather than acknowledge the systemic issues that are the root cause.

Despite many decades of research telling us the practice of streaming is damaging, many whānau and communities are uninformed about this issue. The reality is you can't change something if you don't know about it because it is invisible. By building awareness of streaming, whānau, community and students are better positioned to challenge the current system and advocate for change.

However, even with awareness, our system is designed in ways that mean we don't all have an equal say in the way education is organised. For example, the system celebrates the autonomy and agency of schools and their boards, as well as the professional autonomy of principals and teachers; yet tamariki, rangatahi and whānau aren't given the same voice.

While the term 'streaming' is not widely recognised, almost everyone has a story about their experience of it. These stories are intergenerational - no matter your age, wealth, ethnicity or achievement level, you will likely

have been affected. Its impact is felt whether you were in the bottom class or extension class, or from a low or high decile school. A good place to start is by listening to personal stories, especially those from current students.

Streaming creates barriers resulting in students struggling to achieve the educational outcomes they deserve. By design, streaming assigns children into a poor, average or rich demographic. It is founded on preconceived bias and racism that influences (consciously or unconsciously) the thinking of New Zealanders.



“The effect of streaming for me at high school was I did get streamed into the top class but it alienated me from many of my friends and so by fifth form, my pool of mates had disappeared or dwindled. By the time I got to seventh form there were only two of us Māori left.”

IMPACT

“I see people that are in lower classes and how this affects their confidence. This can affect their attendance and their behaviour at school.”



System

Why do we continue to stream?

IF IT'S
CAUSING
HARM,



WHY ARE YOU
DOING IT?



“Streaming puts your confidence down... doesn’t make you want to go for things that you could go for... everyone looks down on you when you’re in low classes. They just think you are dumb but you are not, you’re just in the wrong environment.”

There is growing recognition of the harm caused by streaming and the need to change.

The MoE’s policy is that schools should not stream. However, it is very difficult to implement this policy nationally as given their autonomous nature, the decision currently rests with each school. This is not the fault of any individual teacher, principal or school, but rather is the result of a system that is limited in its ability to enact meaningful and coordinated change.

In the late 1980s, the ‘Tomorrow’s Schools’ reforms created some of the problems that continue to hold streaming in place. Schools were given more autonomy and independence while the influence of the central government declined. We went to an education system where ‘every school is an island’.

For government agencies, streaming is upheld through indifference rather than a lack of awareness. Decades of research has clearly demonstrated the damage caused by streaming and ability grouping, yet the practice remains unchanged. While we all have a role to play in ensuring the best possible outcomes for students, not all of us have the same power or capacity to move the system. Several government and non-government agencies are tasked with overseeing aspects of the sector; however with regards to streaming and ability grouping, their efforts can best be described as ‘passive’. They may recognise the damage streaming and ability grouping causes, and be well resourced to support ending the practice, but don’t take action. In part, this is because, like schools, they operate as individual entities with a lack of cohesion and shared vision.

Another reason we continue to stream is because government agencies don’t collect data on it; in the absence of data we have no context to drive the change. We don’t know how many schools stream, and how they do it, and this makes it very difficult for whānau to find out whether or not local schools group their students based on perceived ability.

Finally some schools tell us that they continue to stream as they believe it is what parents want. This is an assumption only, as we don’t have robust research and data to validate it. We do know that there has been some resistance from groups of parents to plans to remove streaming, and this is a concern for some schools. This adds weight to the importance of providing whānau and community with research data.



ALTERNATIVES TO STREAMING

Whānau and Community

Mobilise and equip students, whānau and community to drive change

If streaming has been an invisible practice for almost a century, how do we make it visible, call it out and remove it from our education system? How do we provide students, whānau and community with the knowledge and tools they need to question the status quo? How do schools engage them in their settings?

The first step is to make the invisible visible by growing awareness of the issue and providing the tools to enable students, whānau and communities to advocate for their right to a fair and equitable education. For maximum impact, this means creating a large-scale multi-media mobilisation campaign that activates and engages action and movement building. It means bringing students together, sharing the data with them, gathering their insights and co-designing solutions with them.



“You need to get rid of streaming... kids who achieve come from all different cultures.”

