

THE HIKAIRO RATIONALE TEACHING STUDENTS WITH EMOTIONAL AND BEHAVIOURAL DIFFICULTIES : A BICULTURAL APPROACH

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ABSTRACT *In recent years there has been a proliferation of behaviour management philosophies, techniques, and instructional methodologies that has increased the complexity of the teachers' responsibilities and functions (Walker & Shea, 1995). While new information continues to be published on the various perspectives of human behaviour, there is a dearth of material which takes into account the New Zealand context and the bicultural and multicultural composition of its classrooms.*

This paper reports an approach to the management of children with behaviour difficulties and should provide practitioners and student teachers with bicultural guidelines. The approach considers contemporary theories while also embracing the framework of traditional Māori concepts and values. The Hikairo Rationale was the structural base for teachers and learners at Awhina High School, Rotorua, a centre for students with profound emotional and behavioural difficulties. In research carried out in 1995 it was shown that by using the rationale suggested, positive differences ensued in students' attitudes, self-esteem, academic performance, and acceptance of themselves and others. Student re-integration to regular classrooms was higher than in a similar study carried out in 1992 by Brian Burgess, head teacher of the Auckland Activity Centre.

INTRODUCTION

The threat of aggressive, hostile behaviour is a shadow darkening the halls, classrooms and playgrounds of schools across the nation. During the last two decades, this shadow has grown at a frightening rate. Teachers are threatened and abused. Students are assaulted, exposed to drugs, and bullied. Buildings and equipment are vandalised. Educational programmes are impoverished through disruptive activities and the cost is alarming.

The uncertainties that have arisen in recent times are made more dramatic in that they have occurred against a background of insecurity caused by rapid change and the removal of former safeguards and support systems. Donnelly (1988) contends that in no area is this more evident than the family and the phenomenon of alienated youngsters living on the streets, and those in trouble within the educational system. Māori people refer to this era as, *te ao hurihuri*.

The front page of the *Education Weekly* of 30 January, 1995 referred to the level of violence in New Zealand schools. Comparisons were made with the situation in the United States where 26 percent of students admitted to having

carried a weapon to school within a certain 30 day period. The New Zealand picture is not quite so bleak. Nonetheless, secondary school suspensions and expulsions (*Youth Law Review*, Jan/Feb/Mar 1994) in the first two terms of 1994 numbered 3955, compared with 3626 for the same period in the previous year. The important implication to be drawn from these figures is that too often schools reflect society's attitudes and prefer to punish and remove those they find unacceptable, or incompatible with the so-called status-quo of the student population.

A detailed breakdown of the figures for school suspensions shows that Māori students, with regular monotony, are grossly over-represented. If account is taken of the fact that many Māori students drop out of school at a much earlier age than Pakeha (of European extraction) students, the figures become even more disturbing. The first concern is the question of whether schools are providing special support for Māori and Polynesian students. Many schools make this provision, no doubt. But in too many schools, it seems, the equity principles contained in their charters are often no more than empty promises. This ignorance suggests that there is a second concern, that is, providing special support for teachers in New Zealand schools as they try to make sense of stressful and confusing situations.

This paper addresses this concern. However, it does not provide a handbook designed to outline 'fix it' strategies for troublesome Māori students as no such document exists, or is ever likely to. Nor is it an alternative to the superb behaviour management models of Bill Rogers, Lee and Marlene Canter, Maurice Balson, and numerous others. What is offered here is a rationale which recognises Māoritanga and embraces those philosophies and practices which would be useful in making a difference when dealing with difficult young people.

The paper, 'Māori and Youth Justice in New Zealand' (Olsen, Maxwell & Morris, 1993, cited in *Youth Law Review* July-Sept 1994 : p8), illustrates that pre-European Māori discipline possessed four identifiable features:

1. An emphasis upon reaching consensus and involving the whole community.
2. A desired outcome of reconciliation and a settlement acceptable to all parties rather than the isolation and punishment of the offender.
3. The concern was not to apportion blame but to examine the wider reason for the wrong with an implicit assumption that there was often wrong on both sides.
4. There was less concern with whether or not there had been a breach of law and more concern with the restoration of harmony.

