NAU MAI   HAERE MAI

Welcome to the second edition of the Canterbury Restorative Schools Network Newsletter. We aim to distribute this on a quarterly basis to encourage, support and sustain Restorative Practices in Schools in our region.

Hi, hopefully everyone is keeping warm and enjoying the great things about autumn, the fresh snow, amazing colours, warm indoor evenings.

Our last network meeting, although low on numbers (end-of-term-itis I suspect) was a great afternoon with sharing of quality ideas and practice and an excellent guest speaker, Carey Ewing from the Sycamore Tree project working Restoratively in the rehabilitation of Prisoners back into the communities they came from. He shared a very powerful video and his input was really thought provoking. This edition includes a powerful speech from an inmate at one of his organisations recent graduation ceremonies.

At the first meeting it was exciting to see where schools were at and encourage and challenge each other in the interactive workshop on Transactional Analysis. We will look to run that again as it was really effective and a great tool for developing capacity in a staff wherever they are on the restorative journey.

Exciting news as Angus MacFarlane (the author of Discipline, Democracy and Diversity, among other key Restorative writings) takes up a professorship at Canterbury University. We look forward in anticipation to him sharing at one of our future network meetings in term 3.

We are conscious of the number of training opportunities taking place in term 2 and the time that people will be out of schools and the pressures that puts on budgets. We are rescheduling the 2nd network meeting from term 2 to early term 3 and therefore looking to have another at the end of term 3. This is to coincide with Marg Thorsbornes visit and we have invited her to facilitate a substantial part of the Friday the 24th July meeting. We hope this allows for more people to attend and also fits better with restorative staff being out of school.

As this newsletter goes out the Restorative Practices International Conference will be starting in Vancouver on the 31st of May. We are extremely excited to be attending and presenting a workshop on key ways of engaging staff in restorative approaches as schools `ride the wave of culture change`. The opportunity to share with and learn from key practitioners from all over the world is a phenomenal opportunity and we look forward to sharing some of these experiences with network groups and schools.

We hope you enjoy this second edition and really encourage input, feedback, responses to articles and suggestions as we seek to build this network and spur each other on in the restorative journey.

regards

Richard and Greg
TERM TWO 2009

Stop Press

Friday July 24th (Note change of date)

Network Group meeting - Wheki 302
1pm-4pm
College of Education, UC
“Building Connections - Strengthening practice”
- Marg Thorsborne will be sharing some gold nuggets and insightful thoughts, ‘How restorative Am I?’
- A report back from Restorative Practices International Conference
- Exploring the ‘No’ example- - an useful tool for professional development

Ideas for workshops this year include: Classroom conferencing, When to/ not to conference, Circle time in secondary context, Next steps in implementation, What does current research tell us?, Culturally appropriate approaches, Strategic approaches, Contracts, Paperwork, data collection and flowcharts

TERM 3

July 21st-24th
Conference facilitator training + P’s workshop
Marg Thorsborne
MOE, Christchurch
(Alison Locke)
alison.locke@minedu.govt.nz
(SEI schools)

September 7th
Monday
Network Group Meeting
Wheki 302
1pm-4pm
College of Ed. UC

Professor Angus Macfarlane will be sharing some of his wealth of knowledge on culturally responsive approaches to Restorative Practices

TERM 4

October 28th-30th
Restorative Training
Marg Thorsborne
(Jenny Fraser)
jenny@freeville.school.nz
Open for places

November -17th*
Network Group Meeting
Wheki 302
1pm-4pm
College of Ed. UC

* Please note we aim to work as closely to these dates as possible but they may change due to guest speakers and workshop availability

When we hear one another’s stories, relationships change, people are no longer judged in stereotypical fashion, by their names, outward appearances, or regional accents

Harwayne

Restore Network

Thoughts from Alison Locke - Ministry of Education

Planning and support for the successful implementation of restorative practices beyond the initial training is crucial. A team approach, supported by senior management is vital for ensuring that a sustainable plan is put in place for each school.

The implementation of restorative practices in schools is spreading steadily in most regions of New Zealand. Many schools have been successfully using these practices for a number of years now and anecdotaly the results are positive. There is still however a lack of serious research into the outcomes of this work. Recently several schools involved in the MOE programme the Student Engagement Initiative in the Auckland region took part in a survey. The results of this survey highlighted the usefulness of using restorative practices particularly around improving student teacher relationships.

In keeping with an evidence-based approach it could be useful for Canterbury schools to share any straightforward ways of capturing evidence about outcomes and sharing the results of data kept on outcomes, behaviour records, links to other programmes and changes to school climate and so on.