Practice

Change the way we teach



Most teachers have themselves come through an education system that was streamed, and have trained and entered a profession where streaming is the norm. Every teacher wants the best for their students, but they need leadership, professional development support and the time to move to a different way of teaching.

There are well researched and established alternatives with accompanying tools and resources. Many teachers will be familiar with the likes of

Jo Boaler's Mindset Maths, Developing Mathematical Inquiry Communities (DMIC), High Expectation Teachers and Reciprocal Teaching. The solution does not lie in a 'one size fits all' 'cookie cutter' approach. While teacher decisions should be guided by the national curriculum, they need to have the flexibility to develop the approach that works best for them and their students.

High Expectation Teachers

High expectation teaching offers a viable alternative to the current ways of grouping. It enables all students to have the opportunity to succeed at high levels, and no students are disadvantaged. When expectations are high, teachers have a firm belief that every child can make significant progress while in their care. There are no ceilings for any child because high expectation teachers put in place the learning opportunities and support that students need in order to make significant academic gains. Research¹³ has shown that when teachers employ the following three high expectation principles, their students make, on average, two years' academic progress in just one year.

These principles are:

- All students should be in mixed and flexible achievement groupings
- All students should have clear skill-based learning goals
- All students should feel supported and cared about by their teachers and their peers.

All teachers can learn to become high expectation teachers and, coupled with culturally responsive practice, the results have proven to be successful for all students.¹²⁻¹⁵ Ensuring that every classroom in Aotearoa uses this approach is an achievable goal in education. As a result, all students will have the opportunity to achieve their aspirations, and to thrive. There are no ceilings in a high expectation classroom.



I got involved with Christine (Professor Christine Rubie-Davies) in 2011 when she had the first round of high expectation teachers, and as Christine laid out all her research, all the data, I was thank you, thank you, thank you. From then on, I felt the chains were gone. The groups are set in a certain way, mixed ability, but there is always a purpose. I have all my kids spread out who need help and I have obviously a very strong person next to them, academically strong but also socially strong.

They glance over and support in a very subtle way, but this person also has a friend or strong academic person around them because otherwise they would miss out. When you get it right, the classroom just hums, it just flows. The class climate is so, so important to the learning – it's the number one actually and the teacher is just part of the class climate – you're just one of many. Building that student-teacher relationship is a big pillar of everything.

(Anja Hennig Green Bay Primary School, Auckland)

Reciprocal Teaching RT3T

“I do, however, think that reciprocal teaching makes a huge difference because we are resonating with the way children understand and live their lives. These children understand how to work in groups. They don’t always do it well – they are kids after all, but they understand at a very deep level what that means to help another person.”

Reciprocal teaching was developed in the 1980s as a literacy programme that focused on four specific strategies: questioning, clarifying, summarising and predicting. In Aotearoa New Zealand, many teachers and students know it as RT3T, and it is being utilised school-wide in both primary and secondary schools and across the curriculum.

Viscount Primary School in the heart of Mangere has a roll of 550, predominantly Pacific and Māori students. Under principal Shirley Hardcastle, the school stopped ability grouping. One of the initiatives they introduced to replace it was RT3T.

“The aspects of it to me which are important are around the mixed ability grouping, it is around the fact that the children step up and have agency, that they start to take over the role of teacher and that they work together, they have turns being the teacher and they are also able to assess themselves.”

Shirley Hardcastle, Principal,
Viscount School, Auckland

Developing Mathematical Inquiry in Communities (DMIC)



Developing Mathematical Inquiry in Communities (DMIC) is a culturally responsive teaching practice designed by Professor Roberta Hunter specifically for Māori and Pacific students. The mathematics is all contextualised into stories that the children can recognise from their own lives so they are talking more from a place of knowledge.

A fundamental non-negotiable of this pedagogy is that students are not put together based on who is capable and who’s not academic. Everybody has strengths – they might not necessarily be strong in mathematics but it’s those other strengths about questioning and working with others.

“Our job isn’t to give the answer, our job is to draw that knowledge out from the children that are there and expose them to opportunities through this problem-solving process to develop their own understanding and to build their own capacity and ability in being a mathematician.”