In New Zealand, a variety of special education facilities has evolved to cater for behaviour-disordered students, including adjustment classes within schools, activity centres, residential schools, and schools attached to the Department of Social Welfare. According to Church and Langley (1990) these facilities can cater for less than 10 percent of the estimated 13,000 school-aged children with serious behaviour disorders. It follows that over 11,500 must be in ordinary classrooms being taught by ordinary classroom teachers and Māori students make up a sizeable proportion of this number.

Programmes have been developed to help schools reduce bullying and violent behaviour. *Cool Schools, the Eliminating Violence Programme* provided by Special Education Service, and the NZ Police Study *Kia Kaha* are admirable units of learning which also arouse awareness of individual responsibilities.

The Seven Step Hikairo Rationale is so named because of the way peaceful resolution was reached following the Ngapuhi onslaught of Te Arawa on Mokoia Island in 1823. According to Stafford (1967) the Ngati-Rangiwewehi Chief, Hikairo, spoke with such mana and influence that the enemy, under Hongi Hika's leadership, declared that there would be no more killing. On this occasion, assertive dialogue, fundamental assurances, and simple sincerity, brought about a change of attitude in the hostile and aggressive enemy.

In the Hikairo discipline method it is considered that students, Māori and non-Māori, can respond receptively to appropriately delivered aspects of tikanga Māori, and it provides a series of systematic, bicultural procedures for teachers and parents to consider. The Hikairo method endeavours to provide focus and direction without blinding the observer to other issues and approaches, and to the individuality of each case. Useful theories, according to Young (1997) make such provisions.

The traditional Māori value of 'aroha' has a very real place in the model. Aroha does not depict a 'soft' approach. In the context of discipline, aroha connotes co-operation, understanding, reciprocity and warmth. The Hikairo programme has these qualities in abundance, and is simultaneously assertive.

STEP ONE - HUAKINA MAI (OPEN DOORWAYS)

Educators must respond to unproductive student behaviour by creating opportunities to establish meaningful relationships before the student's first day in the classroom, or centre, or school. Teachers have to be proactive as well as reactive. Too often teachers react to the narratives associated with a student. Students with behaviour difficulties are 'labelled' as bad, unco-operative, uncouth, deviant, arrogant, aggressive, or a combination of these so-called characteristics. The labels develop into 'stories' about the student which, in the main, precede the student's arrival at a new form level or learning environment. Such a perspective is unfair and unacceptable as it represents a continuity of student disadvantage where the individual is forced to operate under handicap conditions socially, psychologically, and educationally.

The positively reactive teacher chooses to destroy the myths about the student by focusing on the behaviour as the problem, rather than the person. The positively proactive teacher, when learning of the likelihood of a 'storied' student becoming a member of the class or centre, makes arrangements to meet with the student, or makes a telephone call to the student before his/her first day in the new setting. The tenor of the teacher's approach is one of control, affection and faith. Teacher: "I know you will be starting class with us next week and I just want to let you know that we're looking forward to you becoming part of the whanau [family]. We'll work together a lot, as we want to make this a super year...."

From the outset, it is crucial that the teacher gets to know the students and that the students get to know the teacher's expectations. For those students who,

unfortunately, have a *reputation for being difficult*, the opening of doorways must occur in the very early stages.

Part of the Huakina Mai process involves establishing rules. Rules are expectations of how individuals are to behave, and are in place to protect individuals' rights, and therefore by definition are 'fair' (Rogers, 1989, 1990). The Hikairo system perceives the notion of fairness to be integral to the helping process. From the very outset the teacher is encouraged to pledge an oath of 'fairness' to the student. This can be expressed in its most simple form in the following utterance by the teacher, "I promise you that as long as you are at this school, I will always be fair to you. Always. All I want in return is for you to be fair to me. Do we have an understanding?" This is a profound, sincere way of opening the doorway of trust and acceptance.

A Te Arawa whanaunga and respected leader, Mita Mohi, whose middle name happens to be Hikairo, opens doorways for behaviourally difficult youngsters by co-ordinating mau-taiaha wananga at Mokoia Island, three times annually. The young people, Māori and non-Māori who attend these wananga are introduced to the traditional Māori arts and disciplines. Before the boat leaves for the island a karakia is recited, followed by mihimihi. Then Mita employs his version of Huakina Mai. He says to the rangatahi, "ko au ko koe, ko koe ko au". "I am you and you are me." Thus is established a bonding of the highest order. The Huakina Mai approach lets the students know that they are valued by the teacher. It is a friendly approach, consciously planned.

