

Positive 
Behaviour
for Learning

RESTORATIVE
PRACTICE

Restorative practice
Aotearoa New Zealand

Atanoho – from birthing to practice to transformation.



Karakia

**Ngā mihi o te rā
Ki te whānau e huihui nei
Kia tau te rangimārie
Kia whakatapua tātou
me ngā mea
E whakapono ana tātou
Haumi e hui e
Tāiki e**

*Greetings of the day
to the whānau gathered here
Let peace be with us
And may we respect each other
and what we believe
Let us begin*

Ko tēnei taku mihi ki ngā tangata whenua o te rohe
ki ngā Ngunnawal, Ngambri me ngā Ngarigu nei.
Tēnā koe.



Jo Chamberlain Whanganui

Janine Mackay Kirikiriroa

Cath Forster Kapiti



Kei tēnā kei tēnā kei tēnā ano

Tōnā ake ahua

Tōnā ake mauri

Tōnā ake mana

**Hold fast to your absolute
uniqueness**





Ngā Patai

Āhurea: He aha te āhua o te urupare ahurea me te oro pēnei i tō horopaki?

Culture: What does 'culturally responsive' look like and sound like in your context?



If I stood at the back of your class room and I looked around, would I see that I was in Aotearoa New Zealand?



If I closed my eyes at the back of your classroom and listened, would I hear that I was in Aotearao New Zealand



If I look in the mirror (context) and I don't see me, do I belong?

Ngā Patai

Te Reo: He aha te reo e tauira ai koe?

Language: What language do you model?

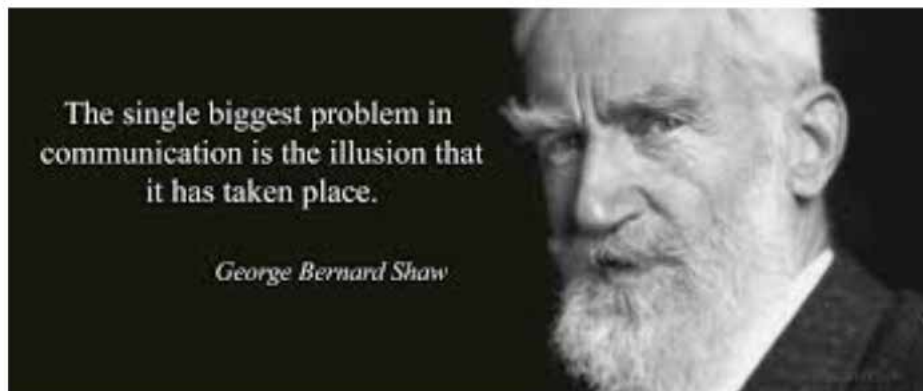
Principles of PB4L Restorative Practice

- Positive interpersonal relationships are a major influence on behaviour.
- A culture of care supports the mana of all individuals in the school community.
- Cultural responsiveness is key to creating learning communities of mutual respect and inclusion.
- A restorative approach leads to individuals taking responsibility for their behaviour.

Whakawhanaungatanga

Share

- What does Restorative Practice mean to you?
- What questions you have about it?



Institute of Professional Learning: Te Whāriki Tangata

Exploring Today

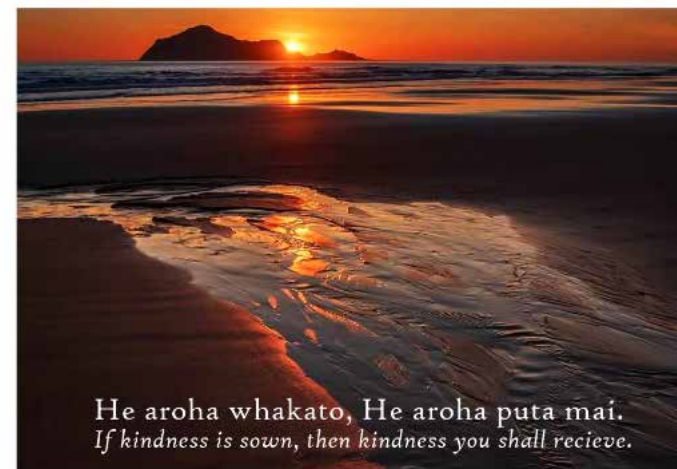
- Definitions of RP and N
- Community Building
- The Power of Narratives
- Adapted Script