Lynda Broadbent, New entrant teacher,
Corrina School, Wellington

Mindset Mathematics



St John's Girls' School is an integrated full primary school in Invercargill with a roll of 145 students. Through a range of professional development, it became apparent that the practice of ability grouping was preventing girls from reaching their potential. Part of their change process included all staff completing Jo Boaler's Mindset Mathematics Course.

“Mathematics is not a set of methods; it is a set of connected ideas that need to be understood. When students understand the big ideas in mathematics,

the methods and rules fall into place. The books in the Mindset Mathematics Series are all organised around mathematical ‘big ideas’. The activities in this series invite students to engage in the mathematical acts that are included in our curriculum, through the use of rich tasks.”

Averil Lee, PLD facilitator

“I used to think I wasn't good at maths. Now I know that there are a lot of different ways to solve a problem. I will get there but it might not be the first time.”

Student

A Student-centric Te Tiriti based Approach

“I was appointed three years ago and what sat at the centre for me was the massive inequities that we had where our beautiful Māori rangatahi were being seriously under-valued and disadvantaged by our education system. A significant portion of our school, particularly senior school, was streamed. What sat around that streaming were prerequisites – English 101, English 102. We view prerequisites as being another mechanism that allows streaming to happen.

The first thing we did was establish ‘the why’. That's easy to do but it's confronting, if everyone is on board with the why that makes it so much easier. We put Te Tiriti o Waitangi front and centre of everything we did so that every decision made, every structure developed had that layer on it. Te Tiriti is interwoven in everything we do. We've always had a very strong relationship with iwi and mana whenua. Our school is about to be rebuilt and they are front and centre of the cultural narrative the

school will be built around. We were able to co-construct the curriculum and many of our courses with them. We know that at iwi and hapū level the capacity is maxed out with so many different things, so we've also reached out to other kaupapa entities or groups that are still under the umbrella of our iwi.

We've had heaps of schools come in and ask us what we are doing but they say we only want to do a little bit. We say no – you've got to go the whole turkey! What would success look and feel like for students? We want them to rock – feel like rockstars!”

My advice is simple, you have to be courageous and make the difference no matter what it takes.”

Nicola Ngarewa,
Principal, Spotswood College

System

Create a fairer and more equitable education system

We all desire the best outcomes for our tamariki and rangatahi in an education system that supports equitable access, where everyone feels empowered to contribute and where the voice of the key stakeholders is at the heart of system planning and decision-making. We want our schools to be well connected, sharing knowledge and best practice, supporting each other for the best possible outcomes for all students. Reaching this new horizon means collaboration rather than competition, equitable resourcing that meets the diverse needs of all learners, and agencies working together towards a common vision.

Agencies doing what is right

Our education agencies are the most well-resourced and empowered organisations in the sector. It is time for them to step forward and work together to make the required changes. This will require support from the government to enable agencies to undertake this work, and investment in professional learning and development and release-time to support schools to change their practice. It begins with having the right information to support monitoring and implementation, and requires a national approach to data gathering that is able to accurately assess progress towards ending streaming. Such monitoring needs to sit outside the agencies in question.

School Governance

The Tomorrow's Schools reform intended to devolve education decision-making to the community, and the mechanism put in place to do this was school boards. Whilst recognising the need for boards to have particular skill sets, they also need to be representative of the diverse make-up of the communities they represent. The current model used for selection of board members is one that risks minority voice being marginalised. A question for school boards to consider is how representative are they? What strategies could they adopt to ensure a wide representation of their community? And, in particular, how well represented and valued is the

“Don't think that everything will be roses because you get rid of streaming - there's still a lot of work that has to be done about unpacking how you do it best and what the pedagogy is.”

Sheena Miller, Principal Onslow College

voice of students? We underestimate the clarity of insights that students have, their capacity to provide solutions, and the fact they are entitled to have a say in determining their own education.

Recent changes to the Education and Training Act 2020 have articulated the obligations of school boards under Te Tiriti o Waitangi, and schools are seeking to form partnerships with local iwi and hapū. While this relationship building is a welcome and important change, it may be that new structures at a higher level and funding resources need to be created to more easily facilitate this process, and this is underway in many parts of the country.

