

PB4L Restorative Practice Using a Te Ao Māori Approach



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and Janine Mackay*

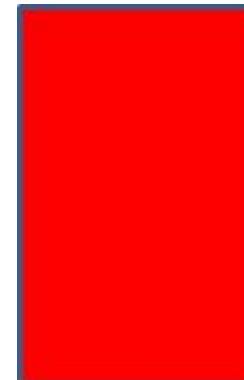
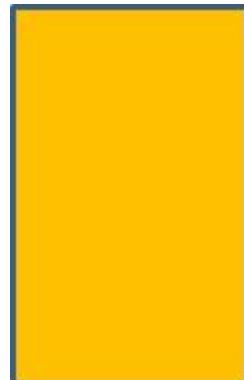
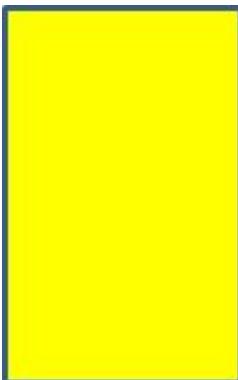
These resources are currently in DRAFT and are being trialled in Māori Medium kura.

Creating a **shared** language

I would like you to reflect on how you are feeling right now....

BACK ON TRACK

RESET, WĀNANGA, NEW PLAN



Kia Mana Tū, Kia Mana Ora (adapted from **Mana Potential, 2012**) Angeline Mc Donald



Whakapapa



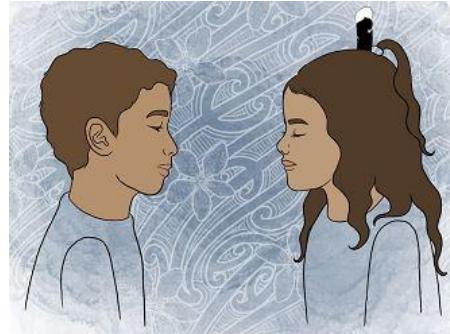
- *Tiakina tō Hā* is a relational framework for kaiako to use with their students to restore and maintain on-going relationships.
- The framework is derived from a te ao Māori worldview which includes pūrākau Māori, tikanga Māori and connections to one's whakapapa allowing for relationships to be maintained over time.
- *Tiakina tō Hā* has been created to support kaiako in kura reo Māori and Māori medium immersion units as they build and develop positive and respectful relationships in their classrooms, across the kura and into their homes.
- Te reo Māori resources have been developed to implement *Tiakina tō Hā* into classroom teaching and learning programmes.
- Although the resource has been designed with kaiako in kura reo Māori and Māori medium immersion units in mind, it has the potential to be used in bilingual and English medium settings.

Tihei Mauri Ora!



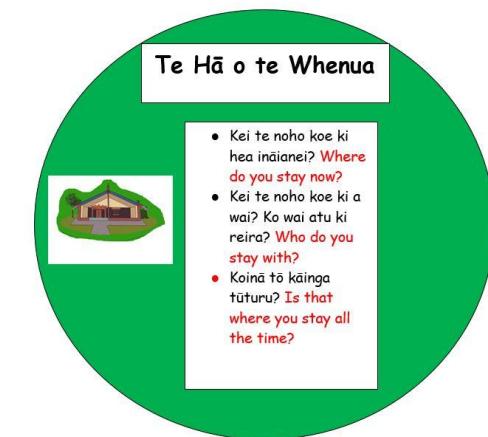
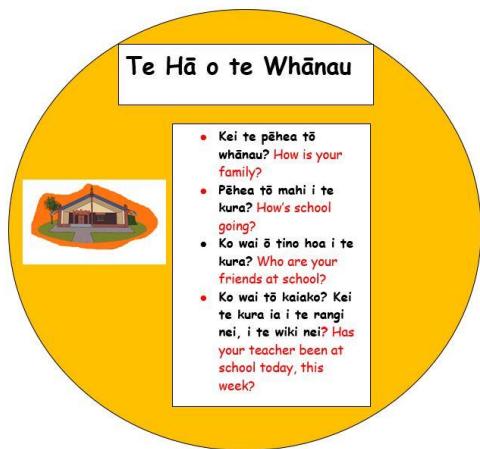
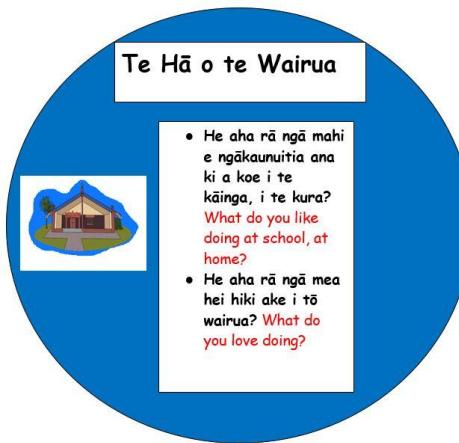
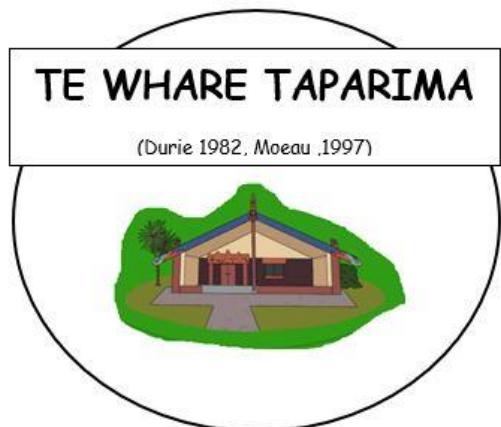
- *Tiakina tō Hā* is connected to pūrākau Māori, to the separation of Ranginui and Papatūānuku to Tāne-mahuta and to the creation of Hine-ahu-one, the first woman.
- It reminds us that it is because of the first breath that was given that we are here today.
- The breath that we use comes from our tupuna. Therefore, we must take great care with the words we speak.
- It is imperative that we must be ever mindful of whom else we are speaking to and with as each person brings with them their whakapapa and their communities into that space.

