
**TEACHER AND STUDENT PERSPECTIVES ON
COMBINING RESTORATIVE PRACTICE AND
TE KOTAHITANGA**

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DEVELOPMENT**

Abstract

The main aim in this research was to determine whether Te Kotahitanga strengthened Restorative Processes, and if so, in what way. The rationale behind this research was to determine whether adopting culturally responsive and inclusive teacher pedagogy, supports young people to positively engage in learning experiences and spaces when they are faced with behavioural challenges. In addition, this research aims to explore whether the relationship between Te Kotahitanga and Restorative Processes working in tandem, helps young people in realising their full potential as positive young adults, and as such consistent with the Positive Youth Development model outcomes.

To support the analysis of this research, and test the hypothesis, the researcher examined the theoretical frameworks that underpin Te Kotahitanga, a professional development project aimed at raising Māori student achievement, and Restorative Practices, a theoretical strengths-based approach that is utilised as an alternative to punitive approaches. This was achieved by reviewing literature from New Zealand and International sources. In addition it also provided a perspective on culturally responsive and inclusive pedagogy, which is situated within the Te Kotahitanga framework, Restorative Practice framework and Positive Youth Development model. Furthermore, this research provided a basis from which the researcher could develop new knowledge and theory which might contribute to supporting learning outcomes for Māori and non-Māori youth in state secondary schools in Aotearoa New Zealand, which would then enable young people to exit secondary school with a positive outlook on their journey beyond the school gate.

From this perspective, the researcher positioned herself within a kaupapa Māori paradigm. That is, by taking an ontological and epistemological worldview as a Māori researcher, this research supports the notion of for, with and by Māori. As a case study, the researcher developed methodologies and methods, which allowed her to collect qualitative data from a Principal, teachers and students, then employed thematic and discourse methods to create a theoretical framework, which supported the findings.

This research indicates that where strong relationships are nurtured between students and teachers, opportunities are created for collaborative and reciprocal engagement, thus strengthening the restorative process, and promoting engagement. Students clearly identified that where teacher relationships are strong, there are fewer incidences of inappropriate behaviour, respect is reciprocated, and issues are dealt with quickly.

The findings in this research also support the notion that a combination of Te Kotahitanga and Restorative Practices working in tandem assist students in recognising their potential. In this instance, the researcher asserts that the principles of Te Kotahitanga indeed strengthens the restorative process, as having stronger relationships from the outset, provides the platform for restorative conversations to occur. This in turn, leads to greater transitional opportunities beyond school, and enables young people to effectively determine their own pathways to success.

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Attestation

"I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgments), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning."

Pia Harré

Date: 5 November 2014

Dedication

*He tuhituhinga maatauranga tēnei e here ana ki a Ariana Searancke, tōku māma. Maau e
kite i te mauri ki roo ou mokopuna a Te Aorangi Kowhai rātou ko
Miro-Murielle, kō Ariana Maata, kō Tamia-Rae Pihareinga, kō Pianika Mariata... nā he
whakaata ataahua rātou mōhau*

This is dedicated to Ariana Searancke, my mother.

May you see that your potential lives on in your precious and most glorious mokopuna.

They are the beautiful smiling reflection of you.

This is also dedicated to Rewa Harré, my eternal love.

Whakamihī

Ko Tainui te waka

Ko Taupiri, ko Maungaroa, ko Kakepuku, ko Pirongia, ko Mōtakiora nga maunga mātua.

Ko Waikato, ko Mangawhero, ko Mangapū, ko Marokopa, ko Mokau, ko Waipa, ko Mangāokewa nga awa.

Ko Ngāti Pāoa, ko Ngāti Mahuta, ko Ngāti Peehi, ko Ngāti Te Kanawa, ko Ngāti Kinohaku, ko Ngāti Ngawaeroa, ko Ngāti Rōrā nga hapu mātua.

Ko Te Tai-hau-ā-uru te moana.

Ko Tūrangawaewae (ki Ngaruawāhia), ko Te Koraha (ki Taharoa), ko Marokopa, ko Tokikapu (ki Waitomo), ko Te Kotahitanga (ki Otorohanga), ko Pūrekireki (ki Pirongia), ko Te Kōpua, ko Te Tokanganui-ā-noho (ki Te Kuiti) ngā marae mātua.

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Tanui is my canoe

Taupiri, Maungaroa, Kakepuku, Pirongia, and Mōtakiora are the mountains.

Waikato, Mangawhero, Mangapū, Marokopa, Mokau, Waipa, and Mangāokewa are the rivers.

Ngāti Pāoa, Ngāti Mahuta, Ngāti Peehi, Ngāti Te Kanawa, Ngāti Kinohaku, Ngāti Ngawaeroa, and Ngāti Rōrā are the sub-tribes of my ancestors.

The Tasman is the sea.

Tūrangawaewae (Ngaruawāhia), Te Koraha (Taharoa), Marokopa, Tokikapu (ki Waitomo), Te Kotahitanga (Otorohanga), Pūrekireki (Pirongia), Te Kōpua, and Te Tokanganui-ā-noho (Te Kuiti) are the Marae of my ancestors.

Waikato-Maniapoto is the tribe.

Te Nehenehenui is the standing place of all my ancestors.

Oratia is the place (of the mat of Tamaki-ma-kau rau, the gathering place of Tamaki, the place of all canoes) it is the place where lovers come to meet, the place of chiefs.

I am Pia Harré.

I greet you all.

I acknowledge first the students of Amokura. As you each go out into the world, I send you my love.

To each of my siblings, I thank you all, for the love you have given me each and every day.

To our little brother William, may you rest peacefully in the veil of Heaven.

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Preface

This Preface is included to ensure that the researcher's personal voice prefaces the intellectual voice, as the foundation for outlining the main purpose and approach of this thesis. In doing so, providing a backdrop of the journey the researcher has taken in determining the basis of this research.

As a Māori growing up in Aotearoa New Zealand in the 1970s and 1980s, I attended predominantly white middle class schools in a predominantly white middle class suburb of Hamilton. This was due to the belief held by my parents that living and attending a school in such an area, would advantage their children both educationally and socially. Although the relationships with the majority of my teachers, (mainly Pākehā¹, although some were Māori), were in general positive. There was never any encouragement or expectation in my going on to study at a tertiary level, or discussions around vocational pathways. During this time, I perceived this as neither a negative nor a positive. It was what it was.

However, on becoming a mother, I began to question what life had to offer my children, and therefore, myself as an individual. Encouraged by my husband and in-laws, I decided to enter the field of education, and became a Primary school teacher. It was during this period of study, I began to gain a political awareness around the state of education in Aotearoa New Zealand, and to reach the conclusion that when it came to the education of many of the children in this country, all was not equal.

Given my parents had not attended University themselves, I began to consider why this had been the case, and what this meant for them, myself and my siblings. On contemplating this, I concluded that our decisions were generally influenced by our life situations, and teachers who specifically directed my parents toward a curriculum which taught technical and labouring skills in their later years of schooling. As a result, my father at the age of 14 left school altogether to work as a 'freezing worker' in a local abattoir. This meant he had to move away from his *papakāinga* [the home of his ancestral birth] to live in suburban Hamilton. My maternal grandfather was a 'railway man', and based for the majority of the time in Hamilton. This afforded my mother the opportunity of growing up there and in her later years, attending the local state secondary school for girls.

¹ Pākehā – New Zealand European

On completing her Fifth Form year, my mother worked for a short time as a photographer's assistant, until her marriage at the age of nineteen years. From this time until the time of her death at the age of twenty-eight, she was a homemaker. Having a home, brought through a Māori Affairs Home Loan², and a single income being generated through our father's job at the abattoir, meant life in suburban Hamilton was relatively adequate. That is, until the death of our mother in 1979, and the political reforms during both the 'Muldoon and Lange' governments in the 1980s.

It was during this period when Aotearoa New Zealand saw a significant political shift from a social democratic philosophy toward a market-orientated philosophy. This brought about both economic, educational and social change across the country (Adams, 2000). This had a negative impact on our father and us as children. With state assets becoming privatised and with political pressures to freeze incomes, people working in sectors which directly related to the economies 'Gross Domestic Profit', were affected. This included our father, where striking became common, and meant no income.

The repercussions of this on our family meant lean times, making do with what we had, and a hope that we would not be disadvantaged by being both poor and Māori. The classroom and playground were at times, hard, cruel and shaming places to be, and depending on how one reacted, extremely punitive. There were no provisions made in helping me or my siblings to cope with the loss of our mother. But the experiences were never forgotten, nor the relationships formed with a few teachers over my time at school. I remember those teachers, because they cared about me as an individual. These experiences guided me in considering many of the choices made both as a parent, as a teacher and as an individual.

Thirty years on, these early life-learning experiences provided a platform from which to grow. Learning how political decision-making impacts on social, educational, and economic wellbeing, I could reflect on the life experiences we had had whilst growing up in a country experiencing political, social and economic change. These experiences and relationships with my educators, both formal and informal, would help to inform my pedagogical, ontological and epistemological positioning in relation to my teacher practice and my research.

² Māori Affairs – A Ministerial State Department now known as Te Puni Kokiri, provided Māori low interest loans to build their own homes.

Now, as a Resource Teacher of Learning and Behaviour (RTLb), I have both a professional and passionate interest in understanding how teacher pedagogy impacts on student academic outcomes. Having an affinity and a love for teaching, where working alongside students who have difficulty learning and engaging at school, has provided me with ongoing knowledge and professional development opportunities.

Having an interest in how educators can address the disparities that minority students face in State schools in Aotearoa New Zealand, in particular Māori students, I sought to gain a better understanding of how pedagogy and inclusive practices can support students to remain engaged and actively participating in their learning, in particular, students who exhibit challenging behaviour. This interest came about due to my time teaching young, predominantly Māori students excluded from State schooling from as young as twelve years through to sixteen years of age. Influenced by these young people, I began to reflect on why they chose to disengage from education at such a young age, and why they believed their teachers no longer cared about their learning. By asking these questions, I chose to examine how teachers can provide opportunities for the more vulnerable students to remain engaged and actively participating at school.

Chapter One: Introduction

Ka whangāia, ka tupu, ka puawai

That which is nurtured, blossoms and grows

1.0 Background to the Research

An invitation to hear Dr Ranginui Walker speak at Auckland University in 2012 provided this researcher an opportunity to gain an insight into the world of a Māori learner and teacher. Believing in the emancipatory possibilities education provided Māori, Dr Walker took the lead from his predecessors such as Ngāta, Buck and Pomare, in recognising the importance of both Māori and Pākehā knowledge acquisition (Spoonley, 2009), and how this could transform Māori potential. Reflecting on his educational experiences, Dr Walker acknowledged relationships as being the key to creating opportunities for success as a learner. The connections he formed with teachers, whānau [family] and students over the years, supported his learning, created lifelong opportunities and left indelible memories, both positive and negative. The relationships Dr Walker built provided the foundations upon which he approached his teaching practice over several decades. Thus, reflecting on Dr Walker's lecture, this researcher considered whether relationships formed with the teachers she had during her formative years in school, made a significant impact on her learning experiences, and whether they influenced the choices she made both inside and out of the classroom.

In this instance, the researcher was interested in exploring and examining whether relationships (conducive to successful educational outcomes) between teachers and students, would act as an enabler to support students when there were relationship breakdowns. From this perspective, the researcher sought to examine whether teachers employed inclusive and responsive pedagogy, for example; restorative conversations (Margrain & Macfarlane, 2011) to support student re-engagement. Furthermore, the researcher was also interested in whether applying culturally responsive pedagogy, such as Te Kotahitanga (Bishop, 2003), determined the approach teachers could take in working through instances of challenging behaviour and whether this strengthened the potential for restorative conversations to occur.

When dealing with students who exhibit challenging behaviour, understanding what schools do and the systems and procedures which are in place for dealing with such behaviours is fundamental to understanding the school's ability to respond to, re-engage and retain these students (Macfarlane & Margrain, 2011). Crucial also is recognising the relationships students have with both their teachers and peers. Specifically, the relationships they have which set them up for success and life-long learning (ibid.).

Furthermore, analysing whether providing teachers with time to consider the antecedents of both positive and negative behaviours, and how students are engaged socially and within their learning spaces, this research seeks to examine how teachers create opportunities for meaningful participation in learning and restorative conversations. The importance of knowing how individual students respond, react and learn best comes from teachers factoring in the cultural, social and wellbeing needs of their students (Ladson-Billings, 1995). That is, implementing educational policy, such as *Ka Hikitia – Accelerating Success – The Māori Education Strategy 2013-2017* (Ministry of Education, 2013), school management systems and procedures, and teacher pedagogical practice which supports how they relate to, teach and engage Māori students (Bishop, O'Sullivan & Berryman, 2010).

Considering all social-ecological factors [for example; home, school, family, religious, community, health, and economic status] which can enable a learner to either succeed or fail in school (Bronfenbrenner, 1979; Hannant, Lim, & McAllum, 2010), the researcher considered projects being implemented in a State secondary school to determine the topic for this research, and whether these initiatives promoted positive youth development. Initiatives aimed at the retention of more vulnerable students at risk of stand-down, suspension, exclusion and expulsion focused on Restorative Practices (Margrain & Macfarlane, 2011). Included also were initiatives aimed at teacher professional development in relation to culturally responsive and inclusive pedagogy, for example, the implementation of Te Kotahitanga (Bishop, 2003).