WORKING TOGETHER

TOWARDS A

The importance of school leadership in making the change

The leadership of principals and senior teachers plays a pivotal role in removing streaming. Professional learning and development, and time allowance needs to be provided for leaders. There is much to be learned from those who have led the way, who have already walked this path and who have successfully embedded a new approach amidst the challenges they faced on the journey. There is already a network of champion schools that welcome visitors and the opportunity to share experiences. One principal suggested a helpline where they can get practical advice and support.

“You need to think about where you’re going. Because if you’re taking out, what are you putting in? That’s the key. What are you building up to? Where are you headed?”

Catherine Bentley, Principal,
Hastings Girls High School



COMMON VISION

Actions

What needs to happen

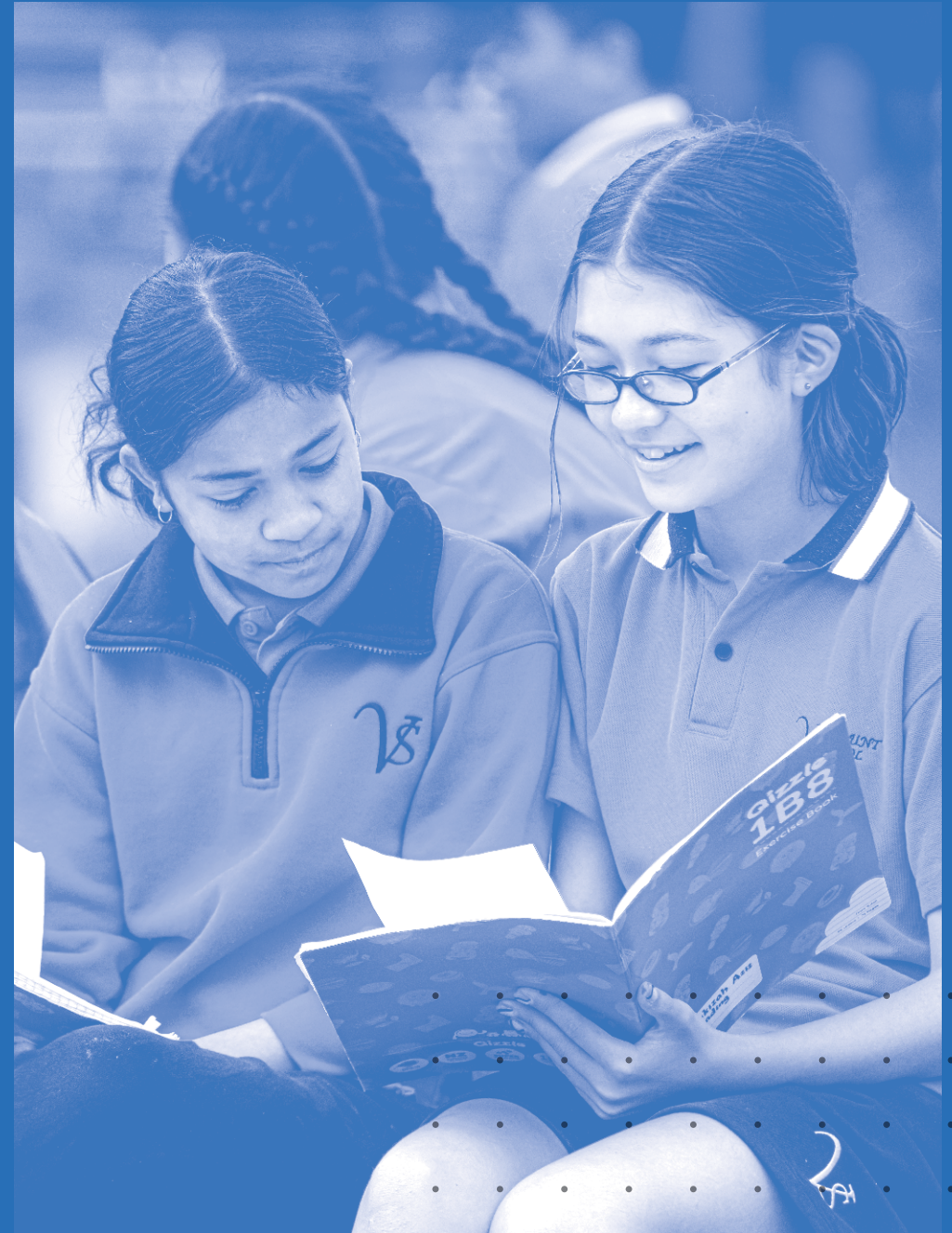
No matter our background, we all want to live in an Aotearoa New Zealand where we are valued for who we are, where our needs are met and we have the opportunity to thrive. Overcoming inequities in education between people and communities is a shared desire for most New Zealanders.