Tiakina tō Hā



- *Tiakina tō Hā* can be used to guide a relational restorative hui (mini chats and formal conferences) between students, with staff and in the kāinga with whānau.
- It is a continuous process rather than a singular, linear model of practice that enables ongoing relationships beyond the single event that brought the two parties together.
- *Tiakina tō Hā* is conducted in two parts:
 - Te Whare Taparima (Durie, 1982. Moeau, 1997)
 - Hā ki roto, Hā ki waho

Te Whare Taparima is used to ensure that everyone is ready and settled before the restorative hui. It is imperative that we keep our mokopuna at the centre of all our kōrero.



Whare Taparima questions are indicative only of how they might be asked of mokopuna. There would be similar check in questions for whānau, kaiako and others in the space at the time.

Te Hā o te Wairua

Te hā o te wairua is about the things that give you meaning in life, who you are, what you believe in, where you belong, where you are going.

Te Hā o te Wairua



- He aha rā ngā mahi e ngākaunuitia ana ki a koe i te kāinga, i te kura?
What do you like doing at school, at home?
- He aha rā ngā mea hei hiki ake i tō wairua? *What do you love doing?*

Te Hā o te Hinengaro

Te hā o te hinengaro is the expression of your mind, heart, conscience, thoughts and feelings. It is about how you feel, communicate and think.



