

Know me.  
Believe in me.  
Kia mārama mai,  
kia whakaponu  
mai

*The*  
**Southern  
Initiative**



▲▲▲  
MINISTRY OF EDUCATION  
TE TAHUHU O TE MĀTAURANGA







Kua tawhiti kē to haerenga mai, kia kore e haere tonu. He nui rawa o mahi, kia kore e mahi tonu.

You have come too far not to go further, you have done too much not to do more.

Ta Himi Henare (Sir James Henare),  
Ngati Hine elder and leader

This report is the outcome of a collaboration between the Ministry of Education, The Southern Initiative, The Auckland Co-design Lab, The Middlemore Foundation and rangatahi, schools, whānau and educators in Manurewa. It was made possible thanks to the Department of Internal Affairs Digital Government Partnership Innovation Fund.

The team would like to mihi the staff, rangatahi and whānau who participated in this process so far, the contribution of whom made this project possible.

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kia whakaponono  
mai

A rangatahi, whānau and school perspective on supporting attendance, engagement and wellbeing.

He tirohanga tā te rangatahi, tā te whānau, tā te kura ki te whakapiki i te tae ā-tīnana, i te manaakitanga, i te oranga hoki.

June 2020





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# Executive summary

ākonga—learner(s)  
tamariki—child/children  
rangatahi—youth  
kaiako—teacher

In late 2018 the Ministry of Education (MOE) approached The Southern Initiative and the Auckland Co-Design Lab (TSI-Lab) to collaborate on an innovation initiative that also built MOE capability. The MOE was interested in the use of co-design and the upskilling of MOE staff and partners in this approach. This report describes the first part of an innovation process using co-design that began in 2019 which has looked at attendance, engagement and wellbeing of rangatahi in mainstream education. It has been made possible through the commitment of a host of community educators, community partners, whānau and rangatahi and with funding from the Department of Internal Affairs Partnership Innovation Fund.

To begin the design team scanned available evidence and existing initiatives related to the complex issues of attendance, wellbeing and engagement, which is tied up with longstanding inequity in Aotearoa particularly for Māori and Pasifika ākonga—learner(s). After several decades of research and initiatives there has been no easy fix.

The benefit of using a co-design approach to look at this complex issue is to learn from the lived experience of rangatahi and also to support them, their educators and their whānau to shape local solutions to attendance, engagement and wellbeing. Designing alongside members of the community will create a useful feedback loop into those shaping the education system. At the same time design practitioners are sharing design practice with MOE staff, educators and the community building their capability in design approaches that can be applied in their own lives and work.

Two main questions shaped the innovation and co-design process:

**How might we collaborate with young people, whānau, schools, the community and each other to design ways of working that lead to better attendance, engagement and wellbeing for all our students now and in the future?**

**How might we better understand the conditions and capability needed to share innovation between schools and foster innovation within the MOE?**

The MOE regions of Auckland and Bay of Plenty chose to participate. The TSI-Lab worked with the regional office and schools in Auckland, and partnered

with the Innovation Unit (IU) who supported the process in the Bay of Plenty. This report outlines the approach taken in each location—Manurewa in South Auckland and Rotorua in the Bay of Plenty—as well as what was learnt in each place.

In Auckland a multi-disciplinary design team<sup>1</sup> built relationships with schools belonging to two different Kāhui Ako in Manurewa. With the help of staff, they undertook empathy interviews which surfaced insights into the lived experience of rangatahi, educators and parent-caregivers about school and learning<sup>2</sup>.

Some of these insights included:

- **Relationships and empathy are the key to learning**
- **Transition, particularly the move to high school, is hard for a large group of rangatahi**
- **Core subjects need to be culturally grounded to address racism and to achieve equitable learning experiences for Māori and Pasifika students**
- **Māori and Pasifika students are filtered out of key subjects**

The team also framed insights based on their observations of the system from research, working with schools and the MOE. These have created the basis for opportunity areas for collective innovation and testing with the local community and with schools e.g. collaboration across the system is still tricky.

The Rotorua case study highlights the impactful work of Tūhono Tangata ki a Kāhui Ako, an achievement challenge from the Rotorua Central Kāhui Ako and the intentional activities undertaken in partnership with the MOE Regional Office to scale this innovation. Underpinning this impactful work lies the influence of mana wāhine, powerful leadership practice by Māori women across the Kāhui Ako and MOE.

<sup>1</sup> The team was made up of design practitioners, educators with experience of whānau support with a variety of cultural backgrounds

<sup>2</sup> There is a booklet of stories based on these interviews. See resource “Stories of Rangatahi experience of school and learning”







# Background, issues at play and co-design

In 2018 the MOE applied for funding from the Department of Internal Affairs' Digital Innovation Fund. A group of Deputy Secretaries led by the Evaluation Data and Knowledge (EDK) Division approached The Southern Initiative—Auckland Co-Design Lab (TSI-Lab) in early 2019 to discuss using the funding to build innovation capability within the MOE. There was an appetite for using innovation and the methodology of co-design to tackle one of the MOE's current challenges. The MOE chose the complex issue of attendance as the initial focus for this project with a decision to involve two different regions in the country. There was a conversation with regional offices who had an interest in participating in an innovation process and a significant challenge with attendance.

The regional offices in Auckland and the Bay of Plenty took the opportunity to participate. The TSI-Lab team in Auckland was the natural partner for the Auckland regional MOE office as it is a place-based innovation lab with existing local relationships built up over 5 years of community and social innovation work. The TSI-Lab invited collaborators, the Innovation Unit (IU) to support the process in the Bay of Plenty because of the IU's expertise in the fields of innovation and design and their expertise in working with education systems.

The Auckland based team reviewed and synthesised existing reports and quantitative and qualitative data about schooling, learning, attendance and related areas. The team found that there is a plethora of research and studies over the last few decades which repeat or build upon many of the same concepts and ideas about learning and attendance.

The following section covers the main themes which surfaced during the scan of the available evidence. We also outline the scope of the project and the nature of the place-based co-design approach.



# High absenteeism

Aotearoa is the 9th highest in the world out of 35 OECD countries for absentees.<sup>1</sup>

## DIFFERENT DECILES, DIFFERENT PATHWAYS

NCEA pass rates at Level 2 rose steadily from 74% to 83% between 2011 and 2016 but students at lower deciles were more likely to do unit standards (skills-based), while those at higher deciles do more achievement standards (academic).<sup>2</sup>

## Importance of Years 7, 8 & 9

Even between two students who turn up to school the same amount of days in Year 10, the amount of time they were at school in 7, 8 and 9 attendance predicts higher NCEA results.

## UNIVERSITY INEQUITY

University entrance is much lower for Māori and Pasifika students than for other ethnic groups.

# TE AO MĀORI

Māori who attend Māori medium education schools are more likely to stay in school until they are 17—compared to those in mainstream schools.<sup>3</sup>

## Recover lost ground

Students from a higher socio-economic background can recover more easily from a period of not attending school.

## Transition is crucial

Attendance in Year 8 doesn't predict how much a student attends school in Year 9.

There is a strong relationship between students experiencing difficulty following a change from intermediate to high school and their likelihood of dropping out from education.

## EDUCATIONAL INEQUALITY

UNICEF's annual Innocenti Report Card, a study of rich countries, ranked New Zealand 33rd out of 38 countries in terms of educational equality in 2018.

<sup>1</sup> Behavioural Insights Team, 2018, p10

<sup>2</sup> Decile ratings reflects the percentage of the school's students that live in low socio-economic or poorer communities. Lower decile schools have more students living in poorer communities.

<sup>3</sup> MOE data that showed 78 percent of students stayed on in whānau Māori schools until 17 or above, whereas the number was 68.8 percent in the general roll.



## Why is school attendance an important issue?

Regular student attendance is defined as attending school more than 90 percent of the time (available half days) by the MOE. (Education Counts, 2020) Regular attendance is considered extremely important because according to the MOE's body of evidence and data, there is no safe level of skipping school and doing so will lower a student's achievement. However, the number of students missing school in Aotearoa is on the rise according to the MOE's own data. The latest OECD's Programme for International Student Assessment (PISA) survey released in 2019 shows 58% of students were regularly going to school, a decrease from 64% in 2018.<sup>1</sup>

<sup>1</sup> Any unintentional, justified, or authorized, absence from compulsory education (i.e. illness) Justified absences can include illness, medical appointments and bereavement. Any intentional, unjustified, unauthorized, or illegal absence from compulsory education (i.e. truancy) Unjustified absences reasons may include unreported illness, family holidays during term time, staying home to look after siblings.

### **Why are tamariki and rangatahi not coming to school? What about engagement and wellbeing?**

The Office for the Children's Commissioner's report Education Matters to Me: Key Insights released in 2018 outlined the perspectives of children and young people and what was important to them about learning and education. The report's findings were based on interviews and surveys with as many as 2000 children and young people (Office of the Children's Commissioner, 2018a). The tamariki and rangatahi said they wanted teachers who try to understand their worldview and their lived experience and incorporate this knowledge into their learning. They also want to learn content that relates to their lives, and to have better relationships with their teachers, a safe and comfortable environment, some decision-making over their learning, and to be free from racism and discrimination. The relationship between their wish for positive, stable and trusted relationships, to feeling safe, and their capacity to learn is borne out by two recent comprehensive reviews (Osher et al, 2020; Cantor et al, 2019) of the science on children's development and learning. Some of the relevant findings have been summarised below:

Brain development is shaped by consistent, supportive relationships; responsive communications; and modelling of productive behaviors. The brain's capacity develops most fully when children and youth feel emotionally and physically safe; and when they feel connected, engaged, and challenged.

Learning is social, emotional, and academic. Positive relationships, including trust in the teacher, and positive emotions, such as interest and excitement, open up

the mind to learning. Negative emotions, such as fear of failure, anxiety, and self-doubt, reduce the capacity of the brain to process information and learn. (Flook, 2020)

### **Poverty, Inequity and Racism**

It is also clear that poverty and inequity affect the levels of rangatahi attendance and engagement with learning and school. In 2018, chronic absence continued to be more prevalent in lower socio-economic schools, with the rate about four times higher in Decile 1 (13.2%) schools than in higher socio economic Decile 10 (3.2%) schools (Behavioural Insights Team, 2018, p11). The report on the 2015 PISA results stated: Socio-economic advantage has a stronger impact on achievement in New Zealand than many OECD countries. There is a larger difference in achievement between students from advantaged and disadvantaged backgrounds in New Zealand compared to the OECD average.

Some academics and educators place more emphasis on the importance of the home background in a child's success than the school environment. For example, Twelve Thousand Hours: Education and Poverty in Aotearoa New Zealand, Massey University academics Ivan Snook and John O'Neill have concluded home background is responsible for up to 80% of a child's school success. (O'Neill & Snook, 2014) Influencing factors are: frequent changes of school; chronic ill health; inadequate food and clothes; lack of good parenting; limited access to books; and family dysfunction. Poverty affects resources, values, attitudes and behaviour. The associated stress, neglect or trauma of deprivation can impact cognitive development. Similarly, a recent

Behavioural Insights Team study for the MOE, focused on factors linked to the home. It concluded unjustified absences were driven by a mixture of factors including parental distrust of the school, the challenges posed by parents' shift work, addiction; and for students there was disinterest in the content of classes and mental health issues such as anxiety. (Behavioural Insights Team, 2018, p4)

The concern with focusing entirely on disadvantage in this way is that these factors are symptoms of a much more complex issue. In New Zealand socio-economic disadvantage has a large overlap with ethnicity and absenteeism which affects Māori and Pacific students disproportionately. The absenteeism figures for Māori and Pasifika students are consistently worse than for other ethnic groups between 2011 and 2017 (Behavioural Insights Team, 2018, p11). The "long tail of underachievement" is a term that was coined by former Secretary of Education Karen Sewell in 2007 to describe the gap between Māori and Pasifika and other ethnic groups in educational achievement. This concept of underachievement has become normalised in the New Zealand mainstream education system and the label does not accurately depict the history of racism experienced by Māori and Pasifika tamariki and rangatahi. For generations, Māori have been part of an education system which actively denied them the ability to learn, express or contribute their worldview, culture or language. They were assessed and measured by the dominant Pākehā culture. It was only recent history that children would receive corporal punishment for speaking te reo. The colonial view that Māori were more suited to manual pursuits than academic ones also persists to this day.



In the late 1980s and 1990s, government policy reflected the attitude that socio-economic and not ethnic factors were the root cause of underachievement (not just for Māori). This resulted in educators focusing on social backgrounds, parenting, and other societal influences. This has been described by the Ministry and other commentators as “deficit thinking”—thinking about Māori students in terms of what they lack. Researchers have noted that this can lead to educators thinking that problems lie with the student, not the teacher or the system. (Office of the Auditor General, 2017)

More recently the MOE has acknowledged the education system’s failure for Māori students. “What is clear from data over many years is that the education system has consistently failed whānau, hapū, and iwi for many generations, and this has led to low expectations by all of education system performance for Māori and of Māori achievement.” (Office of the Auditor General, 2017, p15)

There is evidence of teachers having lower achievement expectations (irrespective of actual achievement) of Māori in particular, but also of Pasifika students. Stereotype threat happens when “members of a marginalized group acknowledge that a negative stereotype exists in reference to their group, and they demonstrate apprehension about confirming the negative stereotype” has been found to have detrimental impacts on the ability of minority students to perform at school because of lower self-

esteem and other psychological responses emanating from an early age awareness of being a member of a stigmatised group. (Eriksen, 2018; Voke, 2002)

The MOE has tried to move away from a deficit approach for Māori most significantly by working with Te Puni Kokiri to support more Māori medium education. For mainstream education, there has also been a raft of strategies and programmes for both Māori and Pasifika students. *Ka Hikitia—Accelerating Success 2013–2017* was a strategy based on evidence that Māori students do much better when education reflects and values their identity, language and culture. Similarly there has been a Pasifika Education Plan (PEP), with four revised versions spanning 17 years<sup>1</sup>. The Te Kotahitanga programme was an evidence-based research and professional development programme that supported teachers to improve Māori students’ learning and achievement. According to the Office of The Auditor General achievement gains for Māori and other students were increasingly significant during the five phases (Officer of the Auditor General, 2017, p38; Webber & Macfarlane, 2018). Meyer et al. (2011) identified that Māori students who were thriving in Te Kotahitanga schools were proud of their Māori culture and identities, could “be Māori” as ākonga, rather than having to leave their culture outside school in order to succeed (Webber & Macfarlane, 2018).

