



Cross Community Transitions

Transitions occur from early childhood to primary, from primary to intermediate, intermediate to secondary, and from secondary to further education or to work. Transitions from one setting to another can be an affirming or negative experience which can influence the educational success, wellbeing, behaviour, health and social outcomes of children.

Primary and Intermediate - I felt I could talk with the teachers about my child's learning, and I felt things I spoke about were followed up, it's not the same at college.

Whānau member

Communicating across the community

Māori have always been intensely interested in education as the basis for their children's future. Many iwi have well established educational plans and are becoming highly knowledgeable about the learning pathways of children in their rohe. Whānau continue to make deliberate choices about which schools and centres they will support.

Iwi, whānau and other community groups also hold a wealth of knowledge about what supports their children and why. Te Hurihanganui provides opportunities for the voices of those outside of formal education settings, those who love the children and who will be alongside them for a lifetime, to have a say in what is working or not across the settings, and how the children of the community can be better supported.

Collective responsibility

Te Hurihanganui provides opportunities for educators and whānau from across the community to take collective responsibility for the wellbeing and success of all tamariki mokopuna. Collaborations can contribute to the strengthening of children's cultural capability as well as extending their opportunities to learn and achieve for the future.

Our kids need to be able to bring who they are, their experiences, their knowledge, to the learning, then develop the curriculum from there. You know it's about designing the teaching and learning around what the student's interests are as Māori. What is it that the students are bringing into the class, let's design the learning kaupapa around that - to hook the students in.

Whānau member

Enjoying and achieving education success as Māori

To honour Te Tiriti o Waitangi, learning for the future must include the learning of te reo Māori and choices for learning through te reo Māori. It must also include mātauranga Māori across the curriculum and learning the ancient and authentic history of these lands. Mana whenua and whānau can make powerful contributions if they are invited to do so, in culturally appropriate ways.

Cultural capability of communities

Learning pathways from one setting to another can be monitored so that more appropriate learning and support can be provided.

What systems are in place to ensure our children transition successfully, but most importantly, transition successfully as Māori?

Whānau member

When whānau join the learning pathways of their tamariki, it creates more purposeful support systems for every child, from early learning experiences through compulsory schooling to their post-school choices.

Connecting to Critical Action Plans

Through the community's Critical Action Plan, people from across the community can take greater responsibility for supporting more seamless transitions. Detailed information on who the child is and how and what they have learned can be foundational learning in their next setting. Taking whānau knowledge into the learning setting and from one setting to the next is important information that has often been overlooked.

Schools need to work together with whānau – don't put up a wall. Accept the voice of the whānau. Listen to, and value what the whānau know, and be open and willing to work together to make a difference.

Whānau member

Links to Te Hurihanganui Pou and Principles

A deliberate and determined examination of, and means to improve, cross-community transitions rests strongly within the Te Hurihanganui pou of *Kaupapa Māori and Critical Consciousness*.

Each of the Te Hurihanganui principles are also activated. From the principle of *Te Ao Māori*, communities acknowledge their collective responsibility for the wellbeing of all. Through *Tino Rangatiratanga*, whānau and rangatahi are part of the decision-making regarding the educational provision within a community, and how this can best support others like them.

Whanaungatanga guides schools and centres to whānau-type relationships – every individual child is cared for within the collective, and these relationships underpin authentic, meaningful and transformative experiences within the education system.

The principle of *Te Ira Tangata* drives the collective determination to work towards every educational setting within the community, honouring a worldview that every child is born of greatness and imbued with inner potential.

Mana Ōrite means that the voices of all contribute to educational provision across the community, and that learning together occurs within equal, reciprocal, respectful and interdependent relationships. *Te Hāngaitanga* reinforces that the outcomes for every child is the collective responsibility of the wider community.