STEP TWO - IHI (ASSERTIVENESS)

Assertive communication, properly employed, is one of the most effective tools when responding to a student's aggressive behaviour. According to Alberti and Emmons (1978) assertiveness refers to behaviour which enables people to act in their own best interests, to stand up for themselves without undue anxiety, to express honest feelings comfortably, or to exercise personal rights without denying the rights of others. Ngata (1993) and Williams (1985) appear to express similar views as they refer to whakapuaki in terms of coming forth, opening out and emerging.

New Zealanders have, in their kaumatua and kaikorero, an ideal model of assertiveness. On the marae, these orators excel in terms of self-expression, honesty, directness, self-enhancement and rendering appropriate content and expression for the person(s) and the situation, rather than the universal perspective. Assertive communication is part of an established order of Māori protocol.

Lee and Marlene Canter (1992) and Fredric Jones (1987) emphasised that teachers have both a right and a responsibility to establish order in classrooms so that they can teach and children can learn. Because these approaches are skills-based, they require practise by the teacher in order for skills to develop.

The theories of the Canters and Jones have been the subject of some criticism in the field, especially that the particular needs of children are not addressed. However, the research carried out at Awhina High School (Macfarlane, 1995) is in tandem with Canter and Canter's (1992) assumption that children want and need clear limits on their behaviour so that they know what they have to do to be

successful. In addition, they have a right to encouragement when set standards are achieved.

A Police Youth Aid Officer remarked of the Awhina situation:

Awhina most definitely makes a difference...with its organised and constructive activities. Without Awhina these young people would fall out of the system entirely.

A former student compared Awhina teachers and systems with his 'other' school:

They were much more helpful to show you the right way to go, keep you on track five days a week and six hours a day. They understood you better than the teachers at your other school.

These revelations may depict a regimented organisation. Such considerations are contrary to the Hikairo philosophy. The above responses, and numerous others of similar vein, highlight the important differences in attitudes, values and behaviours that exist in different educational organisations. These differences affect the socialisation of children and their attitudes and responses towards teachers and schools.

The former student's response suggests an appreciation of having been given directions within certain limits. The Youth Aid Officer implied that organised and constructive activities were instrumental in making a difference. The Hikairo Rationale proposes a classroom discipline plan designed for all students. The plan can be modified for individuals whose behaviour is not improving under the class-wide plan (Porter, 1996). This approach proposes that the general rules and guidelines are explained to the child with behaviour difficulties before that child becomes a member of the class. Preferably, this task is carried out in the presence of a whanau member, guidance counsellor and significant other(s) such as a special education adviser, psychologist or social worker. This is a key hui (meeting) and the key issue here is sincerity. The opportunity to combine assertiveness with sincerity presents itself on a plate in such a forum as many of the components of assertive behaviour (gesture, facial expression, voice tone, inflection, volume, listening, and content) can all be brought into play. Williams (1975) sees Ihi as a synonym for mana but Marsden gives it a more restricted definition as "vital force or personal magnetism which, radiating from a person, elicits in the beholder a response of awe and respect" (Marsden 1975, p.193). According to Marsden, Ihi is an intrinsic quality in human beings, a personal essence which can be more highly developed in some than others. Tate (1990) takes it a step further by declaring that mana is not just charisma but a force that brings about change. Mana can move people. The teacher who has mana or Ihi qualities is far more likely to succeed in enforcing the limits, monitoring the classroom and maintaining sound relationships with youngsters.

STEP THREE - KOTAHITANGA (UNITY)

James Ritchie defines Kotahitanga as "the Māori political process where consensus is achieved through discussion. By this people are brought together, all personal

differences and opinions are aired and, even if they cannot all be incorporated in the final decision, given respect" (Ritchie, 1992, p.57).

Kotahi te kohao o	The needle has one eye
Te ngira e kuhuna ai	But it can be threaded with
Te miro whero	Red cotton
Te miro ma	White cotton
Te miro pango	Black cotton

(Tawhiao, 1858)

New Zealand as a nation is founded on the Treaty of Waitangi, an agreement between two peoples with very different cultures and social systems. Joan Metge (1990) contends that despite strong majority pressure, the Māori people and most other minorities have maintained a sense of cultural identity. While this presents a challenge to all New Zealanders, it has significant bearing on educators. Since Māori children are disproportionately represented as 'behaviour difficulty' referrals, the challenge impacts on special educators in a more pressing fashion.