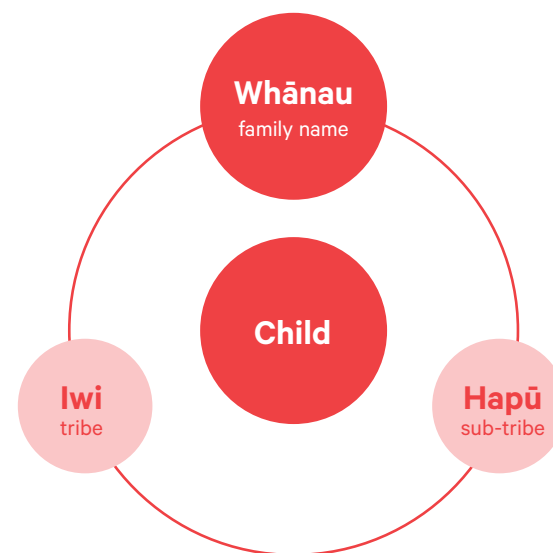
In 2019 the government announced a new education pilot called Te Hurihanganui, to address racism and bias across the system and support whānau to better engage in learning with \$42

million funding over three years. The new initiative builds on the former Te Kotahitanga programme which had shown some success.

The MOE has developed an equity index which can give valuable insights into the impact of disadvantage in early childhood education and schooling. For example, it shows that concentration of disadvantage matters for educational progress and achievement. This is being studied further. The September 2019 Cabinet paper, *Replacing Deciles with the Equity Index*, makes it clear that the Government only intends to shift to the Equity Index if that shift is accompanied by an increase in the overall level of equity resourcing to ensure all schools are adequately equipped to mitigate socio-economic barriers faced by their learners. Engagement with the education sector will be used to shape the overall package of investment.

Evidence strongly suggests more investment needs to be channelled into achieving lasting equity for Māori and Pasifika students and achieving equity needs to be measured by Māori and Pasifika engagement, achievement and progression in learning, education and careers.

<sup>1</sup> Tapasā—Cultural Competency Framework for Teachers of Pacific Learners was launched in 2018.



## Success as Māori

In Aotearoa tamariki and rangatahi generally achieve better outcomes in Māori Medium Education (MME). Through a recent comprehensive consultation known as Kōrero Mātauranga, the MOE in Auckland found that MME settings, in particular, full immersion, were working well for Māori learners in the Auckland region. However, participants felt that more resources were needed for Māori medium settings. It was also agreed at these consultation hui that English medium settings could benefit from incorporating kaupapa Māori pedagogies and MME spaces (Ministry of Education, 2019). This is a similar reflection made in the Office of the Auditor General’s report in 2012.

Māori can be identified by whānau name, hapū and iwi. Each of these elements of identity have mana and support, and whakapapa gives strength and stability to individuals. This can be a key source of strength for Māori connected to their whakapapa. However, researchers have pointed out that Māori are not a homogeneous group. In Tāmaki Makaurau many ākonga are Mataawaka and are less likely to know and be connected to their whakapapa, which highlights the importance of understanding the needs of each student and supporting their journey on culture and identity.

Collaboration with whānau has the potential to significantly improve the educational experiences of Māori students. One researcher found that Māori students identified their whānau as having the strongest influence on them, followed by community and school influences such as teachers, sports coaches and the whānau of the local marae. (Sheriff, 2010)

The Ka Awatea project used a Te Arawa<sup>1</sup> view of Māori success and interviewed successful Māori students from across Rotorua. The findings showed that when whānau, iwi, and the wider community were invested in education, positive school behaviours and a Māori student commitment to school completion, success improves (Webber, 2018, p22). Whānau play the most important role in terms of socialising their children into the Māori world and helping them to develop cultural efficacy. Healthy and supportive whānau connections are fundamental to positive Māori identity development and for promoting educational advancement. (ibid)

<sup>1</sup> Te Arawa is a confederation of Māori iwi and hapū who are based in the Rotorua and Bay of Plenty area.



## Can teaching make a difference?

Some education researchers believe that whilst whānau and home environments play a key role, education systems can still have an impact on the success of children from a disadvantaged background. Research from the OECD stated the highest performing education systems are those that combine equity with quality (OECD, 2012, p3) and that these systems give all children opportunities for a good quality education. Education expert John Hattie believes that teachers can make a critical difference and that a major factor affecting student achievement is the variability between the quality of teachers within schools. A belief that we can make a difference for children from poorly resourced families is a critical starting point, and the mantra needs to be “*I can make a profound positive difference to every person who crosses the school gate into my class or school regardless of their background.*” Poverty and low family resources are no excuse for not making a major contribution to students, although they certainly make for a tough start. (Hattie, 2015, p6)

The recent reviews of the science of development and learning also found that educators response to adversity matters. Poverty, housing and food insecurity, abuse, or neglect produce toxic stress which affects learning, but when adults have the awareness, empathy, and cultural competence to understand and listen to children they can buffer the effects of even serious adversity. (Flook, 2019)

In taking on issues of attendance in Aotearoa, this brief overview of the literature suggests:

- **Attendance, wellbeing, culture and history are inextricably linked.**
- **While poverty and toxic stress have a negative impact on a child’s wellbeing and relationship with education, learning environments with adults fostering positive stable relationships with ākonga can make a difference.**
- **In Aotearoa a strengths-based approach and meaningful cultural intelligence applied at a local level is fundamental to address the inherent racism, bias and low expectations for Māori and Pasifika ākonga in the mainstream system.**
- **The role of whānau is really crucial but its potential is not fully realised.**
- **There is a lot of research and data on what works yet the issues persist.**

Are we forgetting what is important in the myriad of options? Are learnings and innovation being shared across the system? What are the challenges in converting this understanding into implementation and practice on the ground?

## Agreeing a scope for the co-design process

To agree on initial scope TSI-Lab and IU held a framing workshop bringing together staff from a variety of disciplines from the National, Auckland and Bay of Plenty MOE offices. The conversation and collective knowledge and experience in the room shaped the scope of what the design team should explore in the first phase of the process. It was also acknowledged that rangatahi and whānau voice were not yet in the room and should be brought in as soon as possible.

The design team used some of the themes that surfaced from the scan of recent evidence and data above to pose questions to the workshop participants and generate discussion. It was clear that there were many interconnecting and contributing factors such as inequity, historic racism, low expectations and marginalisation in learning environments, family income and insecure housing that influence how tamariki relate to school and learning. It was established that there was no one silver bullet to address a historic and complex issue like attendance in Aotearoa and it needed a holistic and strengths-based approach rather than a deficit-based approach. And one that actively involved those impacted, rangatahi, whānau and educators.

Participants in the workshop agreed that a focus just on attendance would be too narrow. There was also a concern that concentrating on attendance might have limited the team to looking only at crisis responses such as the attendance service for a student who has already disengaged.<sup>1</sup> Therefore

the scope broadened to include engagement and wellbeing as well as attendance. It also became apparent that there was no clear picture of what local innovation was currently happening within schools, or how well innovation across schools was being shared. The opportunity to understand how innovation can be fostered and shared was identified as a parallel project objective.

As a result the project was shaped around two main questions:

**How might we collaborate with young people, whānau, schools, the community and each other to design ways of working that lead to better attendance, engagement and wellbeing for all our students now and in the future?**

**How might we better understand the conditions and capability needed to share innovation between schools and foster innovation within the MOE?**



<sup>1</sup> The MOE was already preparing advice on potential reform of the attendance service which had not been achieving the desired outcomes.



## Why a co-design and place-based approach?

Co-design is now commonplace in the design of public services and is fledgling in policy making circles.

Co-design focuses on:

- Involving those impacted as active participants in the definition, design and potentially the delivery of responses.
- Understanding people's lived experiences as equivalent to other forms of evidence, and using these insights together to generate new perspectives, opportunities and solutions.
- Iterative cycles of experimentation (prototyping) and mutual learning by doing.

This approach can help governments design better public policy and has the potential to influence positive change in systems. This is because it brings together a diverse set of people in a system to get to grips with the complexity in which public policy and services are created and operate.

In TSI-Lab's experience co-design can:

- Bring people of different backgrounds and ages—their motivations, perceptions, choices and experiences—to the foreground which can help develop local solutions that can feedback into the system.
- Enable those most affected by policy or service or a system—in this case education—to participate in its development, including citizens, frontline staff and decision-makers.
- Create a stronger feedback loop between lived experience, research, policy, implementation and evaluation, and their effects and interactions on the ground.

In this attendance, wellbeing and engagement project the opportunity of a co-design approach was not only to learn from rangatahi/ākonga voice, but also to ensure that rangatahi and whānau could participate in and have influence over the design process. The collaborative nature of the approach also resulted in stronger connections between those who participated and built local capability and capacity.

Co-design is a complementary approach to initiatives based on evidence that are often designed by knowledgeable experts, which may not involve students, whānau and teachers from the community in their design and implementation. It can bridge the gap between evidence based research and implementation on the ground. Using co-design also makes the process more sustainable as ākonga, kaiako (teachers) and whānau are more likely to continue with ideas, initiatives and ways of working after design team members with a facilitation role leave.

### Working in place

As a first step the design teams needed to understand the existing innovation in place. The understanding of what was already happening on the ground shaped the process which unfolded in Auckland and Rotorua. In Auckland the regional MOE office wanted to work with schools in Manurewa and hoped to invite more than one Kāhui Ako<sup>1</sup> to participate, as the students move between the different Kāhui Ako depending on which intermediate or high school they are in zone for. This is also because of the high transience of the population due to insecure housing tenure. The starting point for any co-design work was not yet clear in Auckland's case. The creation



of more sustainable relationships is a key aspect of a place-based approach. The TSI-Lab introduced another innovation partner with a similar vision, the Middlemore Foundation, into the process. Middlemore Foundation wanted to work with Te Kāhui Ako O Manurewa as they had previous success working with a cluster of schools in Papakura. They have accompanied the MOE co-design work as a patient partner so they can eventually play a role in supporting ideas of rangatahi and whānau in the community. Middlemore Foundation intends to remain in the area for at least 5 years.

The Bay of Plenty MOE office had already been working with Rotorua Central Kāhui Ako on a recent attendance initiative that was innovative. Therefore the IU embarked on a process that aimed to understand how to scale local innovation. This meant working closely with the Bay of Plenty's

regional office to identify a set of design principles and key elements that could be shared with and adapted by other Kāhui Ako.

These two different approaches are explained in the two case studies that follow.

<sup>1</sup> There are 3 different Kāhui Ako in Manurewa. They do not all include schools and do not include kura kaupapa in Manurewa.







# Case Study— Co-design in Manurewa Tamaki-Makaurau Auckland

This case study describes part one of a co-design process with schools and students from Manurewa.

The goals of the co-design process were to:

- Build relationships and understand the existing innovation and areas of common interest;
- Involve more schools, students and MOE in that process as a capability building activity leaving them with the skills to lead their own design and innovation;
- Explore and understand the experiences of a broad selection of rangatahi with varied experiences of learning and school and have rangatahi voice at the centre of understanding the issues and responses;
- Build connections across the region that could be built upon in the future and that would strengthen the collective capital and resources of the schools.

The first part of the case study describes the various processes and activities that were undertaken to achieve these goals including:

- Where we started, why and who was involved
- An existing innovation partnership with Manurewa High School (MH)
- Building relationships and finding areas of shared interest with Manurewa Intermediate and Te Kāhui Ako O Manurewa
- Building capability and skills in the co-design approach
- Building a deeper understanding of rangatahi lived experience

The later parts of the case study highlight the findings and outcomes of this collaborative work including:

- Key insights about enabling attendance and innovation from a rangatahi and systems perspective
- Strategic learnings and early outcomes
- Opportunity areas for future co-design work together



Manurewa’s full name was Te Manu rewa o Tamapahore (the drifted-away kite of Tamapahore). Story has it that two brothers were kite flying—Tamapahore’s flew the highest so Tamapahore broke the cord so that the kite drifted toward Hauraki<sup>1</sup>. It is also known as “Rewa” to locals and has several distinctive neighbourhoods.

Mana whenua in this area are:

Waiohūa-Tāmaki	Marutūahu
Kawerau ā Maki	Ngāti Paoa
Ngāti Tamaoho	Ngāti Whanaunga
Ngāti Te Ata-Waiohūa	Ngāti Maru
Te Akitai-Waiohūa	Ngāti Tamaterā
Ngāi Tai ki Tāmaki	
Te Ahiwaru-Waiohūa	Waikato-Tainui

Most Māori living in Manurewa are mataawaaka and some may not know their whakapapa.

Manurewa has a population of 82,242 people according to the last census which is approximately the same population as New Zealand’s 8th largest city.

The community is diverse—37% European, 33% Pacific, 25% Māori, 20% Asian<sup>2</sup>

Manurewa borders the Manukau Harbour. Its two maunga Matukutūruru and Matukutūreia are collectively known as Ngā Matukurua. The Puhinui stream that begins in Totara Park passing the Botanic Gardens, and winds its way across to the Manukau Harbour.

34 schools & kura with 17,000 students

3 Kāhui Ako

Average regular attendance for the 3 Kāhui Ako is 45%

2 alternative education providers

Manurewa has one of the higher rates in South Auckland of rangatahi becoming ‘second chance learners’. However, many of them are studying to get the sort of qualifications they could have completed while at school for free.

In 2018, 54.6% students aged 6–16 in Manurewa attended school regularly<sup>3</sup>. This is lower than the national average (63.9%) and lower than the Auckland average (65.3%)

In 2018, 72.6% of students in Manurewa stayed at school until at least their 17th birthday. This is lower than the national average (82.8%) and lower than the Auckland average (86.6%)

<sup>1</sup> Manurewa marae  
<sup>2</sup> Manurewa Local Board’s demographic card  
<sup>3</sup> At least 90% of the time





Left Matukutūru  
Above: Matukureia



## Where & who?

Manurewa was selected as the location of the Tāmaki case study by the regional Auckland MOE office.

It was initially thought that all three Manurewa Kāhui Ako<sup>1</sup> might be involved in the co-design process as the Kāhui Ako is a useful local organisational structure to work with. However, the three Kāhui Ako were all at different stages on their respective journeys. It was important to align the co-design process with the interests of the schools and to work at their pace so that it reinforced and supported what they were already doing rather than creating extra work. The offer of participation and collaboration was made on that basis.

### Who was involved?

**Manurewa High School—member Te Kāhui Ako O Manurewa**

**Manurewa Intermediate—lead for Te Kāhui Ako O Manurewa**

**Greenmeadows Intermediate—lead for the Alfriston Kāhui Ako**

**Alfriston College—member Alfriston Kāhui Ako**

**James Cook High School—member of Te Korowai Kākahu ō Manurewa and Managing School for the Alternative Education Consortium for Counties-Manukau**

**Te Ara Poutama—alternative education provider**

**Community Education and Training (CEAT)—alternative education provider**

**The Middlemore Foundation, a community innovation partner, was also interested in supporting co-design to improve outcomes for rangatahi and whānau**

<sup>1</sup> The purpose of a Kāhui Ako (also known as a Community of Learning) is to raise student achievement by sharing teaching practices and expertise between schools and teachers in each community group in a place. Education providers choose to join a KA. They can include: early childhood education services me ngā, kōhanga reo (early learning services), primary, intermediate and secondary, kura kaupapa, wharekura post-secondary (MOE website)

## Existing Manurewa High TSI-Lab relationship and innovation

Since 2015 MH had teamed up with the TSI-Lab on various projects with a future focus.