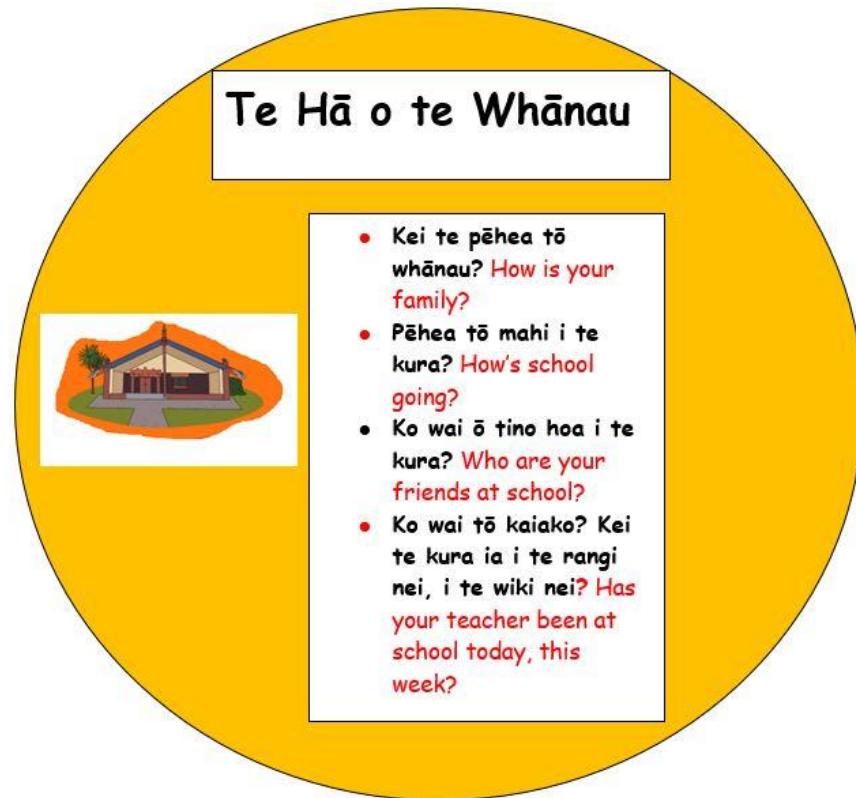
Te Hā o te Tinana

Te hā o te tinana is about your physical body and how you look after it, what it does and how it feels.



Te Hā o te Whānau

Te hā o te whānau is about who makes you feel you belong, who you care about and who you share your physical and spiritual lives with.



Te Hā o te Whenua

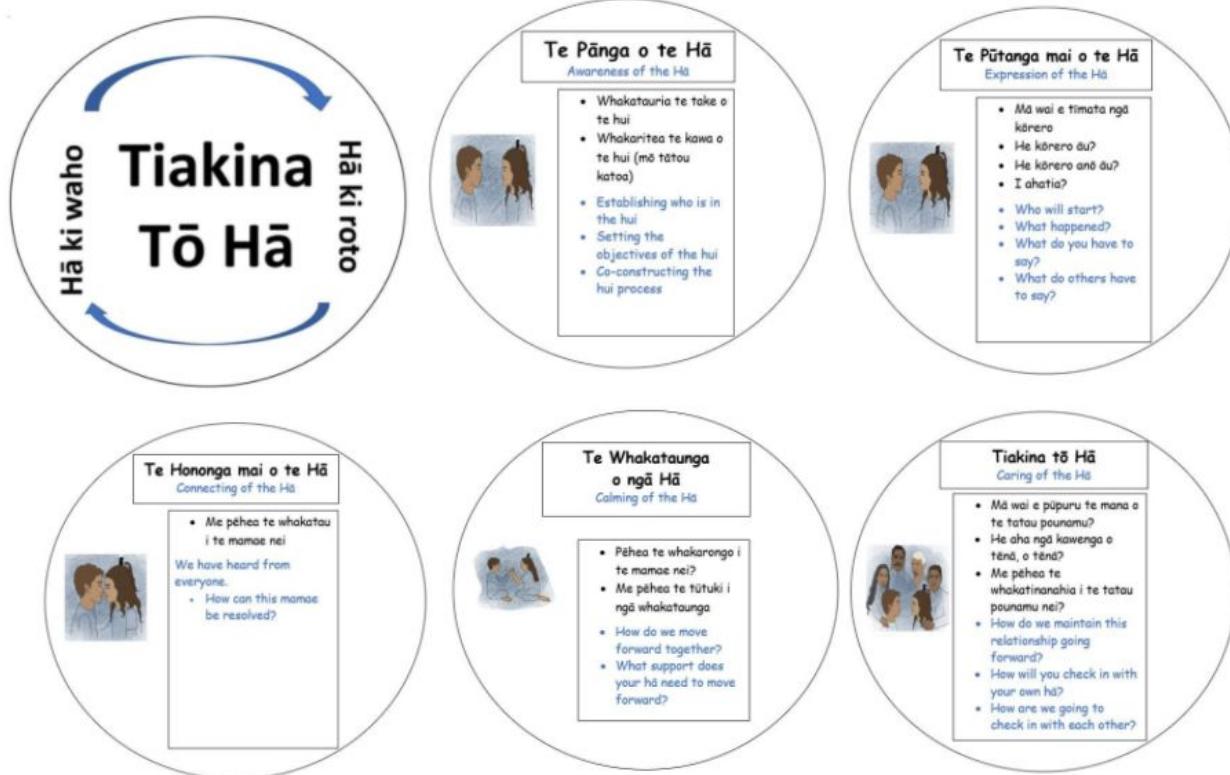
Te hā o te whenua is about your spiritual and physical connections to the land, your tupuna and the generations to follow. It is your place of belonging.