Until recently, the educational institutions in this country have been grounded almost entirely in the culture of the Pakeha majority where members of the minority groups were expected to know about and go about two cultures, their own and that of the dominant majority. Metge (1990) claims that members of the majority group are typically monocultural, knowing little about the cultures of minority groups, even the Māori. The ultimate challenge to teachers of children with emotional and behavioural difficulties is to strive for *bicultural competence*. The bicultural part of the equation refers to the acquisition of the norms, attitudes, and behaviour patterns of their own and another, or perhaps several other, ethnic groups. Competence refers to the ability to function in two different cultures by switching between two sets of values and attitudes (Phinney & Rotheram, 1989). While it would be too much to ask teachers to achieve bicultural competence, it would be reasonable to ask them to strive for it, for in doing so they may become more appreciative of the indigenous minority and their ways. This means putting the onus on teachers to learn more about things Māori; to explore some of the Māori concepts which could ultimately be some of their most powerful resources in their interactions with difficult children.

Cathcart (1994) lists sixteen superb suggestions for linking the culture of home and school. Among them are using minority culture stories, legends and poetry as the basis for work in language, art and social studies, using the art of the minority culture as a creative stimuli in craft development and appreciation, finding out about the culture's science, health, and natural history, and incorporating these into lessons. At Awhina High School regular units of study were centred on Mokoia Island (history), Mount Tarawera (history, art), The Lakes and The Sea (science) and a three-day marae live-in experience was offered twice a year. The Awhina study revealed that the majority of children with behaviour difficulties had limited knowledge of their culture and ethnicity. Some of these children were 'real hard core', whose antics intimidated their mainstream teachers in the most severe fashion. These same children, however, were capable of developing a spiritual (*wairuatanga*) attachment to the marae and their behaviour in that environment was impeccable. Perhaps the secret is to transfer some of the

marae values and practises, the greatest of which is respect for others and for the environment, to the classroom.

The metaphor for the coloured strands or threads of cotton provides a framework for the Special Education Service's policies and practices for services to Māori. Te miro pango refers to Māori professionals, where possible, working among Māori children. The red thread, te miro whero, refers to the regular centres and programmes which make provision for the support and development of Māori in their operation. Te miro ma, the white thread, encourages Pakeha to seek understanding and awareness of Māori children and their families with special needs (Kana & Harawira, 1995).

STEP FOUR - AWHINATIA THE HELPING PROCESS (INTERVENTIONS)

A study carried out in Britain revealed that the behaviour of working class boys is more likely to be found unacceptable in school institutions, and that of working class Afro-Caribbean boys the most unacceptable of all (McNamara & Moreton, 1995). Is there a parallel in the New Zealand situation? Do some teachers see a connection between ethnicity and aggression? Why is it that consistently, over the years, approximately ninety percent of referrals made to Awhina High School have been Māori students? Why, also, are the statistics at other centres for children with behaviour difficulties similar? These questions provide the incentive to consider interventions of a bicultural kind.

Home background and social class are often offered as the explanation for difficult behaviour and as a result a child may be labelled 'deviant'. Galloway and Goodwin (1997) strongly argue that since not everyone from low socio-economic backgrounds has emotional and behavioural difficulties, the two factors cannot be inextricably linked. Even if many deviant children do come from dysfunctional homes, or Māori homes, that is not an excuse for difficult behaviour. But there are other factors, some of which are listed below.

Teacher Attitude: The teacher must reach out to the students, respect them, embrace their culture and examine the reality of the situation. Children have their own sets of beliefs which do not necessarily match those of the teacher. If these discrepancies exist then a bridge must be built to inter-connect the paradigms of the teacher and the student.

Classroom Climate: Arguments are emerging which support the notion that children with behaviour difficulties need structure and organisation, self-esteem, and a belief in their abilities to learn (Pierce, 1994). The Pierce study cited Mary Morgan's classroom of at-risk students in the south eastern United States. The classroom ambience, developed through the behaviours and interactions of the teacher, was one in which the threat of failure was diminished. According to Pierce the climate in Mrs Morgan's class had three identifiable components: a classroom *organisation* based on correct standards of behaviour and a sensitivity towards others, a *teacher supportive* of the students, and a teacher who *showed enthusiasm to the students*. In other words, each child was valued.

