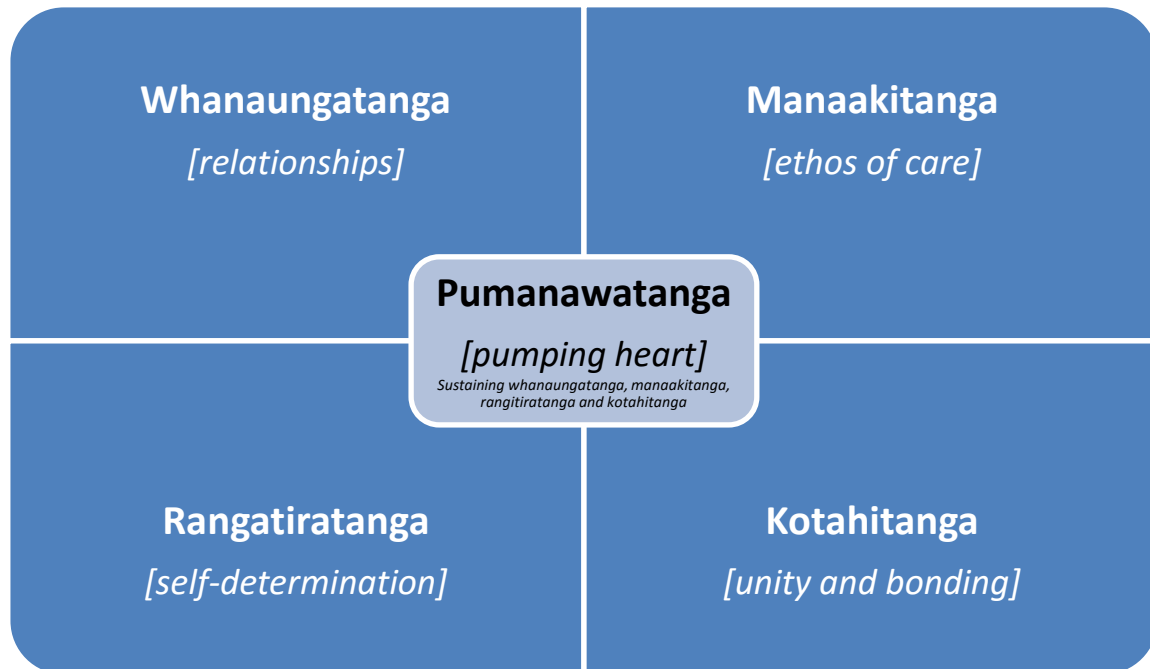


HookED SOLO Assessment Rubric:

Pumanawatanga Tone Feel

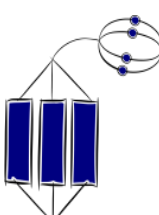
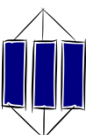
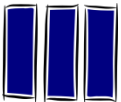


NZC PE /H: Relationships with Others/Healthy Communities and Environments Levels 1 – 4



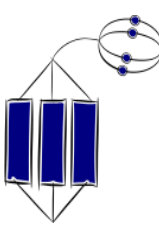






From: Creating culturally-safe schools for Ma-ori students. Angus Macfarlane, Ted Glynn, Tom Cavanagh & Sonja Bateman. Volume 36, 2007 The AUSTRALIAN JOURNAL of INDIGENOUS EDUCATION

Describe Pumanawatanga (feelings) – Declarative Knowledge

	<p>... AND I can reflect on how I could demonstrate Pumanawatanga (feelings) for <i>tangata</i> (people) and <i>taonga</i> (treasured things) at XXXX School</p>
	<p>... AND I can explain how and why demonstrating Pumanawatanga at XXXX School sustains <i>tangata</i> (people) and <i>taonga</i> (treasured things).</p> <p><i>e.g. ... because when you feel for tangata (people) you</i></p>
	<p>My description identifies several relevant ways to demonstrate Pumanawatanga (feelings) at XXXX School.</p> <p><i>Teachers and students demonstrate Pumanawatanga when they ... sustain whanaungatanga, manaakitanga, rangitiratanga and kotahitanga at XXXX School</i></p>
	<p>My description identifies one relevant way to demonstrate Pumanawatanga (feelings) at XXXX School.</p> <p><i>e.g. Teachers and students demonstrate Pumanawatanga at XXX School when they ...</i></p>
	<p>I know nothing about Pumanawatanga (feelings).</p>