Te Hā o te Whenua



- Kei te noho koe ki hea ināianei? **Where do you stay now?**
- Kei te noho koe ki a wai? Ko wai atu ki reira? **Who do you stay with?**
- Koinā tō kāinga tūturu? **Is that where you stay all the time?**

Hā ki roto, hā ki waho is a short healing, meditative practice that enables participants to move to a space of tau/calm. Using the notion of this practice allows us to ‘inhale’ our reasons for meeting and ‘exhale’ our resolutions in order to move forward together beyond the hui. It is used to address the mamae (hurt) not the hara (wrong doing). It is about reaching consensus on how to heal the mamae as opposed to ‘fixing’ the wrong doing of the single event.



Te Pānga o te Hā

Awareness of the Hā



- Whakatauria te take o te hui
- Whakaritea te kawa o te hui (mō tātou katoa)
- Establishing who is in the hui
- Setting the objectives of the hui
- Co-constructing the hui process

*Awareness of who is ‘present’ in the room - your whakapapa/communities.
Co-construction of the hui process.*

Te Pūtanga mai o te Hā

Expression of the Hā



- Mā wai e tīmata ngā kōrero
- He kōrero āu?
- He kōrero anō āu?
- I ahatia?
- Who will start?
- What happened?
- What do you have to say?
- What do others have to say?

Sharing and listening without interruption.

Te Hononga mai o te Hā

Connecting of the Hā

- Me pēhea te whakatau
i te mamae nei

We have heard from
everyone.

- How can this mamae
be resolved?



Joining together to create ideas and a plan forward for the collective hā.

Te Whakataunga o ngā Hā

Calming of the Hā



- Pēhea te whakarongo i te mamae nei?
- Me pēhea te tūtuki i ngā whakataunga
- How do we move forward together?
- What support does your hā need to move forward?

Mutual agreement of the hā.



Tiakina tō Hā

Caring of the Hā



- Mā wai e pūpuru te mana o te tatau pounamu?
- He aha ngā kawenga o tēnā, o tēnā?
- Me pēhea te whakatinanahia i te tatau pounamu nei?
- How do we maintain this relationship going forward?
- How will you check in with your own hā?
- How are we going to check in with each other?

Ongoing relationship of the hā.

Tatau Pounamu



The patu - Papaharakeke. (Te Arawa Trustboard)

The traditional notion of ‘tatau pounamu’ is offered as a form of rongoā to heal the mamae. Thus, allowing the two groups to come together and be able to have greater ongoing relationships beyond the hui.

The taonga at the museum is a patu - Papaharakeke.

Papaharakeke is the father of my ancestor Tiraha (who married William Cook). The patu was commissioned by Hongi Hika in 1823 to avenge the death of Papaharakeke who was killed in the Rotorua wars in 1822 (by Te Rauparaha who was avenging the death of one of his kinsmen at Te Totara Pā). The patu was never used and in 1933 when Sir Apirana Ngata was the Minister of Māori Affairs he negotiated with Ngāpuhi for it to be gifted to Te Arawa as a sign of peace and forgiving for the mamae caused by Hongi Hika's rampage at Mokoia Island which nearly annihilated the whole of the Te Arawa tribe. Te Arawa accepted the gesture but had no appropriate place for the patu to be kept so it was held at the Auckland Museum until about 2007ish. The patu was in storage with lots of other artifacts by then. At that time Auckland Museum was negotiating its journey to Rotorua Museum. The curator at the time was the son of a prominent Te Arawa kaumatua who I corresponded with for a while. It is now at Rotorua Museum but is not displayed because of the mamae still felt from Hongi Hika and the event at Mokoia Island. - *Angeline McDonald*

He Kākano ahau...

He kākano āhau

I ruia mai i Rangiātea

And I can never be lost

I am a seed, born of greatness

Descended from a line of chiefs,

He kākano āhau

Ki hea rā āu e hītekiteki ana

Ka mau tonu i āhau ōku tikanga

Tōku reo, tōku oho-oho,

Tōku reo, tōku māpihi maurea

Tōku whakakai marihi

My language is my strength,

An ornament of grace,

An ornament of grace....

Ka tū ana āhau,

Ka ūhia au e ōku tīpuna

My pride I will show

That you may know who I am

I am a warrior, a survivor

He mōrehu āhau

Ki hea rā āu e hītekiteki ana

Ka mau tonu i āhau ōku tikanga

Tōku reo, tōku oho-oho,

Tōku reo, tōku māpihi maurea

Tōku whakakai marihi

My language is my strength,

An ornament of grace x 4

Contact us

Further professional support in the facilitation of these resources is available by contacting:

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