To right the long-standing disparities in our education system for those most impacted is the right thing to do. To create the desired outcomes requires action from the top down and the

bottom up - this is a whole ecosystem approach to transformational change. This begins with our Crown agencies in particular, taking a lead in making this change happen. They have played a key role over the past century in embedding and sustaining streaming, and they have the resources and capacity to drive the change. Equally important is the need to ensure genuine engagement with iwi – at both a central Te Tiriti partnership level, and with local hapū/mana whenua.



Our Call to Action: Tokona te Raki has worked with each of the following organisations in the development of their commitments to move towards ending streaming.



Mātauranga Iwi Leaders Group

Statement

In December 2020, the National Iwi Chairs Forum endorsed the Mātauranga Iwi Leaders Group (MILG) to advance the call to action and collaborative approach to Ending Streaming with Tokona te Raki.

The MILG asked the MoE to be supportive of this iwi-led initiative and those who have supported the research led by Dr Eruera Tarena.

The MILG is aware of the impacts of streaming on iwi learners and is in full support of ending streaming at all levels across the education system in Aotearoa.

Actions

The MILG actions include (and will continue) to advocate:

1. For Government to design policy that advocates for the removal of streaming practices across early learning, school and tertiary environments
2. For educators to stop streaming Māori students and develop teacher capabilities to use mixed-achievement learning environments.

In addition to these efforts, MILG will actively seek to promote awareness of streaming practices and their impacts to whānau and iwi, and work with iwi to share strategies and policies that can be deployed by iwi across their respective rohe.



Ministry of Education - Te Tāhuhu o Te Mātauranga

Statement

The MoE expects schools to design inclusive and equitable curriculum, teaching and learning. The evidence is clear that harmful streaming and inflexible ability grouping practices limit opportunities, aspirations, expectations and subsequent learning outcomes for learners. The MoE is supporting schools to work with their communities to shift away from these practices.

Actions

1. We will make inclusive and equitable practices clear and easy to use. This will be undertaken within the context of the refresh of the National Curriculum (NC), the development of the Common Practice Model and the NCEA Change Programme.
2. We will support teachers to grow their capabilities and make positive shifts towards providing learners with evidence-based inclusive and equitable experiences of education.
3. We will support schools to work with their communities to implement new planning and reporting requirements and identify priorities for improving every learner's experience of education.
4. We will continue to support Tokona te Raki to monitor and report on progress with implementing the overall action plan.

The Education Review Office Te Tari Arotake Mātauranga (ERO)

Statement

ERO supports students having effective, sufficient and equitable opportunities to learn.

Actions

1. ERO will publish a good practice report on schools that have 'de-streamed' focusing on the following:
 - Quantitative data to show the impact on equity, engagement and retention
 - Professional development to support teachers with the necessary pedagogical shifts
 - Community engagement including Māori student and whānau voice on the impact of de-streaming.
2. ERO Evaluation Partners, through the course of their evaluation process, will discuss with schools how they ensure that all students have effective, sufficient and equitable opportunities to learn. This includes discussing that:
 - leaders and teachers have high expectations for every learner;
 - participation in effective heterogeneous (mixed ability) group activities provides students

with cognitive challenge and opportunities for deep learning (pg 33 ERO Indicators);