The researcher also considered how a shift to culturally responsive and inclusive practices such as Te Kotahitanga and Restorative Practice in schools could promote the development of young people in reaching their potential both in school and beyond the school gate. In this instance, encapsulating the concept of Mana Motuhake, the act of legitimating ones-self as an individual and as a part of the whole, for example; friendship groups, a Form group at

school, your immediate family, or your Iwi³ (ibid.). Having an interest in better understanding the importance of relationships, and how teachers can support the development of youth, the researcher wished to explore what this would look like within the context of a state school in Aotearoa New Zealand, and by examining conversations in which teachers and young people can explore and express their own personal journeys within their schools in helping them to teach and learn under the umbrella of culturally responsive and inclusive practices.

1.1 The Purpose of the Research

The purpose behind this research was to consider current theoretical approaches conducive to supporting in general, Māori learners attending state secondary schools in Aotearoa New Zealand. In this instance, the researcher contemplated culturally responsive and inclusive pedagogy. Reflecting upon Dr Walker's lecture, and his view that Māori are disadvantaged within the educational sector due to a lack of cultural understanding, and the exclusion of culturally appropriate teaching methods, the researcher shared Dr Walker's position in that culturally responsive and inclusive approaches are needed to support, retain, and engage Māori learners. Secondly, how such educational initiatives promotes concepts in relation to positive youth development, and how young people are supported to transition from school into the adult world of either the tertiary sector, or into the work force ((Williams, Jansen, Major, Francis, Harrington, Campbell & Pawson, 2010).

A push arose in the 1970s, where expulsion rates of Māori students in State secondary schools were higher than that of their Pākehā counterparts. Little has changed for Māori, as suspension, exclusion and expulsion rates continue to be higher than those of their non-Māori peers (Ministry of Education, 2012; Durie, 2003). Dr Walker's impetus to integrate Māori culture and inclusive pedagogy into the state education sector in the 1970s was met with strong resistance from the Department of Education (Spoonley, 2009.). The Department did however, allow for some state schools to incorporate bilingual units, and by the 1980s, unhappy with how state schools were not meeting the needs of Māori students, Dr Walker supported the development of Kōhanga Reo⁴ and Kura Kaupapa Māori⁵(Spoonley, 2009).

³ Iwi – genealogical family grouping or tribe

⁴ Kōhanga Reo is Māori early childhood centre where children are instructed in the Māori language and within Māori protocols.

⁵ Kura Kaupapa Māori are Māori immersion primary, intermediate and secondary schools.

Dr Walker's influence and position in supporting better educational provision and outcomes for Māori, thereby ensuring Māori have a better deal in state secondary schools and the tertiary sector has been exemplary. Working alongside many leading Māori in education, politics and the justice sector, Dr Walker supported both Māori and non-Māori educators to create better outcomes for Māori and non-Māori students through educational policy development and curricula (Spoonley, 2009). Paying tribute to the work and vision of Dr Walker and some of his Māori academic successors, such as Russell Bishop, Mason Durie, Mere Berryman, Angus Macfarlane, and Sonya Macfarlane, to name but a few, this research is guided by their theoretical and philosophical underpinnings; which considers the importance of relationship-based pedagogy conducive to learning, participation and engagement.

This research also considers ways in which Restorative Practices operate within an inclusive paradigm, also conducive to learning, participation and engagement, and as a result, considering in what ways implementing the two in tandem works to strengthen the other. This research therefore, allows the researcher to test the hypothesis that such theoretical practices support predominantly Māori students to stay engaged and participating, thus, supporting their pathways into adulthood. The research will also examine whether there are benefits for non-Māori students when teachers employ inclusive and responsive pedagogical practices.

The research, a case study, therefore looks at the relationships between students and teachers in a state secondary school in Auckland. It will consider how Māori and non-Māori youth position themselves within this context, and will reflect on whether their relationships with their teachers and peers have an impact on them being successful in their academic pursuits. In addition, the research analyses culturally responsive pedagogies employed by teachers when dealing with challenging behaviour (Ladson-Billings, 1995; Margrain & Macfarlane, 2011), by exploring how Restorative Practices (Margrain & Macfarlane, 2011) are employed alongside Te Kotahitanga (Bishop, O'Sullivan, & Berryman, 2010).

Therefore, the researcher will examine whether Te Kotahitanga, a culturally responsive professional development project, strengthens the restorative process and in doing so, supports the retention of students attending the school, and provision a successful transition out of school and into the tertiary sector or into the workforce. To test this

hypothesis, feedback from focus group interviews with teachers and students, and a one on one interview with a secondary school principal will be analysed and examined.

Current literature from Aotearoa New Zealand and International sources will also be examined to create a framework for analysis of the key theories, enabling them to be compared and contrasted from which deeper understanding of key theories and ideas can be highlighted, cross referenced and analysed.

1.2 Research Objectives

Te Kotahitanga is an educational reform project based upon a kaupapa Māori theoretical paradigm and developed out of the work of Russell Bishop. Implemented as a professional development model in New Zealand secondary schools, Russell Bishop and Mere Berryman aimed to support educators at improving the educational outcomes of Māori students (Bishop, O'Sullivan, & Berryman, 2010). Restorative Practice is also theoretical approach, which is based upon strength-based inclusive philosophy, utilised in schools as an alternative to punitive approaches. This thesis will explore the application and combination of these two theoretical models in practice in a state secondary school.

This thesis seeks to ascertain in what ways Te Kotahitanga strengthens Restorative Practices, or not, in order to retain students whom otherwise may be at risk of stand down, suspension or expulsion. A particular focus on Māori students is included in this thesis, as it sits within the ontological and epistemological positioning of the researcher. Furthermore, as Te Kotahitanga was developed to provide educators with a professional development programme from which they could better meet the educational needs of Māori, having a specific focus on ways in which teachers implement Te Kotahitanga and Restorative Practices with Māori students will also be explored.

The following research objectives have been outlined below, and provide the researcher a guide from which to develop key questions and a point of reference in relation to this thesis.

The thesis objectives are:

- a. Identify and analyse the strengths and weaknesses of Restorative Practices and ways they support inclusive pedagogy.
- b. Identify and analyse the strengths and weaknesses of Te Kotahitanga and ways they support responsive pedagogy.

- c. Develop a research methodology and methods that incorporates the researcher's ontological and epistemological worldview.
- d. Develop new knowledge and theory that might contribute to enhanced learning outcomes for Māori learners in secondary school setting and ways Te Kotahitanga strengthens the restorative process.
- e. Develop new knowledge and theory that demonstrates how Te Kotahitanga and Restorative Practices encapsulate theories which link to positive youth development, and whether schools can support students in their transition on from school.

Underpinning the research with these objectives allowed the researcher to examine key principles highlighted in the theoretical positioning of Te Kotahitanga, Restorative Practices and where these frameworks could fit within the Positive Youth Development model, which is the third element considered in this research. In addition, they provided an opportunity to question research participants on their understanding of the principles of Te Kotahitanga and Restorative Practices, and how it shaped them as teachers in their pedagogical positioning, or as students in their ability to engage successfully at school, therefore assisting them in their transition on from school.

From this perspective, the researcher could identify common themes which linked Te Kotahitanga, Restorative Practices and Positive Youth Development. In doing so, the researcher looked to develop a practical model for teachers to consider when employing culturally inclusive and responsive strategies when dealing with students exhibiting challenging behaviour.

The researcher approached the school in this research based on their implementation of both Te Kotahitanga and Restorative Practices. It allowed the researcher the ability to examine participant's perceptions of the strengths and weaknesses of both initiatives, and provided an opportunity to identify any issues in the implementation of the initiatives working in tandem. The participants in the following research are from a state secondary single sex school, serving a diverse multi-cultural population in a low socio economic zone in the greater Auckland area.

1.3 Defining the Hypothesis and Research Question

The key hypothesis of this research relates to whether and how combining Te Kotahitanga and Restorative Practices creates a supportive school community for students to learn and socially develop as positive youth. That is, the researcher considered whether the implementation of Te Kotahitanga in a school setting, provides opportunities for responsive, collaborative and inclusive interactions between teachers and students, and if doing so, is conducive to restoring relationships when there have been relationships breakdowns.

In order to establish this, and to test the hypothesis, the researcher had to determine a guiding question. This question would then support the examination and analysis of the research data gathered for this thesis.

The key question that underpinned the following research was:

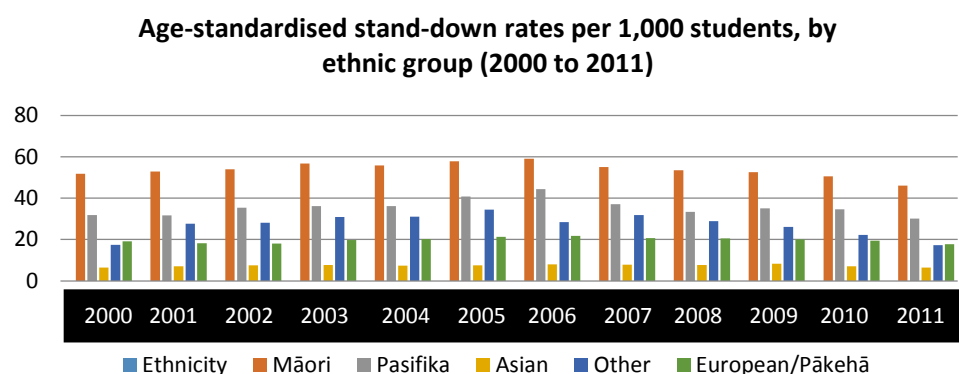
In what ways does Te Kotahitanga strengthen the restorative processes in a state secondary school?

This question allowed the researcher to analyse how teacher pedagogy, that is, the method and practice of teaching, supports the interactions with their students. Should students exhibit challenging behaviour, this question allowed the researcher to examine processes that can restore broken relationships and repair any damage done. Researching Ministry of Education data on stand-down, suspension, exclusion and expulsion statistics for secondary students in Aotearoa New Zealand schools, the researcher considered; to what extent would having initiatives like Te Kotahitanga impact on the overall culture of a school, and would it support a responsive position to behaviour? Likewise, would such approaches make a significant impact on the retention of students and their learning outcomes?

Reports published on the *Education Counts* website, over an eleven year period, show Māori are more likely to be stood down than in any other age group (Ministry of Education, 2012). The following figure 1.1 specifies where Māori are positioned in comparison to their non-Māori peers for stand-downs. Further reports on the Education Counts website also indicate that Māori are more likely to be suspended or excluded than any other ethnicity (ibid.). Prompted by these reports, the researcher was motivated to consider the impact of Te

Kotahitanga and Restorative Practices in supporting the retention, engagement and participation of Māori students attending secondary school.

Figure 1.1 Age-standardised stand-down rates by ethnic group (2000 to 2011)



(Ministry of Education, 2012)

The work of Bishop, Berryman, and O'Sullivan (2010) acknowledged these disparities, and took a conscientious position in calling for an educational reform in policy, management, and curriculum. Their position also recognised the need for relationship-based and culturally inclusive pedagogical practices to support Māori staying engaged in school. With this in mind, the researcher set out to determine whether Te Kotahitanga can strengthen the restorative practices in secondary schools. In addition, the researcher suggests that building relationships based on cultural empathy and understanding, supports the teacher's positioning when there is a need to restore relationships.

1.4 Research Rationale

The rationale behind the research seeks to consider how educators can adopt and implement culturally responsive and inclusive pedagogy. From this perspective, the researcher analysed data relating to educational outcomes for Māori students in State secondary schools. The data showed that in the last ten years, Māori youth feature in deficit statistics more than any other ethnic group in state secondary schools (Bishop & Glynn, 1999; Bishop, O'Sullivan, & Berryman, 2010; Durie, 2003). Theoretical paradigms such as Te Kotahitanga and Restorative Practices support a shift in addressing the disparities Māori youth face. This research seeks to validate whether implementing the two in tandem can support schools to engage in educational policy aimed at raising Māori educational outcomes. To do this, the researcher first defines Te Kotahitanga within the context of secondary schools. In addition, Te Kauhua, a professional development pilot project

initiated in 2000, and implemented in mainstream state primary school sector over 2001 through to 2003, supported teacher development in meeting the needs of Māori students, thus shifting from a paradigm of 'one shoe fits all' approach (Tuuta, Bradnam, Hynds, Higgins, & Broughton, 2004) .

Te Kotahitanga was developed as a research and professional development project by Māori, for Māori and with Māori in 2001 by the Māori Research Team at the School of Education, University of Waikato (Bishop et al., 2010). The primary objective of the project was to reduce the educational disparities between Māori and non-Māori attending secondary schools (ibid.). Bishop's research team worked through three phases developing the Effective Teacher Profile, to support the implementation of Te Kotahitanga. An observational tool was also developed which provided teacher's with opportunities to be reflective on their practice within a co-constructive space alongside their peers (Bishop, 2003).

As a follow on, working in collaboration with Māori educational advisers, the Ministry of Education developed *Ka Hikitia: Managing for success, a strategy for raising Māori achievement* (Ministry of Education, 2009). The strategy set out specific outcomes, priorities for action and targets over a five-year period from 2008 to 2012 to realise Māori potential. As a follow up, *Tātaiako: Cultural Competencies for Teachers of Māori Learners* (Ministry of Education, 2011) set out the progression of the competencies teachers need to develop so they can help Māori learners achieve educationally as Māori. These documents provided frameworks for schools and their Boards of Trustees to help raise the achievement of Māori learners across all educational sectors. They acknowledged the need for a professional response rather than a special response to meet the needs of Māori students. This placed the emphasis on teacher pedagogy, thus shifting the emphasis from deficit theorising to implementing a 'strengths based', culturally appropriate model (Ministry of Education, 2011).

