

Aramai He Tētēkura

Arise our Future Generations

A guide to understanding
distress and minimising the
use of physical restraint



Acknowledgements

These guidelines are the result of a collective effort from ākonga, parents, caregivers, whānau, the disability and school sectors and experts. Physical restraint is a challenging topic for schools and whānau to navigate. We thank you for your respectful and honest discussions, perspectives and advice. Your contributions have been highly valued and have helped shape the content of these guidelines.

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February 2023





Karakia

Piki mai taku manu
Kake mai taku manu
Rere ki uta
Rere ki tai
Mātaitia rā ngā taonga a Tāne
Kia atawhaitia, kia tau
Kia whakawhenuatia ai
Whākina mai te ara
Kia puta ko tētēkura
Ki te whai ao
Ki te ao mārama
Tūturu whakamaua, kia tina
Haumi e, hui e, tāiki e!

Ascend my manu
Rise up my manu
Soar inland
Fly to the oceans
Watch over the taonga of Tāne
To respond with care
To settle and restore
Showing forth the pathway
For our children to emerge
From the realm of potential
Into fulfilment and growth
Hold fast, hold true
Unify, gather, resolve together

How to use our karakia

This karakia was composed by Tūrei-Hāmiora Ormsby (Ngāti Kahungunu) and Johnson McKay (Ngāti Rongomaiwahine, Ngāti Porou, Ngāti Awa, Ngāti Mahuta).

Please use it freely as you watch over, respond to and care for ākonga.

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Rārangi kupu

Glossary

ākonga student

aratohu guidelines

atawhaitia respond with care

mātāpono principles

kaiako teacher

kaiāwhina support person

karakia chant or prayer to set intention

kaumātua elder, a person of status within a whānau

mana intrinsic value and potential passed down inherently through whakapapa

mātaitia watch and observe

tamariki children

tangata people

tangata whenua	people of the land, indigenous people
tapu	sacredness maintained through protective practices
te ao Māori	the Māori world including cultural practices, protocol, principles and perspectives
te reo Māori	Māori language
Te Tiriti o Waitangi	the Treaty of Waitangi
waiata	song
whakamana	give authority or effect to, to endorse or empower
whakapapa	genealogical connections to people, places and cultural values
whakawhanaungatanga	the process of establishing relationships
whakawhenuatia	restore and ground
whānau	extended family, family group
whanaungatanga	relationships, kinship, sense of family connection



“Take care of our children. Take care of what they hear, take care of what they see, take care of what they feel. For how the children grow, so will be the shape of Aotearoa.”

Dame Whina Cooper

Aramai He Tētēkura

Poipoia te pua atua
Ranea te rau o Tāne
He Pakiakia e tū ai
Kia taurite te tētēkura
E tipu, e rea
Tai atu ki te rangi

Nurture the potential of each student
Make abundant the interlocking branches
And uphold the strengthening roots
Adapted to each student's unique needs
To grow and develop
To their highest potential

Foreword

**Tēnā koutou katoa, Mālō e lelei, Tālofa lava, Kia orana,
Taloha ni, Fakalofa lahi atu, Ni sa bula vinaka, Namaste,
Ni hao and warm greetings.**

Physical restraint causes harm and hurt and is used disproportionately on ākonga Māori, disabled ākonga and younger ākonga.

These guidelines outline the legislation and provide practical approaches to embed positive environments and experiences in all school settings.

I'd like to take this opportunity to thank the Physical Restraint Advisory Group for the energy and commitment they brought to this mahi. The Group comprised parents, principals, disability and education sector representatives, teacher unions, peak bodies and the Teaching Council.

I'd also like to thank the hundreds of New Zealanders who made a submission, and the ākonga and whānau who took part in the research to inform this work. The feedback and information we received has been invaluable in shaping these guidelines.

The release of these guidelines is being supported with online training modules, webinars and resources for teachers and principals. These will be available in 2023 and 2024.

All existing support and training will continue to be available, including support for schools and kura from their local Te Mahau Office of Te Tāhuhu o te Mātauranga.

Ngā mihi nui

Iona Holsted

Te Tumu Whakarae mō te Mātauranga/
Secretary for Education

Introduction

Every ākonga has tapu, mana and potential. Ākonga are empowered when their uniqueness and diversity is nurtured and valued. We want our schools to be a place where all ākonga learn and grow. This happens when school communities respect and strengthen everyone's potential.

About these guidelines

These guidelines are primarily for school boards, leaders and staff but will also be useful for, and protect the interests of ākonga, parents, whānau and caregivers.

The guidelines outline the new legislation about physical restraint and physical contact in schools.

They also set out a practical approach to recognise and understand distress, focusing on minimising the use of physical restraint in schools. This includes eliminating the use of unjustified physical restraint.