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THE UNIVERSITY OF WAIKATO
Te Whāriki Tangata



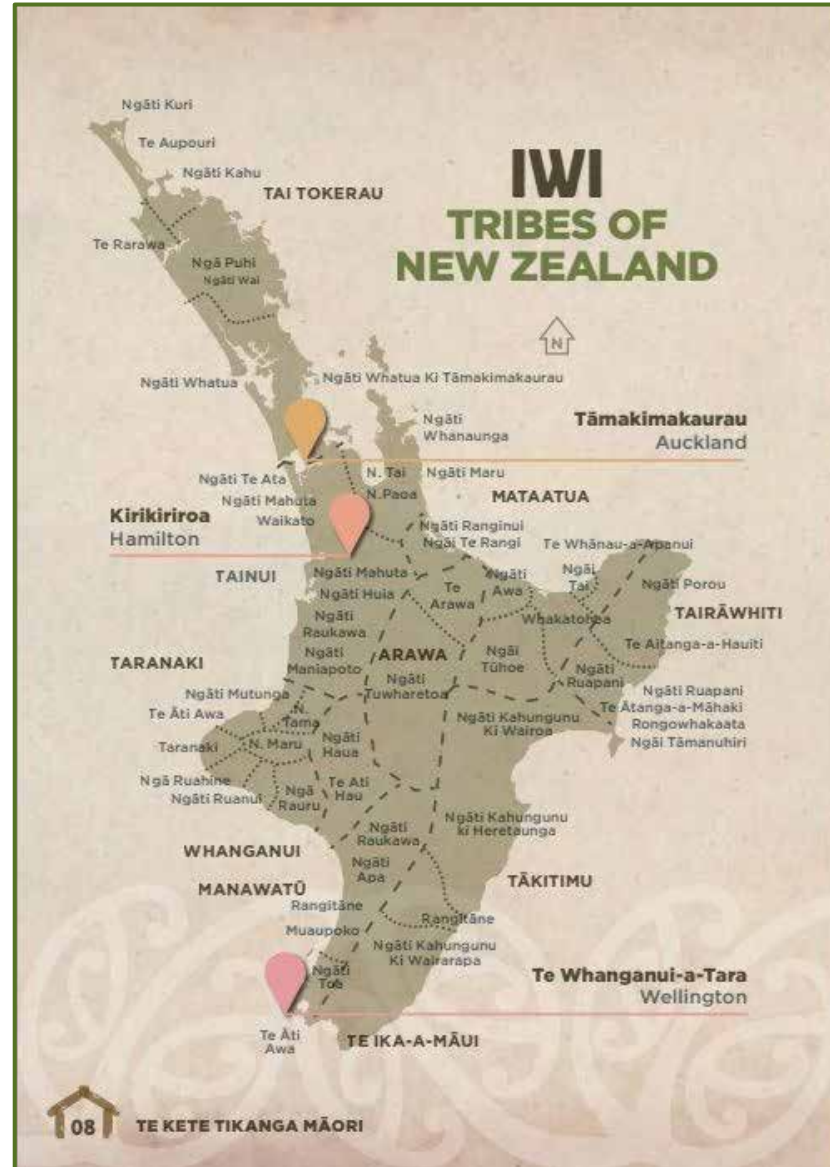


Ngā Patai

Whakapono: He aha tōu whakapono
mo te mahi rangapū

Beliefs: What do you believe about partnership?