Considering the idea of schools working towards 'best practice' effective teacher pedagogy 'for, with and by Māori ', and having a culturally responsive model such as Te Kotahitanga and Te Kauhua, meant the researcher could analyse teacher responses, rationale and understandings of what it means to be culturally responsive when faced with students exhibiting challenging behaviour (Macdonald, 2011, Berryman & Macfarlane, 2011). Gaining access to student voice through focus group interviews, along with an insight on

their perspectives about the shift from punitive to responsive measures meant the researcher could make comparisons between student and teacher experience.

Undertaking this research provided the researcher with an opportunity to gain a better understanding of how Te Kotahitanga combined with Restorative Practices could assist the work of Resource Teachers of Learning and Behaviour. It also provided the researcher an opportunity to add to the work of Bishop, Berryman and O'Sullivan (2010), along with the research and work of Macfarlane, Margrain, Macfarlane, Berryman, Jansen and Malta (2011), in relation to Restorative Practices in New Zealand schools.

1.6 Outline of Thesis

The following thesis is structured in five chapters.

Chapter One, the Introduction, discusses the rationale and hypothesis that underpins the foundation upon which the research is built. Situated in a culturally responsive and inclusive paradigm, this research looks to add to the work currently published on Te Kotahitanga and Restorative Practices, as separate entities, being implemented in secondary schools in Aotearoa New Zealand and their relationship to Positive Youth Development. The catalyst behind this research is to support the need to address the disparities in a predominantly mono-cultural education system currently operating in schools in New Zealand.

Chapter Two, the Literature Review presents a review of literature that relates to theory around Te Kotahitanga, Restorative Practices and Positive Youth Development. This review focuses on culturally responsive pedagogy and inclusive practices to support the learning and behaviour of minority students, such as Māori in state secondary schools in Aotearoa New Zealand. As a result, considering how utilising a responsive and inclusive pedagogical position supports the development of Māori and non-Māori youth.

An analysis of culturally responsive pedagogy will be explored. Likewise, Restorative Practices in schools will also be analysed from both a national and international perspective. Positive Youth Development from a New Zealand Perspective will be discussed. Kaupapa Māori theory (Smith, 1997) will also be examined, as it relates directly to Te Kotahitanga. In doing so, the research will highlight the purpose of schools adopting culturally responsive

and inclusive pedagogy, and the impact this has on school policy, teachers and more importantly the retention, engagement and ongoing participation of Māori students.

Chapter Three, the Research Design, considers the ontological and epistemological positioning of the researcher. The chapter also includes an overview of the methodology and methods employed by the researcher to gather and analyse data for this thesis.

Working within a Kaupapa Māori paradigm, the researcher positions herself with a 'Māori-centric' lens, examining the research data from within a Māori framework of knowledge, gaining an understanding of how this will support Māori learners who experience difficulties in relating to, with and alongside their teachers and peers. The researcher utilised a Case Study approach, which as a qualitative methodology, employed Focus Group, and In-depth interviews as a form of data collection.

Chapter Four, the Findings presents a comprehensive analysis of the research findings. Included in the Findings chapter is a description of the research, the research participants, and the geographical location of the school involved in the case study. Provided also is an illustration of the framework utilised to support the data analysis. A definition of each of the principles underpinning Te Kotahitanga, Restorative Practices and Positive Youth Development is also included, as are the common themes that supported the researcher is linking key ideas back to the hypothesis.

Chapter Five, the Conclusion provides a platform for exploring the key points that emerged from the findings. The discussion also includes a summary of issues along with the limitations also identified by the researcher. Having identified the issues, the researcher provides a table which highlights each issue, and makes suggestions that provides solutions which combines Restorative Practices and Te Kotahitanga. The thesis concludes with a model, 'Ngā Miro'. This model supports recommendations made by the researcher that outline the following key elements. The key elements of Ngā Miro; the conceptualisation of a theoretical framework are:

- a) The positioning of Te Kotahitanga working in tandem with
- b) Restorative Practices, which supports
- c) Positive Youth Development, therefore creating a theoretical proposition whereby all three elements create a dynamic interplay which supports the retention, engagement and participation of Māori youth.

Chapter Two: Literature Review

A Critical Review of Literature on Te Kotahitanga, Restorative Practices and Positive Youth Development,

2.0 Introduction

This literature review will explore international literature and literature from Aotearoa New Zealand on the thinking and practice around Te Kotahitanga, Restorative Practice and Positive Youth Development. The purpose of this is to examine whether there are common threads, and whether the application of theoretical discourse on culturally responsive and inclusive practices supports positive outcomes for young people. To achieve this, the researcher will critically analyse literature on each of the topics, and present the findings of a range of theorists in the field of culturally responsive pedagogy such as Te Kotahitanga, Restorative Practices and Positive Youth Development. This chapter also aims to discuss their theories, make comparisons, and assess the use of each of these fields to better understand their application. A brief analysis of educational practices and policy in New Zealand state schools will also be highlighted as an introduction to the literature review. In doing so, the researcher will touch on important aspects of what prompted a shift from punitive to responsive and inclusive educational policy and practices in 21st Century state schools in New Zealand.

To support this research and to critically examine the literature, key themes underpinning this review are as follows;

- Kaupapa Māori theory and Te Kotahitanga
- The evolution of Restorative Justice and Restorative Practice in Aotearoa New Zealand and abroad
- Restorative Practice in Aotearoa New Zealand schools
- The connection between Restorative Practice and Te Kotahitanga as a theoretical paradigm to support teacher pedagogical practice
- Positive Youth Development in Aotearoa New Zealand and internationally

2.1 Identifying Literature

Deciding to undertake research in an area where there is already a plethora of information, it is essential for the researcher to identify what is already known in the area. Asking the right questions to direct the research is crucial.

Therefore, the questions which underpin this literature review are as follows;

- What is Te Kotahitanga?
- What are Restorative Practices within the context of a state secondary school in Aotearoa New Zealand?
- What is the relationship between Restorative Practice and Te Kotahitanga and Positive Youth Development in Aotearoa New Zealand?
- What is known about the theoretical use and/or effectiveness of the models of Restorative Practice and Te Kotahitanga in state secondary schools in Aotearoa New Zealand and is there sufficient qualitative research which illustrates their implementation in tandem with each other?
- How does this all compare to what is happening internationally in the field of Positive Youth Development and culturally responsive and inclusive practices?

To begin, the researcher examined early educational practices in order to understand how the education sector was founded in New Zealand, and the policies which shaped it. In doing so, getting an understanding of where Māori were positioned within the state schooling sector, pedagogical teaching practices of the time, and ways teachers and school administrators perceived Māori learners, and how they addressed behaviour.

2.2 The Shaping of Educational Practices and Policy in Aotearoa New Zealand

To support the researcher's position in exploring the shift in pedagogy from punitive to strength-based inclusive practices, and culturally responsive practices (Bishop & Glynn, 1999), the researcher sought to examine the history of educational policy guiding teacher practice in New Zealand schools by examining traditional Māori educational practices.

Prior to the colonisation of Aotearoa New Zealand, Māori had a well-developed system of education and customs which served to uphold the integrity of their society (Bowen, 2008; as cited in Margrain & Macfarlane, 2011). Not confined only to schools as such, traditional Māori learning occurred in day-to-day rituals, along with structures, not, designed exclusively for the purposes of education, known as Whare-wānanga (Melbourne, 2009). After a period of time, children, identified on the basis of their strengths, were initiated into wānanga where they underwent a process of cleansing, thus preparing them mind, body and soul for their acquisition of knowledge (ibid.). Knowledge was considered sacred, and therefore treated with reverence and respect. Preparing a child in this manner, was believed to enable them to be intellectually apt to receive instruction, as all was done so orally (ibid.).

With the arrival of missionaries, and a desire to 'educate' Māori in the gospel teaching of the church, the first mission school appeared in 1816 in Rangihoua, located in the Bay of Islands of the North Island (Simon, 1998). Māori who attended were instructed according to a traditional English model of education (ibid.). As greater numbers of settlers arrived, the need for schools increased and with this increase, educational policy presented itself in the form of the 1877 Education Act. This formalised education in Aotearoa New Zealand, making it compulsory for all. However, Māori were exempted from the compulsory attendance clause up until 1894, with the School Attendance Act being introduced (ibid.). Fundamentally, education was seen as an essential form of social control, assisting in *"developing the moral character of a child"* (Simon, 1994, p.39), and for Māori, a form of indoctrination and assimilation (Smith, 1999). Negated in this notion, was that Māori believed their education was attached to theirs and their family's mana⁶, that being the prestige of who they are and where they come from.

With an established education policy, and a focus on 'moral character building', the Criminal Code Act of 1893, afforded teachers the ability to use reasonable force to correct behaviour (Pollock, 2011). The formal title given was 'corporal punishment'. This came in the practice of caning, strapping and in some instances striking a child with a flat hand (Pollock, 2011). Reasons for this form of punitive action included day dreaming, lateness, poor academic performance and perceived challenging or bad behaviour (ibid.). It was not until 1987 that the state legislated against corporal punishment in state schools, and a shift towards stand-

⁶ Mana – to honour ones ancestors in order to uphold them and their prestige through your actions, your life force or mauri.

down, suspension, exclusion and expulsion became the accepted practice (Simon, 1994). However, for some educators, utilising punitive measures had far reaching impacts on the lives of students. It was from this perspective that Restorative Practices began to be explored by educators wanting to take a more inclusive approach. In addition, it was also a response to the growing deficit statistics relating to Māori becoming marginalised within the education sector (Margrain & Macfarlane, 2011; Macfarlane, 2007; Durie, 2003).

Corporal punishment did not escape Māori in schools. According Simon and Smith (2001), several accounts from both Māori and Pākehā described how students were punished for speaking Māori. Being strapped, caned and made to carry buckets of stones from a river bed were examples of punishment. Such attitudes contributed to the marginalisation of the Māori language and culture in schools (Simon & Smith, 2001). Further marginalisation occurred through the differentiation of curriculum, for example, Māori had a curriculum predominantly aimed towards agriculture and domestic help, whereas Pākehā students were provided with a curriculum aimed towards academic and professional pathways (Adams *et al.*, 2000). Māori continue to contest inequalities in the curriculum, and have fought for a place in education where instruction in their language and culture can be assumed (*ibid.*).

Recognising the disparities in relation to Māori educational outcomes in Aotearoa New Zealand over the two hundred years, along with disproportionately poor indicators in the health, social economic and judicial sectors, Māori and non-Māori academics saw a need to reform government policies to bring about change (Durie, 2003). Durie believed that until these disparities were addressed, Māori would not be able to effectively contribute to Aotearoa New Zealand society (as cited in, Bishop *et al.*, 2010). Therefore, in addition to the researcher's hypothesis, whereby examining whether Te Kotahitanga can strengthen Restorative Practices, the researcher also hypothesises that the way schools deal with behaviour, can impact on how Māori and non-Māori students effectively engage and participate in the curriculum.

Aotearoa New Zealand's Education Act 1989 provides legislative guidelines for schools and their Boards of Trustees, outlining the stand-down, suspension exclusion, and expulsion rules (Ministry of Education, 2012). These guidelines help schools to determine how they deal with students when faced with challenging behaviours. The Education Act promotes

the notion that “schools are shaped by particular sets of ideas, beliefs and values dominant at the time” (Adams *et al.*, 2000, p.287).

It is from this position that the researcher asserts that the success or failure of students lies not just with the individual students themselves, but rather in the decision making of those in power (Bishop, O’Sullivan, & Berryman, 2010; Durie, 2003). The notion that Māori be able to determine how they are educated, and whether their education be within the constructs of tikanga⁷ Māori or Māori paradigm, have been recognised (ibid.). That is, by making a pedagogical shift toward a more culturally inclusive and responsive model, has seen educators consider ways they can better meet Māori educational aspirations. Bishop, O’Sullivan, and Berryman (2010) has provided a pedagogical framework in the form of Te Kotahitanga.

2.3 Te Kotahitanga – working within a Māori paradigm

This section in the literature review focuses on Te Kotahitanga, a professional development model aimed at raising Māori student educational outcomes (Bishop *et al.*, 2011). Reviewing literature on Te Kotahitanga enabled the researcher to identify links to kaupapa Māori (kaupapa Māori will be referred to in the research design, as it relates to this study). Various authors demonstrate how a cultural approach can affect change within an educational setting (Bishop & Glynn, 1999; Bishop, 2003; Bishop, Berryman, Cavanagh & Teddy, 2009; Macfarlane, 2004; Durie, 2003; Walker, Eketone, & Gibbs, 2006). Bishop and Glynn (1999) assert Kaupapa Māori theory from the position of a Māori educator, is a political discourse which derived from resistance to State initiatives in Aotearoa New Zealand’s schools.

The purpose therefore, was to address political disparities in the education sector in relation to Māori student achievement, and to focus on pedagogical principles which support cultural diversity. In order to understand the relevance of Kaupapa Māori theory in the realm of education and restorative practice, reviewing the works of Russell Bishop over the last decade, clearly demonstrated cultural recognition is imperative to empowering and co-constructing learning environments conducive to Māori achievement. Bishop (2003)

⁷ Tikanga – customary codes

asserts the implications here for teacher's sits firmly in pedagogical shifts to accommodate this alternative model of practice.

Māori over-representation in deficit statistics within social, educational and economic areas (Bishop *et al.* 2009, Bishop, O'Sullivan, Berryman, 2010; Durie, 2003, Ministry of Education, 2009; Te Puni Kokiri, 1998) provides an opportunity to observe how 'power relationships' are shared through collaborative 'learner interaction, learner experience, learner prior knowledge, and learner aspiration'. It is with this in mind, having a professional model from which teachers could enhance their professional practice, would also provide culturally responsive pedagogical understandings. This in turn, supports all minority learners.