Teach the Rules: Rules need to be explained so that the students understand them and the reasons for them. They need to be specific.

Devise a Plan: This is necessary when dealing with hostile-aggressive behaviour, and should include a contingency plan, possibly involving another

staff member, and the steps involved if the removal of an individual from the classroom becomes necessary.

Secret Signals: These clever cues can be arranged collectively as a class, or individually and confidentially. Here are some examples:

- Student is slipping - tap on the right shoulder by the teacher. This action might be enough to quell a simmering situation. If need be, teacher could add the utterance 'kia tupato'.
- Student is losing control - teacher makes eye contact and holds manaia below the chin while looking at the student. This cue reminds the student that, like the manaia, people are taonga, and there is an acceptable level of behaviour expected at certain times.
- Student is deviating - simply say, 'whakatikanga tou waka'. That is the signal by the teacher to bring the canoe back on course.

Kaupapa or Theme: Having a central theme should be a regular, weekly event. The strength of this strategy is that it can focus and re-focus the students on a particular behaviour which requires application. The kaupapa is best serviced when the selection is made by the students themselves. The kaupapa should be on the wall, highly visible, and written in both English and Māori .

Key Words: A system of key words needs to be devised in a code that only the student and the teacher understand. When the teacher mentions any of the Māori departmental gods (except one), that is a signal that the student is having a good day. However, if the teacher mentions the atua Ruaumoko, the student immediately understands that he or she is on shaky ground. Ruaumoko is the god of earthquakes.

Self-esteem: Most teachers will recognise the fact that children with emotional and behavioural difficulties feel badly about themselves. It has been demonstrated through research that these children have low self-esteem (Lund, 1988; Macfarlane, 1995). Teachers can help children, even those with very negative feedback at home, to change their view of themselves and subsequently to change their behaviour. Classrooms where information about the way we think others see us is shared, and becomes part of the curriculum, are ones where self-esteem can be changed through positive feedback (McNamara & Moreton, 1995).

Self-esteem Māori: In general, people whose lives subject them to many and severe frustrations, are more likely to feel hostile and deprived (Ritchie & Ritchie, 1993). These feelings may either lead to violent outbursts or be reflected inwards to produce feelings of worthlessness and depression. Institutions such as family and school have been known to apply sanctions which play no small role in shaping the behaviour of Māori children. Often frustrated, the child says, in effect, "I am bad, I am Māori, Māori is bad" and the Pakeha world confirms this later on (Ritchie, 1963, p.183). This study by Ritchie was undertaken three decades ago and education has undergone major changes since then, but the stigma lives on, particularly in the hearts and minds of Māori children who are at-risk of educational failure.

New Zealand classrooms, therefore, must project the right amount and type of feedback that will influence the pupils' cultural image and self-esteem. The

way Māori youngsters feel about themselves affects their ability to form social relationships with their teachers and their peers. Māori role models should be regularly invited to talk to and share experiences with the children. They should be encouraged to experience the Māori arts in a Māori realm so that they will come to know their Māori heritage, and to like it. It does not matter if the teacher is non-Māori. What matters is the provision of meaningful experiences to enhance the students' self-worth. A commitment to bicultural perspectives leads to reduced frustration where the child says, in effect, "I am alright, I am Māori, Māori is alright." At the time of the Macfarlane (1995) study, the colloquial expression for alright was, 'tumeke'. As one boy declared when he had mastered the art of the taiaha, "Tumeke, bro!"

STEP FIVE - I RUNGA I TE MANAAKI (PASTORAL CARE)

Smith (1996) contends that in Britain, it is ironic that at the same time as a growing demand for policies which promote inclusive education is emerging, there has been a rapid growth in the number of pupils excluded from schools because of behaviour problems. In New Zealand the trend is similar.

The Government, for its part, has recognised that truancy, including non-enrolment, is a serious concern, and in its 1995-1996 Budget, provided six million dollars over three years for truancy programmes. According to Milbank (1996) the Ministry of Education is aware that truancy is often a symptom of underlying psychological, health, social, family or educational problems. While truancy is one way of 'acting out' their problems, other means include juvenile crime, graffiti, violence to others and themselves, and drug use.

