

Positive   
Behaviour  
for Learning

RESTORATIVE  
PRACTICE

# Restorative Practice 'The Niu Way'

Fiana Tuli-Tahifote, Moana Emett



 Te Whai Toi Tangata  
Institute of Professional  
Learning  
THE UNIVERSITY OF WAIKATO

 THE UNIVERSITY OF  
WAIKATO  
*Te Whare Wānanga o Waikato*

  
MINISTRY OF EDUCATION  
TE TĀHUHU O TE MĀTAURANGA



## Lotu Kamata – Opening Prayer

'Eiki 'Otua, 'oku mau kole atu ke  
ma'u he kakai kotoa pē 'o e fonua  
'a e faingamālie ke ako pea ke nau  
a'usia 'a e koloa 'o e ako lelei

*We pray and we ask that  
all peoples of all nations  
may have the opportunity  
to learn and experience  
the value of good  
education*

# Fiana Tuli-Tahifote



# Moana Emett PB4L Restorative Practice



# Connection to Whenua and Tangata Whenua

## *Land and People*

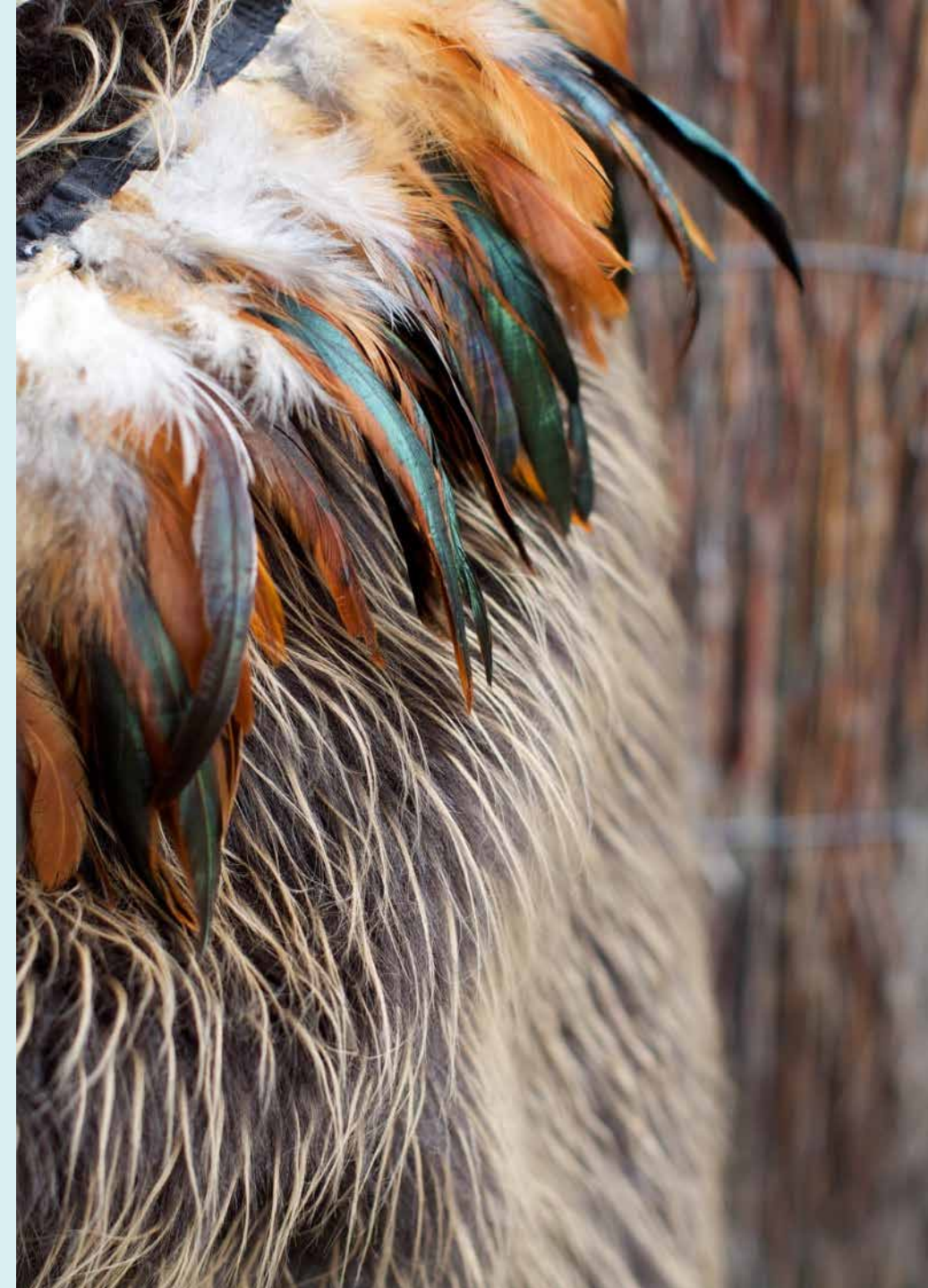
We acknowledge the indigenous people of this land, the Ngūnawal people, the ancestors who have gone before us and their descendants today.

