



Critical Action Plans

Critical Action Plans are developed following a process of identifying key community leaders. This is followed by working strategically to ensure the two-way transfer of knowledge in order to plan a course of action that leads to shared goals and aspirations. However, a course of action to achieve a predetermined kaupapa may not be 'Critical'.

Critical Action Plans are led by people who understand inappropriate uses of power and privilege and who then commit to challenging and changing these situations through their own practices.

I feel this massive weight not to squander a time in our society right now... where Te Tiriti o Waitangi is talked about, not to squander that opportunity. And every one of our teachers has a responsibility, to be a school that really honours Te Tiriti o Waitangi.

Whānau member

In Te Hurihanganui, Critical Action Plans are a means for members from each community to commit to a cohesive anti-racist education pathway that indigenises the culture of the school or centre while at the same time decolonises structures that do not support this pathway.

Once you see the reality you have to then challenge it...And as Treaty partners it is all of our responsibility to do that.

Educator

This critical perspective takes seriously the personal and public responsibility to use power, privilege, and position to promote social justice and enlightenment for the benefit, not only of individuals or institutions, but of society as a whole. Critical practices require attending to the needs and aspirations of the individual as well as the wider community.

The process

In Te Hurihanganui, a community person is employed by mana whenua to bring together a representative group of community people capable of contributing to the Critical Action Plan. This group leads the writing of the action plan by taking collective responsibility for working with information from across the community. In this plan they make direct links to the Te Hurihanganui levers for change.

As well as developing and writing the Critical Action Plan, the group will work with the community in order to oversee its implementation. As the work progresses, they will seek to understand the implications of new information and adapt the plan accordingly.

It is these deliberate decolonising acts, because if we don't do those we continue in the same vein. And at the same time it's also about thinking about "How do I support everyone to own this so that it's sustainable and spread in the future?"

Whānau member

The practice

Once the team has been invited to participate, the action planning begins.

The team will:

- identify and prioritise actions to support the community to address racism, build equity and improve outcomes for ākonga Māori and for all.

- Identify the resources and local knowledge that can be contributed from across the community, for example, who are the knowledge holders and places of interest that may form part of a localised curriculum?
- Consider what it would cost to share this knowledge with schools and centres.
- Identify the tools and resources Poutama Pounamu could provide.
- Identify who or what other processes and resources might need to be considered.
- Consider what the interface between community and Poutama Pounamu activities should look like.
- Provide a mechanism for connecting with the schools' and centres' strategic plans and other relevant documentation.

Intended outcomes

Critical Action Plans are a process to communicate expectations and grow the confidence of the community in their collective ability to effect change to benefit learners and families. The Plans provide a coherent, aligned and practical pathway that makes clear the overall direction of the community's collective actions.

Consensus and genuine shared ownership are essential for the widespread acceptance and ultimate success of any plan. Within it, individuals should be able to see themselves and understand where they can connect and contribute, and what is expected of them. They should also see how they will be supported in their role and how, and where, they can share power and responsibilities with others.

The Critical Action Plan is designed to be an iterative 'living' document that while aspirational, is current and authentically connected to tamariki, rangatahi and whānau.

Links to Te Hurihanganui Pou and Principles

Observing and adhering to the pou (*Kaupapa Māori* and *Critical Consciousness*) and the principles (*Te Ao Māori*, *Tino Rangatiratanga*, *Whanaungatanga*, *Te Ira Tangata*, *Mana Ōrite* and *Te Hāngaitanga*) of Te Hurihanganui throughout this process protects the plan from becoming a top down, colonial construct with limited positive influence on the lives of those it asserts to serve.

The essential role of mana whenua ensures their *Tino Rangatiratanga* is more likely to be addressed. Through *Whanaungatanga* and *Mana Ōritetanga*, new cultural relationships can be the basis for *Te Hāngaitanga* in order to accelerate change and ultimately strengthen communities, sustaining transformative reform into the future.