The Ministry of Education Truancy Project has a three-tiered level of action. At the first level the schools are funded to monitor student attendance and to follow up on absences. The District Truancy Services operate as a backup to schools' work, and this level of action is funded jointly by the Ministry of Education and the schools, with some community input. At the national level, the Ministry of Education funds and provides a Non-Enrolment Truancy Service (NETS) which aims to find 'lost' students, and return them to schooling, or another legal alternative.

As anticipated, NETS is beginning to encounter young people who have been excluded from schools, and the schools are not keen to take them back. Difficult young people, it seems, are not wanted by schools, despite the fact that schools are meant to be inclusive, and should provide education for all young people from six to sixteen (Milbank, 1996).

Schools suspend students, or push them out, or students leave because they will not accept a school's rules. All over the country, Alternative Learning Centres (ALCs) are springing up to try to provide some sort of education or training for difficult or disenchanting young people. Many of these ALCs attract a large number of Māori students, and they tend to adopt a philosophy based on Māori concepts and values.

In Tokoroa, the secondary schools have pooled their resources to set up an Alternative Learning Centre which is earning a fine reputation as an effective unit, one that is 'making a difference' for these children. Most of the referrals are Polynesian, the staff has a multi-cultural blend to it, and provision is made, on-

site, for the presence of a kaumatua (elder). The mana of kaumatua is a formative strategy in dealing with difficult Māori children. Theirs is a commanding role, in a quiet, reassuring way. Te Runanga o Ngati Pikiao is a proactive iwi (tribe) of the Te Arawa Confederation of Tribes of the Rotorua Lakes District. In December 1996, this iwi established a centre called Hei Manaaki Rangatahi (Looking after our Children). This unit has developed its programme without financial or personnel assistance from local schools. Instead, it relies on the concept of manaakitanga to revive cultural identity and self-esteem in these young people; that is, is run by Māori, for Māori and non-Māori.

In the event of serious violations of school rules, it is not uncommon for a schools to impose the ultimate punishment of suspension or expulsion, thus marginalising the student. Much of the literature on at-risk, marginalised youth suggests that alternative schools can be an effective and efficient way of meeting the needs of these students. Piecemeal programmes simply do not work. The research carried out by Wehlage, Rutter, Smith, Lesko, and Fernandez (1989), led them to conclude that in order to succeed with difficult students, alternative centres need to be communities of support. Such communities are those with which students want to be affiliated and where they are truly educationally engaged.

The following responses from one student in the Macfarlane (1995) study reflect the general consensus of the responses from the former students.

On staff at Awhina High School:

Always supporting, caring, understanding. Not once did they turn away when I needed help. Full of aroha for everyone.

On staff at their previous (referring) school:

Too much people to take care of. Didn't take any notice of kids that really needed help...

On programmes at Awhina High School:

Helped me more than any other school I went to. I could understand things properly because it was more straightforward than any other teachings I've had.

ALCs, and regular classrooms, must make personal connections. Acceptance and caring provide a secure and nurturing environment for young people who may have been quite broken, emotionally, in their lives. The students are supported to draw on their own resources in order to make choices and accept responsibility. They need to derive and taste success from their academic, cultural and sporting experiences as these successes can contribute to their sense of self-worth and to their sense that they are valuable members of the school community (Cagne, 1996).

If an analogy can be drawn to what Tate (1990) refers to as violations of tapu, then deviations in behaviour demands to be addressed through tika, pono, and aroha - essential tonics in the healing, caring process. Tika refers to justice, pono to integrity, and aroha to love. These students may not manifest these qualities as well as most. They are qualities which may have been suppressed and mangled

by experiences of trauma and failure. Hence, they need to be nurtured, and have models provided by the adults around them.

STEP SIX - RARANGA (THE WEAVING PROCESS)

The emergence of respect and consideration from the Manaakitanga section would have emphasised a shared ownership of the situation. The student, the teacher and the whanau each have responsibilities to implement and monitor the strategies put in place to assist the developmental process. For the special learner, this requires a plan.