In 2016, MH's leadership asked the TSI-Lab to facilitate a co-design process with some of their teachers to help shape a local future-focused curriculum. Through this process a group of teachers conducted empathy interviews which included themes of wellbeing and engagement.

The team of MH teachers engaged with students and whānau on their findings and students participated in collective brainstorming and creation sessions that helped inform prototypes that could be tested. The design principles upon which prototypes were developed were:

- **Meaningful choice and personalised learning opportunities**
- **Student-driven learning with mentoring**
- **Value positive relationships and allow the active involvement of whānau and community**
- **The learning honours the Treaty of Waitangi and all cultural identities (Manurewa High School Community 2020, p3)**

The MH school community tested these prototypes during 2019 with the guidance of the school leadership and the MH teacher-led design team. The TSI-Lab team then worked with the MH team to capture key learning resulting from the MH prototypes to both assist MH and to understand innovation already taking place to inform the MOE co-design process.

Information about the prototypes and lessons learnt from them relevant to wellbeing and engagement are summarised overleaf.





## Prototype 1. Hau ora time

The purpose of hau ora time was to allow ākonga and kaiako time dedicated to wellbeing. It happened at the beginning of the day to set students up for a learning mindset for the day and make school a place they wanted to be. Hau ora time replaced tutor time to which students showed poor punctuality and attendance. For hau ora time a wide range of activities were offered at school. They included choir, fellowship, band practice, yoga, cooking, watching a popular television show in the hall and various sporting activities.

Early observations and outcomes from testing hau ora time:

- Connections were made with the community as past students came to help with some of the activities.
- Punctuality improved. Students would take advantage of the flexibility of the time for sports before school and would not go home again to shower which used to occur
- Initially participation in a hau ora activity was compulsory. However staff observed some students were turning up to school on time but socialising in the grounds rather than participating in an activity. They found out students liked socialising in a safe space even if they did not participate in a hau ora activity. Staff found there were no behavioural management issues so they chose to make participation voluntary giving the students agency and choice increased overall wellbeing.

## Prototype 2. Kaitiaki time with “vertical” whānau groups

MH teachers heard in their empathy interviews that ākonga wanted more positive relationships with their kaiako, more choice and learning that is relevant to “real life”. The MH design team developed the idea of “Kaitiaki Time” which is scheduled for four hours a week between a teacher and a group of around twenty students creating an opportunity for teachers to form stronger bonds with a smaller ratio of students. These groups include students of all year levels (vertical) so that more relationships are created between older and younger students fostering Tuakana-Teina relationships<sup>1</sup>. This time was also an opportunity to learn soft skills needed by employers encapsulated in MH’s learner profile.

Early observations and outcomes from testing kaitiaki time.

- There has been some positive feedback from students who have enjoyed being mixed with students of different ages.
- Some teachers have been able to take advantage of this time to explore learning about soft skills
- Some teachers have found the kaitiaki role and facilitating those hours harder to adapt to than others even with resources and toolkits made available. This has raised questions about the diversity of skill sets, capabilities and what support is needed by teachers especially when relationship building and pedagogy are more important than specialist or content knowledge. Following this learning MH’s leadership team freed up the time of some leaders to support other teachers.
- Some whānau were using an hour

- a week to get a driving certificate
- Some “academic” students were challenged by the change and concerned about credits.

These ideas are still being tested by MH and are evolving. It is important to highlight the space which has been created for innovation within the school by the leadership.

This early work with MH helped to make visible the challenges and opportunities of implementing attendance and wellbeing related initiatives as well as the existing potential for codesign work across the school.

<sup>1</sup> The concept of a tuakana-teina relationship, an integral part of traditional Māori society is that an older or more expert tuakana (brother, sister or cousin) helps and guides a younger or less expert teina.

## Building relationships and finding areas of shared interest with Manurewa Intermediate and Te Kāhui Ako O Manurewa

Through the existing relationship with MH the TSI-Lab team and community innovation partner Middlemore Foundation were able to connect with Te Kāhui Ako O Manurewa and Manurewa Intermediate (MI). The team found there was alignment with the work of the Te Kāhui Ako O Manurewa and the MOE project, in wanting to understand:

**How we might collaborate with young people, whānau, schools, the community and each other to design ways of working that lead to better attendance, engagement and wellbeing for all students.**

Under MI’s leadership Te Kāhui Ako O Manurewa had already designed an achievement challenge<sup>1</sup> using teacher collaborative inquiry<sup>2</sup> and consultation with students and whānau. Three goals had been established—one of which was to “improve achievement by increasing student and whānau engagement through effective transition across Te Kāhui Ako O Manurewa”<sup>3,4</sup>.

<sup>1</sup> Achievement challenges are shared goals identified and developed by a Kāhui Ako based on the needs of its learners. Achievement challenges are usually accompanied by an action plan for improvement.  
<sup>2</sup> Collaborative inquiry—teachers work together to identify common challenges, analyse relevant data and test out approaches.  
<sup>3</sup> See Whaia Te Ara Rangatira, Te Kāhui Ako O Manurewa, Achievement Challenge Document.  
<sup>4</sup> Transition describes any move between education providers—ECE, primary, intermediate and secondary school.

## Building capability and skills in the co-design approach

As an initial activity together the TSI-Lab design team facilitated an introductory workshop in May 2019 on the value of design and of listening to the voice of lived experience with some of the teachers from the Te Kāhui Ako O Manurewa. Some whānau who had participated in a whānau-led design process in Papakura shared their experience with the group. The aim of the workshop was also to role model a collaborative learning experience which could be used in the future for ākonga and whānau and scaffolded the learning for teachers who were not experienced in human-centred design. Only one teacher of the 18 participants had had any previous exposure to design-led thinking or human-centred design.



Subsequently members of the Te Kāhui Ako O Manurewa helped the design team to organise an ideation and prototyping workshop on transition and attendance, and in particular the move from intermediate to high school. Manurewa Intermediate had conducted some anonymous interviews with whānau and insights generated through that process were incorporated into the workshops, for example:

- the impact of past generations negative and positive experience on ākonga today
- whānau benefiting from better information and advice about the transition process. When it is done well it supports positive engagement in learning and attendance.



The workshop created an opportunity for a variety of students, teachers and whānau from different schools to connect, discuss ideas and work together creatively with the participation of the MOE and the Middlemore Foundation. Once again ways of working were role modelled including enough time to establish whakawhanaungatanga between the participants and lay a solid foundation for continuing more work. This part of the process also informed the key insights found in the next section.

### **Bridging relationships between Te Kāhui Ako O Manurewa and new community partners (Kootuitui Trust, 2019)**

As part of a place-based approach, the TSI-Lab intentionally weaves together opportunities that can benefit community partners. From 2016 TSI-Lab and Middlemore Foundation has collaborated on whānau-led design in neighbouring Papakura among a cluster of schools with the Kootuitui Trust. From that process some local whānau developed their own healthy homes prototype “Ko Huiamano”—a peer to peer model of whānau support with home performance advice to help homes become warmer and drier. In 2018 the Middlemore Foundation approached the TSI-Lab to work with them as an innovation partner in Manurewa and to support whānau-led transformation in the community. TSI-Lab and Middlemore Foundation agreed that Middlemore Foundation could potentially assist the MOE process by supporting longer-term solutions designed by rangatahi and whānau.

### **Manurewa Maara**

MH shared the idea of a multi-purpose community garden with its Kāhui Ako during the introductory design workshop in May. The Counties Manukau District Health Board owns land adjacent to MH. MH has entered into an agreement for its use and has been collaborating with a local permaculture practitioner. Ideas for the garden have included rongo (Māori medicinal plants) and fruit trees and the DHB has contributed a worm farm.

The Middlemore Foundation and TSI have supported this process as a prototype in its own right within the MOE work. Local iwi blessed the whenua in August of 2019. Although new relationships have been forged, this work is challenging. The land will require preparation and some ideas are not viable at this time. Over time the project wants to bring rangatahi and the community into the space to test the concepts of sharing Matauranga Māori in horticulture, wellbeing as well as real world learning.

The space is now being activated to host activity with the aim of building relationships with the community for future planting and sharing Matauranga Māori. Prior to the COVID-19 lockdown, seedlings were distributed to community members who were keen to garden at home.

Middlemore Foundation will continue working with Te Kāhui Ako O Manurewa.

## A deeper understanding of student and whānau experience

Building on what was already established and being tested, the team concluded there was still a need to better understand the lived experiences of a broader cross section of rangatahi from different schools and to listen to the often-forgotten voices of rangatahi who had left mainstream schooling to understand wellbeing, engagement and attendance from their perspective<sup>1</sup>. The regional MOE and TSI reached out to the Alfriston Kāhui Ako to gauge their interest in the co-design approach and innovation. Greenmeadows Intermediate and Alfriston College agreed to be part of the empathy interviews. James Cook High as a member of the third Kāhui Ako in Manurewa was not able to participate. However, as lead of the Alternative Education Consortium, James Cook High connected us to the consortium and the team was able to work with the two AE providers in Manurewa.

The team held empathy interviews with a total of 70 rangatahi and 16 educators, youth workers and whānau. The students ranged from years 7–13 and had varying levels of attendance. Interviewees were from diverse cultural backgrounds, from four mainstream schools and two alternative education providers in Manurewa. A selection of rangatahi who were not employed, in training or education living in Manurewa were also interviewed through an Employment Broker & Coach who works for TSI.

In parallel MOE posted a ‘callup’ on TSI’s UpSouth platform. UpSouth is a digital community platform with over 2000 members that rewards rangatahi for their ideas and creativity with micropayments.

Through this process MOE sponsored the ‘callup’ *How do we build mana around student learning? What would make school learning more inspiring, engaging and exciting for years 7–10?* As a result, the design team received an additional 67 ideas about mana and learning including some raps, images, text and videos from the young members of the UpSouth digital community platform.

The TSI-Lab and MOE team<sup>2</sup> then analysed the 86 interview transcripts and 67 ideas from UpSouth. Key themes and insights were developed from these interviews.

A combination of the interviews, the collaboration with schools around wellbeing and attendance, and an understanding of their existing interests and efforts around innovation provided two kinds of insights:

- 1. Insight into the lived experiences of rangatahi, whānau and educators and what helps and hinders school engagement and attendance.**
- 2. Insight into how the system currently supports or creates barriers for collaboration, and innovation around issues like attendance and wellbeing.**

The following section details both rangatahi and systems insights.

<sup>1</sup> One limitation of the interviews was not being able to interview rangatahi attending Māori medium schools.

<sup>2</sup> For the empathy interviews and analysis—the design team included a diverse groups of interviewers and analysts that included people from diverse background—Māori, Pasifika and Pākehā





**Consideration of ethics and preparation for safe participation in empathy research with young people**

- Members of the design team and some school staff participated in a practical workshop during which they learnt the theory behind empathy interviews and practised how to do them in a fun way.
  - The team collaboratively designed and developed a research plan and prepared bespoke interview questions and toolkits for whānau, young people and staff.
  - There was careful consideration of the ethics of working with rangatahi in this way. Interviews were done in small groups and there had to be clear access to trusted pastoral care and support within their school or educational provider.
- The team also tested and refined resources for the empathy interviews with a group of rangatahi to check the interview guide with pastoral support on hand.





# WHAT WE LEARNED IN MANUREWA: RANGATAHI INSIGHTS

Insights into the lived experiences of rangatahi, whānau and educators and what helps and hinders school engagement and attendance are provided in this section.

Each high level insight is unpacked and supporting evidence provided.



# Relationships and empathy are the key to learning



When teachers can build relationships with students, it inspires them and makes it easier for them to learn.

“Inspired to learn is when the teacher is like communicating with me and I am communicating back and then we just go back and forth like a conversation about my work and what we’re learning about.” (High school student)

“I like it when the teacher interacts with you, it makes you like, gets to know you and stuff, so like they don’t just give you work and tell you to do it, they’ll talk to you in class, interact with everyone ...yeah I like it when teachers do that, it actually inspires kids to learn.” (High school student)

“I think he has helped us learn... or he has helped me go to my classes and he has gone out of his way to make me feel comfortable in the classes that I have. There were some classes where I didn’t have good relationships with either teachers or some students, so he pretty much put me in a class that made me feel comfortable and once I went in there, the teachers were welcoming and they helped me learn new stuff.” (High school student)

“We have just focused on listening— not teaching.” (Staff working with rangatahi struggling to engage with school and a pattern of low attendance)

## Supporting evidence

Relationships between and among children and adults are a primary process through which biological and contextual factors influence and mutually reinforce each other. Relationships that are reciprocal, attuned, culturally responsive, and trustful are a positive developmental force between children and their physical and social contexts. (Osher et al, 2020)

The neuroscience is clear. When students are in an environment where they feel safe and have a sense of belonging, they find it easier to learn. (Kaufman)

Some rangatahi feel like some of their teachers do not care about them and only see teaching as a job.

For rangatahi with more complexity in their lives, it may only take one negative experience with a teacher to derail their formal education journey.

“My social studies teacher used to come to class, and she used to say to us “I hate kids. I hate children.”” (School leaver living in Manurewa who attended another school outside of Manurewa also in South Auckland)

## Supporting evidence

A recent study of rangatahi who regularly skipped school completed in 2019 found that students would start “wagging” with one class by detaching from peers, teachers or learning. The students shared that they didn’t think their teachers or school cared about them or took their problems seriously. They found a community outside of the classroom with whom they could relate and could avoid the anxiety they felt inside the classroom. (Baskerville, 2019)



Some alternative education spaces have created a sense of belonging for students who have previously struggled in mainstream education.

“Ever since I have been coming here, it has made me want to learn. Like how they do that one-on-one learning and it gives you more understanding of the work.” (Student in alternative education)

“Just like at school, I felt I was different to everyone else and my mentality was older than everyone. And when I came here, everyone was just like me and it felt like home.” (Student in alternative education)



Role of a significant adult as a protective factor

A significant adult whether a parent, coach or mentor has a positive impact on outcomes for family and for students with parents without headspace this is even more important.

Rangatahi who have champions in their life are more able to overcome negative experiences with teachers and with learning. The absence of a significant adult can contribute toward the experiencing of ‘toxic stress’. Children and young people we spoke to notice and respond to adults’ hopes or aspirations for them.