Considering new approaches to Kaupapa Māori educational theory, Bishop (2003) and Bishop, Berryman, Cavanagh & Teddy, (2009) look at both interpersonal and group interaction whereby the learner incorporates existing knowledge making it 'official' and 'acceptable', and in doing so, promoting knowledge sharing. Furthermore, relationships are built on trust, respect and taking ownership of one's own learning and behaviour. These values have a direct correlation to the responsive, culturally inclusive pedagogical model of Restorative Practice.

Hemara's (2000) literature review further highlights the importance of utilising traditional Māori conventions to engage and reinforce Māori educational practices, be they formal or informal. In recognition of this, adapting these traditional concepts into a contemporary context would see Māori achieve in all aspects of a westernised society which Aotearoa New Zealand has become. Durie (2003) also developed a framework, which educators could consider as a means to engage and retain Māori students in State schools. This framework is illustrated in Table 2:2.

Table 2.1: Durie's Framework (2003, pp. 208-209)

| <i>Goals:</i> | <i>Principles:</i> | <i>Pathways:</i> |
|--|---|--|
| <ul style="list-style-type: none"> • <i>to live as Māori</i> • <i>to actively participate as citizens of the world; and</i> • <i>to enjoy good health and a high standard of living</i> | <ul style="list-style-type: none"> • best outcomes and zero tolerance of failure; • integrated action; and • indigeneity | <ul style="list-style-type: none"> • A Māori-centred pathway; • A Māori-added pathway; and • A collaborative pathway. |

This framework includes goals, principles and pathways which allow for collaborative partnerships in both an educational setting and a social setting. Although situated within a theoretical kaupapa Māori paradigm, the researcher asserts it can be utilised in any educational setting to support all minority groups, and could be adopted by youth development groups when planning and working alongside youth. The principles Durie (2003) sets out have high demands for educators and youth development coordinators to consider, and leave room for collaborative action, enabling both Māori and non-Māori to work together to develop meaningful pathways and outcomes.

Durie (2003) encouraged discussion around the constitutional status of Māori in Aotearoa New Zealand. He challenged others to consider ways constitutional change could occur for Māori, where Māori participate within the framework he poses. Durie (1998) highlighted the need for Māori autonomy and self-determination (Byrnes, 1999). Emphasising issues around the Māori and English versions of the Treaty of Waitangi, Durie dually noted Māori aspirations and determination were discounted in the English version (Durie, 1998; Brynes, 1999). Durie presents a strong case not only for educators to consider culturally responsive pedagogy, but for policy makers to make constitutional changes which enable Māori to determine their pathways to success. Similarly, Durie offers several strategies, and key processes which like Bishop (2003), Hemara (2000) and Macfarlane (2004) look to indigenous cultural practices for the solutions to disparities Māori face in all areas of society.

Key processes which provide opportunities for whānau and community services to work collaboratively are fundamental. The following points are the building blocks which Durie acknowledges are essential in framing a pedagogical shift toward a Māori paradigm;

- *whakatau* – laying the foundations
- *whakawhānaungatanga* – affirmation of bonds
- *whakatātari* – analysis of problems
- *whakaoranga* - restoration

(Durie, 2003, p.73)

This section examines the collaborative work, theoretical research and evidence based practice between Māori academics which resulted in Te Kotahitanga. They each shared similar philosophies and a determination to address political disparities faced by Māori. In doing so, believing a shift in pedagogical practice would support Māori learners in reaching their full potential as Māori. Te Kotahitanga is an example of culturally responsive practice.

Te Kotahitanga, an educational reform project (Bishop et al., 2010), evolved over the last decade through extensive research undertaken by Māori academics such as Russell Bishop, Ted Glynn, Mere Berryman, Sonya Macfarlane (nee Bateman), Angus Macfarlane, and Dominic O’Sullivan (Bishop et al., 2010; Macfarlane, 2010; Bishop, Berryman, Takiwai & Richardson, 2003; Bishop & Glynn, 1999). The aim of Te Kotahitanga was to improve educational outcomes for Māori students in mainstream state educational settings (Bishop et al., 2010). Bishop along with his colleagues first identified that “economic, social and political subordination and marginalisation of Māori people” could be addressed if policy and educational reforms considered Māori aspirations, preferences and practices (Bishop & Glynn, 1999, p.13). Like Durie (2003), Bishop et al. (2010) recognised the value in adopting kaupapa Māori as a theoretical approach to their research and to develop an educational reform project which was sustainable and extendable (Bishop et al., 2010).

The following table 2:3 is an attempt at aligning Durie and Bishop’s theoretical frameworks. The process and purpose behind this was to support the researcher in examining and organizing her research. That is, by preparing the foundations (*whakataū*), creating communities of practice which connected her (*Whakawhānaungātangā*), thus assisting her in understanding (*whakatātari*) the relationships between Te Kotahitanga and Restorative Practice (*Whakaorangā*), provided for sound platform from which she could own theoretical framework.

Table 2:2 Aligning Durie and Bishop’s Theoretical Frameworks

| <i>Durie</i> | <i>Bishop</i> |
|----------------------------|--|
| <i>Whakataū</i> | Collaborative researching underpinned by Kaupapa Māori |
| <i>Whakawhānaungātangā</i> | Collaborative conversations and storytelling to create connections and build relationships |
| <i>Whakatātari</i> | Collaborative analysis of dominant and subordinate power relations in education practices in New Zealand mainstream State schools |
| <i>Whakaorangā</i> | Collaborative development of a culturally responsive pedagogical framework underpinned and facilitated by Kaupapa Māori – Te Kotahitanga |

Bishop and Glynn's (1999) examination of the 'power relations' within the education sector in Aotearoa New Zealand, raised pertinent questions around teacher pedagogy, and in addition, identified a deficiency in culturally responsive practices to support Māori students in the mainstream sector. Their research also identified five key issues around power sharing. They are; initiation, benefits, representation, legitimation and accountability (Bishop et al. (1999). They believed a shift in policy direction was needed to resolve the 'power and control' issues for Māori. That is, recognising the hegemonic colonising culture, and challenging it, would promote the notion of *rangatiratanga* [self-determination], and culturally responsive pedagogy (Bishop & Glynn, 1999; Bishop et al, 2010).

Bishop and his research colleagues worked extensively to develop a model that would support sustainable educational reforms, thus bringing about change for Māori disadvantaged by a hegemonic, mono-linguistic and a mono-culturist educational framework (Bishop & Glynn, 1999). In 2001 and 2002, the Te Kotahitanga project was launched (Bishop, O'Sullivan and Berryman, 2011). This was achieved by researching and interviewing principals, teachers, students and their whānau. Drawing from the student narratives and the position the students held in relation to what promoted positive learning experiences, the Te Kotahitanga teacher professional development innovation was formulated and actioned (Bishop, O'Sullivan and Berryman, 2011). The key element, which was highlighted in the student narratives, over the research period, were the quality relationships and interactions they formed with their teachers (ibid.). Based on this premise, the *Te Kotahitanga Effective Teacher Profile* was created, and became the catalyst to the professional development initiative (Bishop, O'Sullivan and Berryman, 2011; Timperly, Wilson, Barrar & Fung, 2007).

Through peer co-constructive observations and reflective practice, teachers were able to consider their relationships and interactions with their Māori students from within a culturally responsive space. Several phases of the project saw up to 28 schools participate, with each school inviting staff to work collaboratively alongside each other and the researchers. Goals were developed which included teachers to a) challenge their assumptions about Māori students and their classroom dynamics; b) have teachers adopt a pedagogical approach consistent with the Effective Teacher Profile; and finally, c) look at ways they could improve educational outcomes for Māori students (Timperly, *et al.*, 2007 p.259).

Underpinning Te Kotahitanga was the '*Effective Teacher Profile*' which highlighted the following principles;

1. *Manākitanga*– teachers care for their students as culturally located human beings above all else.
2. *Mana motuhake* – teachers care for the performance of their students.
3. *Ngā whakapiringatanga*– teachers are able to create a secure, well-managed learning environment.
4. *Wānanga* – teachers are able to engage in effective teaching interactions with Māori students as Māori.
5. *Ako* – teachers can use strategies that promote effective teaching interactions and relationships with their learners.
6. *Kotahitanga* – teachers promote, monitor and reflect on outcomes that in turn lead to improvements in educational achievement for Māori students.

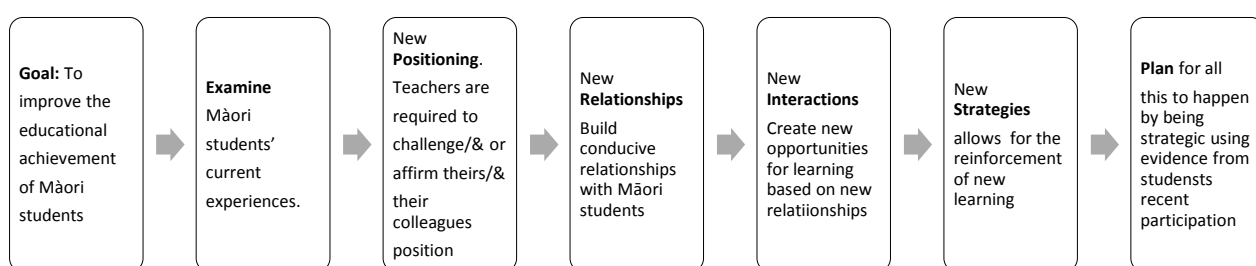
(Bishop, *et al.*, 2010, p.19)

The Te Kotahitanga professional development model provided the research and professional development team a culturally responsive framework to work from. In the initial phases, teacher's participated in a three day staff induction workshop to critically reflect on their own "discursive positioning" and practice (Bishop *et al.*, 2010, p. 25). Crucial to the initial process in Te Kotahitanga, is the explanation of the Effective Teacher Profile, its implementation, ongoing support and reflective practice, strategies and modes of planning to support the application of Te Kotahitanga. Highlighted throughout the process are the reciprocal and collaborative relationships created between students and their teachers. The collegial support occurs through teacher's observing each other utilising the '*Te Kotahitanga Observational Tool*'. This is followed by co-constructive conversations, whereby teachers critically reflect on how things are progressing, where they need support, and how they can obtain the support (Bishop *et al.*, 2010). This literature challenges educators to think about their pedagogy and how this impacts on Māori learners.

In 2009 Māori students aged 16 years and under who were excluded from their school [5.3 students per 1,000] were four times more likely than Pākehā students of the same age [1.4 students per 1,000] to disengage from the mainstream education system (Ministry of Education, 2010). The impacts on Māori being excluded from school are significant. Social, health and economic disparities through lack of educational attainment and achievement become inevitable if Māori youth lack academic qualifications (Bishop, Berryman, Cavanagh & Teddy 2009; Bishop, O'Sullivan & Berryman 2010; Durie, 2003).

Bishop et al. (2010) developed 'GEPRISP', an acronym for; Goal; Examine; Positioning; Relationship; Interaction; Strategies; Plan, as a model which allows for the initial implementation of Te Kotahitanga. The purpose of 'GEPRISP' was to remind teachers of what Te Kotahitanga aims to achieve. Reversed, 'PSIRPEG' provided them with an operational tool for implementing and evaluating Te Kotahitanga (Bishop, et al., 2010). GEPRISP provides a clear and concise framework from which schools and teaching staff can plan and develop strategic targets, and where they need to set goals in order for Te Kotahitanga to be implemented effectively (Bishop, et al., 2010; Timperly *et al.*, 2007). The following figure 2.2 provides a diagram of GEPRISP

Figure 2.1 GEPRISP: The Te Kotahitanga Professional Development Model



(Source: Timperly *et al.* 2007, p.260; Bishop et al., 2010, p.26)

Analysing statistical data to better understand the reasons why Māori students are stood down, suspended or excluded, show continual disobedience, physical assault on other students, and drugs as being the main determiners (Ministry of Education, 2010). Given the serious nature of the offences, consideration around whether adopting culturally responsive practices, such as Te Kotahitanga, supported by inclusive practices such as Restorative Practices, could prevent the disproportionate numbers of Māori students leaning towards such behaviours. This would give the school the ability to form opportunities for meaningful engagement with the families and the wider community. This sentiment is backed up by Bishop, *et al.* (2009) where they believe that by implementing Te Kotahitanga, educational disparities faced by Māori will decrease and an improvement in both relationships and classroom settings will see better learning outcomes. By advising educators as to the importance of being culturally responsive, Māori students, teachers and Principals would be better equipped to identify and solve problems sooner (*ibid.*).

Durie (2003), Macfarlane (2004) and Bishop *et al.* (2009) all espouse the importance of shifting from a hegemonic colonial positioning to one which is culturally responsive. Therefore to do so, would see a significant shift in Māori aspirations and life outcomes. Such a shift would also allow for collaboration, problem solving and the importance of Māori participating for, with and by Māori.

The implementation of Te Kotahitanga would see teachers and Principals allowing students to be self-organising, pro-active, self-regulating and reflective about their learning and socialising. It is these elements which would strengthen any restorative process required in aiming to restore relationships, the catalyst behind Te Kotahitanga. On the basis of this review, with Māori underachievement in education greater than any other ethnic group in Aotearoa New Zealand, Principals, Boards of Trustee's and teachers need to reposition themselves in order to improve the deficit statistics for Māori. Furthermore, they need to respond to the high numbers of Māori students still being excluded, suspended or stood-down more than any other ethnic group in Aotearoa New Zealand. School leaders need to be courageous in ascertaining why, and to reposition and renegotiate ways they are responding to learning difficulties, challenging behaviour, and the retention, engagement and ongoing participation of their Māori students. Working collaboratively with their Māori students and their families alongside the teachers who work with them on a daily basis would certainly help to alleviate these negative statistics.