The Individualised Education Plan (IEP) is the principal method of identifying educational needs and planning for students with special learning needs. The practice is now twenty years old and still, supposedly, in vogue. The IEP meeting is likely to attract a number of people - practitioners, professionals, family members - who are able to contribute to the development of the plan. For some Māori people the sheer title of the process, Individual Education Plan, can be an awesome encounter. Māori people have retained their Māoritanga and expressed it most vividly through the *hui*. Hui is a general term in Māori for any kind of meeting, usually, but not always, on a marae (Salmond, 1976). It would be advisable, in some instances, to refer to the IEP as "a hui to discuss the individual's education".

The Hikairo Rationale encourages diverse and multiple participation at the hui. Māori families work on the principle of inclusive families whereby siblings, uncles and aunts, and grandparents play a role in whanau (family) discussions. Fraser claims that "the involvement of the whanau can aid the partnership process so that decisions which are collaborated receive maximum consideration from a variety of perspectives" (Fraser, 1995). Some IEP hui have been known to have in excess of twenty people in attendance. While numbers and venues can usually be determined beforehand, it is essential that school staff familiarise themselves with the protocol for the hui, as the proper rituals have a bearing on the mood and level of effectiveness of the meeting.

The hui may be held in the classroom, at the whanau home, or on a local marae. Many secondary schools now have a marae and this is an admirable option. While the business of the meeting may be preceded by *karakia* (prayer) and *mihimihi* (greetings), the deliberations that follow are usually controlled in a more contemporary style, more of the quality of a European meeting. Because Māori people love to laugh, humour can be injected into the discussions. The IEP need not be a sombre affair; rather, it is a celebration to mark the new directions of an individual. In that context, Ginnot (1972) advises that what the teacher tells the parent about the child touches on deep feelings and hidden fantasies. A concerned teacher is aware of the impact of words and will consciously avoid comments that may kill dreams.

Refreshments should be offered after the hui, which is also the opportunity for informal conversation. The student, who has been the centre of attention of the hui, should be included in this small festivity, which is still part of the communal gathering.

The raranga concept, through the IEP hui process, is an essential tool in weaving and strengthening the pattern of the student's behaviour. Reviews need

to occur from time-to-time in order to consider the progress in the interim periods. Unsatisfactory progress means that the plan should be revised and the strategies examined. Good progress must be acknowledged by specifying exactly what the student has achieved. Excellent progress is not the domain solely of the gifted student. It is quite in order, therefore, to send a letter of commendation to the whanau of the student with behavioural difficulties. This is a powerful instrument for self-esteem enhancement. As Tate (1990, p.90) contends, "by continually striving to act with tika, pono, and aroha in day-to-day life, tapu flourishes and mana radiates outward like the ripples of a stone dropped into a pond".

STEP SEVEN - ORANGA (A VISION OF WELL-BEING)

Tungia te ururua
Kia tupu whakaritorito
Te tapu o te harakeke

Clear away the undergrowth
So that new shoots
May emerge

(Henare, D., Comer, L. & Thompson, M., 1991).

The matter of student aggression in schools is as much a health issue as a social issue. Glasser (1975) is in tandem with Māori psychology when he states that a person gains strength by progressing along four success pathways: giving and receiving love; achieving a sense of worth in one's own eyes and in the eyes of others; having fun; and becoming self-disciplined. Failure to proceed along these pathways drains a person's mana (power, authority, prestige). This drainage takes its toll through the individual making irrational choices and ending up in difficulties. Teacher and whanau cannot preach the Oranga philosophy unless they practice it, and understand it.

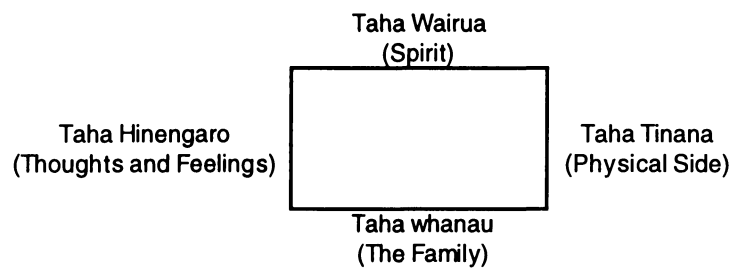
Understanding Māori development involves considerations of their holistic view of the world. This world view is bound up in history and cosmology which are used to form a picture of 'the way things are'. Māori people do not see the sacred and secular as separated but as parts of the whole. James Irwin (1984, p.6) states that "Europeans may still tend to see human beings as made up of body, mind and spirit as though these are separate entities which could be dealt with separately". Irwin illustrates the Māori holistic view by relating these entities as interlinked, like the sides of a triangle, as follows:



(Irwin, 1984: 6)

Durie (1994) employs a similar concept when proposing the Whare Tapa Wha model based on the four walls of a house. Each wall is necessary to ensure

strength and balance and each represents a complimentary dimension of well-being.