Iwi of Aotearoa New Zealand





PB4L Restorative Practice Kaupapa

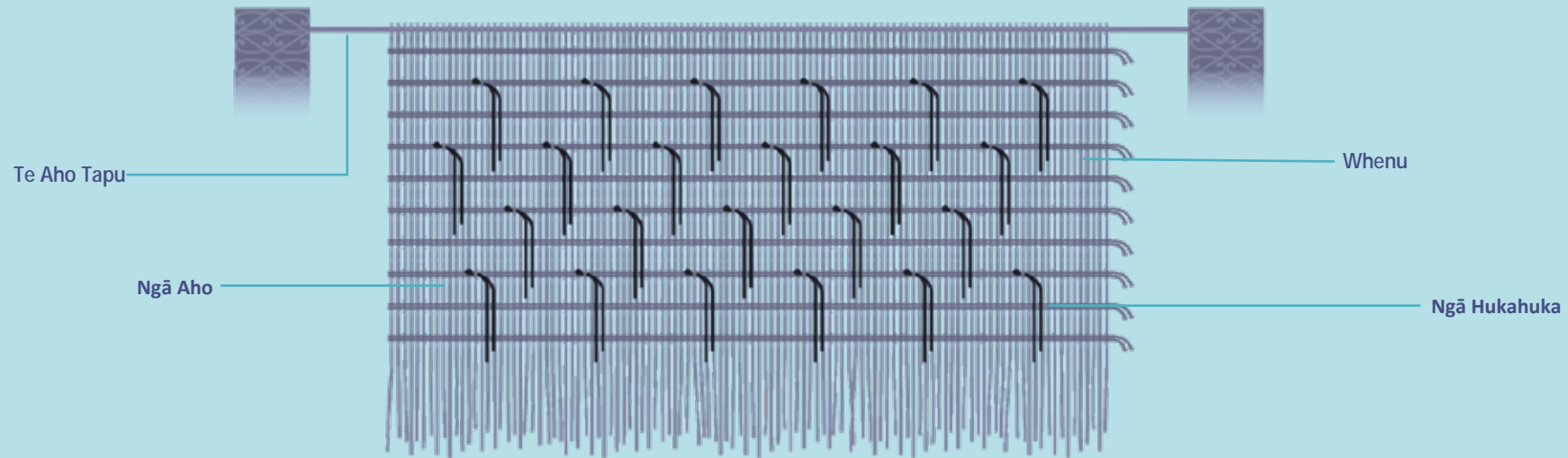
The preamble of te Tiriti o Waitangi reads:

“kia mau tonu hoki te Rongo ki a rātou me te Atanoho hoki”.

Patu Hohepa speaks of “Atanoho” as the continued desire of the rangatira to maintain peace and tranquillity over our land. The legacy for descendants as embodied in He Whakaputanga o te Rangatiratanga o Nu Tireni me te Tiriti o Waitangi is ‘to hold fast to our mana and rangatiratanga, that is to lead our own lives in accordance with our own tikanga’. “Kia mau tonu hoki te Rongo ki a rātou me te Atanoho hoki” connects us with the true intent of te Tiriti o Waitangi.

“Atanoho” is based on the metaphor of a finely hand woven kākahu (cloak). Our PB4L Restorative Practice kākahu is embedded with key elements that lay the foundations for the way that our team will work alongside and support kura and schools, whānau and the wider community. It provides the overview of how individualised kura and school needs are met whilst providing a cohesive approach in implementing PB4L Restorative Practice.

Our Atanoho framework



Te Aho Tapu: The sacred thread

This is the first horizontal thread that is cast for the kākahu and sets the pattern for the way we will work with kura and schools, with whānau, hapū and iwi in partnership.