We acknowledge all living creatures and beings on this land and those who are now silent.

We thank you for allowing us to be on this land today. We come with our ancestors standing strongly behind us, our whānau families standing beside us, as we share our restorative practice journey in education in Aotearoa, NZ. We come as Te Tiriti o Waitangi partners, Tangata Whenua and Tangata Tiriti.

# Connection to identity and culture (3 mins)

In pairs - Share where you are from and who travels with you supporting and shaping your journey





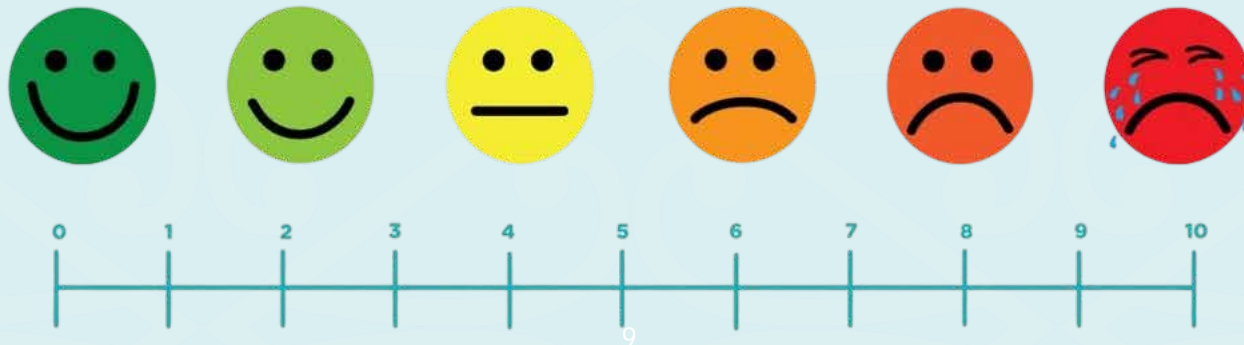
Palu pea Fakatatau - The art of Refinement  
*A Tongan Perspective of Restorative Practice*





