

Capital City Kāhui Ako
COMMUNITY OF PRACTICE

Whakawhanaungatanga

Workshop 3

Thursday 4 August 2023

Whanaungatanga

Kāhui Connections

Recap – what's still on top

Session 1

- Understanding Cultural competencies
- Whakawhanaungatanga
- Mana
- Mana ōrite
- Akiaki
- Ngākau aroha
- Āwhina

Session 2

- Colonial education system as a weapon
- Concept of mana
- Negativity bias
- Reframing behaviours into positive character traits
- Knowing our students – what does success look like to them
- Opportunities to create mana
- The Mana Enhancement Model from Te Awa Whakamana

Actions 4 Key areas of interest that are our focus

- *What does Mana Ōrite look like in my classroom?*
- *In what ways can people affect someone's mana (through takahi) un/knowingly?*
- ***How to support students' mana in the face of challenging behaviours***
- ***How can we restore / build the mana of socially at-risk or disengaged students?***

- What are the factors that can help to enhance one's sense of mana from a Te Ao Maori perspective?
Then,
- **What are our roles as individuals within a community to do this (kaiako, akonga, whanau)?**
- **How to enhance how a student is viewed and valued by others?**
- **How to do this when a student might display challenging behaviours?**

What actions have you undertaken?

- to strengthen whanaungatanga within your classroom?
- to enhance the mana of students in response to your learning?

How did these land?

What was the outcome?

Actions we will take back to our schools:

- touch base with specific students each morning to set the day
- look at the Mana Enhancement Model – especially with those who don't feel like they are successful
- take Ātua key questions (from the Model) and work through these in [2x10 conversations](#)
- use the Mana model with a few students
- construct positive outcomes as a consequence of behaviours – an opportunity to grow
- check in more deeply with specific students who are at risk of disconnecting
- continue with check-ins – students invited to share their experiences with (teacher) – reciprocal

The notion of being in good relation, within and between generations, is a common thread among Indigenous peoples, weaving together the existence of Indigenous peoples, lands and oceans worldwide. Intergenerational relationships through whakapapa are the ‘essential nature of all reality’, and are ontologically privileged in Māori thought.

‘To be’ is ‘to be in relation’. Relationships constitute who we are. Within this worldview, nothing exists in isolation. In fact, the notion of isolation is a fallacy. Everything in existence is infinitely and complexly in relation all the time. This shapes a reality of interdependency, where the well-being of the whole is dependent on the well-being of its closely related components, and vice versa. When these relationships are at their natural state of balance, we are well.

[“Onamata, anamata: A whakapapa perspective of Māori futurisms.”](#)

Whose Futures? 2020.

Burgess, Hana, and Te Kahuratai Painting

Shisha Kanko – Point and Call

One of our greatest challenges in changing habits is maintaining awareness of what we are actually doing.

The process of behavior change always starts with awareness.

Pointing-and-Calling is effective because it raises the level of awareness from a nonconscious habit to a more conscious level.

Point and Call the positive reframing behaviours.



‘Verbalise an Attitude of Gratitude’

Trigger point responses: Whakawhanaungatanga

Trigger points:

Plan for the trigger point (options):

Sisha Kanko (point and call): - what (strengths) are you looking for?

What support is required?

What role can students play?