“Yeah my dad motivates me and will say don’t let this beat you.” (Secondary school student)

“...we had a meeting and I fought for him saying look he’s not with me at the moment, these are the issues that I’ve seen, I’ll be happy to take him under my wing and give him strict restrictions. And we follow those restrictions, so I’ve had him for the last term of school and he goes to school well dressed and he’s confident, he’s now stopping fights instead of creating them and he’s concentrating on school.” (Parent and significant adult)

“They (relatives) made sure that I was going to school every day, but then I moved back to my mum and everything just dropped again, do you know what I mean? I just didn’t like sports anymore.” (Student in alternative education)

### Supporting evidence

Toxic stress refers to intense, frequent, and/or prolonged activation of the body’s stress response and autonomic systems in the absence of the buffering protection of adult support. (Savaii).

Sustained accumulated and severe stress can significantly affect executive functioning including how we understand problems; the ability to reason clearly, set goals, navigate challenges; how we delay gratification; and regulate emotions. (Center on the Developing Child; TSI, 2017)

Conditions of extreme stress reduce family’s and young people’s bandwidth and capacity to cope or to move out of poverty. (Growing Up In New Zealand, 2015)

Building resilience of rangatahi coping with trauma and toxic stress.

Some educators and adults are supporting rangatahi and tamariki with extra challenges and are building resilience at the same time. MH has created a new programme, Te Ara Hou, for students struggling with attendance as early as year 9 with a supportive teacher that achieves a sense of belonging, brotherhood and whānau for those students. The focus was on relationships, creating strong bonds with and between the students through team activities like basketball and dance. There was early evidence that these rangatahi were re-engaging with learning despite past difficulties.

“Yeah sometimes I feel our kids, some of my kids when something goes wrong and then they just deflate, let miss do this. Let miss lead the way here, no this happened, you’ve still got heart, you’ve still got this amount of energy, use it and I’ll just boost you a little.” (Teacher with pastoral care role)

“And he’s actually had two teachers that he didn’t get along with and now he gets along with them like a house on fire. So the first week was like just go to class, sit there quietly, second week go to class—say “hello I’m here”, then third start trying to communicate saying “Look miss, I’m sorry I was really bad back then but I really need a hand or I don’t understand something” that’s where it opens.” (Caregiver)

“He’s now stopping fights instead of creating them and he’s concentrating on school...” (Caregiver)

“We have just focused on listening— not teaching.” (Staff member working on new initiative for students struggling with attendance)

“Something I’m proud of is getting my attendance up since I’ve been term 2 and I’m meeting this fellow and the other boys, both have a stronger bond together and yeah” (High school student, Te Ara Hou programme<sup>1</sup>).

### Supporting evidence

“There are many schools across the [US] that are trying to be trauma-sensitive, understanding how to recognize the symptoms of toxic stress, how to differentiate a child having a fear response from one who is just being wilful or difficult. There are a lot of kids right now who are being told that they are bad, who are being suspended or expelled, when really the underlying problem is a biological one, with the over-reactivity of their stress response.” (Burke-Harris, 2018)

Building psychological safety is harder with some students than others. This behavior may result from trauma or chronic stress in the student’s life (such as having a learning or thinking difference or

growing up as part of a marginalized group). This can cause them to feel threatened in situations that other students find harmless. The brain learns that the environment is not safe and remains on alert to potential danger... Over time, when students are surrounded by people they trust, their threat detection system is less likely to activate, and they’re better able to learn. (Kaufman)

<sup>1</sup> Manurewa High Innovation





There is a gap between what students say they want and what they experience from some teachers

Some teachers repeat the same strategies and explanations for students when they are struggling to understand. Some teachers are not equipped with a full kete.

“But if there was one thing I would change it’s the way teachers teach, like they teach they will write on the board and expect students to copy without knowing what’s on the board. I would want, you know, teachers to walk around the class, ask students, interact with students and see how they’re going, but sometimes teachers sit back behind the screen.”

“If you’re say a fish and then they tell you to climb a tree or something, you’re going to think you’re dumb your whole life because you can’t climb a tree and you’re a fish. Fish don’t climb trees; they swim.”

“Like explaining like the work for you to the children actually, like not explaining it and then half of the class don’t even know what the f\*\*\* he is talking about.” (Alt Education student)

### Supporting evidence

Key Insight 4 “Teach me the way I learn best” in the Office of the Children’s Commissioner report ‘Education Matters’ shows that “children and young people want to be taught in ways that work for them”. (The Office of the Children’s Commissioner, 2018a, pp 29–31)

The idea that people have different learning styles whether visual or oral has been discredited (Pashler et al, 2009). However, the science of learning is showing that each child’s pathways can be identified, developed, and enhanced. Recognising the individuality of each child is key to unlocking potential.

The OECD’s Innovative Learning Environment Project designed 7 principles of learning based on extensive research findings on different aspects of learning and applications. Principle number 4 “Recognising individual differences” stresses that “the learning environment is acutely sensitive to the individual differences among the learners in it, including their prior knowledge.” (Center for Educational Research and Innovation [CERI], 2010, p7)

Connecting learning with rangatahi wider experiences motivates students but the right support is needed for this pedagogy

Rangatahi like learning that is based on their real world experiences and there are teachers who actively weave in students’ everyday lives to interest them and value their existing knowledge. However, in order for student-centred/enquiry-led learning to have beneficial outcomes—teachers and students need the right support.

“Because science can actually be wicked awesome fun, and this week we are making kawakawa balm so I recorded myself walking around the Totara up the back—guys this is kawakawa” (Teacher)

“The main classes that inspired me to learn at school was probably Māori and maths because numbers related to reality. You go to the bank and there’s numbers. That’s what made me inspired, just numbers and maths, weight mass, all that kind of stuff that has to do with maths and just kapa haka because that brings Māori people back to their culture if they don’t know what they’re doing at school.” (Former student not in education or employment)

“Yeah a lot of people, especially if they’re not learning much, because over here the systems like real, we just get taught what we’re about to like our assessments they just hand it to us, and they tell us what the subject is all about, like the topic for it, and then we just do our

own thing from there and I think that’s where everyone gets lost.” (Secondary school student)

### Supporting evidence

Students crave opportunities to learn things that matter and are relevant to their lives. Instruction helps students grow in their understanding when it builds on students’ prior experience and scaffolds learning by meeting them where they’re at... When skillfully combined with direct instruction, inquiry-based learning that is driven by students’ interests boosts their motivation and develops real-world skills. (Flook, 2019) It is not an either or between teacher-led instruction and student-centred learning. It needs to be the right mix of pedagogies. How do we support teachers to achieve this? (CERI, 2010)



### CASE STUDY

Manurewa Intermediate organises a camp at the beginning of the academic year with a community night market at the school to raise funds for it. Students plan what food they need to buy for camp. This is an intensive effort on the part of educators and students which builds relationships and provides real world learning experience for the students.



# Moving from Intermediate to High School can be really hard



## Supportive relationships are a protective factor pre and post transition

It is significantly important for students to be connected to other students, teachers or whānau before they transition from intermediate to high school because this helps them to find their place and fit in. This support for transition needs to continue into terms 3 and 4 of year 9 for a large proportion of students. For some intermediate students social media and social networks were a key source of information about high school and contributed to any fear that some of them had. Some students said they wanted to see what a real day at high school would be like before arriving. High schools often hold open days for intermediate students interested in attending. In some instances teachers of core subjects such as Mathematics, Science or English did not meet students—potentially a missed opportunity to establish a connection with future students.

“I suppose it could be a scary concept, because the magnitude of how big the school is, we’re not a big, big school (... ) and, they see the bigness of it, so I suppose that would be just the first paradigm to cross over, if you’ve got family here, well it’s a different scenario altogether because there’s always that big brother, big sister looking down, looking after you or cousin or whatever.” (Youth Worker)

“When I first got here found it a little bit hard because had to, different periods had to walk to different classes, not, I wasn’t used to that stuff, got used to it. Oh and learning was a bit different, a little bit harder than usual, found that a bit hard. Mine was when I first started last year in term 3—I was like different then I would hang off anyone cause I didn’t know anyone but then when it came like around term 4 that’s when I everyone, hanging round with them and yeah.” (High School student).

“Coming from intermediate to high school felt like I already knew most of the students from my age level. So yeah, I didn’t really feel like scared or anything, I was just excited to come to high school and learn new things and join into new groups and meet new people too.” (High School student)

### Supporting evidence

School-based research has indicated that in order to be educationally effective, a school learning environment for emerging adolescents should promote both academic and social development together. (Ministry of Education [MOE] 2008)

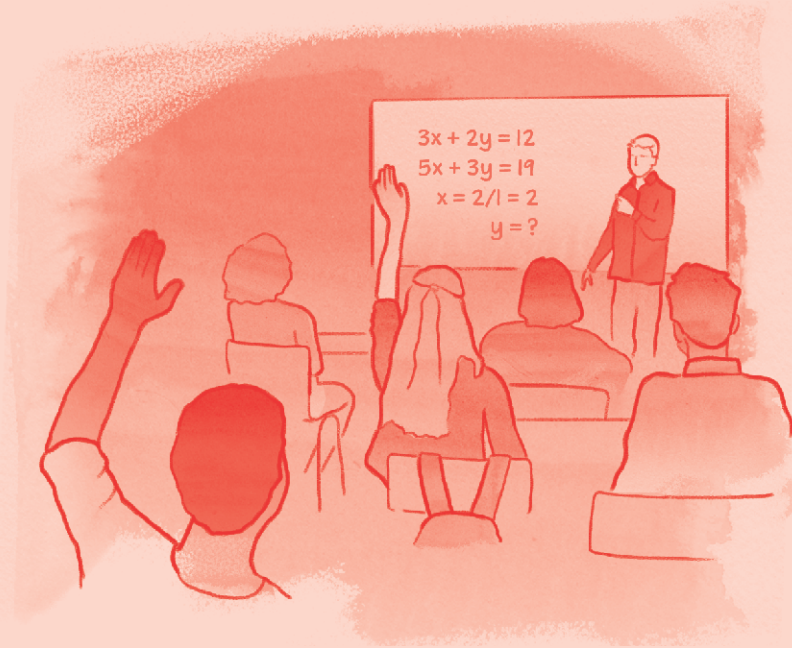
Finding 2: When things change for me, relationships are really important. We heard that children and young people sometimes leave their peer support networks behind when they move schools. (Office of the Children’s Commissioner, 2018b, pp 10–12)







# Choices and pathways for all



## Bridging the gap between school and the world of work

Connecting students earlier in their journey to the world of work and career options, to support learners to make more informed decisions about pathways and curriculum programmes—especially for students on how to get access to employment networks.

“Didn’t like English that much and so it was like finish, oh business people they came to a trade thing one day and they said that we needed maths and English cause there’s a lot of reading and construction besides books and plans. I was like oh so .. like try my best just to like overcome this English.” (Secondary student)

“With jobs and stuff, it helps with your CV so that ... most of my classes is project work and working on writing and methods. So, we have been dealing with Fisher & Paykel on a project to get algae into biofuel and so it is a lot of writing and working together and communication and teamwork.” (Secondary student)

### Supporting evidence

The more young people encounter employers whilst in school (4 or more often being cited), the more they earn and the lower their chances of becoming Not in Education Employment or Training (NEET) as young adults (Education and Employers Trust, 2013, 2014, 2016, 2017)

Sportsperson is by far the most common occupation New Zealand children would like to have. They’re around three times more likely to want to be a sportsperson than a vet or a police officer (which are the second and third most popular choices). (Tertiary Education Commission, 2020, p8, p16).

One study found that in New Zealand, students’ career choices are most strongly influenced by people employed in the types of roles students were interested in.

## Financial insecurity at home influences rangatahi learning and pathway decisions

Financial stress at home is impacting what success looks like for rangatahi in Manurewa. Success is spoken of in terms of achieving financial security. There is extra stress and weight on students’ shoulders whose primary driver is to gain employment to support whānau. Especially when they cannot access pathways to achieve this outcome and are not exposed to different experiences or perspectives.

### Supporting evidence

Ten years after the GFC, income analysis carried out for TSI-Lab found that the average increase of annual gross income nationally for Māori and Pasifika was only half that of other ethnic groups (Harmonics, 2019).

Recent analysis considering occupation, pay and ethnic group, shows that Māori and Pasifika remain relatively clustered in low-paying occupations compared with other ethnic groups, and are still paid less for the same jobs (Figure.nz, 2020).

Following the patterns of industry impact of the GFC, Māori and Pasifika are also likely to have been disproportionately impacted by the COVID-19 lockdown of (already low-paid) retail and hospitality industries, and construction and manufacturing as reported in the latest industry data updates (Wilson, 2020; TSI-TWI, 2020)



## Students need support to connect learning decisions with goals and aspirations

Students who are goal oriented get support or have support to access pathways. Students who don't have knowledge of what they want or their goals are more influenced by factors outside of their aspirations. They do what they are told and make decisions which are limited by timetabling. It is not self-determined.

"That's my teacher because our goals for [school programme] is to get our attendance up and like get ready to go back to mainstream yeah so can carve up in there." (Secondary student)

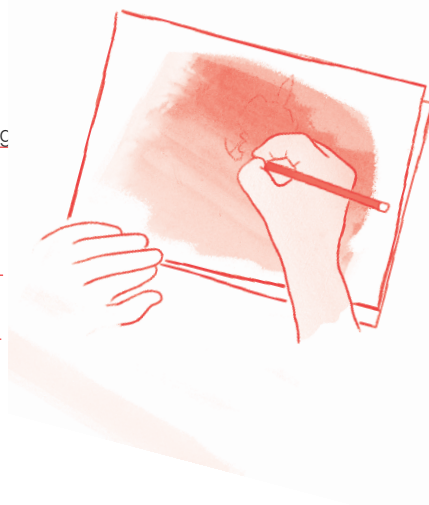
"I think you are not really hit with such distressing or emotionally complicated situations until you get to the senior school when all these conversations around your future, your career, what do you want to be and how are you going to get there—they really start to act as a deadline and so it can stress a lot of students out." (High school pupil)

"I think often too many... it is changing now, but too many people leave school not knowing what they want to do, which is a slight on me and my industry because we have had five years to try and get them believing in something and having aspirations to do something." (High school staff)

"I have got help from our Form Teacher and also my parents too. Because my options for next year were hard to choose because I had to choose between sports and what I want to do in the future because what if I don't make it into sport; what is my backup plan? So, I had to choose between that and I think my Form Teacher really helped me and he gave me choices and he also balanced it for me." (Secondary student)

### Supporting evidence

Schools' role in shaping children's future career aspirations can be a result of interests or skills developed at school, positive experiences at school, or interactions with individual teachers (Tertiary Education Commission, 2020, p11)



## Some Māori and Pasifika students are filtered out of key pathway subjects

We heard that core subjects like Math are a problem. There seems to be a big jump from intermediate to high school and there appears to be lower expectations for Pasifika and Māori students and classroom practices that reinforce this. Bias and racism appear to be a factor. This greatly reduces their career options and future income.