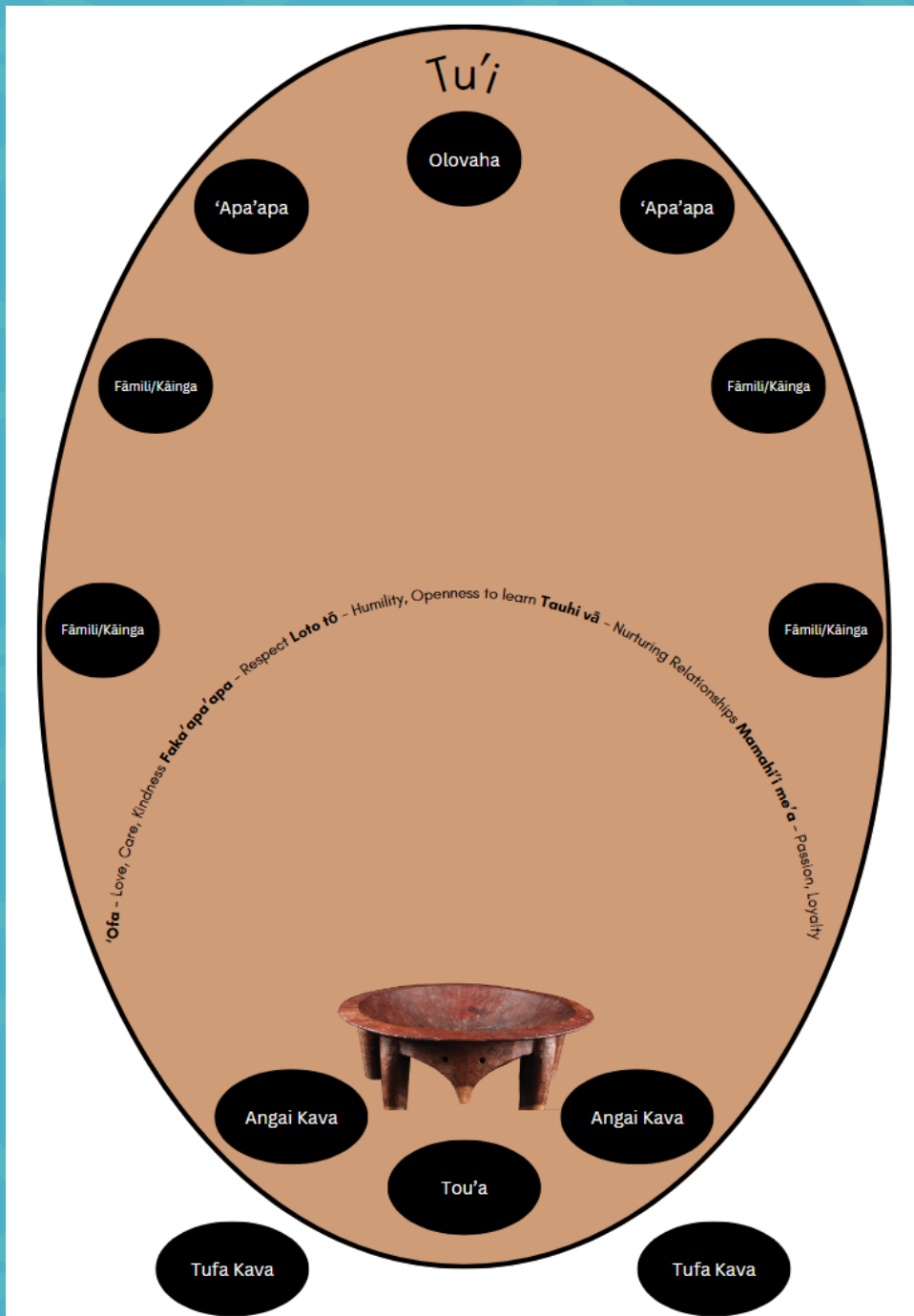
# Scenario

*Sione brought a firework to school one day and his friend Lopeti decided to light it up and set it off from the boys' toilet entrance way towards the school field during lunchtime. Lopeti thought it would be a fun thing to do.*