The Ministry of Education is very pleased to be supporting Greg Jansen and Richard Matla to be available this year to schools in Canterbury to assist with implementation and training needs. Thanks also to the Kaiapoi High School principal, Gavin Greenfield for supporting this work.

The MOE is meeting with a small group to look at the issue of using restorative practices appropriately with Maori students and their whanau. Any plans for ongoing professional development and support for schools staff will be shared with the network.

Alison Locke - May 2009
How Restorative am I?

In my experience, many teachers are restorative without realising it. Others think they are and of course are not - so this self reflection sheet can help a person think about whether or not their practice "qualifies". I’ve tried to include all the bits about what makes the approach work - mostly of course, the secret lies in the attitude/beliefs/values of the teacher or adult and whether or not they view the student as an emotional equal. *Marg Thorsborne (May 2009)*

In the wake of an incident with a student:

- did I remain calm during the dialogue?
- did I *truly* listen? Hear them out without interrupting? Did they feel listened to?
- did we both end up understanding the motivation/intention behind the behaviour?
- did the student understand why he/she is “in trouble”? What rule has been broken? What the purpose of the rule is?
- did I explain what the school values are around the issue?
- did he/she come to understand the damage they have caused – who has been harmed, and how?
- did I talk about how it is for *me*?
- did I take any responsibility for any part I might have had for what went wrong and did I acknowledge that? Did I apologise?
- if there was an apology to me, did I accept it with grace?
- was there a plan made? Have I agreed to help?
- has the relationship with this student been repaired?
- have I, at any stage, asked for someone I trust to observe my RP practice and give me honest feedback?
- do I try to handle most issues/incidents myself or do I rely on others to “fix” things for me?
- looking back on how I handled the situation, could have I done with some support? Any ideas?

*Margaret Thorsborne and Associates, 2009*
The following excerpt describes key aspects of a successful Hui Whakatika (literally, a meeting that seeks to resolve issues and make amends), facilitated by a Ministry of Education, special education kaitakawaenga as he works collaboratively with whānau members to seek resolution and restore harmony. The role of the kaitakawaenga is to work alongside non-Māori specialists who are working with Māori families. Their cultural expertise and knowledge is invaluable as they are able to draw from kaupapa Māori ways of knowing and engaging.

Hui whakatika is underpinned by four quintessential concepts of traditional or pre-European Māori discipline. These are:

1. **reaching consensus** through a process of collaborative decision-making involving all parties;
2. **reconciliation**: reaching settlement that is acceptable to all parties rather than isolating and punishing;
3. **examining** the wider reason for the wrong with an implicit assumption that there was often wrong on both sides - not apportioning blame;
4. less concern with whether or not there had been a breach; more concern with the restoration of harmony.

(Olsen, Maxwell and Morris, cited in McElrea, 1994).

These features are critical to an effective hui whakatika, and continue to guide contemporary Māori society when responding to issues of concern or conflict. The four distinct phases to a hui whakatika process include:

1. **The pre-hui phase**: preparing the whaariki (foundation)
2. **The hui phase** (the hui proper):
   - **Beginning**
     - Mihimihi (greetings) / karakia (prayer)
     - Response from manuhiri
     - Reiterating the purpose of the hui
     - Whakawhanaungatanga (introductions / making connections)
     - Sharing kai
   - **Developing**
     - How we are being affected, how we are feeling
     - Successes to date, strengths
     - Barriers / enemies to success
     - Seeking out a new story (restorying); determining and agreeing on the way forward: *What we will do, who will do what…*
     - Setting a time / venue for phase 3
   - **Closing**: poroporoaki - rituals of farewell
     - Whakakapi (summing up)
     - Final comments by members
     - Karakia
     - Sharing kai
     - Informal discussion
3. **Forming / consolidating the plan**
4. **Follow-up and review** (at a later date)

Each of these phases is critical to the overall success of a hui whakatika (Macfarlane, 2007). Sufficient time and effort must be invested in the pre-hui phase, as this is equally as important as the hui itself. This involves determining who needs to be involved, establishing a willingness from all parties to participate, meeting with all parties separately in order to explain the process and prepare them for what will happen, hearing their stories, and selecting a venue and time. Phase two, the ‘hui proper’, follows the protocols of engagement as represented by a pōwhiri process. Effective facilitation of this phase is crucial.