Culturally Relevant Teaching: An international perspective

This section explores literature which provides an insight into culturally responsive pedagogy from an international perspective. In doing so, providing examples of culturally responsive practices as a way of addressing educational disparities minority students often face in classrooms. Comparisons will be made between practices presented from international sources, and that of educators implementing culturally responsive practices in Aotearoa New Zealand.

Given the ethnic diversity of classrooms in the United States, improving the educational outcomes for underachieving students of colour, saw a growing interest in culturally relevant teaching methods (Gay, 2000; Ladson-Billings, 1995). Based on the previous literature, in Aotearoa New Zealand, key components of culturally responsive teaching included teacher attitudes and expectations, multicultural curriculum, culturally informed classroom dialogue, and cultural congruity in teaching and learning strategies (Macdonald,

2011; Bishop et al., 2009). The same could be associated to the research and theoretical positioning of Ladson-Billings (1995), and Villegas (1991).

The key contributing factor to a child succeeding or failing in school is the teacher's willingness to accommodate them and providing opportunities for meaningful participation. Villegas (1991) proposes that in order for children to get maximum benefits in any given learning space; teachers must gain an understanding of the cultural dynamics in the classroom, then "translate this knowledge into instructional practice" (Villegas, 1991, p. 13). Likewise, Ladson-Billings (1995) suggests three culturally relevant criteria which would guide teacher instruction in supporting the learner, they are:

- a) Students must experience academic success
- b) Students must develop and/or maintain cultural competence
- c) Students must develop a critical consciousness through which they challenge the current status quo of the social order

(Ladson-Billings, 1995, p.160)

Implementing the criteria suggested by Ladson-Billings (1995) is critical to the success of culturally relevant teaching.

Gay's (2000) research developed the *Culturally Relevant Teacher* model which focused on transforming the relationships between the teacher and learner. In this instance the learner is validated through a culturally relevant knowledge base, therefore empowering them and motivating them to succeed, Culturally relevant teaching recognizes the multidimensional characteristics, where "culturally relevant teaching encompasses many areas and applies multicultural theory to the classroom environment, teaching methods, and evaluation" (Gay, 2000, p.32).

Experience and research suggests that where schools acknowledge the culture of the students and their community, and integrate these cultural experiences, values, and understandings into the teaching and learning environment, student participation and learning outcomes increase (Brown-Jeffrey & Cooper, 2011; Macdonald, 2011, Villegas, 1991).

The commonalities between the theoretical frameworks of Culturally Relevant Teaching, Te Kotahitanga and Restorative Practices recognise the importance of building relationships in order to support learners to achieve. That is, to define, then act on their potential, and to

determine their own pathways to success. The importance of educators recognising strengths as opposed to deficits, is crucial when dealing with minority students. Understanding their cultural differences and acknowledging these can support both students and teachers with processes when dealing with inappropriate and challenging behaviour.

For many educators, there are difficulties in taking the time to adapt curriculum, address cultural sensitivities, and to focus on the individual rather than the group. However, the advantages of utilising such approaches far outweigh the disadvantages should you consider the wider impacts it would have on youth if they were to be excluded from school. It is this position which prompted the research school to explore restorative practices. The shift to be inclusive in ways they dealt with behaviour seemed appropriate if they were promoting responsive pedagogy. That is, being punitive when dealing with challenging behaviour did not fit within the paradigm of Te Kotahitanga. It seemed only natural they move toward a restorative approach.

2.4 Restorative Practice

This section of the research considers Restorative Practices both nationally and internationally. A specific focus on Aotearoa New Zealand literature will consider the implementation of Restorative Practices in New Zealand schools, and a brief historical focus, thus understanding the link to supporting Māori in educational achievement and outcomes. Furthermore, the review of literature in this section looks to support the Case Study in underpinning the theoretical basis for the use of Restorative Practices, including a review of literature from Australia, and the United Kingdom.

A recent study compiled by Gordon (2011), focusing on Restorative Practices in ten New Zealand schools, sought to provide evidence on why schools were shifting from punitive approaches to behaviour toward an inclusive pedagogical paradigm. Reasons for the shift were attributed to high levels of suspension, and community perceptions that schools were “...difficult, at times dangerous places...” (Gordon, 2011, p.1). All schools participating in the study, were noted as running “assertive models of discipline” (ibid.), often punitive in nature, yet continued to be confronted with significant issues around behaviour, often leading to student disengagement from their schools in the form of stand-down (where

students are asked to stay home for set periods of time), the exclusion (for students aged up to 16 years), or expulsion (for students age 16 years or older) (Gordon, 2011). The punitive action would depend on the direction school's Boards of Trustees would take. This is based on legislation as set out in the 1989 Education Act that allows Boards the ability to stipulate the course of action (New Zealand Parliamentary House, 1999).

Given there is a disproportionate numbers of Māori and Pasifika students leading the statistics for stand downs, suspensions and exclusions from schools (Ministry of Education, 2012), Margrain and Macfarlane (2011) highlighted the need for educators in Aotearoa New Zealand to consider the "importance of relationship-based and culturally responsive approaches" (p.ix). Moreover, from Margrain and Macfarlane's perspective, employing "...a restorative approach to behaviour management puts the responsibility back onto the child or young person..." (Margrain and Macfarlane, 2011). Considering a restorative route, educators are predisposed to be responsive and have the ability to increase children's participation in learning. From their perspective, entrenching restorative practices into school management and processes promotes a safer environment for learning and working through conflict (Margrain & Macfarlane, 2011). To better understand the 'how and why' restorative approaches have been adopted in some schools in New Zealand, a look into restorative justice will be outlined in the following section.

2.5 Youth Justice and Restorative Justice

The following section examines the journey for New Zealand schools implementing restorative justice as a way of dealing with problem behaviour. In order to understand this shift, Macfarlane and Margrain (2011), highlighted the historical influences which prompted and promoted restorative approaches by acknowledging the work of Bowen's (2008) assertions that traditional Maori society had developed "responsive engagement to challenging behaviour" (Macfarlane and Margrain, 2011, p.10), as a way of upholding the mana of the individual, the family group and social life.

The adoption and adaptation of restorative justice came about as a response to increasing numbers of young Māori men being incarcerated in the latter part of the 1990s, thus leading to Māori initiating restorative practices in the 1970s which continues today (ibid.). Restorative approaches have gradually made an impact in the justice system over the last two decades in Aotearoa New Zealand (Maxwell, 2007, Maxwell & Liu, 2007). Maxwell

(2007) identified that central to all aspects of the youth justice system in Aotearoa New Zealand is the Children, Young Persons and Their Families Act 1989, whereby principles and objectives were set out to protect children's rights. Prior to this, children in 19th Century Aotearoa New Zealand were seen as susceptible and in need of protection, and in general not distinguished from adults, both in the legal and wellbeing sense (Pollock, 2011; Watt, 2003). In the latter part of the 19th Century, the legal system began to acknowledge that children had a right to be protected (Watt, 2003). By 1893, the 'New Zealand Society for the Protection of Women and Children' was established in Auckland, giving some reprieve for children (Pollock, 2011). In 1919, Trade Unionist, Edwards Hunter, founded a group named the Rights of Childhood League and in doing so, garnered support and collaboration between unionists and educationalists (ibid.). The 1970s saw both international and national support was gathering to address the rights of the child, and by 1989, the rights of the child was acknowledged in law. One initiative born out of the Children, Young Persons and Their Families Act 1989 was 'Family Group Conferencing', and was seen as a way of dealing with youth offenders in an empowering and reparative way (Morris & Maxwell, 2003; Bazemore, 2006; Maxwell, 2007; Stahlkopf, 2009). Then, in 1993 Aotearoa New Zealand ratified the United Nations Convention on the Rights of the Child (CROC).

Bazemore (2006) had noted Maxwell's research "...continues to demonstrate that the restorative conferencing process itself exhibits a small to moderate, yet significant impact on recidivism" (Bazemore, 2006, p.136). As restorative practice models gained popularity, perceptions grew in relation to punitive systems failing young people (Carrado, Cohen and Odgers, 2003,). There was however some scepticism in relation to the success of restorative processes. This was highlighted in Stahlkopf's (2009) research in England, where specific areas of concern related to the application of restorative justice, and whether family group conferencing was in essence successful in the long term (Stahlkopf, 2009). Stahlkopf did however espouse restorative practices as being positive in its philosophy, as young people reported that participating in the process recognized the benefits of participation.

International research and evidence provided by Stahlkopf (2009), Bazemore (2006) and Bazemore and Umbreit (2003), suggest that for some of the young people participating in restorative justice, being given the provisions to speak, be listened to and respected, gave them a sense of empowerment, especially when given a second chance. This was highlighted also in New Zealand, where youth offenders felt they had more support, and believed they had more rights when they had the opportunity to engage in restoratives (Bazemore, 2006; Beacroft, 2006; Kirkwood, 2010; Maxwell, 2007). Moreover, the restorative justice

participants saw this as an opportunity to receive help once areas of concerns were discussed and issues dealt with 'face to face' (Stahlkopf, 2009, Beacroft, 2006). Therefore, the 'potential' for restorative justice for youth in England was recognised where Stahlkopf asserts he remains 'optimistic regardless of the identified concerns' (Stahlkopf, 2009).

2.6 Family Group Conferencing

To highlight the process of restorative justice, researchers, Bazemore and Umbreit (2003) offered an insight into four comparative conferencing models. One model in particular was the process of family group conferencing. Family group conferencing is based upon a Māori form of dispute resolutions (Bishop & Glynn, 1999), and in its modern context, allows for the victim, offender, family, supporters and friends to come together to decide upon a resolution which repairs the harm done and restores relationships (Bazemore and Umbreit, 2003; Morris & Maxwell, 2003). Morris and Maxwell (1993) found that the offenders, victims and their families described the family group conference as supportive and helpful (as cited in Bazemore & Umbreit, 2003). Furthermore, Bazemore and Umbreit (2003) noted that when utilised, their observations saw a reduction in fear for victims and provisions for speedier resolution.

The following Key Goals identified by Bazemore and Umbreit (2003), support the conferencing process, and allow participants the opportunity to engage collaboratively, and have provisions for ongoing support at the conclusion of the conference. They are as follows;

- Providing an opportunity for the victim to be directly involved in the discussion of the offence and in the decisions regarding the appropriate sanctions to be placed on the offender.
- Increasing the offender's awareness of the human impact of his or her behaviour and providing the offender an opportunity to take full responsibility for it.
- Engaging the collaborative responsibility of the offender's support system for making amends and shaping offender's future behaviour.
- Allowing both offender and victim to reconnect to key community support systems

When making comparisons to the Aotearoa New Zealand model of restorative justice and family group conferencing, Kirkwood's (2010) research in Scotland identified ethical and safety considerations for both victim and offender. Kirkwood discovered that by

approaching the accused first, the likelihood of uptake into restorative discussion is greater. Providing a theoretical framework, Kirkwood (2010) drew on four years of data from three restorative justice services in order to ascertain the factors associated to participation. His findings suggest that like Aotearoa New Zealand, recidivist offending is lessened and both victims and offenders gain a constructive understanding as to each other's positions. Moreover, enabling offenders to be constructively involved in the process of self-narratives, an autobiographical memory research method (Fitzgerald, 1988), strengthened their decisions to discontinue offending.

Considering the review of literature, it can be deduced that restorative justice and restorative practices has a valid role in the field of youth development when dealing with youth offenders in a positive and constructive way. Reconnecting youth offenders back into the community with positive support structures and connections strengthens the likelihood for youth offenders to be engaged in programmes which help their on-going development as a young person. It is also vital to understand the implications regarding the implementation of such practices, so that participation is guaranteed and positive outcomes are derived.

2.7 Gaps in Restorative Practice

Those who work alongside young people and children, be it in health, the justice system, the social sectors and educational settings, are intrinsically mindful that consistency and boundaries are fundamentally important when dealing with inappropriate or challenging behaviour (Watchel & McCold, 2001). How that looks, and what it sounds like can vary significantly. Those of us who are parents might also agree that, to be effective in our parenting, consistency and boundaries imparted with love and respect, along with modelling expected positive behaviour, warrants happier homes, relationships and marriages (Kelly, 1996). However, the sceptical parent could acknowledge that it is difficult to be consistent all of the time, and boundaries can change, depending on one's general mood, health, stress levels and relationships. Thorsborne (2011), stresses therefore, that educators must consider the development of sound processes and practices when utilising restorative practices in schools. Thorsborne's restorative practice work in Australian and New Zealand schools has allowed for prescriptive processes and conversations which ensure consistency and validity, an area Daly (2003) refers to as being one which needs addressing.

Daly (2003) acknowledges several areas where one could expect to see 'gaps in theory and practice' in relation to restorative practice. They are:

- a) That not all people fully comprehend the philosophical ideas around restoratives, and that
- b) Many assume that all participants have the "requisite skills and desire to participate" (Daly, 2003, p. 2).

For the first, Daly likens it to one having an inability to hold a 'mental map' of what restorative practice 'looks like', how they 'behave', and what the "optimal result" will be (Daly, 2003, p.2). To be successful in the second 'gap' raised, Daly asserts that restorative conferences require "...a degree of moral maturity and empathetic concern that many people, especially young people, may not possess" (ibid.).