Sitting in  
the space of  
fakalelei

Tu'i  
King



Olovaha - Student at the  
heart of the matter

'Apa'apa -  
Parents/Caregivers

Fāmili/Kāinga - Family  
members affected

Angai Kava - Support team  
for facilitator and student

Tufa Kava - Assistants for  
facilitator

Tou'a - Facilitator

Love – 'Ofa

Respect – Faka'apa'apa

**What do we need to  
consider to help this fono  
run smoothly?**

Humility – Loto tō

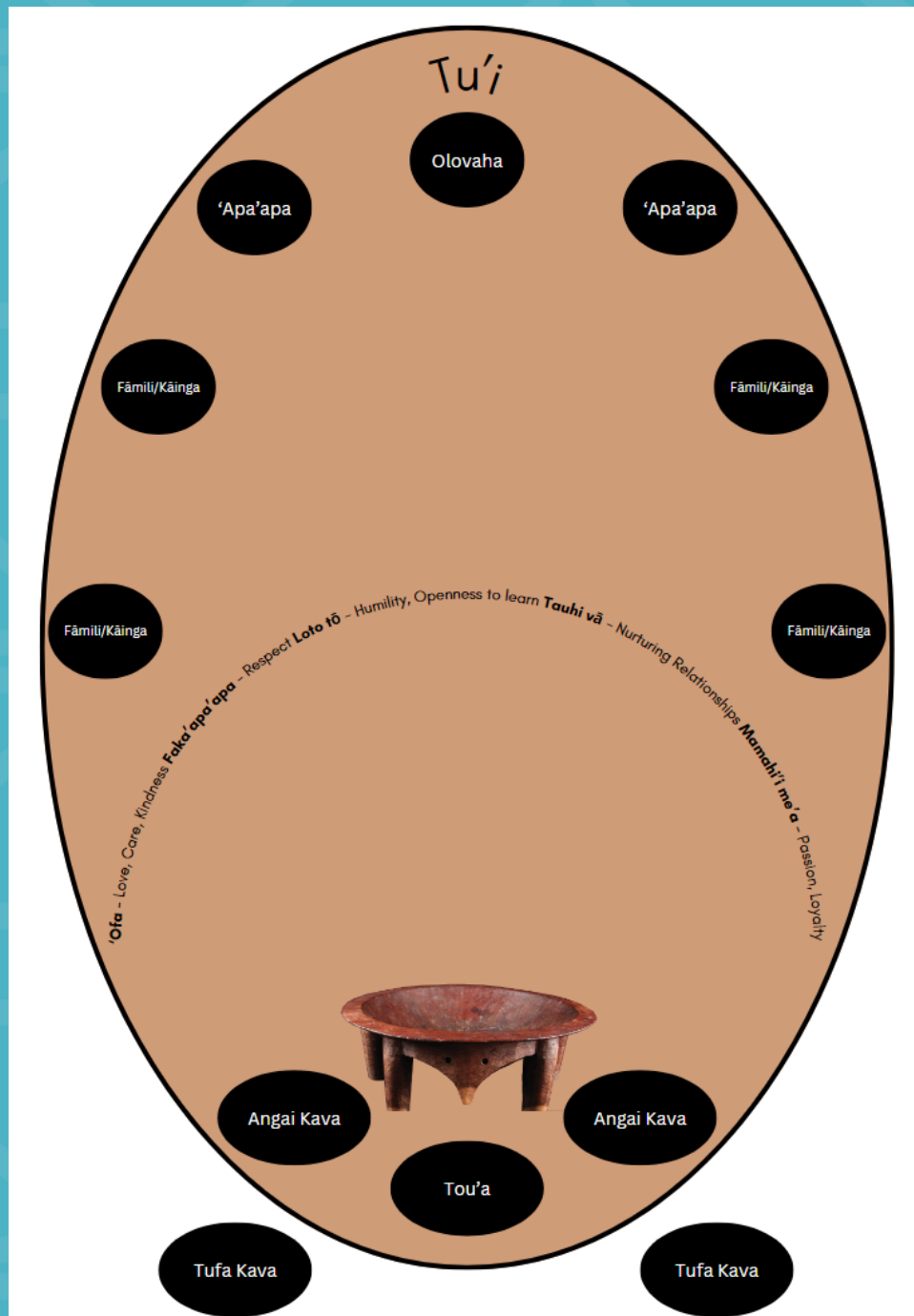
Loyalty/Passion –  
Mamahi'i me'a

*Write your ideas on a post-it note and read aloud  
before dropping into kumete*

Keeping relationships alive/ongoing – Tauhi vā

Tu'i  
King

Kava  
Ceremony



Olovaha - Student at the  
heart of the matter

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**Preparation for fakataha:  
Conversation with family prior to  
fakalelei**