"Oh like for my class cause there was this student in my class she was in like her and the teacher wasn't just, wasn't a good connection between them and so she would go to another maths teacher to ask for help and that maths teacher would help her and she would just help us. So we get to other teachers." (Secondary student)

"Yeah cause a lot of kids they are Pacific Islanders too and like they struggle, they are sometimes behind and teacher will be all like... 'I'll just give you up to 'achieve'." (Secondary student)

"Our maths teacher was a bitch... He didn't explain anything... He just writes anything on the board and then just pisses off." (Student in alternative education)



### Supporting evidence

Data shows that despite record numbers of students gaining the National Certificate of Educational Achievement (NCEA) last year, at every step Māori, Pasifika and low decile students are getting a different kind of NCEA to students from more affluent, Pākehā and Asian backgrounds. (Johnston, 2016)

In a study of maths teachers, a researcher found they predominantly had very negative opinions about their Māori students (Turner et al, 2015). They had very low expectations for them. They blamed the students themselves for not being as competent as other ethnic groups and they blamed the students' families.

Currently only one percent of Māori are employed in the computer and mathematical job family. This suggests Māori are at high risk of being disproportionately harmed by changes to the work in the future and least likely to benefit from the opportunities these changes will create. The need to revolutionise our education pipeline is imminent. Creating educational spaces that reflect the changing demographics will have long-term positive effects on achievement and career pathways. (Schultz & Green, 2017, p12)



# LAUNDRY

205

OPEN 7 DAYS

LAUNDRY  
OPEN

OPEN

LAUNDROMAT  
PARKING

LAUNDROMAT  
PARKING

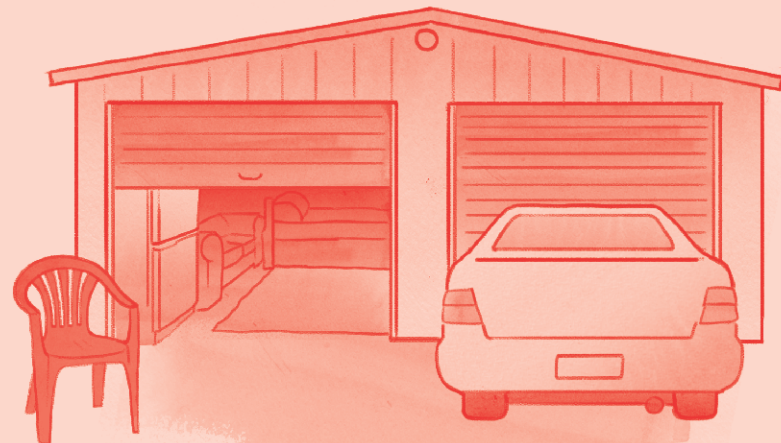
REAR

NO  
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PLEASE  
CHECK YOUR FUNCTION  
THIS WEEKEND



# Rangatahi are motivated to give back despite barriers



## Rangatahi are stressed by low incomes at home

Many students identify income when asked about wellbeing. They are concerned and stressed by their whānau financial struggles even at intermediate school age. Insecure housing and chronic disease is in the background for many students. Communication and mental health also feature.

“Just like ... and ... said, to help your whānau. Maybe get a well-paid job so you can help them with life struggles and stuff. Financial struggles is what I would like to help them with the most because we are not financially stable.” (Intermediate student)

“Healthy whānau, like the mum and dad—there’s taking care of yous you know and feeding yous, make sure yous got clothes and roof over your head. And yeah just looking after you and your siblings.” (Student in alternative education)

### Supporting evidence

In 2016 the income gap between South Auckland and the rest of Auckland was about \$12,000 per year (30%).(TSI-TWI, 2020, p5)

South Aucklanders were working more hours and getting paid less than other Aucklanders for many of the same types of jobs (Harmonics, 2019).

47.3% of Pasifika people and 36.8% of Māori people were living in a crowded house in the Manurewa Local Board. (Stats NZ, 2018a; Stats NZ, 2018b)



## Resilience in the face of real struggle

Rangatahi in Manurewa are showing amazing resilience. Some face real challenges at home and still go to school or get up to go to their education provider. Many rangatahi we spoke to had households struggling with income, addiction, violence at home and conflict at school. Many rangatahi would respond “It’s all good”—as if resigned to their situation.

“The family is full of jailbirds and yeah, that is where I was heading off but then I had to realise the responsibility to look after my family at home.” (Student in alternative education)

“Yeah, when I see my family struggle, it makes me want to learn and makes me want to become better. They don’t want to be like that and I don’t want them to struggle any more.” (Student in alternative education)

“What do I want for the future? A life out of South Auckland. Hard!” (Students in alternative education)

“I had a struggled life until I met my Mrs and I just want to move out of Auckland and be based where there is no bad people or anything. No bad influences. I just want a happy neighbourhood, like on TV what you see in Neighbours.” (Student in alternative education)



## Giving back to whānau is a key motivation for rangatahi

The aspirations of rangatahi in Manurewa centre on helping their whānau, community and future generations. There is a strong driver to give back to parents and whānau who have sacrificed for them. This is true also for rangatahi who are facing significant adversity.

“I just want my whānau to be well off. I don’t want them to have to worry about anything anymore. Straight up, everyday’s a struggle and I don’t want that anymore. I know when I make ... straight up, my whānau coming with me.” (Rangatahi not in education or employment)

“Yeah I like working with, I like working with families, kids as well need help financially and like with some of their things cause like that bit in here South Auckland where I stay so I like to give back to communities, that’s what I’d do if I was to retire.” (from sports career). (Secondary school student)

“I think it’s a good thing that we all understand the concept of hard work and sacrifices our parents have made for us because that just pushes us even more to do better in school and to achieve our dreams.” (Secondary school student)

“They know what sacrificing is because my mum sacrifices for us hard bringing us up. My mum tells us, “You’ve got to sacrifice this if you want to get there,” and that’s why I understand. Yeah, all good. Got to sacrifice here and there is all good because at the end of the day I want the big picture. We’re not looking for tomorrow. Yeah, we’re looking for centuries. I’m looking at centuries.” (Rangatahi not in education or employment)



# Core subjects need to be culturally grounded to achieve equity





## Culture and identity are championed in school but it needs to be embedded into core subjects

We heard that students feel included because of cultural activities like Polyfest and languages weeks. However, we also heard that culture is not often integrated into some classrooms. It is appreciated by students and rangatahi when it is. An authentic experience of tikanga during a noho marae has had a positive impact on rangatahi school leavers.

“So I’m so amazed because they can actually kōrero you know in Tongan now, but they’ve also incorporated cooking, just the daily aspects of being Tongan, so they’ve incorporated all of that, and recently my daughter had camp and they did like, what was it, so in their culture they have like, you know the dances that they do, so from the start to the beginning they did, so they practiced this from the beginning of the year, and they did it recently just in July, and it incorporated all of you know how it’s run and everything, so they love it.” (Parent of child in in a bilingual unit)

“So, they understand that in a Te Reo Māori space the most important thing is about understanding what Tikanga is all about and acknowledging those people who awahi you. Yeah. That’s why the chef is so important.... Yeah, and that’s why we sort of designed the programme where, if you have your uncles, your aunties and

you have the ... in the kitchen. But that one there is also the one that goes—hey! And catches them out all the time. And then you just have those people who can come in and out and then they see examples set by us. That’s the magic in it, you know?” (Provider)

“Probably whānau. Also, the previous noho that I have been on this year, they have probably shaped me into becoming a better woman. Like, building my confidence up and learning to open up more to everybody.” (Rangatahi not in education or employment)

### Supporting evidence

"Our [MOE] Best Evidence Synthesis shows that children and young people need to have an education that connects with them personally, connects with their learning, and with their language, culture and identity." (Holsted, 2017)

Key Insight 1 "Understand me in my whole world" in 'Education Matters' from the Office of the Children's Commissioner shows how "children and young people want to be seen for who they are, and to be understood within the context of their home, life and experiences." (2018a, pp13-17)



## Insidious impact of unconscious and conscious bias

We heard that Māori and Pasifika students are still experiencing racism. They are filtered out by the formal education system which accentuates white privilege and denies the opportunity for Māori and Pasifika to participate in meaningful career pathways. It makes a difference when teachers have empathy and see all student potential.

“It is just pretty much like you have that specific culture to be treated fairly. If you like Māori or islander, then you are pretty much just treated like shit.” (Secondary student )

“Yeah I think there is definitely a stigma I guess associated with our community about performance and whether you are expected to perform.” (Secondary student )

“Oh like the other Pacific students in my class, we sit at the back because to avoid in a way cause we used to like sit in the middle but like now that he doesn’t like we don’t know anything or like his teaching isn’t useful for us cause he teaches like too fast or something and we just sit at the back and we just chill.” (Secondary student )

“I’d rather probably be at intermediate cause not as much responsibilities and stuff and cause yeah just have to do lots of work and I just didn’t understand any of it. And I didn’t really like to ask for help so I’ll just try do as much as I could. Can I ask why you didn’t like to ask for help? Cause I was just shy.” (Secondary student)

“My English teacher she was pretty straight up especially encourages us—she hates racism, I don’t know if that’s the right, but she loves us Pacific Islanders and it’s the way she explains stuff to us that makes us want to learn. But she tells us to write essays for our assessments, she will tell us to write about where we come from to get that. And I think that’s what inspired me to learn more.” (Secondary student )

### Supporting evidence

The Office of the Children's Commissioner also supported this insight in 'Education Matters' Key Insight 2: "People at school are racist towards me". "Many children and young people told us they experience racism at school and are treated unequally because of their culture." (2018a, pp18–21)

“We heard racism is a daily reality for many Māori students from a young age. You said poor expectations,

stereotyping, a lack of respect and negative attitudes towards students and whānau are all types of racism.” (Ministry of Education, 2019)

“Human development occurs through reciprocal coactions between the individual and their contexts and culture, with relationships as the key drivers. Relationships and contexts, along with how children appraise and interpret them, can be risks and assets for healthy learning and development, and their influence can be seen across generations and can produce intra– as well as intergenerational assets and risks”. (Osher et al, 2020)



The following section includes insight or learning from working with the education system

# *What we learned in Manurewa: Systems insights*



# Understanding the brain, empathy and learning: most secondary teachers do not get taught about the brain

While researchers once thought that early childhood was the only major period of brain plasticity, or adaptability, research now shows that adolescence is a second period of increased brain plasticity, making adolescence a critical period for students and educators. How can more secondary teachers be supported to translate the latest science into practice?

“Human learning is primarily a relational enterprise. Empathy is a part of that. I’m convinced that if you teach empathy for the teachers, the kids’ grades go up... I would retrain teachers so that they are the cognitive neuroscientists of learning.”

John Medina, University of Washington

## The Adolescent Brain

The learning environment plays a significant role in brain development. As adolescents perform complex mental tasks, the neural networks that support those abilities strengthen, increasing their cognitive, emotion-regulation, and memory skills. Without opportunities to use these skills, those networks remain underdeveloped, making it challenging for individuals to engage in higher-order thinking as adults.

The adolescent brain evolved over tens of thousands of years to take risks, seek rewards, affiliate with peers, and crave sensations because these traits were adaptive to leaving the parental nest and going out into the wild to find food, mates, shelter, and other things necessary for survival... The bright side of this vulnerability is that teens are primed to be positively influenced by role models. (Armstrong, 2016a)

Using peer teaching and collaborative learning in the mix of teaching strategies will likely engage adolescents. (Armstrong, 2016b)

During adolescence, individuals face an increased risk for certain health issues that can affect their behavior and ability to learn. (Alliance for Excellent Education, 2018)



## Impact of stress on learning

“Trying to stay alert, green brain instead of moving into that red brain when something has happened. Just trying to think positively and keep a calm mind.” (High school student)

Children and young people learn far less if they are working from the brain stem which governs our instinctive survival mode rather than the neocortex which governs thinking.

In students, this might look like:

- Avoiding assignments
- Putting their head down
- Yelling or making negative comments
- Walking out of the classroom
- Acting out physically or aggressively

## Impact of Toxic Stress on Executive Functioning skills

The impact of cumulative stress (toxic stress) in childhood due to adversity ultimately impairs the development of executive functioning skills.

Executive function and self-regulation skills depend on three types of brain function: working memory, mental flexibility, and self-control. These functions are highly interrelated, and the successful application of executive function skills requires them to operate in coordination with each other. Each type of executive function skill draws on elements of the others.

- Working memory governs our ability to retain and manipulate distinct pieces of information over short periods of time.
- Mental flexibility helps us to sustain or shift attention in response to different demands or to apply different rules in different settings.
- Self-control enables us to set priorities and resist impulsive actions or responses. (Center on the Developing Child, 2015)

These skills are crucial for learning and development.

**Along with early childhood, adolescence is also a vital “window of opportunity” for learning and practising them.**

## Secondary teachers not equipped to recognise neurodiversity either

Only a very few rangatahi during the interviews referred to accessing special assistance that would be categorised as learning support and only specifically asked. We heard various opinions about learning support from various parts of the education system:

- There is not enough support to match the need
- The existing support is not accessed
- Some of the support may not be culturally appropriate

Many teachers do not know how to interact with students with neurodiversity or refer for assistance, unless they ask for specific Professional Learning and Development, such as the Incredible Years as part of the PB4L MOE initiative. The result is that many people rangatahi and whānau are not receiving the extra support they may need and are entitled to which exacerbates inequity.





# Māori and Pasifika students are expected to thrive in a system that is not aware of its own Pākehā bias

It is difficult to tackle the inequity faced by Māori and Pasifika students if the system is designed by Pākehā for Pākehā even with the existence of Māori medium schools. Mainstream schools who are trying to cater for Māori and Pasifika students in a holistic manner are forced to overcome barriers in the system dominated by a Pākehā worldview. The ways rangatahi are taught, measured and assessed are based on a Pākehā system.

The need to be aware of the system bias and discrimination applies to educators of all cultural backgrounds as everyone has adopted the dominant Pākehā education system.

More Māori and Pasifika teachers are needed in all subject areas.

“The English-medium classroom does not speak the language of our children. It does not include their Māori ways of knowing in the curriculum, nor does it hold any of their ancestors up as role models of academic excellence.” (Webber & McFarlane, 2018)

“I have never seen a brown science teacher before and that would be cool to know that someone in your culture knows this stuff so that means that I am able to learn it as well, sort of thing.” (Youth worker)

## Supporting evidence

“A culturally responsive pedagogy is necessary because as Pākehā culture has long been accepted as the mainstream or norm in New Zealand, many teachers are unaware of the influence it has either on them or the education system. There is also a necessary judgement in what knowledge is valued by society and represented as being “official” and legitimate in the classroom through decisions about what is assessed and how this assessment is carried out. Such judgements cannot help but have significant implications in culturally diverse nations, such as New Zealand, because of the contestation over what constitutes legitimate knowledges within neocolonial settings.” (Mahuika et al, 2011; Webber & McFarlane, 2018)

**Intergenerational trauma** is the elephant in the room. The team learnt from some ethnographic research carried out by Manurewa Intermediate that many Māori whānau had had negative experiences of school as tamariki and it cast a long shadow. Some parents didn’t think they were “good” at school and so it would probably be similar for their children.