To address the 'gaps in theory and practice', the researcher highlights the following sections in this literature review. An examination of restorative practices in an educational setting in Aotearoa New Zealand is provided which explores both Māori and non-Māori paradigms of practice. Furthermore, a critical examination of the roles which school leaders and teachers assume is also highlighted, thus illustrating the necessary support required in undertaking restorative practices effectively.

2.8 Restorative Practice in Theory and Practice in Aotearoa New Zealand

The education sector in Aotearoa New Zealand has historically dealt with challenging behaviour utilising corporal punishment, until the 1989 legislative act shifted to punitive actions, such as suspension, stand down, expulsion and exclusion (Smith, 1994). This resulted in large numbers of students being marginalised and disengaged from education, which in turn motivated the Ministry of Education to reduce suspension and expulsion rates in schools utilising restorative practices (Margrain & Macfarlane, 2011; Wearmouth, McKinney & Glynn, 2007). In a direct response, a pilot programme was initiated in 1999 and 2000 respectively (Margrain & Macfarlane, 2011). This saw "key researchers and restorative practice leaders such Wendy Drewey, Angus Macfarlane, John Winslade and Ted Glynn and their associates" (ibid., p.12), collaborating with schools across New Zealand in exploring and developing restorative programmes. In practice, restorative practice involved

a set of values being implemented to support and manage inappropriate and challenging behaviours. In contrast to traditional punitive approaches, restorative practice values relationships over rules. It seeks to engage people in restoring relationships damaged by conflict and harmful events (Thorsborne & Vinegrad, 2009; Wearmouth, McKinney & Glynn, 2007; Wachtel, 1999).

Providing frameworks where teachers can approach challenging behaviours underpinned by responsive pedagogies, allows for respectful dialogue to take place in which both victim and offender can repair damage without apportioning blame. Providing safe environments for children and adolescents where they can work through conflict, builds a climate of trust and responsibility, and facilitates reconciliation and understanding. The approach also encourages constructive communication between students and their teachers (Macfarlane, 2007). Therefore, with some schools in Aotearoa New Zealand making a shift away from punitive and toward restorative approaches, schools are exploring relationship-based and culturally responsive practices (Buckley & Maxwell, 2007; Margrain & Macfarlane, 2011). To better understand this shift, it required the researcher to examine historical evidence in understanding the 'how and why' the education system was set up in Aotearoa New Zealand, and the ways teachers enforced 'expected' behaviour.

The introduction of Restorative Practices allow for schools to approach wrongdoing with a set of values. The disciplinary processes are transparent for re-establishing relationships within the community, the school and amongst individuals. Instances of wrongdoing and conflict are seen as opportunities for learning and empathy building, and like restorative justice, the likelihood for reoffending is reduced (Thorsborne and Vinegrad, 2009; Wachtel, 1999; Wearmouth, McKinney & Glynn, 2007). Restorative Practices has also been identified as a process which is not 'straight forward' but one that requires forethought, planning, negotiation, excellent facilitation and deliberation and must have a 100% buy-in from all parties. Without this level of commitment and confidence, the process wanes and issues are not resolved collaboratively (Macready, 2009; Maxwell, 2007; Wearmouth, McKinney & Glynn, 2007; Daly, 2002).

Making comparisons between punitive responses and restorative responses, illustrates the differences between apportioning blame as opposed to identifying the need created by harm and putting things right (Jansen and Matla, 2011). Providing a model in which schools

can apply restorative approaches both in the school setting and within the wider community, has allowed schools the ability to create opportunities for connecting young people to wider support networks. Fundamental to this process is the ability to take an incident and examine it, thus maximising possibilities for reintegration. Having set structures and dialogue helps to guide teachers through the restorative processes (Jansen *et al.*, 2011; Thorsborne, 2011). It allows participants the opportunity to gain a better understanding of the importance of restorative conversations and the time to prepare for either an informal pre-emptive chat or, depending on the severity of an incident, a full conference (Jansen *et al.*, 2011).

In practice, secondary schools in Aotearoa New Zealand, who implement Restorative Practice, understand it is a way for students to learn to be responsible for themselves and their actions (Jansen *et al.*, 2011; Green Bay High, 2010). Schools can encourage students to maintain high standards in regards to their behaviour whilst providing students with the support and encouragement to meet the expectation. Collaborative participation is also demonstrated here, as staff and students work together to implement and set the kaupapa. It is noted that the number of approaches undertaken in a restorative model can vary due to the number of people involved, that is, restorative processes can occur as a one-on-one, a small group, a whole class situation, and as a large group involving parents. Therefore, the time taken to undergo a restorative process is based on the seriousness of the incident and the formality of the conference or conversation (Jansen *et al.* 2011).

Thorsborne (2011) impresses the importance of 'healthy workplaces' as an essential ingredient to restorative approaches in schools. That is, the key component required for sustaining restorative practices is good relationships. Good relationships are underpinned by core values such as "respect, honesty, humility, interconnectedness, participation, empowerment and hope" (Thorsborne, 2011, p. 200). Highlighted also is the need for adults to model the desired and expected behaviour, have systems in place which allows staff to be consistent with their implementation of restorative approaches on all levels and pedagogical principles which affirm positive relationships and responsive action, such as Te Kotahitanga (Bishop *et al.*, 2010). When management systems and school policies neglect to support such processes and teachers fail to develop positive relationships with their colleagues or show mutual respect towards the student body, Thorsborne (2011) warns the implementation of Restorative Practices will be undermined considerably.

2.9 Hui Whakatika – Restorative Practices situated within Kaupapa Māori

This section of the literature review briefly examines the process of restorative practices situated within a kaupapa Māori paradigm. As such, it illustrates how Māori educators wanting to operate within their own ontological and epistemological paradigm, sought to consider alternative ways in dealing with behaviour situated for Māori, with Māori, by Māori.

Bishop (1996 as cited in, Berryman & Macfarlane, 2011) along with Macfarlane (nee Bateman), and Berryman provides a restorative practice process they adapted from Judge Michael Brown's Restorative Justice Model. The model not only provides a process guided by Māori principles and tikanga [Māori law], it sits firmly within the kaupapa Māori paradigm. This process is known as '*Hui Whakatika*' (collaborative restoration of mana [identity/status]). Hui Whakatika is a culturally responsive, self-determining process to help restore harmony and relationships. It draws upon kaupapa Māori ways of knowing and engaging, and is underpinned by traditional or pre-European Māori concepts (Bateman & Berryman, 2008; Berryman & Macfarlane, 2011; Margrain & Macfarlane, 2011). Overseen by Māori, the model guides non-Māori teachers through four specific phases, which is necessary for there to be successful outcomes utilising the Hui Whakatika process (Bateman & Berryman, 2008).

Hui Whakatika has been successfully utilised in middle and secondary schools in Aotearoa New Zealand with both Māori and non-Māori students (Berryman & Macfarlane, 2011). In addition, Macfarlane (2004) likens it to Bazemore and Umbreit's (2003) family group conferencing, however, he also differentiates it by stating aspects of hui whakatika "*...are given authentic appreciation*" (Macfarlane, 2004, p.94) given it's a kaupapa Māori theoretical model. It is important to note that Hui Whakatika places whānau at the centre, where drawing on a culturally responsive Māori world view, teachers can begin to understand how Māori students learn, respond to and relate to their peers, teachers and community. Macfarlane et al. (2011) assert that although Hui Whakatika is "neither widely understood nor commonly used" (p.143), it provides opportunities for schools to draw upon whanau based knowledge and cultural expertise to support students who exhibit challenging behaviour. This is a reciprocal partnership, where culture is validated, and students are valued (Macfarlane et al., 2011).

2.10 Limitations in Actioning Restorative Processes

Ensuring school management has systems and structures in place to accommodate teachers facilitating Restorative Practices effectively, requires Boards of Trustees to support policy shifts in thinking and action. To neglect this would not only compromise the process, but would negate the shift in pedagogical understanding, which is required of teachers (Daley, 2011). It is this potential failing which has critics analysing the limitations of Restorative Practices (Menkel-Meadow, 2007; Doolin, 2007). Menkel-Meadow (2007) addresses challenges such as poor collegial relationships amongst staff, the issue surrounding confidentiality, whether Restorative Practices should be supplemental or substitutionary, whether the process privileges some and not others and whether issues at a micro level can affect change at a macro level. These challenges require careful consideration if Restorative Practices and its processes are to be effective for staff, students and their whānau. Literature from Australia and the United Kingdom provide similar principles to that of Aotearoa New Zealand, where schools utilising Restorative Practices have faced dilemmas in relation to the core principles, theories and pedagogy underpinning the process (McCluskey, Lloyd, Kane, Riddell, Stead, & Weedon, 2008; Shaw, 2007; Macready, T. 2009).

Shaw's (2007) review cited both success stories and dilemmas faced by several Australian schools in the Victorian region, stating the biggest issue these schools faced highlighted teacher engagement and facilitating a shift in school practices relating to managing and dealing with challenging behaviour. This prompted considerable questioning as to why Restorative Practices works for some schools when tackling issues of bullying and violence, and why it fails in others (McCluskey et al., 2008; Shaw, 2007). The outcome of these discussions relating to issues in Restorative Practice implementation, enabled schools to examine ways to support staff through professional development, having designated members of staff to facilitate Restorative Practice meetings and prescribed questionnaires (Shaw, 2007).

The challenge therefore for schools in Aotearoa New Zealand, must consider how professional development and support can be provided for teachers. School management and boards of trustees need to support policy shifts to accommodate the facilitation and implementation of Restorative Practices. In addition, schools need to consider culture changes, where culturally responsive and inclusive pedagogy is introduced, as teachers are better prepared in creating relationships conducive to facilitating Restorative Practices.

The researcher therefore, queries whether school leaders, boards of trustees, and teachers should be asking whether integrating Te Kotahitanga, a culturally responsive theoretical paradigm, with Restorative Practices, could bring about the pedagogical shift schools need to address the politics of disparities (Bishop et al., 2011), and a move away from punitive approaches. Restorative Practices allows for power sharing among all educational stakeholders to occur, situating the students at the centre allows schools to set goals and targets in their strategic plans. As Te Kotahitanga and Restorative Practice are strength-based approaches, they align with the theoretical underpinnings of Positive Youth Development. Therefore, the researcher asserts, that by combining all three, schools are empowered to support the development of resilient self-determined young people.

2.11 Positive Youth Development

This section of the research considers Positive Youth Development (PYD) both nationally and internationally. The researcher drew on literature from New Zealand, the United Kingdom and the United States, where theoretical models relating to youth development also considered indigenous theoretical paradigms.

A recent publication by the Wayne Francis Charitable Trust (Williams, Jansen, Major, Francis, Harrington, Campbell & Pawson, 2010) in relation to Positive Youth Development (PYD) in Aotearoa New Zealand, highlighted the importance of young people making wider connections and building relationships within the community as a means to helping these young people reach their full potential. This is perceived as a 'strength based' approach to youth development. That is, through the implementation of strength based approaches, young people develop resiliency which in turn enables them to manage the balance between risks, stressful life events and protective factors such as caring relationships, setting high expectations and meaningful participation in events which build self-confidence and self-esteem (Barwick, 2004). From this perspective, when young people fall into situations whereby their behaviour is considered challenging, having a way of dealing with them constructively is critical. Being responsive as opposed to reactive underpins the principles of a strength-based approach (Barwick, 2004).

Supporting the notion of strength-based approaches to the development and growth of children and youth in an ever changing world, is according to Williams et al. (2010), essential for building community capacity over the long term. As human beings, the tendency to socialise comes early, along with our ability to adapt to change, and acquire certain behaviours which we develop over our lifetimes (Smith, 1998). This predisposition for social interaction leads us towards the inevitable, the need to learn from, be with or part of a group or in partnerships, reinforces and develops an individual's self-concept or identity, and develops attitudes and skills (Smith, 1998).