Show time



Opening Prayer  
*Lotu Kamata*



Welcoming Speech  
*Lea talitali*





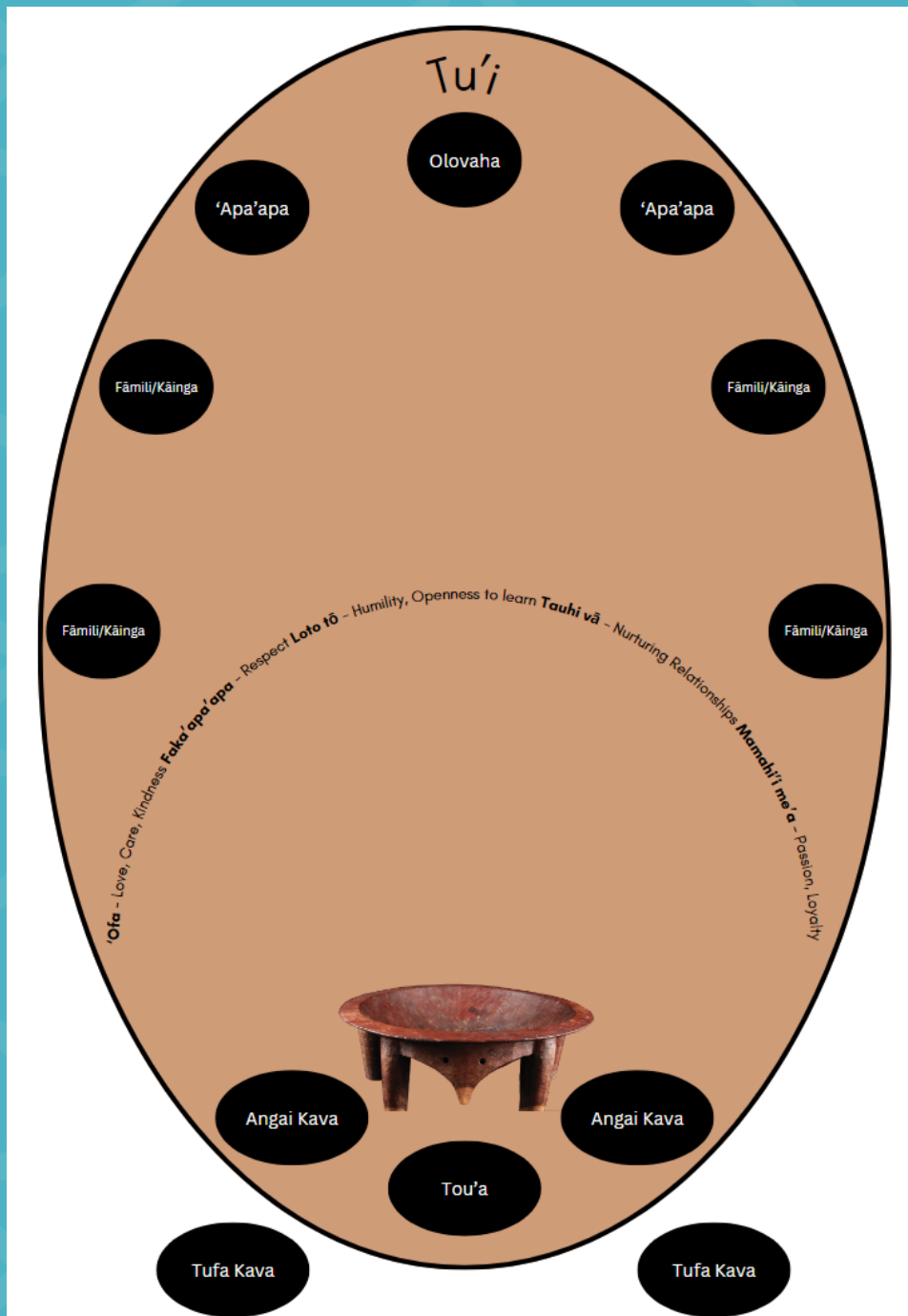
Let's talanoa  
*Fofola e fala*

Thank you speech  
*Lea fakamalo*

Closing prayer  
*Lotu tuku*

Ngaahi fehu'i