The addition of whanau to the Irwin model has significant implications in the realm of special education.

If it is difficult to identify the problems affecting a child with behaviour difficulties, teachers are encouraged to take opportunities to know the child better. Sometimes, this involves a better understanding the cultural background of the child. In dealing with these problems, the teacher may face the added difficulty that Māori children often need special consideration. The Hikairo Rationale proposes that it is not only the children who need special consideration, but their ethnicity also.

Children's ethnic socialisation develops in terms of many levels including the immediate family, the school, the community, and the entire culture (Bronfenbrenner, 1979). Phinney and Rotheram (1989) consider that there are important differences in attitudes, values, and behaviours which distinguish ethnic groups. Seeking a better understanding of Māoritanga, therefore, is an important challenge facing special educators in Aotearoa New Zealand.

CONCLUSION

From the time schooling emerged in this country, there have been homogenising functions. Cultural differences have been difficult for educators to handle and accept because they are so values-laden. Majority groups have tended to reject or devalue any cultural style that is not in tandem with their own. The Hikairo Rationale proposes the celebration of diversity by the consideration of some of the cultural values of Māori. In an educational sector where a large number of students are Māori, the role of cultural appreciation enhances the understanding and intervention methods to change the behaviour of the students being served in the programmes. The Rationale does not address the historical influences on that group, such as colonisation and subjugation. Nor does it capitalise on the notions of today's circumstances in Aotearoa being shaped by the events of yesterday (Temm, 1990). Rather, the Hikairo programme offers a series of bicultural strategies and considerations which attempts a synthesis of the integrity of traditional values and some contemporary behavioural principles.

In the Hikairo Rationale a positive attitude from teachers towards emotionally and behaviourally disturbed students is vital if they are to support their pupils in their attempts to change their behaviour. McNamara and Moreton (1995, p.17) add that "it would be helpful if all teachers could move to an attitudinal position where they can see that some difficulties are caused by school norms and

expectations which do not fit with social class and ethnic group behavioural norms".

Prevention of classroom behaviour problems rests on establishing and maintaining order. A good curriculum backed up by lesson design, good feedback, and incentives for effort are elements that will maintain order (Canter & Canter, 1992). However, it is the teacher's mana that will establish that order in the first place. The point here is that effective special education practitioners express themselves and their work as art. According to Eisner (1994), their qualities of speech, gesture, movement and timing are part of their routine. The complete artist, however, would add cultural competency to the repertoire.

The Hikairo model has adopted a range of approaches in an eclectic manner. It is designed to generate hope in teachers, students and whanau and it embraces the rights of all individuals. The model is a humble one which realises that dazzling success is not easy to achieve in the realm of emotional and behaviour difficulties in the classroom. Sometimes youngsters get hoha (fed up) with being good and the problems will recur. Even Hongi Hika's fighting instincts re-surfaced from time-to-time, the ultimate proof, perhaps, that there are no guarantees in behaviour management. However, with passion and persistence, the probabilities of making a difference will improve. It should be remembered that it was Hikairo's assertive, no-nonsense, sincere approach which convinced the Ngapuhi tribe against further aggression. Little wonder that in the Apumoana-o-te-ao-Hou meeting house, Hikairo has a place of prominence.

Nau te rourou	With your food basket
Naku te rourou	And my food basket
Ka ora te iwi	There will be ample
Let each contribute	

GLOSSARY OF WORDS NOT TRANSLATED IN THE TEXT

aroha	love, acceptance	mihimihi	greetings
atua	god	rangatahi	youth
awhina	help, support	Ruaumoko	god of earthquakes
hoha	frustration	taiaha	long club
kia tupato	be careful	taonga	treasure
kaikorero	speaker, orator	te ao hurihuri	the modern world
karakia	prayer, incantation	tikanga	customs
kaumatua	elder	wananga	learning
manaia	bird-like calved figure	whakapuaki	assert
mau-taiaha	art of weaponry	whanau	family
		whanaunga	relation

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