- grouping is flexible and fluid and that teaching approaches intentionally and deliberately offer stretch and acceleration when needed;
 - they are not using fixed structures or systems that pre-determine outcomes or hinder pathways;
 - access to language, culture and identity – Mana Ōrite, Mātauranga Māori – is planned and supported.
3. ERO Evaluation Partners, through the course of their evaluation process, will discuss with school leaders and whānau how they work together for student success.
 4. ERO will support the work of the MoE in the NZC refresh by discussing with school leaders and teachers the 'Key Shifts and Calls to Action'
 - Key Shift 1: Realising the intent of Te Tiriti o Waitangi
 - Key Shift 2: Broadening our view of what success looks like
 - Key Shift 3: Setting high expectations for all

Teaching Council of Aotearoa New Zealand Te Matatū

Statement

Te Matatū recognises that despite streaming not being government policy, it remains a common practice in many Aotearoa New Zealand schools. Recent research confirms that the practice does not support equitable learning outcomes for all, and disproportionately disadvantages Māori and Pasifika learners. It can perpetuate the notion that it is acceptable for one group to have a lesser experience of education than another even when in the same school. Its removal will require schools and communities to be cognisant of the experiences provided for all their learners. However, equitable and alternative approaches to 'streaming' will require support to socialise, and implications for ako teaching and learning.

Actions

1. Te Matatū is committed to sharing quality research on our online platforms that supports schools to learn and practice alternative approaches for better outcomes for all learners.
2. Te Matatū will work with the profession to create Examples in Practice, which align with [or] supplement the Code of Professional Responsibility. This will include examples of appropriate practices for grouping students for effective learning.
3. Te Matatū will work with the profession to create the Elaborations of the Standards for the Teaching Profession, that will align with [or] supplement high quality teaching practice that enable teachers to manage learning when diverse abilities are grouped together.
4. Te Matatū will explore with the teaching profession the learning support needs for inclusive and appropriate teaching practices that increase the repertoire of teaching strategies and approaches in response to both individual and group learning.

New Zealand Qualifications Authority (NZQA) Mana Tohu Mātauranga o Aotearoa

Statement

NZQA collates NCEA STEM data that highlights inequities in access to pathways (with streaming being a contributing factor). This data includes the NZQA equity ratio to highlight where inequities in achievement are evident.

Actions

1. NZQA will annually share STEM equity data with secondary schools, in the Principal's Report, and with Tokona te Raki.

NZEI Te Riu Roa

Statement

NZEI Te Riu Roa has formally opposed the practice of streaming and ability grouping in schools since our National Executive and Te Reo Areare voted to support the position in March 2021. We believe the time is overdue to move away from these practices and to transition our education system toward more inclusive and supportive approaches that support our children's learning and success.

Actions

1. Use our collective power to advocate for the national transition away from streaming and ability grouping by 2030.
2. Advocate for government investment in the resources, staffing and reduced class sizes that will support all schools to transition away from streaming and ability grouping.
3. Support our members and their schools to recognise where streaming and ability grouping occurs in their own settings, and to transition away from this toward mana-enhancing models of teaching and learning.
4. Facilitate wānanga with our members, whānau and community to promote the kaupapa and create spaces for productive kōrero.
5. Work with other education unions and education agencies in support of the kaupapa.

PPTA Te Wehengarua and The Secondary Principals' Council (SPC)

Statement

PPTA Te Wehengarua and The Secondary Principals' Council (SPC) acknowledge the historic and present harm caused to rangatahi Māori through the practice of streaming, and advocates for the removal of streaming in New Zealand secondary schools by 2030.

Actions

1. Advocate for increased resourcing to enable schools to move away from the practice of streaming by 2030.
2. Advocate for the development of quality professional learning to support schools and teachers in this mahi.
3. Work with Tokona te Raki, the MoE, and other organisations who are undertaking the mahi to destream Aotearoa New Zealand schools.

The Professional Learning Association New Zealand Te Māngai Whakangungu Kaiako o Aotearoa (PLANZ)

Statement

The Professional Learning Association New Zealand Te Māngai Whakangungu Kaiako o Aotearoa Incorporated (PLANZ) promotes excellence in professional learning and development (PLD) in schools and kura.