This kaitakawaenga had been engaged in order to assist a special education advisor (SEA) working in a mainstream primary school with two brothers (Māori), who had been referred for their severe and challenging behaviours at school. The brothers, less than a year apart in age, were in the same Year 6 class. Their parents were separated, and custodial arrangements meant that they had both boys, week about.

Due to the apparent severity of the boys’ behaviours at school, the SEA had hastily put in place a behaviour intervention plan with little input sought from the whānau. Subsequently, they had ceased to engage in any of the tasks that had been allocated to them in the plan. The boys’ behaviours had escalated since the plan had been initiated; the class teacher and principal were extremely frustrated with the class teacher and principal were extremely reluctant to meet at the school grounds. The kaitakawaenga listened to the concerns and aspirations that they both had for their sons. He explained the hui process mentioning that he would facilitate with the support of his kaumatua, who would welcome them and any other whānau members they wanted to bring with them. The kaitakawaenga also met with the class teacher, the principal, and the SEA and went through the same process. These meetings were critical to gauge commitment, and to clarify the protocols and purpose of the hui. The venue was then organised, the room set up, and food ordered.

**Phase 1: The pre hui phase**

It was determined that a hui whakatika would be convened. The kaitakawaenga met with both parents, initially separately, and then together, to ensure that there was willingness on their part to attend. The parents explained that they wanted to resolve the issues but were suspicious of the school’s motives, and were consequently reluctant to meet at the school grounds. The kaitakawaenga listened to the concerns and aspirations that they both had for their sons. He explained the hui process mentioning that he would facilitate with the support of his kaumatua, who would welcome them and any other whānau members they wanted to bring with them. The kaitakawaenga also met with the class teacher, the principal, and the SEA and went through the same process. These meetings were critical to gauge commitment, and to clarify the protocols and purpose of the hui. The venue was then organised, the room set up, and food ordered.

**Phase 2: The hui phase**

The hui was held at the Ministry of Education, special education office, in a room that was regularly used for hui,
and reflected many of the cultural icons of the local iwi. The parents and boys opted to bring along whānau support, including the maternal grandmother, the paternal grandfather, an aunty, and an older cousin. The classroom teacher, senior teacher, principal, SEA, kaitakawaenga and special education kaumatua were also in attendance; 14 people in all.

The kaumatua began the meeting with mihimihi and karakia in order to clear the pathway for the rest of the hui. The grandfather responded in te reo Māori, declaring the family’s willingness to contribute and participate. The kaitakawaenga briefly reiterated the kaupapa and intended flow of the hui, and then started the process of whakawhanaungatanga, whereby everyone introduced themselves, and made a brief comment about what they hoped to achieve at the hui. Everyone then had a cup of tea and a biscuit.

The members listened to everyone else’s stories and perspectives without interruption. Although initially whakamā (shy, reserved), whānau members, including the boys, began to contribute more as the hui progressed. The hui worked from a strengths based approach, where positive perspectives were shared. Honesty was also a key component, and people were encouraged to share how they were feeling. The kaitakawaenga observed the ahua (demeanour) of the group gradually change as they listened to each other’s issues and frustrations. Several constructive and affirming statements were shared, which challenged many previously-held assumptions.

Members started offering positive and supportive comments which became solution-focussed; they also began to see where they perhaps needed to take more responsibility for their own attitudes and actions. There was an obvious willingness to remain respectful of each other, and to remain committed to the kaupapa. A list of possible actions was then brainstormed and collated, to be reconstructed into a more formal plan at a subsequent meeting attended by all members. Both of the boys contributed to the final discussion, and offered some suggestions, which were added to the planning list. The kaitakawaenga then summed up, everyone was given a final opportunity to comment, and the kaumatua concluded with a karakia. Formulation of the plan (Phase 3) took place two days later.

**Phase 3: Forming the Plan**

At the request of all members, the planning meeting followed the same pōwhiri process. Several members of the group commented that having the two days interim space allowed them to reflect on the things that had transpired during the hui. According to the whānau, it had also enabled them to gain even greater strength and resolve moving forward.

The plan focused on three key areas:

- achieving a consistency of routines and expectations
- maintaining regular and ongoing communications
- developing and maintaining positive and productive relationships

Both parents openly discussed the inconsistencies that existed between the respective home settings, and defined some new kawa (protocols) that would be put in place across both contexts. These kawa included being more clear and consistent in their instructions and expectations of the boys, and also included the boys taking on greater responsibility for their actions, with incentives and rewards playing a role.