# Tu'i King



Olovaha - Student at the heart of the matter

'Apa'apa - Parents/Caregivers

Fāmili/Kāinga - Family members affected

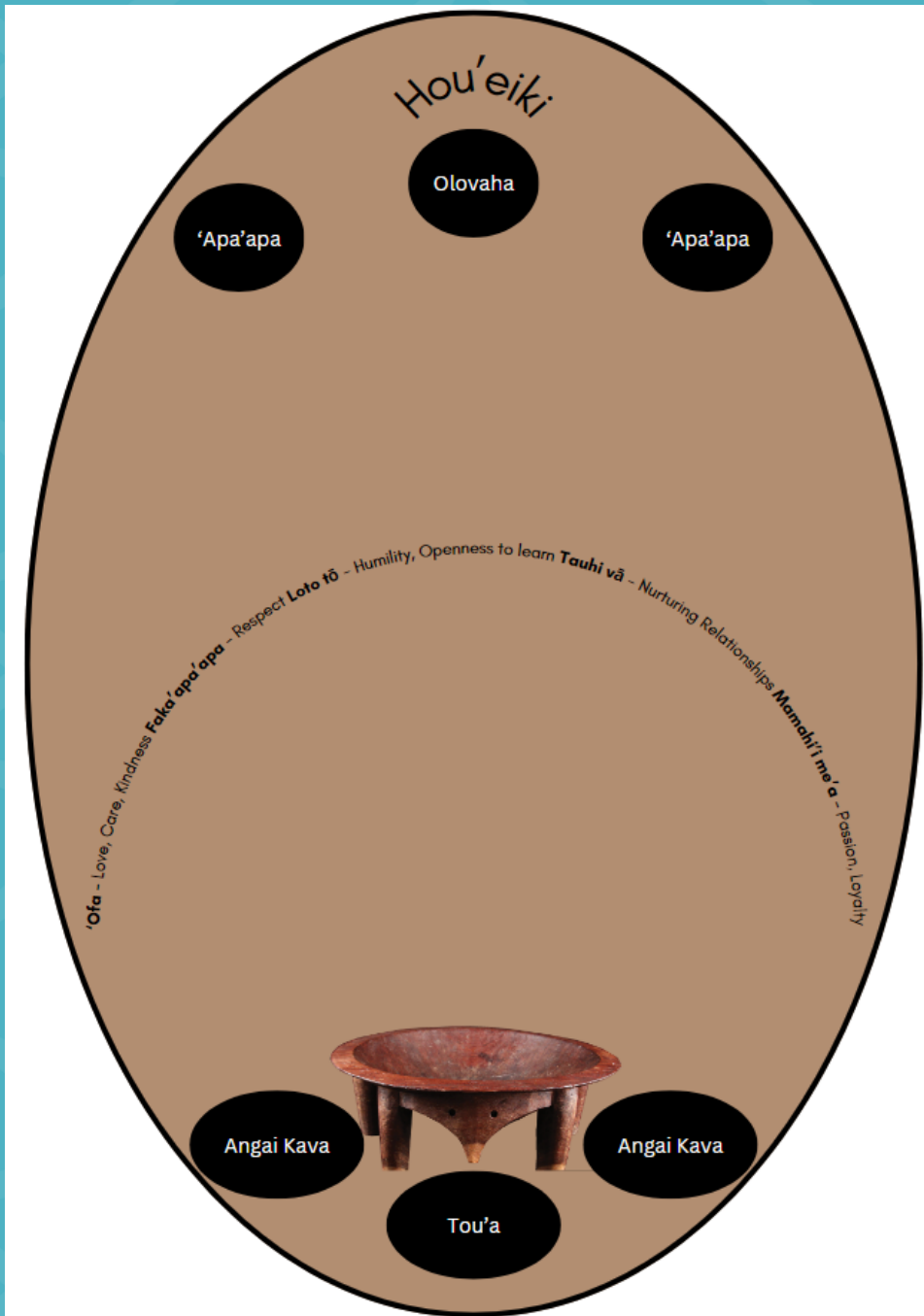
Angai Kava - Support team for facilitator and student