Demonstrate Pumanawatanga (feelings) – Functioning Knowledge

	<p>... AND I can extend my demonstration of Pumanawatanga (feelings) for tangata (people) and taonga (treasured things) to new situations and places. <i>Or perhaps</i> ... AND I would feel uncomfortable if I was prevented from demonstrating Pumanawatanga (feelings) at XXXX School.</p>
	<p>I can demonstrate Pumanawatanga (feelings) for tangata (people) and taonga (treasured things) at XXX School. ... AND I can explain how and why I am doing this</p>
	<p>I can demonstrate Pumanawatanga (feelings) for tangata (people) and taonga (treasured things) at XXXX School ... BUT I am not sure about how and why I am doing this.</p>
	<p>I can demonstrate Pumanawatanga (feelings) for tangata (people) and taonga (treasured things) at XXXX School ... IF I copy/model someone else.</p>
	<p>I know nothing about demonstrating Pumanawatanga (feelings) at XXXX School</p>

“The Educultural Wheel”

Macfarlane’s (1997, 2004) work offers a framework for creating a Ma- ori perspective in schools. Bishop and Glynn (1999) are consistent with Macfarlane in identifying *whakawhanaungatanga* (the process of building relationships) as a key *tikanga* (culturally responsive approach) for improving behaviour and learning outcomes for Ma- ori students. The five concepts that form “The Educultural Wheel” (Macfarlane, 2004) which support this notion are outlined below:

1. *Whanaungatanga (relationships)*

This concept proposes establishing relationships in a Ma- ori context based on kinship, common locality, and common interests. Teachers can engage in this *whanaungatanga* by getting to know each student as an individual, and by generating opportunities to build mutual trust and respect. It is also important for the students to learn something about the teacher’s interest and concerns. This process should begin in the first week of school. Teachers are encouraged to use cooperative learning strategies, to involve parents and families in the classroom, and to engage the support of community people as resources.

2. *Rangatiratanga (self-determination)*

Rangatiratanga refers to becoming an effective and competent teacher. Developing skills, gaining knowledge, and working diligently, are significant expressions of *rangatiratanga*. Teachers with *mana* (integrity and dignity) possess a demeanour of dignity and respect, and recognise and develop the *mana* of the child, particularly in the way they interact with them. Teachers are encouraged to scan the classroom, to use antecedent behaviour management strategies such as effective body language, making eye contact, using physical proximity, displaying confident demeanour and assertiveness. This approach is more effective than relying on aversive control to reduce or eliminate unacceptable classroom behaviour.

3. *Manaakitanga (ethos of care)*

Manaakitanga is a concept that embodies a type of caring that is reciprocal and unqualified, based on respect and kindness, a “duty of care”. Teachers are encouraged to adopt an ethic of care in their classroom in order to establish cultural connectedness.

4. *Kotahitanga (unity and bonding)*

Kotahitanga is a concept that advocates becoming one out of many, where a sense of unity and inclusiveness is created within the classroom and school by recognising everyone’s *mana*. Teachers are encouraged to establish relationships with students person-to-person, to give awards to the class as a community, to engage in rituals or routines such as a morning *mihi* (culturally appropriate greetings) and after school activities, including support with homework. Teachers are also encouraged to explore and operate by the underlying principles of partnership, protection and participation as represented within the Treaty of Waitangi. These principles may then serve as a basis for a class treaty of power sharing through exercising reciprocal rights and responsibilities. The school, too, is encouraged to engage in schoolwide activities that will help build school communities that are culturally-safe for students from minority cultural groups. Examples of these activities include Te wikipio te reo Ma- ori (Ma- ori language week), and the use of Te hui whakatika (meeting to make amends and restore calm). Te hui whakatika is a process of putting things right after wrong-doing has occurred, and has similarities to contemporary restorative justice group conferencing (Hooper et al., 1999). This is an effective alternative to the deficit thinking that focuses on punishment, such as the suspension or exclusion of individuals.

5. *Pumanawatanga (a beating heart)*

This concept involves pumping life into the other four concepts and sustaining their presence. Teachers are encouraged to adopt a position within their classrooms that is consistent with these concepts, and evidenced in their values, beliefs, attitudes and behaviour. The school, too, is encouraged to develop an infrastructure of care and support for students and teachers that are consistent with these concepts.

From: Creating culturally-safe schools for Ma-ori students. Angus Macfarlane, Ted Glynn, Tom Cavanagh & Sonja Bateman. Volume 36, 2007 The AUSTRALIAN JOURNAL of INDIGENOUS EDUCATION