Actions

Working with and on behalf of the Professional Learning and Development provider network, PLANZ is committed to supporting quality practice in schools and kura by:

1. Gathering insights from providers regarding the professional learning needs of schools and kura transitioning from streaming and fixed ability grouping practices.
2. Collating and providing access to resources that support effective pedagogies for mixed ability teaching and learning.
3. Advocating for the network to offer professional learning opportunities that support the destreaming kaupapa – challenging assumptions, engaging leaders and teachers in conversations about pedagogical practices that recognise individual strengths and aspirations, promoting high expectations and removing barriers to accessing all aspects of the curriculum.

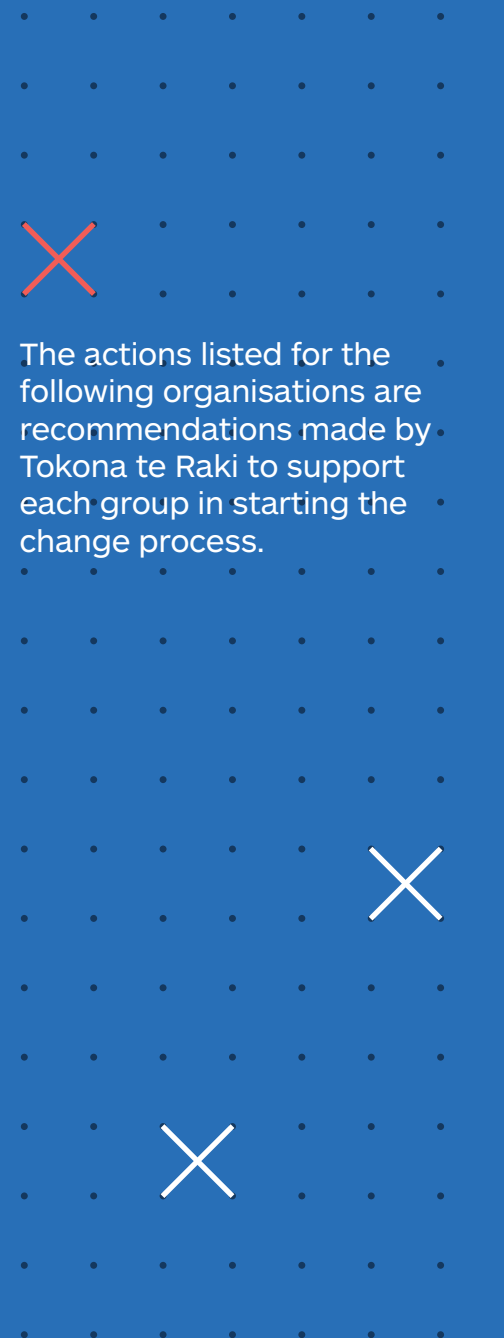
CORE Education Tātai Aho Rau

Statement

CORE is committed to developing resources and professional learning opportunities that support schools to utilise high impact practices and equity thinking that build a collaborative community of learners, utilising everyone's strengths, where all can succeed.

Actions

1. Contribute research findings (in Whanganui) to illustrate a community-led approach to redesign of learning.
2. Provide professional learning opportunities through ULearn, profiling the kaupapa and ensuring access to equity conversations in and with communities.
3. Develop a modularised online professional learning product to support schools to take on this kaupapa.



The actions listed for the following organisations are recommendations made by Tokona te Raki to support each group in starting the change process.

Initial Teacher Education Institutions (ITEs)

Actions

1. Teach pre-service trainees (trainee teachers) to recognise streaming.
2. Provide trainees with the understanding and opportunity to critically debate streaming and alternative pedagogies.
3. When trainees return from school based practice, they will be provided with the opportunity to critically unpack what they have observed.
4. ITEs will set common goals with partners regarding streaming.

School Boards

Actions

1. Become familiar with the research about streaming and its impacts.
2. Identify current data available, look at what it is saying and what data is missing.
3. Work with senior management to understand what the current streaming practices are, if any.
4. Seek student, whānau, community and iwi voice, and build engagement.
5. Work across the Kāhui Ako to ensure a cohesive approach.
6. Support principal and senior leadership team in making the change.

Principals

Actions

1. Be proactive in taking a lead.
2. Work with senior management to understand what the current streaming practices are, if any. If your school is streaming, identify why.
3. Establish what resourcing the leadership team needs to move away from streaming.
4. Share the research with your staff, students, whānau and wider community.
5. Connect with other schools and leaders to share experiences
6. Explore alternative teaching practices and provide the required PLD for teaching staff to implement new practices.
7. Work with the Kāhui Ako to ensure cohesion.