Participants in the MOE’s Kōrero matauranga also expressed concern for whānau who had experienced trauma and loss of language.



# Students who need the most support often end up in environments with the least resources

Alternative education students have supportive relationships with their tutors, but are working in poorly resourced learning environments. Job and career outcomes for rangatahi after the alternative education pathway are unclear and they do not have access to funding for career transition available to year 11 and above in mainstream education. Funding comes too late for the students already visibly at risk of disengagement. We also noticed that one group of alternative education students all had older siblings who had also attended alternative education.

## Supporting evidence

Only a very small percentage of rangatahi who enrol at alternative education providers return to mainstream education or go on to achieve NCEA qualifications.

A recent cabinet paper “Redesigning alternative education: An end-to-end system of support for children and young people at risk of disengaging from education from 2019” stated that the education system is failing to support a significant group of ākongā, who are becoming disengaged from their learning journey (Ministry of Education, 2019b).

Promisingly the paper also outlined a proposal for the ideal future state for alternative education. Once this is implemented, it will provide an end-to-end continuum of supports that are more strongly integrated within the wider education system. There will be a new model of alternative education, which will be referred to as intensive provision until we decide on a new name. This new model will provide intensive support for ākongā who are disengaged from education at either an on-site or off-site location. (ibid)





# Schools are already resourceful and innovative

## Some examples

Manurewa High School focused on relationships and valuing different learning through their existing prototypes Hau ora and Kaitiaki time.

Their new Te Ara Hou programme for students struggling with attendance in years 9 and 10 also focused on listening and empathy, building trust and feeling safe in a learning environment to then be able to support building of executive functioning skills.

There was a lower ratio of students to an empathetic teacher. And these students still had access to the resources available at school unlike counterparts in alternative education.

Through the Kāhui Ako, Manurewa Intermediate created and developed a special role or an empathetic and skilled educator to support tamariki, rangatahi and whānau with extra challenges or complexity in their lives to help navigate the transition from intermediate to high school.

This role focused on stable empathetic positive relationships and building resilience. These key elements of the role resonated with the work of Tūhono Tangata ki Kāhui Ako in Rotorua. (See Rotorua Case Study)



# Supporting and scaling innovation within and across schools requires a lot of work

Conditions for school innovation:

Change takes time and a lot of support

Support across staff and whānau are required for implementing new ways of working. There is work in striking the right balance of innovation and continuity for students and staff who need some structure and predictability.

Leadership that supports innovation is key

This equates to empowering staff and supporting new ways of working, making changes and improvements where required as testing of new ideas evolves

For leadership the issues are complex and complicated

Schools are each juggling budgets, staffing and infrastructure concerns, making room and space for new practices on top of heavy workloads is tough—some of these responsibilities will change with the education reforms.



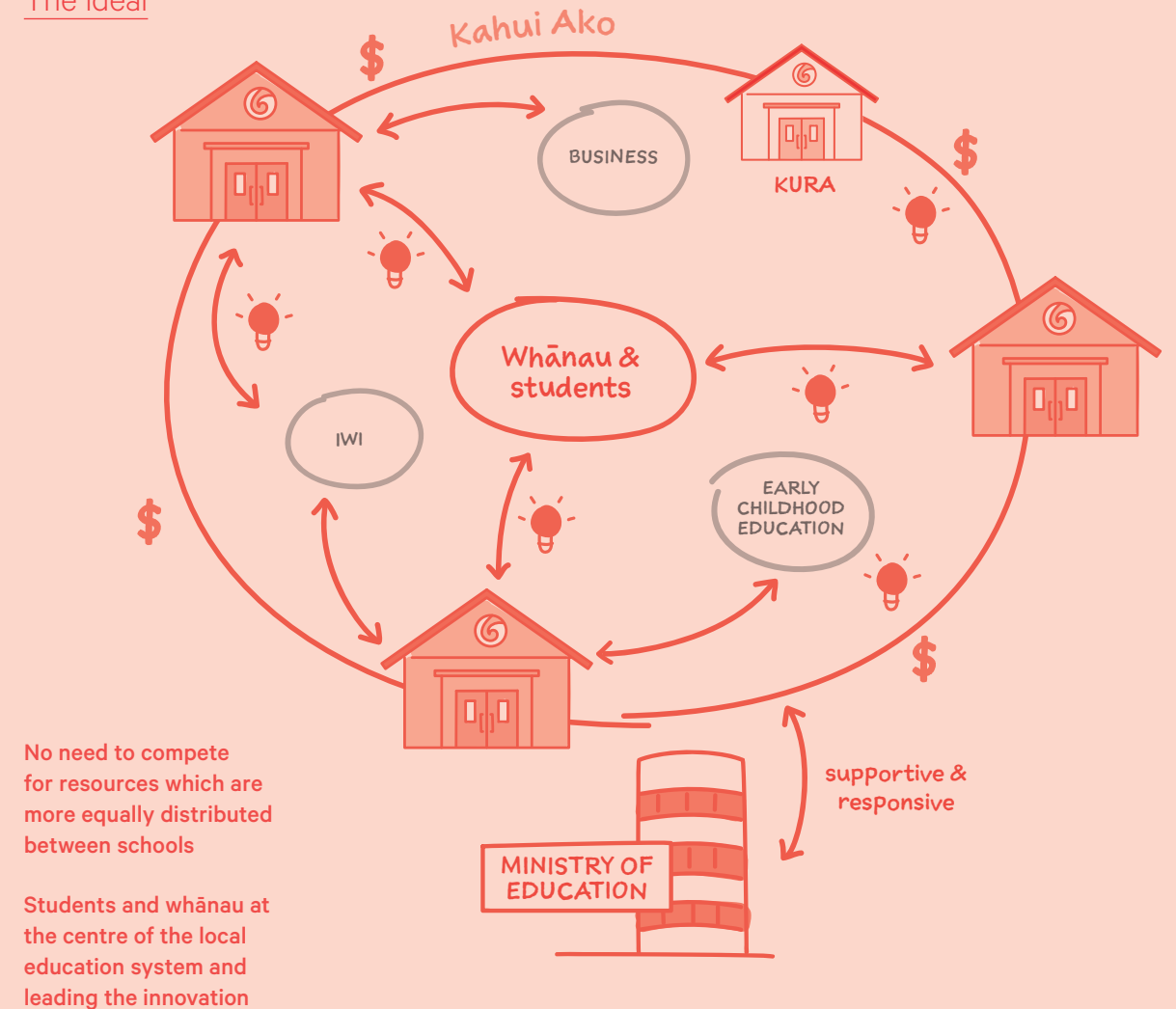
While there are many individuals and schools making an effort to coordinate, collaboration across the system is still tricky

Schools have invested a lot of time and effort in relationships within and across schools. One example is the Kāhui Ako, which is a useful framework for collaboration in a geographical area but it already has many demands placed on it by the system. A legacy of the Tomorrow Schools' system is competition between schools for students, resources and recognition leading to inequity. Recently proposed education reforms may change some of those drivers such as zoning powers. Competition for students

and resources aside, there is still a lack of trust between different parts of the system. The proposed Education Service Agency will need to have people equipped with the right skill set to build trust between different parts of the system and be able to support the sharing of innovation and best practice in a meaningful way between schools, kura and other providers.

“Too many people in the schooling system do not trust each other or understand the contribution that each makes to the whole. This is particularly noticeable in the relationships between schools/ kura and education agencies, but also between schools/ kura.” (Tomorrow's Schools Independent Taskforce, 2018)

The ideal



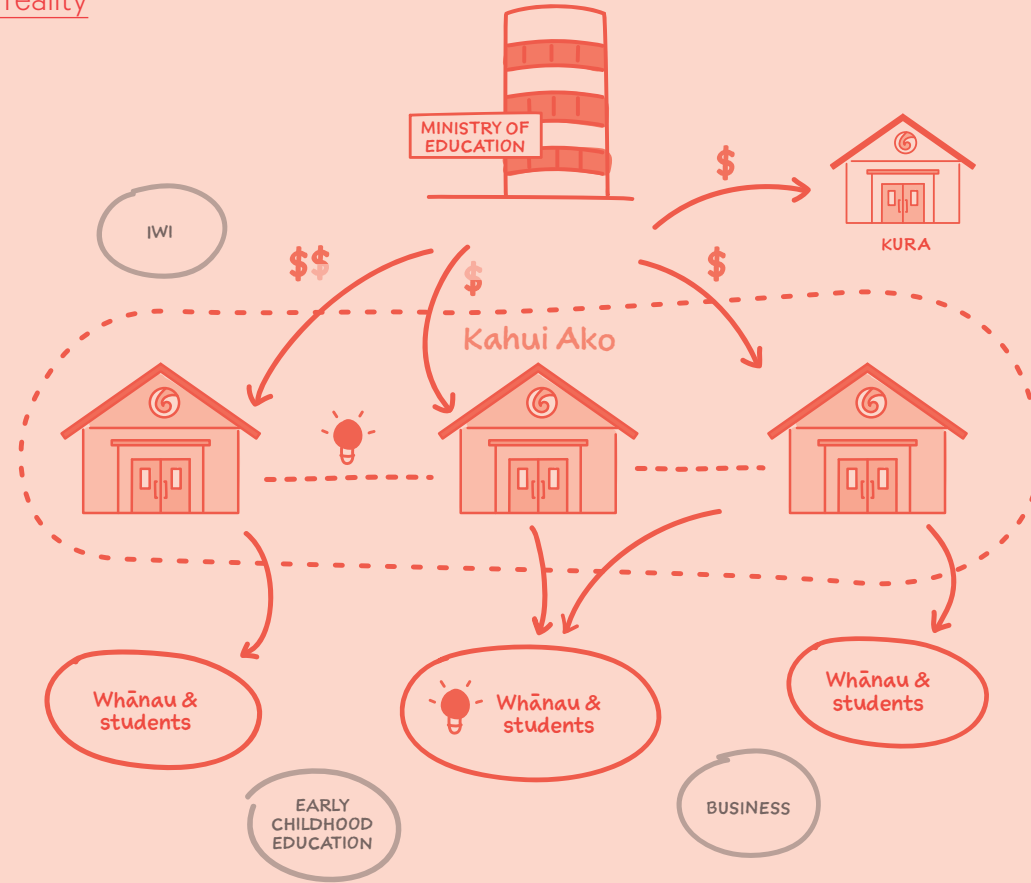


## What happens in reality

Schools obliged to compete for resources

Ideas and innovation hard to share despite best efforts

Needs of the top down system more important than those of students and whānau



The government announced an independent Taskforce to review the 1989 Tomorrow's Schools reforms in 2018. The primary purpose of the Review was to "consider the ability of the current governance, management and administration of the compulsory schooling system to respond to education needs in the future, and to achieve equity and excellence for all children and young people". The Tomorrow School's reforms had established each school as a largely self-managing Crown entity with its own Board of Trustees being responsible for a wide range of administrative and governance functions. This was a very high level of devolution of responsibility to a school community. 30 years

later the Taskforce concluded that while this system worked for many, it had led to inequity in the system for many learners, particularly Māori, Pacific, children and young people with disabilities and learning support needs and those from disadvantaged backgrounds. The education taskforce observed "Our major difficulty is that our schooling system is structured to focus on individual schools, each operating as a separate unit, and often reinventing the wheel or competing needlessly with each other."

## What does it take to support innovation and collaboration?

The relationships, roles and responsibilities across ākonga, whānau, schools, Kāhui Ako, and regional and head MOE offices are complex. Understanding the complex system and the dynamic environment is fundamental to how we approach supporting collaboration and innovation with education providers.

The key learnings to support innovation and collaboration are:

- **Working with the rhythm of schools is essential** as they have many competing priorities. Each school is a complex and dynamic environment involving many hundreds of people. In addition to the daily pressures, during the co-design process, there were unexpected challenges like a measles epidemic and COVID-19.
- **It takes time to build trust** in a complex and dynamic system. Co-design is new for some project partners who need time to learn and understand related processes, alongside working with new partners and within existing fledgling organisations such as Kāhui Ako.
- **It takes time to understand and bring together different parts of a complex system.** Collaboration between TSI-Lab, MOE and the Middlemore Foundation created new opportunities for innovation working alongside schools. It took time to build understanding of how things fitted together and for the TSI-Lab to knit together innovation partners to maximise not duplicate efforts led by the community.
- **Complex and competing demands within and between organisations need to be resolved.** There was a tension between time constraints being faced in the MOE head office and the project teams placed-based approach.
- **Innovation impacts can be reduced by adding layers of Business As Usual.** While Kāhui Ako are a useful organising structure, they face demands that focus efforts on delivering externally placed requirements rather than creatively meeting local needs.
- **Past relationships need to be worked through.** Individuals within the MOE have built trust with certain education providers but the MOE as an institution has a challenging relationship with education providers and can be viewed with suspicion.
- **There are benefits from working together and off each other's strengths.** Having MOE team members based physically in the TSI-Lab office on a regular basis improved access to a wider selection of schools as well as alternative education providers. Their relationships and knowledge of young people and the education system particularly in the South Auckland area was a great asset to the design team.
- **Co-design requires flexibility to change.** The MOE identified 3 Manurewa Kāhui Ako to participate, however it was soon recognised that they were at different stages of their ability to be involved. The team made a pragmatic decision to work with one Kāhui Ako and later built on existing relationships and points of coordination to expand to a second Kāhui Ako.