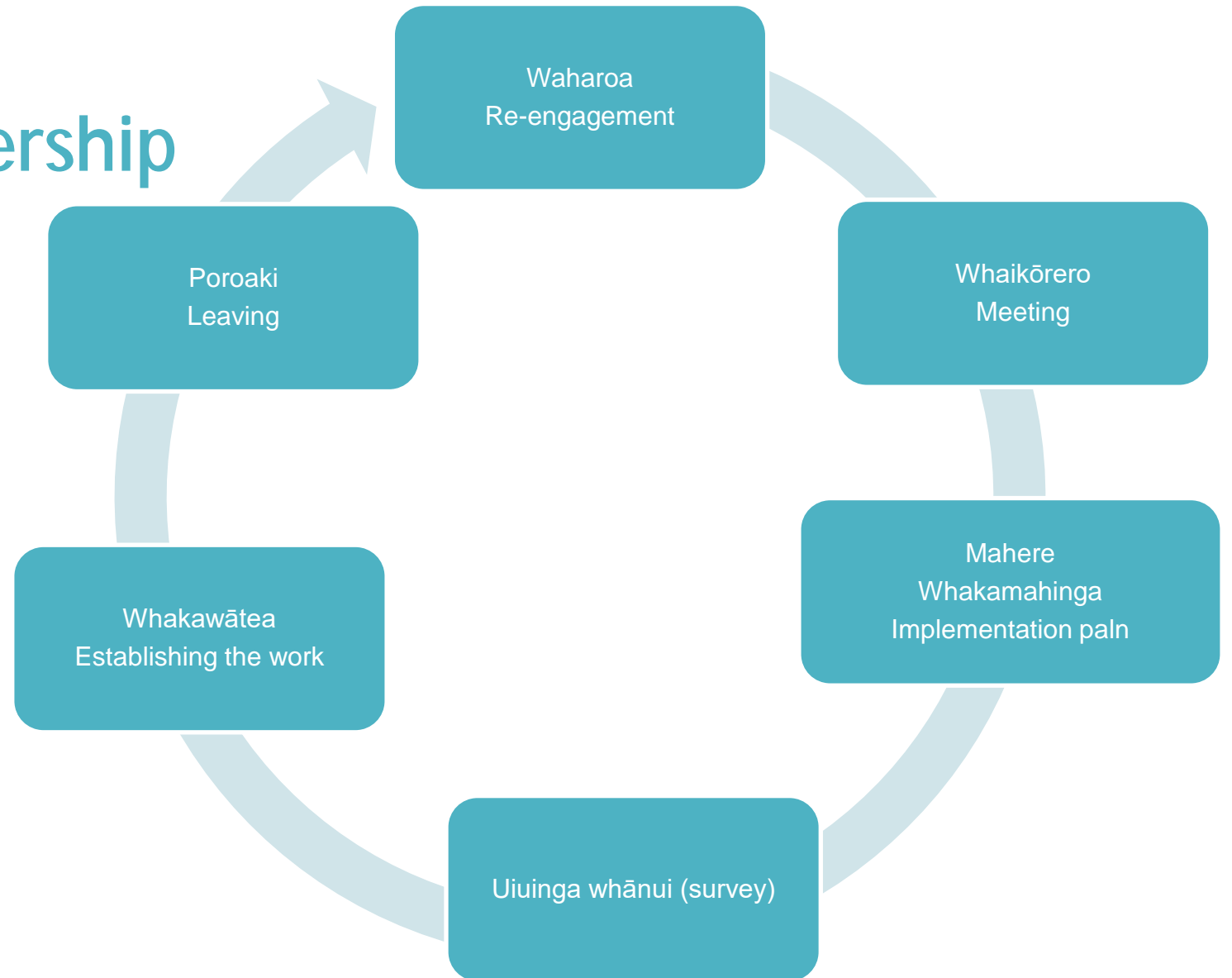
Our three threads that create Te Aho Tapu are, Te Tiriti o Waitangi, Restorative Practice Kaupapa and Ngā Pūmautanga of Te Whai Toi Tangata.

Our framework ensures that we are committed to honouring and maintaining the integrity of te Tiriti o Waitangi in the Restorative Practice space. It comprises four key aspects: **Te Aho Tapu**, **Ngā Aho**, **Whenu** and **Ngā Hukahuka**.

This korowai then becomes an authentic taonga (treasure) for each kura or school to care for and cherish.

Te Urunga Tū

Entering into Partnership



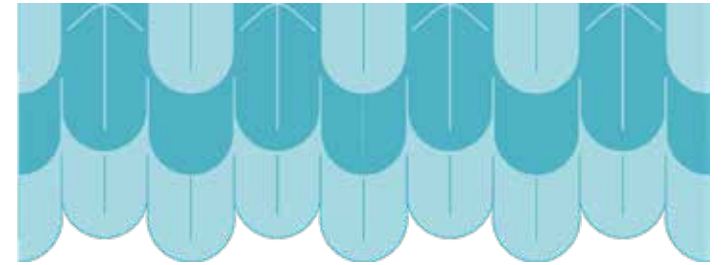
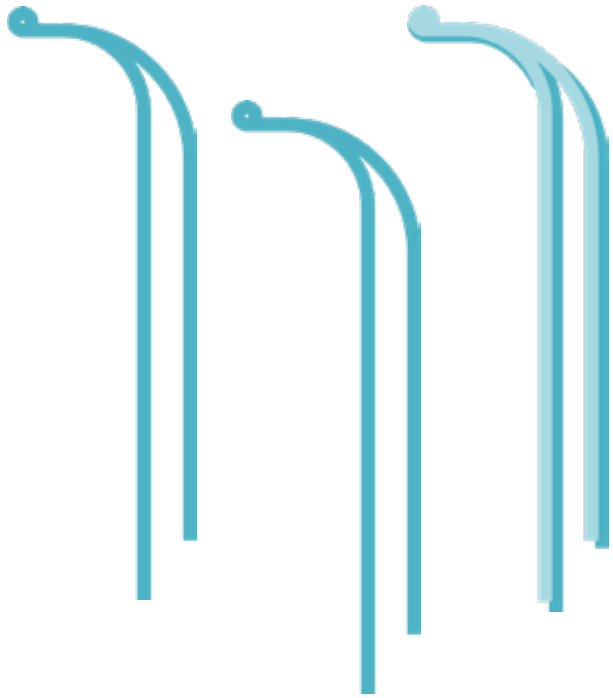
Ngā Patai