Tufa Kava - Assistants for facilitator

Tou'a - Facilitator

# Hou'eiki

*Noble*



Olovaha - Student at the heart of the matter

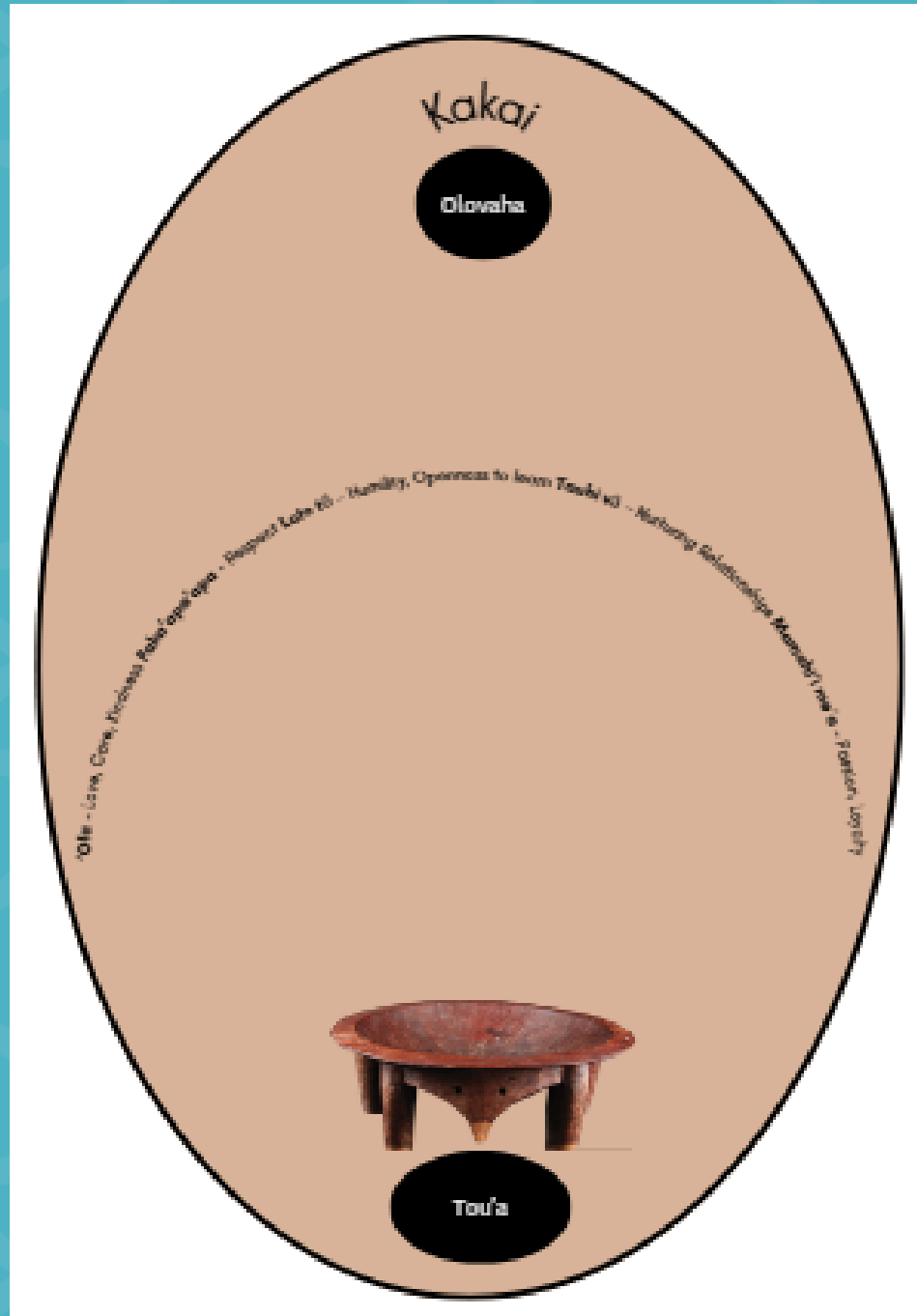
'Apa'apa -  
Parents/Caregivers

Angai Kava - Support team for facilitator and student

Tou'a -  
Facilitator/Teacher

# Kakai

## *Commoners*



Olovaha - Student at the heart of the matter

Tou'a - Teacher



## Le Va - Relational Space



### Teu le va

*To actively care for and maintain the harmony and balance within relationships. It's not just about preserving physical or emotional closeness but also the invisible connections that bind individuals, families, communities, and even the environment.*