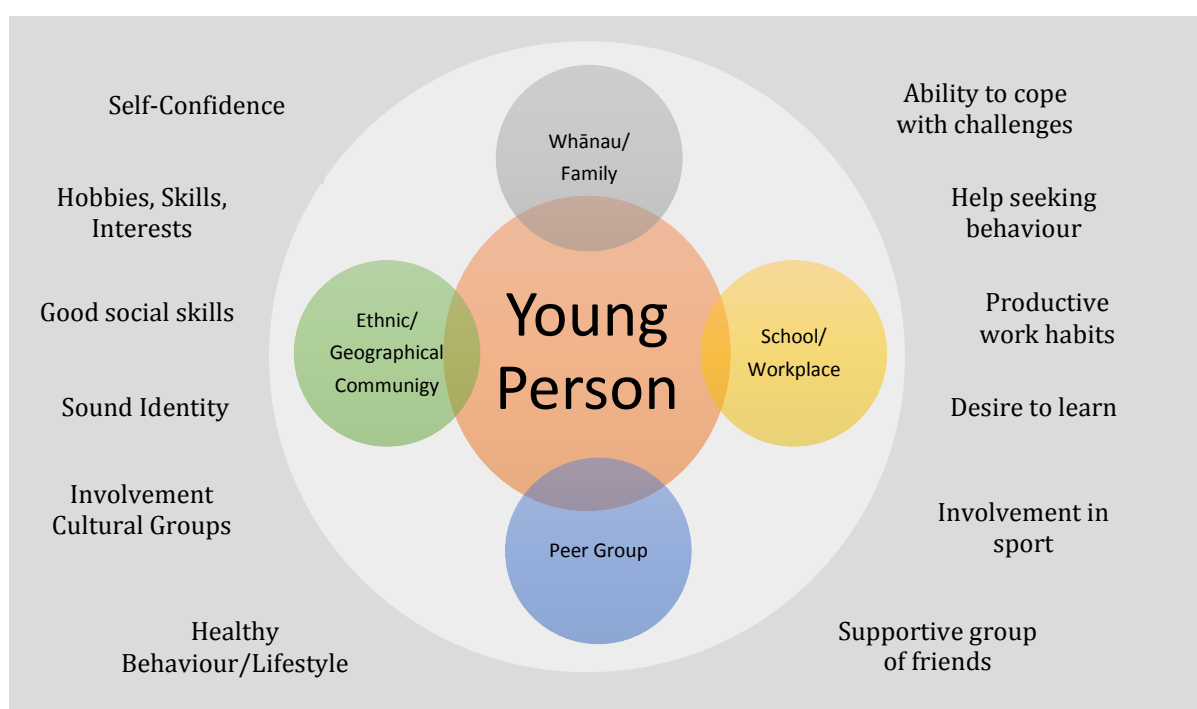
Considering the concept of social interaction which supports the development of individual self-concept or identity, Positive Youth Development ensures young people have the ability to socialise and contribute to and with their community; to feel connected to others and be a part of their society; to have choices, and should be comfortable with who they are and where they position themselves in the bigger scheme of things (Ministry of Youth Affairs, 2002). It is from this positioning that young people can build strong connections with whānau (family), schools, workplaces, church, sporting and cultural groups and from within their own peer groups. This philosophy epitomises Positive Youth Development, and takes into account the full range of ecological influences which help to shape healthy young people (Ferber, Gaines, & Goodman, 2005)

Positive Youth Development emerged during the 1990s as academics, youth workers, sociologists and psychologist determined that youth need to be developed rather than perceived as requiring fixing (Ferber, Gaines, & Goodman, 2005; Lerner, Almerigi, Theokas, & Lerner, 2005). The shift from focusing on a negative ideology in relation to youth, developed towards one which focused on potential, which would see young people develop as resilient, social and engaging individuals actively participating within their communities. It epitomised the idea that youth would contribute to their own development, and in doing so minimise risk factors often associated with youth, such as alcohol, drugs, violence and educational failure (Institute of SathyaSai Education Australia, 2011).

In Aotearoa New Zealand, Positive Youth Development looked to weave together the 'invisible threads' of communities, whānau and the young person (Williams et al., 2010). In doing so, creating healthier relationships where in times of need, young people are more likely to have support, and where their "...core developmental needs are met as they develop into healthy adults" (Williams et al., 2010, p.5). This is illustrated by a model developed by

the Ministry of Youth Affairs (2002), which highlights the ecological factors that contribute towards young people reaching their full potential if they are well supported. Positioned in the centre, the young person can develop self-confidence, good social skills, resiliency, productive work habits, healthier behaviours and a sound identity by having support structures in place. Family, peer groups, community and school and workplace settings each have individual roles, but at times can collaborate to maximise potential (Ministry of Youth Affairs, 2002). This is demonstrated in Figure 2.1, which shows the young person in the centre, and all the ecological factors which contribute to them being connected.

Figure 2.2 Positive Youth Development - a young person who is "connected" model.



(Source: Ministry of Youth Affairs, 2002)

This model provides a clear diagram of factors which allows for the whole person to be connected to the community; the community is then connected to the whole person. This reciprocal approach according to Williams *et al.* (2010) requires three fundamental factors to build healthy connected communities and develop positive youth:

- a) Strength-based respectful relationships,
- b) The young person taking ownership
- c) Empowerment. Due to its reciprocal potential, the positive youth development model also helps to inform youth workers, educators, community development and policy initiatives to create opportunities for young people to thrive in their communities (Williams *et al.*, 2010).

Having a model which illustrates the core elements of Positive Youth Development, and supports youth workers, social workers and school careers advisors, the researcher explored other existing theoretical frameworks associated with youth development, health and education. These included indigenous models such as *Te Whare Tapa Wha*, a Māori health and wellness model (Durie, 1998), the *Circle of Courage*, a First Nations and Native American model (Brendtro, Brokenleg & Van Bockern, 2002; Brendtro, Brokenleg, & Van Bockern, 1991; Te Ora Hou, 2009, as cited in Williams *et al.* 2010), and the *Positive Youth Development 5 C's model* (Lerner, Almerigi, Theokas, & Lerner, 2005). In doing so, the researcher wanted to determine where and how Te Kotahitanga and restorative practices could be placed within the positive youth framework, alongside each of these models. That is, by examining each of their core philosophies, provided the researcher with a platform from which to determine how best to support schools in nurturing their students to be resilient and courageous in determining their own pathways, and in doing so, reaching their potential as positive young adults.

Te Whare Tapa Wha – A Māori Model

Developed by Dr Mason Durie in 1982, *Te Whare Tapa Wha* centres around four dimensions; *taha waiura* [spiritual health], *taha hinengāro* [mental health], *taha tinana* [physical health] and *taha whānau*, [family health and well-being] (Durie, 1998). Considering the Positive Youth Development model that places the young person at the centre, Te Whare Tapa Wha focuses on the young person from the inside out. That is, for a young person to develop to their full potential, each of the dimensions in Te Whare Tapa Wha needs to be recognised and intact.

Furthermore, when making comparisons between the Positive Youth Development model and Te Whare Tapa Wha, each aspect is covered. For example; *taha Wairua* (involvement in cultural or religious groups), *taha Hinengaro* (supportive group of friends and family/engagement in school), *taha Tinana* (involvement in sports) and *taha whanau* (supportive caring family who nurtures the building of self-confidence) all contribute towards the notion of Positive Youth Development (Hay & Campbell, 2012; Durie, 1998).

The Circle of Courage – An alternative indigenous model

Examining other indigenous theoretical frameworks for Positive Youth Development, the researcher explored the *Circle of Courage* model, (Brendtro, Brokenleg, & Van Bockern, 2002). This model shares similar philosophies with Durie's (1998) Te Whare Tapa Wha. Based on traditional Native American philosophy, whereby understanding and respecting the individual and their life force, the Circle of Courage model is based in 'four universal growth needs' which relate to the development of a child. They are; *belonging, mastery, independence, and generosity* (Brendtro, Brokenleg & Van Bockern, 2002; Brendtro, Brokenleg, & Van Bockern, 1991). To *belong* is about relationships, kinship and building strong ties within your family and community. *Mastery* relates to an individual's personal growth through learning by example. Their ability to observe and listen in reverence, to inquire and problem solve challenges and in doing so, strengthening one's own understanding of their world. *Independence* is one's ability to self-determine through self-discipline and taking responsibility. Finally there is *generosity*. This is about reciprocity and contributing to others so they may grow to their fullest potential (ibid.).

Positive Youth Development and the 5 C's

Positive Youth Development resulted from the developmental systems theory, which is when "the potential plasticity of human development is aligned with developmental assets" (Lerner, Almerigi, Theokas, & Lerner, 2005, p. 10.). That is, from the perspective of Positive Youth Development, young people are resources to be developed where ecological environmental factors such as family, community, biological, psychological and historical influences impact on them. In this instance, when all these factors are in play, young people who are embraced within this philosophy in youth development programmes are more likely to develop what Lerner *et al.* (2005) termed, the Five C's: *competence, confidence, connection, character* and *caring*. Making comparisons and links to the 'Positive Youth Development model, a young person who is supported in each of the ecological areas, develops within each of the Five C's, and in doing so, become resilient, and proactive within their communities and are more able to deal with challenges (Lerner et al., 2005). This is supported by Nott (2013), whose dissertation deconstructed theories and conceptualisations in relation to youth development. Highlighting the differences between homeless and non-homeless youth, Nott (2013) was able to consider how ecological factors can determine pathways toward resiliency and sense of self and cautioned that youth

development approaches must consider these factors when developing programmes and support systems that apply to young people.

Theoretical models such as Te Whare Tapa Wha, the Circle of Courage, Positive Youth Development, and Lerner et al. (2005) Five C's model, are frameworks which all consider strength-based approaches. Sharing similar philosophies, they each in some way consider the spiritual, physical, mental and kinship dimensions. Each domain is integral and allows for full self-expression and development to take place. For young people to grow under these models nowhere is their room for punitive or coercive action, as it goes against the philosophies underpinned within these frameworks (Brendtro, Brokenleg & Van Bockern, 2002).

Comparing each of the key strength-based approaches, and finding similarities between each of the theoretical frameworks, the researcher developed a table to define and highlight how youth can positively develop where Te Kotahitanga and Restorative Practices are utilised. The table below also aligns each of the concept philosophies and principles, indicating the similarities.

Table 2.3 Interweaving the Elements of Positive Youth Development, Te Kotahitanga and Restorative Practices

| <i>Key Strength based Approaches</i> | <i>Te Kotahitanga</i> | <i>Restorative Practices</i> | <i>Te Whare Tapa Wha</i> | <i>Circle of Courage</i> | <i>5 C's Goals for Positive Youth Development</i> |
|--------------------------------------|------------------------------|------------------------------|--------------------------|--------------------------|---|
| | Ngā whakapiringātangā | Collaboration | Whanau | Belonging | Connection |
| | Ako | Accountability | Hinengāro | Mastery | Competence |
| | Mana Motuhake & Manaakitangā | Restoration & empowerment | Tinana | Independence | Confidence |
| | Kotahitangā | Reconcillation | Wairua | Generosity | Caring |

Given the comparisons and the ability to identify similarities between each theoretical model, the researcher was able to highlight key strength based approaches underpinned in, Te Kotahitanga, Restorative Practice and Positive Youth Development.

They are as follows;

- *Promoting positive **relationships** with peers*
- *Emphasizing youths' **strengths***
- *Providing **opportunities** to learn healthy behaviours*
- *Connecting youth with **caring** adults*
- *Empowering youth to assume **leadership** roles in programs*
- *Challenging youth in ways that build their **competence***

(Ferber, Gaines, & Goodman, 2005, p.2.)

The key aspects which continually arise when analysing, Te Kotahitanga, Restorative Practice and Positive Youth Development, highlight collaborative relationships, putting youth and their families at the centre of all discussions, and encouraging youth to reach their potential through 'transformative processes' (Tunks, 1999). Analysing alternative models of youth development, Te Whare Tapa Wha focuses on ways that theoretical frameworks such as this, can be aligned to the principles of Te Kotahitanga and Restorative Practice. Moreover, including alternative culturally responsive paradigms such as The Circle of Courage also indicates how educators can foster better relationships, deal with challenging behaviour and create opportunities for youth to develop in a positive space. The Positive Youth Development and the Five C's model also underpin the necessity to "enhance the fit between the capacity of young people and the assets for positive development" (Lerner et al., 2005, p.15.). Each model has their unique positioning; each shares a strength-based approach and each aligns with the philosophy and principles of Te Kotahitanga and Restorative Practice working in tandem.

2.12 Conclusion

This chapter has drawn together the theoretical positions of Te Kotahitanga, a kaupapa Māori professional development project aimed at improving Māori student educational outcomes and culturally responsive pedagogy, Restorative Practice and Positive Youth Development.

The 1989 Education Act provides all primary and secondary aged children between the age of five and nineteen have a right to free enrolment and free education in any state school (Ministry of Education, 2010). This act has been in place since Aotearoa New Zealand adopted a national system of education in 1877 under the premise of egalitarianism and 'racial harmony' (Simon, 1994). Although this Act is in place, school is not always a happy

learning environment, and can be fraught with disruption, bullying, discrimination and hegemonic discourse and practices.

This literature review establishes that where secondary schools implement Restorative Practices, they are effective in providing positive outcomes for most of their students. However, there are still some students failing the system and finding themselves in alternative educational settings, or completely disengaged from learning. The researcher therefore asserts that having examined both Te Kotahitanga and Restorative Practices, thought must be given to combining the two, as relationship-based theory operates at the core of each of these theoretical frameworks. Additionally, by shifting toward a more inclusive and responsive paradigm, educators are working within the premise that all young people can thrive in a connected environment, where families, schools, community, and peer groups are working together to enable young people to be empowered and resilient.

Although this review has highlighted weaknesses in the restorative process, consideration must be given to professional development, supporting policies and providing all teachers opportunities to have co-constructive peer reviews to help them implement Restorative Practices and Te Kotahitanga effectively. In addition, Māori initiatives such as Te Kotahitanga, demonstrate that many principles underpinning Restorative Practice are also found in Te Kotahitanga. Both can be seen as situated within a kaupapa Māori paradigm. Restorative Practice is very much formed around the ethos of culturally responsive pedagogy whereby members of staff can work collaboratively with students and whānau, thus establishing a cultural understanding that informs them and their practice. Further research into promoting the two initiatives in tandem, and then monitoring the outcomes through sound qualitative analysis would benefit students, their whānau and schools here in Aotearoa New Zealand with the impacts being positive not only for Māori, but young people in general.

The following chapter sets out the framework of the case study, which is underpinned by a *Kaupapa Māori* paradigm. The paradigm allows the researcher to position themselves, grounded in the principle of, 'for, with, and by' Māori, as highlighted earlier in this literature review. The chapter will discuss the research paradigms and establish the ontological, epistemology, and methodological context of this study. Furthermore, the researcher also aims to support and add to the work of Bishop, O'Sullivan and Berryman (2010), along with their position that what work's for Māori also works for all.

Chapter Three: Research Design

3.1 Introduction

The following chapter provides an overview of the research design, underpinned, as it must be, by researcher ontology and epistemology. The researcher therefore proposes that, the ontological position of the researcher is informed by kaupapa Māori, as research paradigm and philosophical perspective. That is, to position herself as a Māori, influenced by a set of Māori beliefs and practices. This in turn influences the epistemological position, that is, to live and be within the realm of what one knows and believes. Therefore, kaupapa Māori as a methodology determines how the researcher approaches the set of methods and procedures required to undertake this research, staying true to their philosophical perceptions as to what is real, and secure within a Māori paradigm. To clarify this positioning, the novice researcher articulates the research design in this chapter.