The boys agreed that this was fair and reasonable. Communication protocols were also constructed collaboratively. These involved setting up home-to-school positive notebooks, regular phone calls both ways, and an end-of-week group debrief for the first four weeks. Building positive relationships required all parties to make time for each other. The teacher made adaptations to the classroom programme (content, lesson structure, pace, classroom responsibilities) and promised to provide more regular and specific feedback. The teacher and principal wanted the parents to feel welcome at school, and reiterated the ‘open door’ approach that they wished to maintain. Weekly debriefs were planned for Friday lunchtime, and would include all group members, and kai. A follow-up and review meeting was scheduled for four weeks time, with the option of calling one sooner should the need arise.

**Phase 4: Follow-up and Review**

The hui whakatika took place early in April. At the follow up and review meeting in May, feedback from all parties was extremely positive. The boys were much easier to manage in both home settings as well as at school, and were actively engaged in learning. Both parents had been using positive and consistent strategies in their respective homes, and the boys had achieved several small rewards. Over the next few months, both boys also received achievement awards at school.

There were only two minor incidents that occurred at school post the hui whakatika. School staff said that both incidents were easily dealt with and were no more challenging than others that they had to deal with regularly. In early October that same year, the boys were transitioned to the Resource Teacher Learning and Behaviour (RTLB) service over a two week period.

The parents both stated that they finally felt as if they had a voice in their sons’ education, and were now in partnership with the school. They put this down to the barriers that had been broken down during the hui whakatika. School staff felt more inclined to approach the parents and seek their ideas and perspectives in terms of the boys’ education needs - something they would not have actively done prior to the hui whakatika. At the last RTLB transition meeting, one of the boys mentioned that he had not been in much trouble lately. When asked by the kaitakawaenga if he thought that was better, he said “Yeah, cos I get to learn more stuff so I am getting more clever”
The following article is taken from a very powerful, challenging and thought provoking website called www.theforgivenessproject.com

“If Ghazi and I can talk and stand together after paying the highest price possible, then anyone can”

Ghazi Briegeith & Rami Elhanan

Ghazi Briegeith, a Palestinian electrician living in Hebron, and Rami Elhanan, an Israeli graphic designer from Jerusalem, met through the Parents’ Circle – a group of bereaved families supporting reconciliation and peace. Ghazi’s brother was killed at a checkpoint in 2000. Rami’s 14-year-old daughter was the victim of a suicide bombing in Jerusalem in 1997.

Rami
I was on my way to the airport when my wife called and told me Smadar was missing. When something like this happens a cold hand grabs your heart. You rush between friends’ houses and hospitals, then eventually you find yourself in the morgue and you see a sight you’ll never forget for the rest of your life. From that moment you are a new person. Everything is different.

At first I was tormented with anger and grief; I wanted revenge, to get even. But we are people – not animals! I asked myself, “Will killing someone else release my pain?” Of course not. It was clear to my wife and I that the blame rests with the occupation. The suicide bomber was a victim just like my daughter, grown crazy out of anger and shame.

I don’t forgive and I don’t forget, but when this happened to my daughter I had to ask myself whether I’d contributed in any way. The answer was that I had – my people had, for ruling, dominating and oppressing three-and-a-half million Palestinians for 35 years. It is a sin and you pay for sins.

At first I foolishly thought I could just go back to work and resume my life, but the pain was unbearable. Then, a year later, I met Ytzhak Frankenthal, the founder of the Parents’ Circle. He was wearing a ‘kippah’ on his head, and immediately I stereotyped him as an ‘Arab eater’. Even when he told me his personal story, and about the reconciliation work of Parents’ Circle, I was very cynical.

He invited me to a meeting, and reluctantly I went along, just to take a look. I saw buses full of people, among them legends – parents who had lost kids in wars and who still wanted peace. I saw an Arab lady in a long black dress. On her chest was a picture of a six-year-old kid. A singer sang in Hebrew and Arabic, and suddenly I was hit by lightening. I can't explain it, but from that moment I had a reason to get up in the morning again.

Since then my work with the Parents’ Circle has become the centre of my life, a sacred mission. If we – Ghazi and I – can talk and stand together after paying the highest price possible, then anyone can. There is a high wall between our two nations, a wall of hate and fear. Someone needs to put cracks in the wall in order for it to fall down.

Ghazi
You need a ticket to belong to the Parents’ Circle – the ticket is to have lost a member of your close family. This means Rami and I are brothers of pain.
My own brother was killed in 2000 at the beginning of the Intifada. I’d been with him just minutes before he died. As I was walking home I heard a shot. I found out later he’d been stopped and searched at the checkpoint. When he protested, the soldier shouted, “Shut your mouth, or I’ll shoot you, you son of a bitch,” to which my brother replied: “YOU son of a bitch!” So the soldier shot him. It was a machine gun in a kid’s hand. Sometimes the power makes them mad.