### Tausi le va

*To repair and restore the sacred space (vā) within relationships. It focuses on healing and maintaining balance when the vā—the relational space—has been disrupted.*





# Talanoa - Conversations



Talanoa is made up of these values:

- Love
- Warmth
- Humour
- Respect

*When none of the above are present, this is not talanoa*



## Tautua - Service



*O le ala i le pule o le tautua*

The pathway to leadership is through service



*Service emphasizes sustaining relationships, honoring cultural traditions, and upholding values like respect, humility, and collective well-being.*

*It is a powerful force that connects individuals to their families, communities, and cultural identity.*

Ngaahi fehu'i

## Lotu Tuku – Closing Prayer

'Ala Tamai

'oku mau 'oatu ha fakamalo 'ihe  
foaki ivi 'oku ke 'omai.

Tapuaki'i kimautilu ke mau fai ho  
finangalo.

Amen

*We give thanks for the  
energy we have been  
given to complete this  
task.*

*Continue to guide us on  
our learning journey,*



## Te Aroha Waiata

Te aroha

Te whakapono

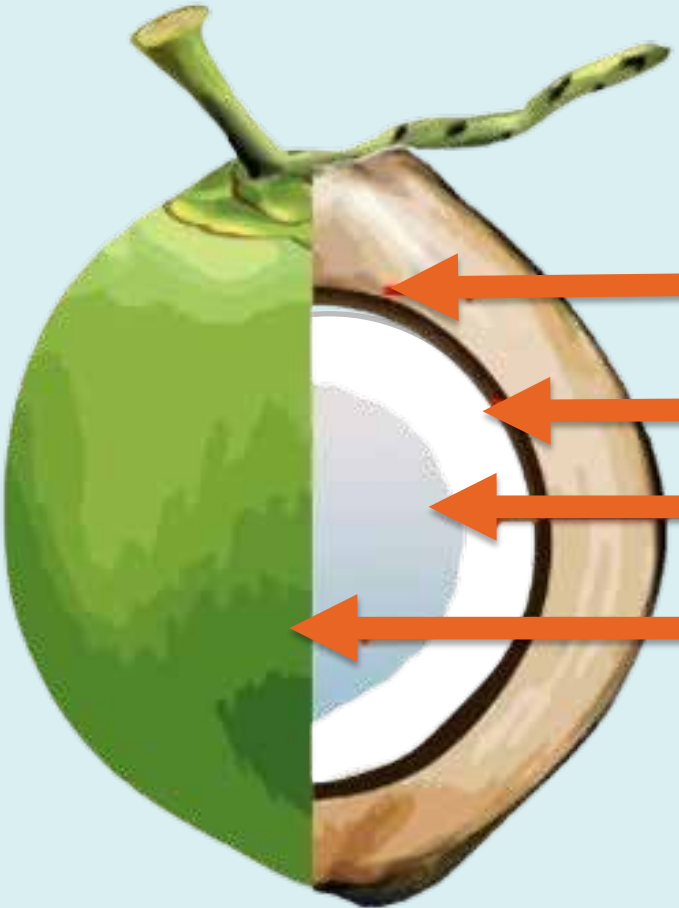
Me te rangimarie

Tatou tatou e

*Love, faith and peace*

*Be amongst us all*

# The 'Niu' Way



- What information are we eager to know about? What sort of questions do we ask our students? How do we create a safe space for our tamariki?

Kapu Akari

- What gems have we gathered from our students? What cultural traditions or values influence the Pasifika students you teach?

Akari

Vai

- How do you resolve relationships? How do you involve whānau?

Puru

- What is seen on the outside? How does the media or outside influences impact our perspectives of Pasifika students? How do we intentionally create meaningful learning relationships with our students?

# Preparation

Kay to brand and print out the following:

Scenario Cards

Role Cards x

Value cards x

Cards for participant values x

Handout x

Mat x

Kava bowl x

Slideshow

Notes for each slide