Urupare: He aha tāu e mahi ai i tō horopaki āpōpō?

Response: What can you do in your context tomorrow?

Korowai design elements

(Editable)

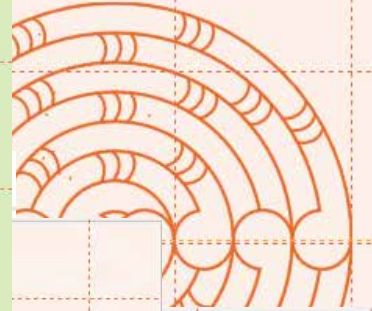


How did our mahi work change?



Karaki

E whaka
Ki ngā ri
Ki ngā ri
I ēnei ha
Hei kai r
Haumi ē
Hui ē
Tāiki ē!



elves,




He tupu
he mo
Mā wai i v
o ngā mā
Mā ā tāto
He mo
he tupu


leave our classes and our kura,
celebrating and upholding this value?

Celebrating and upholding your kura values?


Responses to our mahi




- Thank you so much. I appreciated the use of te reo and pasifika references throughout




- All of my ākonga are stars...(thanks for the whakatauki) - be positive about them



- Understanding the different levels of teaching and how our backgrounds and culture impact how we teach



- Thank you so much for this amazing & helpful session. It helped me to understand, my students/learning needs, reflect on my own teaching practice & creating a robust support to all types of tamariki learners



- The genuine and authentic use of Te Reo Māori was awesome. Ka rawe! Kaiako



- I feel more confident with my ability to have mana enhancing conversations

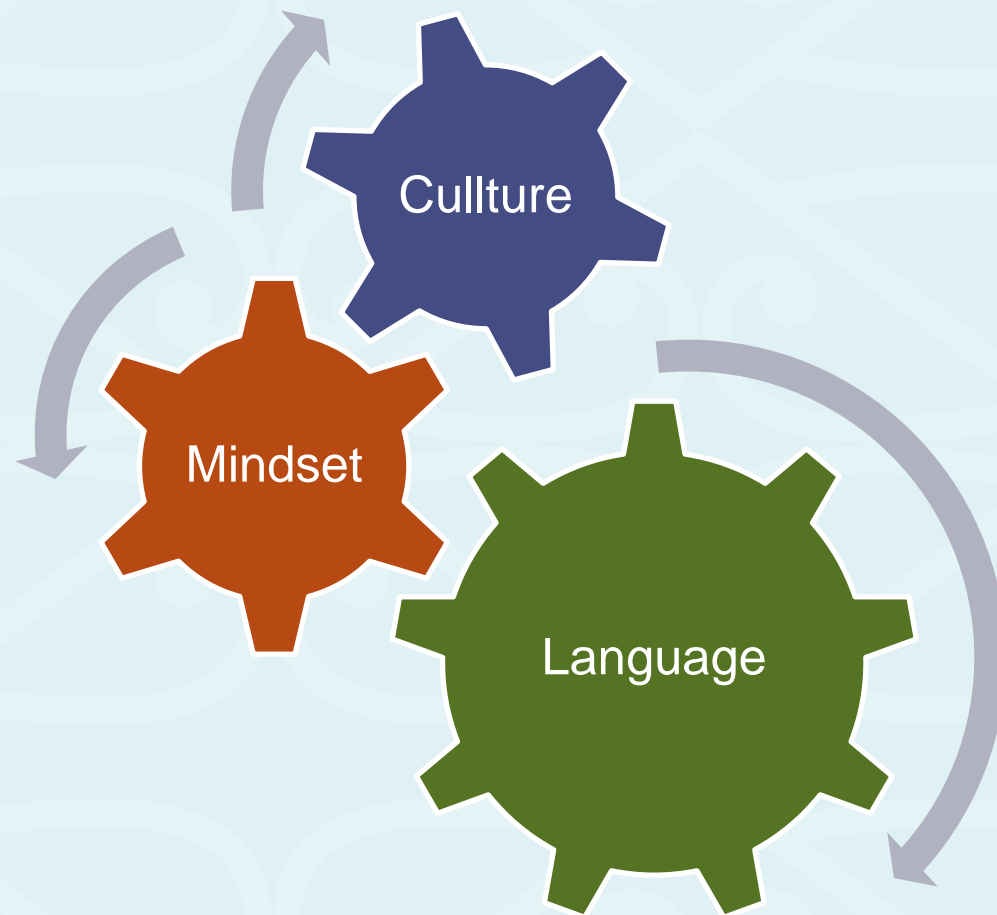
Ko ētahi o o tātau whakamātautau Some of our challenges...

