**TU MAIA (Self Awareness)**

*Tu maia involves RTLB in reflecting and recognizing our own beliefs, values and assumptions and how these may influence our actions when working with Maori whanau and their students.*

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| Knowledge of Maori values and beliefs affirm and foster Maori students’ and whanau cultural, emotional and spiritual development. | The RTLB has an in-depth understanding of Maori values and beliefs that are known to be beneficial to supporting Maori students and their whanau.  
The RTLB has identified the values and beliefs of the student and their whanau to guide them through the case.  
The RTLB has accessed further support and assistance to improve their understanding Maori values and beliefs.  
The RTLB is familiar with a range of Tikanga practices that may be used as part of the casework before undertaking such work. | Lindsey, Randall B., Robins, Kikanza N., Terrell, Raymond D. Cultural Proficiency A Manual for School Leaders (Corwin Press, 1999).  
Childs-Bowen, Deborah. A synthesis of the knowledge base and practices that promote equitable learning. (July 2008).  
Liberating Maori from educational subjugation – R Walker (1991) |
### WHANAUNGATANGA (Relationship Skills)

Whanaungatanga involves RTLB initiating and developing a positive, caring relationship that promotes and fosters the use of cultural practices for enhancing engagement, quality dialogue and reciprocity.

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<td>As a natural part of whanaungatanga, cultural practices that are used and promoted by the RTLB are:</td>
<td>Karakia, waiata, kai and hui processes are encouraged and used to affirm Tikanga and spiritual practices of the whanau. Whanau are encouraged to affirm links within the whanau, iwi/hapu and/or other Maori agencies or supports that are of significance to them to support outcomes. Opportunity for whanau to designate the preferred language of communication is affirmed. Open dialogue and discussion prior to referral has been initiated to ensure that whanau are fully aware of the purpose and scope of the referral. Introductions and greetings are exchanged to foster and promote a caring and positive relationship.</td>
<td>Whanau: Face of Power Manamata. A report commissioned by Te Matahauariki o Tauranga Moana and the Ministry of Education Project 2008. Kanohi ki te Kanohi: Establishing partnerships between schools and Maori communities – J Graham (2003) Collaborative Research Stories: Whakawhanaungatanga – Russell Bishop (1999)</td>
</tr>
</tbody>
</table>
**KOTAHITANGA (Responsible decision making)**

*Kotahitanga reflects the holistic and inclusive way Maori students and their whanau identify their potential strengths, aspirations, unique qualities and needs as a pathway to Tino Rangatiratanga*

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| Cultural practices that affirm and promote kotahitanga by the RTLB are:  
  - Spiritual, emotional, physical and whanau potential strengths are affirmed and linked to identified whanau aspirations and outcomes.  
  - Inclusive practices are affirmed and encouraged  
  - Whanau, hapu, iwi/other significant people, places and things are affirmed and utilized to support.  
  - Manaakitanga  
  - Wairuatanga  
  - Aroha  
  - Awhi/ and tautoko | Whanau are encouraged to identify their aspirations for the future.  
Students strengths and potential are discussed and identified.  
Whanau strengths and potential are also discussed and identified as a pathway of support for the student.  
Other significant people are identified as a pathway of support for the whanau and student.  
Maori practices and values are encouraged to maintain an inclusive and holistic approach. | Te Kotahitanga - Bishop, Berryman, Tiakiwai, & Richardson, 2003  
Discipline, Democracy and Diversity– Angus Macfarlane (2007) |
**NOHO AO (Social and Cultural Awareness)**

*Noho Ao reflects an understanding of Maori whanau, iwi and hapu and how they engage with each other in a variety of contexts through various forms of communication. Understanding how the cultural practices and values interplay with each other in these varying contexts.*

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<td>R TLB will develop an:</td>
<td>Whanau are well informed and opportunities to make informed decisions prior to the hui with the whanau consent and R TLB support.</td>
<td>Maori Cultural Supervision: 2008 Presentation paper to ENZARE. Achieving Cultural Responsivity within Special Education. Paper prepared by Sonja Macfarlane, Mere Berryman, Daphne Te Kari, Raewin Tipene-Clarke &amp; Paul Woller.</td>
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<td>Awareness of the dynamics taking place through a variety of contexts.</td>
<td>Whanau are encouraged to plan, organize or facilitate the meeting/hui using the kawa the family chooses.</td>
<td>Whare Tapa Wha Model – Mason Durie 1994</td>
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<td>Ability to understand and read the body language during engagement</td>
<td>Introductions and greetings are exchanged to foster and promote a safe and caring relationship.</td>
<td>Tikanga Whakaaro: Key concepts in Maori culture. Auckland: Oxford University Press – C Barlow 1993.</td>
</tr>
<tr>
<td>Ability with confidence to engage and represent the whanau appropriately when the whanau requests support following the cultural practices in “Whanaungatanga”.</td>
<td>All participants including whanau have a transparent and open dialogue with all participants concerned.</td>
<td>Biddulph, F., Biddulph, J., &amp; Biddulph, C. (2003). The complexity of community and family influences on children’s achievement in Aotearoa New Zealand: Best evidence synthesis, Wellington: Ministry of Education.</td>
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**OHOOHO – (Self Management)**

*RTLB manage their own values and assumptions and using Maori values to help achieve the goals. The processes by which one successfully achieves Tino Rangatiratanga for oneself and Maori.*

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| RTLB will advise and guide the school through the processes that the whanau have chosen to engage –  
  - Tikanga practices during hui whanau  
  - Whakawhiti korero  
  - Mihimihi | The schools will promote cultural practices during hui processes by involving kaumatua or designated Maori representatives from the community  
  The organisation of venue, food, finances and facilitator.  
  The korero is positive and engaging with all parties equally and actively participating.  
  RTLB may have a variety of roles e.g. note taker, facilitator, caterer or dishwasher.  
  The outcomes are agreed upon and implemented by those designated to do so. | Challenges to implementing good practice guidelines for evaluation with Maori: A Pakeha perspective by Mathea Roorda & Robin Peace: Social Policy Journal of New Zealand: Issue 34: July 2008  
The Cultural Self-Review – Providing culturally effective, inclusive education for Maori Learners – Jill Bevan-Brown  
REFERENCES