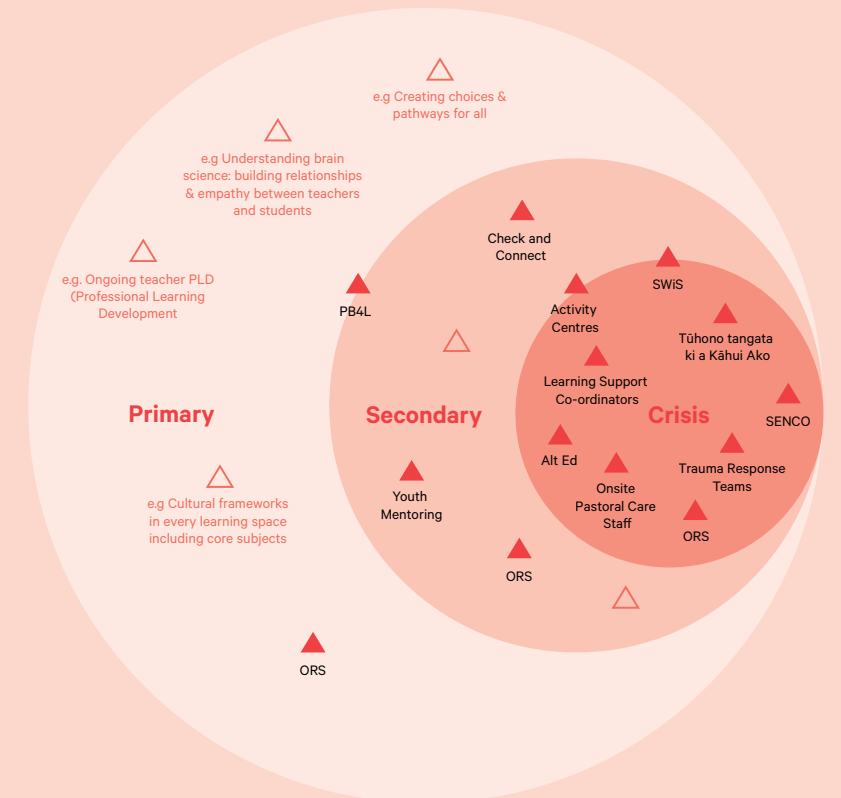
# Understanding existing interventions in the education system aimed at attendance wellbeing and engagement

The design team mapped the different sorts of interventions<sup>1</sup> available to ākonga to assist with attendance, wellbeing and engagement to understand what was being provided and for whom. As the issue of attendance, engagement and wellbeing is complex, the team has borrowed from a holistic population health framework to map existing interventions shown in the diagram below.

A primary prevention intervention is defined as an action in the education system aimed at supporting the whole student body rather than actions targeted at “high risk” individual students. These actions are the foundation needed for all rangatahi to learn: to feel safe, secure, and to have trusted and culturally responsive relationships in their learning environments. They should take into consideration the socio-economic, cultural and historical context of the community where they are being applied. Primary prevention interventions can avoid stigmatisation of a population group and reach students who would typically be overlooked due to a lack of obvious risk factors. In the context of what we know for many students and their families, these actions should also incorporate healing too, in order to address intergenerational trauma and the impact this has on the starting point in education for many tamariki and rangatahi Māori and Pasifika—as a means to help halt the cycle that then pushes such young people into interventions further down the track. Strong primary prevention investment is should help avoid the upstream social and economic costs of resource intensive individual responses.

Secondary prevention interventions provide more targeted support to at risk groups and crisis response involves intensive support given to individual rangatahi experiencing crisis. A mix of primary prevention, secondary prevention and crisis responses in the system will always be required as will innovation in all of these spaces.

In the diagram examples of existing interventions in the education system are represented by the solid red triangles which are clustered in the crisis response and secondary prevention space. The clear triangles represent the opportunity areas revealed by the design process which are explained in the next section.



<sup>1</sup> In this context “intervention” is taking action aimed to solve an educational problem







# Early outcomes from this process



This Case Study documents the first phase of the co-design process, with prototyping and testing of ideas and responses still to come—these are being refocused in the context of COVID-19.

Nevertheless the process of collaborating and working together has produced other outcomes and benefits in addition to the insights and learnings documented that helps set the scene for rapid learning and collaboration and rangatahi leadership in responses.

## Existing relationships have been enhanced

For example the team observed more conversations and exchange of information between members of Kāhui Ako.

Relationships between MOE central office, regional office and schools have also been strengthened through the process, and there is a renewed willingness to work together.

## New relationships have been built

For example Middlemore Foundation have already proven helpful to the schools. The early signs of benefits of the new programme, Te Ara Hou, for struggling students at MH has led to some funding for the school to continue in its second year. Additionally, funding secured by Middlemore Foundation for health and wellbeing will be directed to one of the Kāhui Ako.

## Readiness for testing new ideas has been built upon

Schools and teachers have willingly sought collaboration on testing some ideas. Conversations about tailored approaches for building empathy and understanding brain science for teachers from different schools had started before COVID-19 struck.

## Confidence and capability in co-design is growing

The process modelled inclusive and creative ways to collaborate and privilege the voice, ideas and experiences of rangatahi and provided staff and students further experience of working in these ways. MOE staff have increased familiarity with co-design processes and greater confidence on how and when co-design processes can be valuable.

## Rangatahi capability and connection has been strengthened

In addition to modelling inclusive practice the work involving students also benefited students. The tuakana teina model used in the workshops provided examples of older students visibly supporting their younger colleagues, building connection between students at different schools and school levels. For many students it was the first time they felt able to tell their story. Students have communicated unprompted that they felt validated in the process.

## Visibility of connections between policy and implications for on the ground change

The process of working collectively across the system has helped to highlight where current structures enhance or hinder innovation and collaboration. A collective approach of working with rangatahi, schools, central and regional MOE offices, existing infrastructure and community partners helps to close the gap between what is understood in the research, the lived experience of rangatahi and whānau and innovations that will work on the ground.



# Opportunity areas for further work together + COVID-19

01. Understanding brain science, empathy and relationships

02. Smooth and sustained moves from Intermediate to High school

03. Choices and pathways

04. Intergenerational trauma and racism

The project sought to address the following questions:

**How might we collaborate with young people, whānau, schools, the community and each other to design ways of working that lead to better attendance, engagement and wellbeing for all our students now and in the future?**

**How might we better understand the conditions and capability needed to share innovation between schools and foster innovation within the MOE?**

At this stage of the journey, we can answer these questions in part. The key insights in the previous section describe the conditions needed for rangatahi engagement and wellbeing that lead to attendance. These insights are backed up by other research and evidence. They also highlight a range of opportunities and innovation as well as challenges in the system for innovation sharing.

The design team considered the different insights that have emerged from the process and arranged them into clusters to create opportunity areas for the next phases of prototyping and testing with students, whānau and teachers.

The team believes these opportunity areas will have a positive impact on wellbeing, engagement and attendance and some schools expressed interest in following up:

- **Understanding brain science, empathy and relationships. The importance of integrating culture into core subjects will potentially flow from this area.**
- **Smooth and sustained moves from Intermediate to High school**
- **Choices and pathways— learning connected to goals, reality and career options<sup>1</sup>**
- **Intergenerational trauma and racism**

As part of the choices and pathways area, the MOE and TSI-Lab will draw on the learnings from members of the wider TSI-Lab team already working with the South Advantage Collective on pathways in tech and digital innovation (South Advantage Collective, 2020). There is an intention to share innovation in this space with alternative education providers as well as schools.

The TSI-Lab and MOE will also explore partnerships and opportunities to support work on the theme of intergenerational trauma and racism which is fundamental to wellbeing and learning. There may be an opportunity to support work being explored by the Social Wellbeing Board and the MOE's latest education pilot called Te Hurihanganui.

<sup>1</sup> Sharing innovation had been identified as an opportunity area. The team discussed the idea of workshoping some of the concepts around sharing and adapting innovation from the Rotorua case study with the Manurewa schools. However, the schools preferred to use the findings in this report, booklet of stories and experience map as the basis for any progress in this work.

## Challenges and opportunities posed by the COVID disruption

While the team had begun positive conversations on sharing the findings with more of the school community who had participated as well as the next steps for prototyping based on the opportunity areas, the COVID-19 response paused the process.

While all the insights and opportunity areas remain relevant—some are even more significant to act upon in the post COVID-19 context.

The COVID-19 pandemic highlighted the social inequality in terms of housing, jobs and education. It laid bare the gross digital inequity for students in South Auckland, many of whom were expected to continue school without adequate access, often in between working to support their families during the lockdown. (TSI-TWI, 2020)

Being away from school opened up questions about the value of school and different approaches to learning, but also risked pushing those already on the edge of the education system right out. Learning from the last GFC tells us that Māori and Pasifika young people will be the worst hit, and they will be last in line for fewer jobs. In this context it has become even more important for young people to stay in school and for the education and learning system to be responsive to their current, emergent and historic wellbeing needs.

This provides even greater reason for ensuring we involve more rangatahi and whānau in the development of responses to COVID-19.



Scaling practice and the  
influence of mana wāhine

# Case Study— Tūhono Tangata ki a Kāhui Ako in Rotorua

All too often innovative practice that works to solve complex problems are slow to spread or scale beyond their points of origin, if not at all. Often trapped within a school or Kāhui Ako, these practices and programmes have the potential to transform the lives of our most vulnerable.

This case study highlights the impactful work of Tūhono Tangata ki a Kāhui Ako, the initiative that responded to the attendance and engagement achievement challenge of the Rotorua Central Kāhui Ako and the intentional activities undertaken in partnership with the MOE Regional Office to scale this innovation. Innovation Unit supported their design journey from initial concept to prototyping to the creation on an MVP that could scale to other Kāhui Ako. Underpinning this impactful work lies the influence of mana wāhine, powerful leadership practice by Māori women across the Kāhui Ako and MOE.







Rotorua is a multi-cultural district of 69,200 residents, making it the 12th largest urban area in New Zealand.

The major ethnic groups are European (67%), Māori (37%), Pacific Islands (5%) and Asian (6%).

An international tourism icon, Rotorua is renowned as the heartland of Māori culture. In summer the collective resident and visitor population peaks at 100,000 and Rotorua hosts over 3 million visitors per annum.

Rotorua Central Kāhui Ako is situated in the heart of Rotorua, made up of 9 schools which include contributing and full primaries, an intermediate, 2 high schools and a teen parent unit.

A student population of approximately 3000 pupils, with roughly 2000 identifying as Māori.

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**Opposite top:** "Lake front Māori area" by Stephen Colebourne is licensed under CC BY 2.0

**Opposite bottom** Signage by Mike Linksvayer is licensed under CC BY 2.0





Rotorua Central Kāhui Ako dug into the data to understand the extent of the problem that existed for them with attendance. They found that:

**59.4% of students attend school regularly across Rotorua**

**51.8% of students attend school regularly across Rotorua Central Kāhui Ako**

Aligned to the attendance data noted earlier in the report, they also knew that:

**A student missing one day a week every week will enter secondary school a year and a half behind**

**Unjustified absences are a stronger predictor of lower attainment**

**Students who are absent even 5–10% of the time (still regular attendance) have substantially worse NCEA outcomes**

# Developing Tūhono Tangata ki a Kāhui Ako

“We didn’t even know we were doing anything different, anything special. It wasn’t until you asked about the things we just do that it became clear that not everyone thinks and works like us.”



Rotorua Central Kāhui Ako and the MOE saw attendance as a significant issue at different scales within the region. It created an opportunity to collaborate on a shared challenge.

The MOE's regional priority was to decrease the number of young people disengaged from education and strengthen their educational pathways especially in communities with the greatest need. The MOE created a theory of improvement utilising their Education Advisor—Māori Engagement to address this challenge in partnership with the Kāhui Ako.

Rotorua Central Kāhui Ako responded to their data sets by undertaking an achievement challenge that sought to:

- **identify 20 students most at risk, that had poor attendance and engage 20% of them by the end of 2019.**
- **collaborate and implement new processes and approaches then structure how this is managed.**
- **collect and collate 'whānau stories' in order to identify barriers to engagement in education.**
- **look at the sustainability of the challenge beyond 2019**

The achievement challenge Tūhono Tangata ki a Kāhui Ako brought together a team of Within Schools Leads (WSL). Leadership was provided by an Across School Lead (ASL) with support from the MOE in the form of their Education Advisor—Māori Engagement.

"We need to be able to walk in the different worlds and know the language of those different worlds. The language of schools, the Māori world, the world of services and the world inside the different homes we visit."

The team would need to engage across schools within the Kāhui Ako as well as building powerful relationships with whānau, who had disengaged with schooling and their experiences with education and other government services had often been challenging and confrontational.

Innovation Unit (IU) joined their design journey as they were forming as a team and identifying the

possible ways of working in each of their schools. The IU's role was to build their social innovation capacity through workshop sessions where they were introduced to frameworks and tools that allowed them to learn from the prototype they had developed. IU also supported the codifying of the prototype so that it could be scaled by other Kāhui Ako through the adoption or adaption of the MVP.

Tūhono Tangata ki a Kāhui Ako in its simplest form is engaging with whānau in culturally responsive ways to support re engaging with schooling.

This involved connecting with whānau in safe spaces, usually their homes, in order to build trusting relationships. Through the building of these relationships stories were shared and captured that enabled schools to better understand their lived experiences and therefore respond to their needs.

Central to the programme is the concept of Whanaungatanga—building, maintaining and valuing ongoing relationships, and creating a space for deep connection and trust. By starting with relationships rather than regulation it creates an opportunity to build deep trusting relationships between whānau and school. For the mana wāhine involved in Tūhono Tangata ki a Kāhui Ako working in this way was an innate quality. Whanaungatanga and manaakitanga were just a way of being and wasn't thought of as anything extraordinary.

# Tūhono Tangata ki a Kāhui Ako principles

Mau tikitiki, mau korowai

My tikitiki is a bestowment of my heritage. My korowai is an appointment I hold



Tūhono Tangata ki a Kāhui Ako was formed around a set of principles that reflect the Māori world view. These principles capture how they both live and operate as a team.

“While my role has a title and I have a team I lead on this mahi we’re just bringing ourselves and what we know from our being to make this work.”

Whanaungatanga—building, maintaining and valuing ongoing relationships, and creating a space for deep connection and trust

Manaakitanga—creating accessible processes that bring people together, and enable whānau to feel welcome, valued and safe. This includes practical things like considering the role of tikanga, kai, where and how hui will be held

Kaitiakitanga—understanding who we are as holders and guardians of the stories and voices shared, and keeping people informed, connected through the process

Rangatiratanga—empowering colleagues and whānau, enhancing mana, encouraging leadership for our whānau, hapū, iwi and our tamariki

# Features, functions & roles

Through the workshops with IU the team were able to test various features, functions and roles within their prototype, which were iterated over time. With support from IU the team were able to codify these, producing an MVP that they were then able to share with other Kāhui Ako.



**The Shared Register**

The shared register is the central data source that enables collaboration between schools through the sharing of information about each whānau. The register:

- acts as the one source of truth, capturing what we know about this whānau and what we are doing with them (home visits, referrals, supports)
- is a living document, capturing the journey to reengagement in schooling
- is a learning tool, helping us understand what works.
- is digital and collaborative, enabling all key stakeholders to both access and edit.

**Home Visits**

Home visits allow whānau to meet in a place where they feel comfortable. For many, meeting at school creates fear, anxiety and discomfort. The team only make visits if they feel safe. Sometimes they will go in pairs. Home visits have three components that are dialled up or down each visit based on need and the building of trust:

Relationship building—time is taken to find out who we each are and where we come from. Our goal is to build trust in each other

Understanding—time is taken to learn about the whānau, their story. What challenges are they

living with/ what are the possible barriers or enablers that will support them reengage in school?

