

Transcript - Mana orite - Relational and restorative responses

Teacher: So these are the key kupu and the key phrases that describe rangatiratanga at Te Kura o Tuahiwi. And I want you think of one kupu that rangatiratanga means to you. Because that's our focus this term, rangatiratanga.

Melanie Taite-Pitama: Often we think that children know know what manaakitanga is or know what rangatiratanga is, but not all tamariki come from a background or whānau that have those same values, or they're not labelled, maybe. So you have to teach tamariki how to manaaki people. You have to teach tamariki how to be rangatira. You can't expect that they're just going to know without any support or contextualisation around those values.

Jess Ormsby: Someone's learning will accelerate when they know that they're in a safe place and that they're loved. It's not going to happen when it's forced under pressure, it will happen when the environment feels safe, and trusting, and calm.

John Bangma: We felt that Huakina Mai opened up a much broader context for us to look at children, to look at behaviours as part of the whole child, as opposed to the behaviour on its own.

Dr. Sonja Macfarlane: With Huakina Mai we've pushed that notion that behaviour is not just that snapshot, it's not just something that happens out of the blue for an unknown reason. There's always a setting event, there's always something that happens before, during and after.

Jess: Whānau are whānau, and if one of us doesn't behave in a way that's like the others, it doesn't mean that you're excluded. In fact it means the opposite, it means that you're embraced harder.

Pam Quirke: We had a behavioural problem across our school and across our community that we needed to resolve.

Kylie Taplin: There were a range of different behaviours that often had many children coming to the office for different reasons.

Pam: We had to remove the deficit thinking, particularly around our Māori students. So we started there and we had some really honest conversations around deficit thinking.

Kylie: We had whānau members, kaumātua came along. And what became of that was a relook at our school values and vision. And we have created a cultural relationships framework based on the framework from Huakina Mai. It describes the type of environment that our community wants at Deanwell School.

Sam Hughes: When our whānau came in they turned around and said, "this is what we think", and so the whole framework shifted because we had their input, and every different eye that is seeing it is seeing it in a different way, and we get to learn from one another. And

so I think working with the whanau was really, really useful in that sense because it's not teachers and it's not parents. We work together for these kids.

Kylie: Our main goal around behaviour learning has been to move from this exclusive way of viewing behaviour to a more inclusive cultural kind of relational way of viewing behaviour. And we couldn't have done the behaviour learning the way we have without the influence of the te ao Māori world.

Pam: And once we start getting to know what's really happening for the child then we have a responsibility as a team to help heal that child. In our restorative conversations, we always talk about healing the harm. So we don't have punishment, we have consequences.

Melanie Taite-Pitama: Sometimes the harm is not just between ākonga and ākonga, it's actually between whānau and whānau, and adults are a part of that. So sometimes we need to repair the breakdown or the relationship harm between the adults before we can move on to the tamariki. What's really important is that everybody upholds our values. That's not just our ākonga, that's not just our kaiako, but that also includes our whānau. And if we don't have everybody on the same page about who we are and what we stand for in regards to our values, then we need to get there.