The guidelines intend to complement rather than replace existing behaviour frameworks and initiatives available in schools. They should be read alongside the Education (Physical Restraint) Rules 2023.

We've called these guidelines Aramai He Tētēkura

We have called these guidelines Aramai He Tētēkura. This is a reference to a developing plant as it reaches upwards towards the light, seeking growth and knowledge.

A tētēkura is also a brave warrior, a chief and leader. The tētēkura is therefore an expression of the diversity and potential of ākonga and how they deserve to achieve their full potential and be our nation's future nurturers and protectors.

The young plant is rooted in the whenua, sustained, and supported by the individual rights that protect them. They are surrounded and supported by the many trees of the forest who are our whānau and school community. Just as the branches interlock in a forest to create a safe haven, so must whānau and school contribute to mana-enhancing strategies and proactive planning.

You will see this narrative explained throughout the guidelines. It underpins our guiding principles, an approach to understand and respond to distress and restore relationships and the learning environment following a challenging situation. This is defined by mātaitia, atawhaitia and whakawhenuatia – to recognise, respond and restore.

Other resources

Online training modules, webinars and resources will be available for schools, kaiako and kaiāwhina. All existing support and training, including in the use of safe holds, will continue to be available. Schools and kura can continue to get support from their local Te Mahau Office of the Ministry of Education.

Protecting the tapu and mana of ākonga

We want the experiences of ākonga Māori and disabled ākonga to reflect the educational rights of all ākonga. All ākonga should be treated with respect and be encouraged to respect each other's rights and values.

Te Tiriti o Waitangi

One of the purposes of the Education and Training Act 2020 is 'to establish and regulate an education system that... honours Te Tiriti o Waitangi and supports Māori-Crown relationships.' School boards are expected to give effect to this in governing a school.

Section 127(1)(d) of the Act, provides that one of a school board's primary objectives in governing a school is to ensure the school gives effect to Te Tiriti o Waitangi and its principles. This includes working to ensure that local tikanga Māori, mātauranga Māori and te ao Māori are reflected in the school's plans, policies, physical spaces and local curriculum and focused on achieving equitable outcomes for ākonga Māori.

Ākonga Māori

In Aotearoa New Zealand, Māori are tangata whenua. Evidence shows that ākonga Māori are over-represented in the use of physical restraint in schools. To use these guidelines effectively, it is important to have insight into tamariki Māori wellbeing from a te ao Māori worldview.

Inherent in tangata whenua histories, there are many accounts that demonstrate how important tamariki are within Māori social structures. These narratives describe how tamariki are all born with a range of innate factors contributing to their wellbeing.

They include:

- › whakapapa
- › mana
- › personal tapu
- › whanaungatanga.

When these are nurtured and protected, their wellbeing will flourish.

If tamariki experience an act of hurt, harm or trauma, a violation of personal tapu or mana (or both) will occur. This can damage their personal and collective wellbeing and relationships. These harms must be addressed and prevented at both individual and collective levels, using practices that protect and restore.



Disabled ākonga

Evidence shows that disabled ākonga are also over-represented in the use of physical restraint in schools. To use these guidelines effectively, it is important to understand the unique place disabled people have in New Zealand.

A non-disabling society is a place where disabled people have an equal opportunity to achieve their goals and aspirations, and we all work together to make this happen. Disabled ākonga want to learn in places where their sense of belonging is enhanced, their identity, language and skills are strengthened, and their diversity is understood and valued. The expertise of parents and whānau offers significant insights and perspectives to creating positive and productive learning pathways for disabled ākonga.

The right to an inclusive education for disabled ākonga is found in section 34 of the Education and Training Act 2020. It states that people with disability have the same rights to enrol, attend and receive education at state schools as students who do not. This includes reasonable accommodations and individualised support to maximise academic and social development. These rights are consistent with the New Zealand Government's commitment to uphold the United Nations Convention on the Rights of Persons with Disabilities and the United Nations Convention on the Rights of the Child.

These guidelines honour ākonga Māori and disabled ākonga because they recognise diversity of strengths and needs, and the importance of school communities and whānau working together to support positive and safe learning experiences.

Your guide through the forest

Te Wao Nui

Protective & Supporting Canopy

Whānau and school community working closely together to provide a protective and supportive environment for ākonga to thrive.

Te Tētēkura

The Learner

Full of potential and each in need of firm roots that hold them firmly connected and a supportive canopy around them.

Ngā Pakiaka

The Roots

The nurturing and sustaining root system is the principles that ensure the rights of the child are secure.

Te Manu Tāiko**The Forest Guardian**

The manu tāiko is the kaitiaki of our forest and ensures whānau and kura work as one to protect ākonga and provide for their unique needs.

Ngā Aratohu

Supportive practices to recognise and respond to distress and use appropriate care and attention to restore wellbeing.