Understanding tikanga and Te Ao Māori

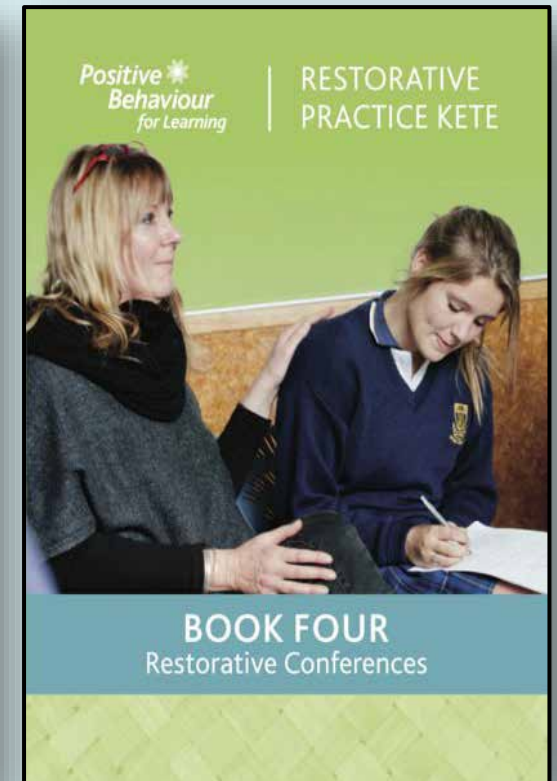
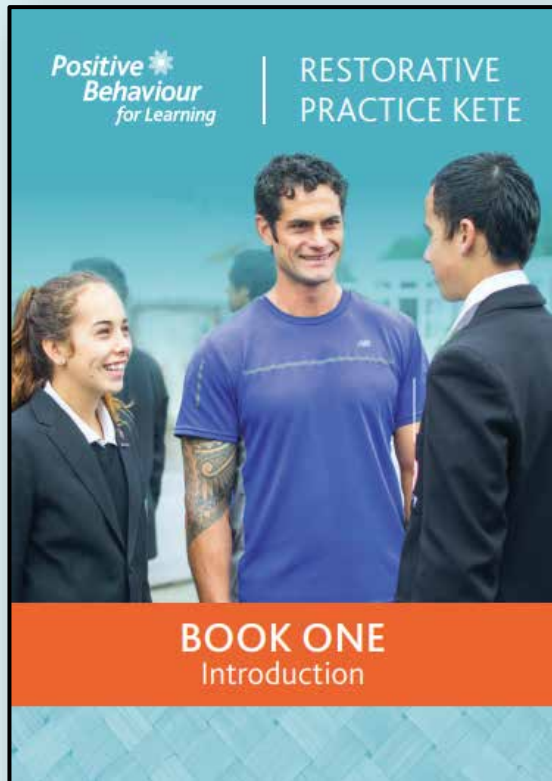
Transliteration vs translation