Re engaging—time is taken to discuss how we work with them to reengage back in schooling and learning.

**Whānau Stories**

Whānau stories are about building empathy and understanding of their lived experiences. They enable us to step into their shoes for a moment and see the world through their eyes. Whānau stories are built from the interactions the team have with whānau over the journey back to engaging in schooling. As whānau build trust in the team they share more about the challenges they face. The stories allow the team to look deep into each whānau to pin point the support they require as well as look across the stories to look for patterns of need. Whānau stories:

- have a consistent structure to enable readers to find information quickly as they move from one story to another
- tell us who people are, where they are from and who makes up their whānau
- are told in ways that highlight the barriers that they face on a daily basis as well as possible enablers that will help nudge or shift their view and value of schooling.

**Professional Supervision**

Spending time in homes, building understanding and being the guardians of whānau stories adds an emotional burden to who we are. Critical to working in this way is the protection of staff well-being through supervision. Professional supervision is:

- about the safety and self-care of staff. What will support their well-being, care and work-life balance?
- a place for learning and development. Discussion about theories and models of work can be explored.
- similar to coaching and mentoring, but the key distinction with supervision is its interest in the safety and ethics of the work you are doing.
- not line-management and does not replace the role of your manager, who should also be interested in the safety of your work and development

**Governance Group**

- Allocates resources to the team
- Gives permission to innovate and create new practice / ways of working
- Ensures the work aligns with the Kāhui Ako wider strategy

“We weren’t doing this kind of stuff before. Leadership have given us the space to develop our practice, which I’m really grateful for.”

**Across School Lead**

- Brings energy and support to the team
- Coordinates the communication across the Kāhui ako
- Connects with the most challenging whānau
- Models practice
- Leads the home visit work
- Connects with support agencies

“This is about teamwork, about how we collectively support whānau. Because life happens to all of us and once we’ve made a connection we need to be able to continue holding this. So, if life is happening to one of us, who else can step into the space for whānau.”

- Advisor—Māori engagement—MOE
- Supports the capability building of the team using a gradual release model (I do, we do, you do)
- Supports the home visits work
- Models practice
- Connects with others across the regional team

“We’re not there to create dependency, where they expect us to do stuff for them and they just take. We’re there to empower whānau so they can take control back and make decisions that give their kids a chance.”

**Within School Leads**

- Promote the work in their schools
- Contribute to the story gathering and register
- Connect with less challenging whānau
- May do home visits

“I get quite ‘windy’ going out into the community as I’ve had some rough experiences. It’s great having the support of our ASL to continue the connection with whānau”

# Impact & scaling

## What was the impact?

Tūhono Tangata ki a Kāhui Ako set out to identify their 20 students most at risk, that had poor attendance. Their target was to engage 20% of them back into regular schooling by the end of 2019.

When you talk to the team they describe working with whānau in long journeys and short journeys. Long journeys see the team working with whānau where non-attendance has been intergenerational and you may be working to change the trajectory of the seventh child where the older six have been failed by the system. Short journeys are often with whānau who are dealing with non-attendance for the first time, or who have recently been confronted with a different challenge where non-attendance is a by-product of dealing with that issue.

Issues that whānau were dealing with included:

- housing and homelessness
- financial challenges in providing food, clothing and transport
- decision making with whānau
- addiction
- gang affiliation
- drug use
- mental health

The target set by the governance group was achieved within the first six months of 2019. By early June, 9 of the original 20 whānau had reengaged with school. Raising the awareness of the programme, the register and the criteria for inclusion saw a significant rise in the number of referrals. (T1 20, early T2 54, late T2 73, end T2 96). Criteria for referral was a student having less than 50% attendance in the last 12 months. Teachers also have discretion to add students who are between 50- 70% attendance in the last 12 months where they had additional concerns.

By the end of 2019 the impact was significant. There has been 119 Whānau on the register with 77 (65%) having reengaged in school. Reengaged for Tūhono Tangata ki a Kāhui Ako is defined as students attending more than 75% of the school week and are actively communicating with their school when students are absent.

## Strategic learnings—enabling conditions

So why has Tūhono Tangata ki a Kāhui Ako had the impact it has had? Early signs indicate it is reaching many of their most at risk whānau. Much of this can be put down to the enabling conditions that have been put in place by mana wāhine.

### **Alignment with culture and values**

It is unrealistic to expect great work to happen if your team is immersed in a culture that is rigid, unquestioning and stagnant. The Governance Group and in particular the Kāhui Ako lead principal has enabled a culture where new ideas or creative approaches to problem solving are encouraged and supported. Making sure that the whole school or system is on the same page when it comes to experimentation and continuous learning is crucial to introducing and scaling programmes like Tūhono Tangata ki a Kāhui Ako.

### **Resourcing and resource allocation**

Time is one of the most precious resources in education. Successfully implementing or scaling a design is not something you can expect teachers or administrators to 'squeeze in' or 'make time for'. Setting aside protected blocks of time dedicated specifically to the programme—or allocating a budget—creates an environment where participation is not onerous and your school community or system is encouraged to take part. Time was given to the team to meet, develop and grow their practice.

The regional manager at the MOE also played a critical role in

providing resource in the form of the Education Advisor—Māori Engagement. This ensured that:

- as the register grew quickly whānau weren't left without support. Many had been let down before and were looking for this to occur. Having additional resource to make home visits ensured that relationships that were established were able to be maintained.
- the team had an additional resource to learn from. While the ASL and Education Advisor—Māori Engagement used slightly different approaches to engaging with whānau the principles underpinning the programme were always evident.

### **Role creation**

Creating a new ASL role and a supporting team who were responsible for the continuous improvement of practices associated with attendance and engagement at each school was crucial to bringing energy and further leadership to the challenge. This energy and focus was a critical factor in supporting change and innovation to spread across the Kāhui Ako.

## Scaling Tūhono Tangata ki a Kāhui Ako

Scaling and spreading an innovation like Tūhono Tangata ki a Kāhui Ako is not as simple as dropping it into other Kāhui Ako across the region. The history of innovations in education is littered with promising new approaches that failed to demonstrate impact outside their

original context. Different contexts have different needs and different conditions that enable practice to spread and scale. A design that works successfully in Rotorua may not land in the same way in other towns and cities across the region.

It is helpful to think about the scaling process in the same way as the prototyping process. Just as prototypes go through several iterations in their development, scaling a design also involves iteration – modifying or adapting the design to meet a broader, growing range of needs.

Learning from the innovation of others is a powerful way to stimulate and guide the development and scaling of practice, and to this end publications, toolkits, events and visits are helpful. However, adapting a new practice or system innovation from elsewhere, or helping others to adopt something you have developed, requires more intensive engagement and careful thought.

Working in partnership with the original team and sharing key personnel between old and new sites is often an essential component to success. These relationships can help in understanding the original innovation, the problem it is trying to solve, and what really makes it work in its context. This includes interrogating the evidence for the model. It is also essential to take account of the new context, the assets, constraints and relationships in play - and how these might affect the model. Together, this understanding supports those taking on innovation to balance fidelity with flexibility, keeping what is essential to the success of the new way of doing things, while adapting to local need.



Planning for how this practice might scale was a key consideration early on in the development of Tūhono Tangata ki a Kāhui Ako. It is very difficult to scale an idea that is already formed and not open to modification because it becomes difficult for potential new users to 'see themselves' within the design.

Codifying Tūhono Tangata ki a Kāhui Ako involved breaking it down to individual features and functions. This enabled the team to create a minimum viable product (MVP) that could be adapted and adopted by other Kāhui Ako. A critical part of this process was determining which parts of the features were fixed and which were flexible. The design principles were a fixed feature. They are core to the ways of working. Changing these in essence changes what Tūhono Tangata ki a Kāhui Ako is about. The register was entirely flexible. How others designed and managed a register or recording system was up to the individual context.

Bringing other Kāhui Ako from across the region to both learn about how we scale practice through adoption and adaption but to also interrogate the work of Tūhono Tangata ki a Kāhui Ako was a key lever in enabling this innovation to move beyond its original site. System leadership, provided by the MOE enabled these convenings to occur to support the building of energy and momentum.

#### Opposite

Waiotapu, Rotorua by @tjabeljan is licensed under CC BY 2.0

## Early Scaling Stories

### An adoption story

Another Kāhui Ako has chosen to prototype the Tūhono Tangata ki a Kāhui Ako MVP. While in a different context they have worked to adopt the MVP on a small scale, working with ten families from one school within their Kāhui Ako with the ambition of creating a design team in 2021 once they have some early evidence of impact from their prototype. They are drawing heavily on the ASL from Rotorua Central, this has involved the sharing of resources, reciprocal site visits and video catch ups. With the current COVID-19 crisis the work is evolving and now more than ever will play a critical role in returning some of our most vulnerable student back to school post lock down.

### An adaption story

Another Kāhui Ako has chosen to adapt the prototype to focus on students who are sitting within the 80-90% attendance range. MOE data indicates that students who are absent even 5-10% of the time (still regular attendance) have substantially worse NCEA outcomes. The Kāhui Ako are also prototyping in one of their secondary schools. They are committed to the key features of the MVP (principles, register, home visits, whānau stories). Their adaption is that each teacher currently has responsibility for a whānau group of between 15 and 20 students. Each teacher will target the whānau of the 80-90% attendance range students in their group using the principles of Tūhono Tangata ki a Kāhui Ako as well as the elements of the home visit conversation structure.

## This Story

This story is one of significant impact on student attendance as a result of Tūhono Tangata ki a Kāhui Ako. Indications are that it is changing the potential trajectory for many of their vulnerable students through deep engagement with whānau.

What has enabled this great work is mana wāhine at all levels. Strong powerful leadership by Māori women is at the heart of this work. In the regional office of the MOE a manager who is deeply passionate about her community and the schools she serves works to create the conducive system conditions for this work to thrive both within Rotorua Central but also across the entire region and beyond. This is replicated by the lead principal of the Kāhui Ako. She too is creating the conditions to enable this work to flourish across the schools she leads. Recognising and nurturing the leadership she sees in her team. This has enabled the ASL to exercise leadership in new ways as well as drawing on her cultural capital to lead this opportunity to develop ways of working that are responding to the communities the Kāhui Ako serve.

"It isn't just about being Māori, it's about the lived experience also. Either personally living it or someone in our whānau living it. Knowing what it is to be a solo mum, knowing what it is to live in a violent relationship, having your power cut off, struggling to put food on the table, looking for a roof over your head with no support. For many of our leaders / decision makers they don't have that lived experience so they struggle to understand what whānau are going through."





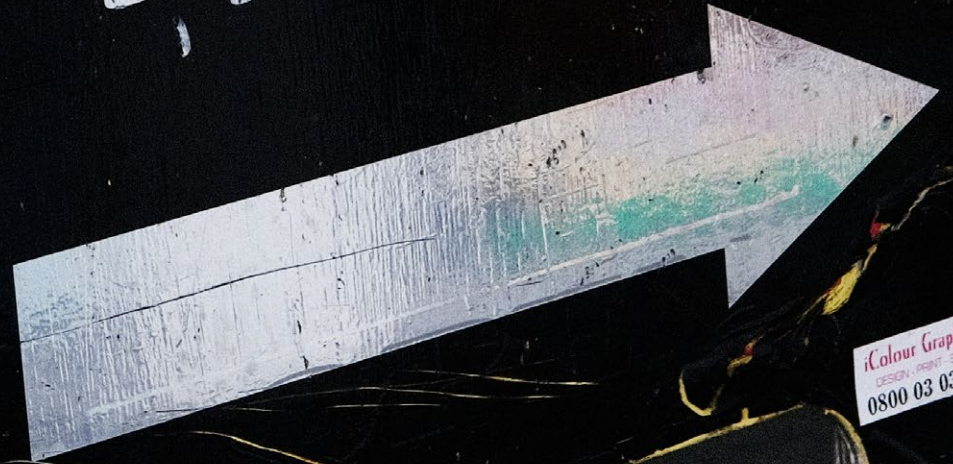
**SOUTHERN  
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**COFFEE  
TO GO**  


**SMILE!**  
You are on CCTV  


**TAKEAWAY**

- \* **Fiji Chop Suey**
- \* **Fiji Fried Rice**
- \* **Fiji Stir Fry**
- \* **Fiji Curry**



*Colour Graphics*  
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# Conclusions

Through the process so far we have a greater understanding of how Manurewa rangatahi experience school and learning. Rangatahi need to feel safe, have trusted relationships with their teachers, feel understood, be free from discrimination and bias and have their worldview and real life incorporated into all of their subject areas. They are then more likely to engage with learning. If they feel their learning environment will help them set goals and achieve them, they are more likely to attend more regularly for longer.

From Rotorua we learnt that strong powerful leadership by Māori women and deep engagement with whānau could change the trajectory of their community's rangatahi most at risk. By interrogating the work of Tūhono Tangata ki a Kāhui Ako to identify the core principles that made it successful and by MOE bringing together other Kāhui Ako, the region could learn how to scale practice through adoption and adaption in another place.

The next step in Manurewa will be to work with rangatahi, educators and whānau so they can use their own community's lived experience to design local solutions after the disruption of COVID-19. The opportunity areas for co-designing and testing prototypes in Manurewa to keep rangatahi engaged with school or learning include understanding brain science, building empathy and relationships, culture and racism and creating choices and pathways for all rangatahi. There is also the possibility of scaling existing innovation.

While using the co-design approach in the next phase—the team will incorporate the insights into pedagogy and the adolescent brain. As much as possible the process can give rangatahi the opportunity to make decisions, use peer to peer learning and collaborative problem solving around these issues which are related to their lives and give them a chance to help others in their own community.

Schools are resourceful and innovation is already happening in schools and Kāhui Ako. Lessons from Manurewa's existing prototype such as Te Ara Hou and Tūhono Tangata ki a Kāhui Ako in Rotorua could inform work being undertaken by the government on alternative education reform. As stated earlier Tūhono Tangata ki a Kāhui Ako in its simplest form is engaging with whānau in culturally responsive ways to support reengaging with schooling and MOE had a key role. From the Rotorua case study, MOE has also created space so that adoption and adaptation of Tūhono Tangata ki a Kāhui Ako could occur. The elements and principles of a particular innovation have to take into account local context. For example whanaungatanga and manaakitanga are common to the work in both places. How they are demonstrated might be different in each place.

MOE has also had a key role in driving the co-design approach in Manurewa and can assist with creating that space with time and resources in sharing the innovation across Kāhui Ako. There is a great opportunity to reimagine learning in the post COVID-19 environment.

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# MANUREWA METHODIST CHURCH

## ☞ SUNDAY SERVICES ☞

<b>ENGLISH</b>	<b>10:00 AM</b>
<b>SAMOAN</b>	<b>12:00 NOON</b>
<b>TONGAN</b>	<b>2:00 PM</b>

*See main doors for further notices*

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