At first I was completely out of my mind – crazy with grief. There should be no forgiveness for the killers of innocents, and yet even then I saw the soldier as a victim of the occupation just as my brother was, just as I am still. But forgiveness is a very personal thing. Even if I choose to forgive the person who killed my brother, I can’t force my brother’s kids to forgive. But I can show them that far more valuable than a violent response, is opening your heart to reconciliation and peace. I can show them that opening a new page is their only hope of living a better life than ours.

The Palestinians have nothing left to lose, so the Israelis must realise that they are destroying their own nation by causing so much suffering. You don’t need to love each other to build a bridge between the two nations: you need respect. If I can stand with my Jewish brother Rami, respecting him as he respects me, then there is hope.

Discussion Forum
THE IMPACT OF RESTORATIVE JUSTICE PROCESSES ON SCHOOL COUNSELLING

There exists a natural alignment between the underlying assumptions of Restorative Justice Processes and school counselling in that there is a commitment to supporting students to address troubling issues in a way that builds relationships and interpersonal understandings. In my dreams I imagine a school where Restorative Justice becomes the primary means of addressing behaviour issues. This raises some interesting issues for the School Counsellor, however, as traditionally the separation of ‘Discipline’ and ‘Counselling’ was seen to be an essential ingredient in building trust with students and a clear sense of role. (and I might say ratio as there are usually more staff with the JD of behaviour management than necessarily counselling—DP’s Deans etc.) Traditionally counsellors may have often helped resolve peer relationship issues including communication and conflict issues and bullying to some degree. Similar issues with teachers and students would also on occasion be brought to the school counsellor.

As RJP embeds in a school there is potentially more blurring of discipline and counselling roles as the emphasis becomes more on relational behaviour management and RJP provides the opportunity to repair relationships disrupted by various behaviours. This could potentially enhance the work of a counsellor as there might be a greater alignment between counselling and behaviour management approaches and/or potentially overload the counselling staff if the facilitation of conferences and leadership of RJP is seen to sit with the Guidance Department.

On Thursday May 21st on Curriculum Day, school counsellors will have an opportunity to workshop this topic and look at a developing vision of how school counsellors can support RJP in schools in a way that enhances pastoral care and counselling overall but in a sustainable manner. Watch this space!

Sarah Maindonald
HoD Guidance/School Counsellor
Te Kura Tuarua o Horomaka/Hillmorton High School

“No student likes an emotionally unsafe classroom, especially those students who are most responsible for the problems”

Bill Hansberry
Restorative Practices in the Community -
The Sycamore Tree Project

At the last Network meeting Carey Ewing from Pathways Trust shared a short DVD and some of the background and vision of the work they do with a Restorative Programme run in Rolleston Prison with 6 Offenders and 6 community participants working closely together over a 6 week period. All 12 in the programme are invited to speak at the graduation ceremony at the end of the course. Rich and Greg were invited by Carey to attend the last graduation at the Prison and were both very moved by the ‘heart’ responses of all involved. The following is a the graduation speech from one of the inmates provided with his permission. For more details about the Sycamore Tree Project, or how to become involved as a community participant. Contact carey@pathway.co.nz or visit www.pathway.org.nz

“When I was interviewed for this course they said to me to be prepared for an array of emotions, to be quite honest I didn’t take any notice of them. Well now looking back over the last month I think they understated it quite considerably. There were times through the course I experienced emotions ranging from being humbled and being blown away to even being ashamed and then right to the other end of the scale sitting there grinning. This course caused me to spend time looking within myself for answers. I previously didn’t want to know. I believe as they consistently drummed into us, timing is everything and I think the timing was pretty good for me. 18 months ago I probably would not have taken anything away from this course.

But I stand here today with a lot more knowledge and understanding on how the things I do don’t just effect my immediate victim but it’s like dropping a stone into a pond, the disruptions ripple out from the center and travel a long way out in all directions. One of the reasons for me doing this course was that I needed to become a good influence for my son who is starting to do as every good son does and follows in dad’s footsteps. That scares the hell out of me so I hope I can make the changes in my life that this course has given me all the tools and skills I need to change the cycle and help my family instead of being the problem. In finishing I’d like to thank all the crims and victims for the time and understanding they gave me”

Graduation Speech from Long Term Inmate - May 2009