Ability to speak and write te reo Māori

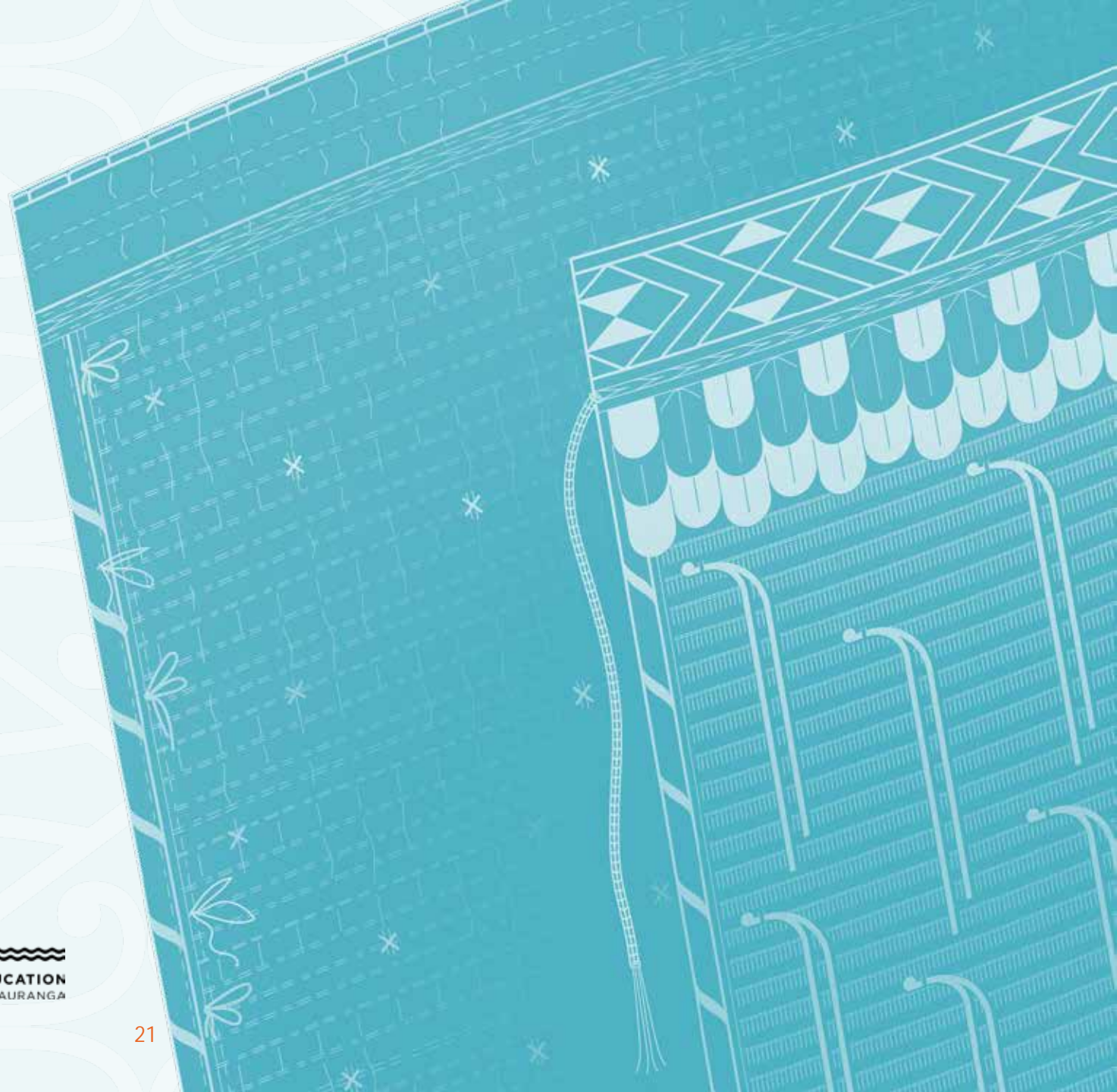
Beyond our sphere of influence...



Our Restorative Practice Kete



Ngā Patai





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

Photo Michael Tubberty

**Kua mutu ā mātou mahi
mō tēnei wā
Manaakitia mai
mātou katoa
Ō mātou hoa
Ō mātou whānau
Āio ki te Aorangi**

*Our work has finished
For the time being
Protect us all
Our friends
Our family
Peace to the Universe*



Ngā Mihi

Cath, Jo and Janine