Rangatahi, Whānau and Community

Actions

1. Ask if and how your school groups students.
2. Rangatahi, use your voice to collectivise and advocate for your rights to a fair and equitable education.
3. Whānau, request the school data on equity.
4. Engage with your Board to share your views.



THE ROAD MAP TO END STREAMING

2023

All schools have accessed 'Kōkirihiā' and other research, and have started meaningful discussions about ending streaming school-wide.

2024

All schools have engaged with their communities*, with their board and students about ending streaming.

*Communities include iwi-hapū-whānau-families



The following road map has been created by Tokona te Raki as an approach to achieve our end goal.

We recognise that many of our schools are already on the journey or have reached the destination. This road map is a guide for all those other schools and agencies that are yet to start the process. It also forms the basis for us to measure progress at key milestones along the way.



2025

Most schools have, or have had, 'ending streaming' as a strategic goal and a prototype of how to do this.

2026

Most schools have planned, or are planning, supports for professional growth to end streaming.

2027

Most schools are sharing, or have shared, their practice and their plans with others.

2028

All schools have a strategic goal to end streaming and a plan for how to do this.

2029

All schools have ended streaming in some year groups and/or curriculum areas.

2030

All schools have stopped streaming.





The Wero – Laying down the challenge

For a long time, our education system has been creating barriers that rob many students of their dreams. Streaming is one of those barriers and it is time to remove it. Both the Ministry of Education and the Mātauranga Iwi Leaders Group have called for this. We have delivered the plan, and we know what each of us has to do. Let's not wait another 40 years – it is time to roll up our sleeves and do what has to be done – all of us!

KIA KAHA TĀTOU MĀ.

KARAWHIUA!





Appendix

Section 127 Education and Training Act 2020

127 Objectives of boards in governing schools

(1) A board's primary objectives in governing a school are to ensure that—

(a) every student at the school is able to attain their highest possible standard in educational achievement; and

(b) the school—

(i) is a physically and emotionally safe place for all students and staff; and

(ii) gives effect to relevant student rights set out in this Act, the New Zealand Bill of Rights Act 1990, and the Human Rights Act 1993; and

(iii) takes all reasonable steps to eliminate racism, stigma, bullying, and any other forms of discrimination within the school; and

(c) the school is inclusive of, and caters for, students with differing needs; and

(d) the school gives effect to Te Tiriti o Waitangi, including by—

(i) working to ensure that its plans, policies, and local curriculum reflect local tikanga Māori, mātauranga Māori, and te ao Māori; and

(ii) taking all reasonable steps to make instruction available in tikanga Māori and te reo Māori; and

(iii) achieving equitable outcomes for Māori students.

(2) To meet the primary objectives, the board must—

(a) have particular regard to the statement of national education and learning priorities issued under section 5; and

(b) give effect to its obligations in relation to—

(i) any foundation curriculum statements, national curriculum statements, and national performance measures; and

(ii) teaching and learning programmes; and

(iii) monitoring and reporting students' progress; and

(c) perform its functions and exercise its powers in a way that is financially responsible; and

(d) if the school is a member of a community of learning that has a community of learning agreement under clause 2 of Schedule 5, comply with its obligations under the agreement; and

(e) comply with all of its other obligations under this or any other Act.

Compare: 1989 No 80 Schedule 6 cl 5

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Possible Links to Teacher Support:

<https://theeducationhub.org.nz/?s=high+expectations>

<http://nzcurriculum.tki.org.nz/Curriculum-resources/NZC-Online-blog/Raising-the-bar-with-flexible-grouping>

<https://www.newsroom.co.nz/ideasroom/streaming-in-schools-decides-futures-at-age-five>

<https://ngaitahu.iwi.nz/ourstories/time-to-raise-the-gaze-tk85/>

<https://www.cerme.nz/dmic>

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Kōkirihiā (*verb*)

to advocate, lead, rush forward,
champion, promote, to rise in a column.

TOKONA
TE RAKI

Māori Future Makers