The Research Paradigm

The ontological, epistemological and methodological considerations the researcher explored had to consider the method that would best address the research questions. The purpose of the following research therefore, is to methodically investigate the ways in which Te Kotahitanga might strengthen the Restorative Process in a state secondary school setting and if so, in what way. The research looks to provide the researcher with an opportunity to explore and describe the impacts of such initiatives on the development of both Māori and non-Māori youth within an Aotearoa New Zealand state secondary school.

To clarify the use of Māori and non-Māori as a representative term, the researcher first acknowledges herself as a Māori. Under the principles of *Te Tiriti o Waitangi* [The Treaty of Waitangi], the researcher asserts her indigenous right to position all ‘others’ as being someone other than Māori, that is, non-Māori. In doing so, the researcher is not using the terms Māori and non-Māori as binary concept or oppositional concepts, rather an acknowledgement of the dual nature of partnership envisaged in the Treaty for all those who reside in Aotearoa New Zealand as citizens.

Understanding the link between theory, methodology and method is fundamental to the research process. There are many factors to consider when developing and conducting research, such as the researcher's world view, which then influences the questions they pose, and in turn drives the research (Denzin & Lincoln, 2005). Put succinctly, "*...we need to know how we can believe in anything*" (Davidson & Tolich, 1999, p. 23). This statement encapsulates the differences between ontology and epistemology. Ontology situates itself within a 'real world' view, epistemology deals with 'how' we 'know what we know', and finally methodology, which is the way we 'gain understanding' of our world (Davidson & Tolich, 1999; Denzin & Lincoln, 2005).

As learners, our brain, within its mental cognitive framework of thinking and understanding, is a series of sequential events, phenomena and experiences. We take in, store and analyze these experiences in an effort to give it meaning, to understand it and to clarify its purpose. This is known as schemata (Malim & Birch, 1998). When undertaking research into other people's life experiences, the researcher needs to determine a method in which they can gather information and the perceptions of those being researched, with the greatest respect given.

Careful consideration was paid in relation to the ontological, epistemological and methodological principles guiding the research methods. Deciding upon *kaupapa Māori* as a research method and theoretical paradigm, the researcher felt guided in all things, including the ethical, spiritual and physical dimensions undertaken throughout the research process (Henry & Pene, 2001). Theoretical factors also influenced the researcher in choosing whether to implement either a qualitative or quantitative methodology (Stringer, 2007). In this instance, it was important that careful consideration was given to the research question or hypothesis thus determining both the methodology used and the methods employed (Mutch, 2005, Stringer, 2007).

Underpinning this research with a kaupapa Māori paradigm, allowed the researcher to position themselves, grounded in the principle of, 'for, with, and by' Māori. Detailed procedures of data collection, as they relate to the following research design, are outlined in this chapter, as are the sampling techniques, the structure of the interview processes and all ethical considerations undertaken by the researcher.

The Research Question

As a Māori educator, the researcher understands the importance of the role of education in the development of youth. Statistical evidence shows a higher number of Māori students leave school without any formal qualifications in relation to their non-Maori counterparts (Ministry of Education, 2010), where many get stood down and excluded, and are over represented in special education programs for having ‘behavioral issues’. The following research considered whether employing culturally responsive and inclusive practices would support students to stay engaged, and to participate fully in learning experiences which enable them to reach their full potential. This prompted the researcher to analyze how teachers in a State secondary school, where Te Kotahitanga and restorative practices are implemented, can facilitate the re-engagement of their Māori and non-Māori students who exhibit challenging behaviors.

The research question posed therefore is:

In what ways does Te Kotahitanga [TK] strengthen Restorative Practices [RP] in a State secondary school?

Given education is a complex concept for all stakeholders concerned, Bourke argues “educational research cannot be reduced, for the sake of simplicity, to something easily measured, or to results that can be predicted or manipulated” (Bourke, 2007, p.4).

The aim of this study therefore, is to complement the existing research already undertaken in all of these areas, and to better understand whether or not one is strengthened per se by the other. Furthermore, by highlighting ways in which Te Kotahitanga may support or strengthen Restorative Practices, supports the position of culturally inclusive and responsive pedagogy. Finally, this research aims to support Positive Youth Development by considering how engaging youth in meaningful learning experiences, helps them better determine their pathways past the school gate.

3.2 Framework of Research

Kaupapa Māori as a Research Paradigm

This section explores how kaupapa Māori can be viewed as a research paradigm, as an ontological or philosophical worldview, or a specific set of Māori-centric research methods (Smith, 1997; Henry & Pene, 2001; Bishop & Glynn, 1999). From an epistemological perspective, Kaupapa Māori must have a “legitimate space within the discipline of education” (Bateman and Berryman, 2008, p.6).

Bishop and Glynn (1999) assert kaupapa Māori challenges the neo-colonial paradigms associated with research practices in Aotearoa New Zealand, which has “...perpetuated colonial values, thereby, under valuing and belittling Māori knowledge and learning practices...” (p.1). This has resulted in Māori positioning themselves so that the ‘locus of control’ sits firmly with Māori, where Māori knowledge, lived experiences, philosophy and understanding are determined by themselves, for themselves and within Māori communities, be that educational or social (ibid.; Smith, 1999).

According to Pihama (2001), kaupapa Māori theory is “evolving, multiple and organic” (p.113), therefore, the scope to gain knowledge and understanding from the perspective of educators determined to lift Māori student achievement is limitless. The on-going repercussions of this for Māori youth allows for a transition pathway which supports social, economic and educational progress (Durie, 2003). Smith (1997) and Walsh-Tapiata (1998) expand on Pihama’s position by which they highlight eight principles which underpin Kaupapa Māori research;

- *Tino rangātiratangā* – the principle of self-determination
- *Taongā tuku iho* – the principle of cultural aspiration
- *Ako Māori* – the principle of culturally preferred pedagogy
- *Kia piki ake i ngā raruraru o te kaingā* – the principle of socio-economic mediation
- *Whānau* – the principle of extended family structure, kaupapa - the principle of collective philosophy
- *Te Tiriti o Waitangi* – the principle of the Treaty of Waitangi
- *Ata* - the principle of growing respectful relationships

Henry and Pene (2001) emphasized how kaupapa Māori “speaks to the underlying assumptions, processes, and applications of research, for both the research and the researched” (p. 238). Moreover, Henry *et al* (ibid.) examines the work of Māori academics challenging Western ‘Eurocentric’ research paradigms in order to highlight the tension between Māori and Western intellectualism and knowledge constructs. Therefore, consideration was given to the principles of kaupapa Māori research, as the researcher sought to position herself under its construct.

Kaupapa Māori also guided the epistemology, whereby the researcher could frame her thinking in relation to the questions posed for the following research. Through considering how knowledge is sought out, and by what means was it sought, is fundamental to this epistemological process. Working within this construct, provided the lens through which the researcher analysed the findings. Bearing in mind how the findings could contribute towards the body of works already existing in relation to Te Kotahitanga, and Restorative Practices, the researcher considered how the research could serve those who contributed. In addition, the researcher also considered how the research could contribute towards the theoretical position of Positive Youth Development.

Having a set of guidelines supported the researcher in the design and implementation of the research methods. The researcher was able to draw upon kaupapa Māori research principles espoused by Walsh-Tapiata (1998), and Henry and Wikaire (2013), which specifically advocate:

- a) For, with and by Māori;
- b) The validating of Māori language and culture;
- c) The empowering of Māori people; and
- d) Delivering positive outcomes for Māori

(Henry & Wikaire, 2013, p. 1).

Likewise, the researcher is also guided by principles such as *whanaungātangā* [kinship ties], *wairuatangā* [spiritual ties], *kotahitangā* [unity and solidarity], and *karakia* [communion]. Each of these principles is observed during the research process as they are perceived as serving to connect the researcher and the research participants in a way which goes beyond the physical realm (Henry & Wikaire, 2013).

Both Durie and Bishop along with several of their current and past Māori contemporaries understood these concepts and valued them in their work. These guiding principles are considered and referred to as being from a 'Māori-centric' paradigm (Walsh-Tapiata, 1998; Henry & Wikaire, 2013), which for Māori, resonates from the belief that all life force has potentiality, as it vibrates from *Io*, the "root of the cosmological tree of life" (Henry & Wikaire, 2013, p.52). Acknowledging these beliefs, and allowing these principles to guide the researcher throughout the entire process, the researcher and research participants are respected and their knowledge valued (ibid.).

The principles of kaupapa Māori research can be likened to the principles of Te Kotahitanga which underpin the 'Effective Teaching Profile' (Pohatu, 2005; Smith, 1995; Bishop, O'Sullivan & Berryman, 2010). Undertaking research within this paradigm is unquestionably culturally responsive, as it serves Māori, is reciprocal in its process, and is empowering those who share their knowledge.

3.3 Case Study Method

Undertaking qualitative or interpretive case study approaches, and aligning it with the ethics of kaupapa Māori, allowed the researcher to undertake a single case, to which they could then apply the principles set out by Smith, (1997) and Walsh-Tapiata, (1998). Taking into consideration tikanga Maori, or protocols involved in creating a space and allowing for relationship ties to be made, provided the researcher with a foundation from which they could then begin gathering data. Given the research positions itself in asserting the importance of relationship, having a cultural basis from which to begin asking pertinent questions, allowed the researcher to first get participants comfortable, and relaxed prior to the interviews.

Qualitative or interpretive case study approaches have been a traditional mode of research practices within the realm of social sciences (Baxter & Jack, 2008; Drisko, 2004; Stake, 2005). They have allowed researchers to explore complex phenomena from a range of data sources situated within their own contexts. Yin (2003) suggests that a case study design can be considered when you are asking the "how" and "why" questions and maintains that the behaviour of the participants cannot be manipulated.

Determining the type of case study a researcher employs is crucial. It requires an understanding as to the varieties of case studies available. Stake (2005) and Yin (2003) provide definitions of various case studies. They illustrate the differentiations between a single, a holistic and multiple-case studies. Researchers must pay close attention to the questions they pose, and in doing so, ensuring the case study does not go off on tangents (Stake, 2005; Yin, 2003; Baxter & Jack, 2008).

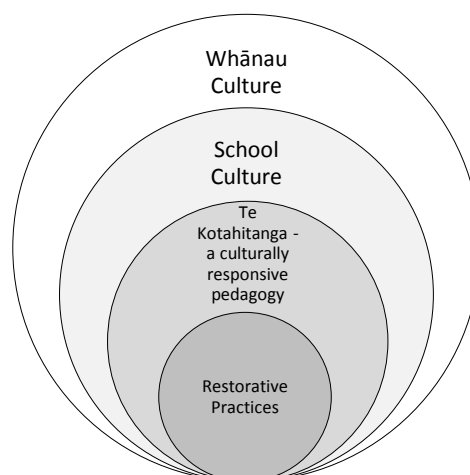
Table 3.1: Types of Case Studies and a brief definition

| <i>Stake (2005)</i> | <i>Yin (2003)</i> |
|---|--|
| <i>Intrinsic</i> : studied for itself and will often be based on recognising something 'particular', 'unusual', 'special' about the chosen 'case' and seeking to understand the case by close sustained attention | <i>Explanatory</i> : identifies a relationship of cause and effect or a pattern; structure which may be used to explain a more general range of cases; types; examples |
| <i>Instrumental</i> : studied for understanding or supporting a more generalised range of objects; situations; examples: studied for other things; purposes and will often be constructed around a well-defined set of questions. | <i>Exploratory</i> : is where a hypothesis may be generated, a broader proposition may be generated, or something may be discovered |
| <i>Collective</i> : involves studying multiple cases simultaneously or sequentially in an attempt to generate a still broader appreciation of a particular issue | <i>Descriptive</i> : presented through detailed, close focus description. It is a resource for use by others |

(Berg, 2004; Crowe *et al.*, 2011)

In addition, Stake (2005) and Yin (2003) highlight the importance of conceptual frameworks to be developed when undertaking case study research. The concept map conceptualised by the researcher in Figure 3.1 below, illustrates the cultures and values which in turn impact on the processes undertaken when dealing with students who exhibit inappropriate or challenging behaviour. The map allowed for initial thinking around the relationships of all contributing factors.

Figure 3.1: Concept Map: Impacting culture and the placement of Te Kotahitanga and Restorative Practice in a school



The placement of Restorative Practices at the centre allows for all the external or macro influences to be taken into consideration. In this way, an ecological approach, allows for all 'life' factors to be considered. These factors impact on the individual, how they behave and how people respond to them (Bronfenbrenner, 1979; Hannant, Lim, & McAllum, 2010). Analysing who the individual child is where they come from, the relationships which they have with others, whether they may have learning difficulties, and environmental factors, and all affect how and why they do what they do. It allows for the school to take cues from whānau in ways they can best support and teach the students who attend the school. Teaching staff can look for support from within the school and the wider community, thus reflecting on ways they can be respond to the needs of their student body.

The researcher created a conceptual framework that reflected their ontological positioning, that being kaupapa Māori. In doing so, they utilised *instrumental* case study in order to understand both Te Kotahitanga and restorative practices. Critically analysing the key question; 'in what ways does Te Kotahitanga strengthen restorative practices', allowed the researcher to examine the relationships between the staff and student population, and how they inter-relate when faced with challenges. Employing case study methods ensures the school is the micro-context within which teacher and student interpretations of the initiatives and their impacts on all stakeholders can be explored and analysed. However, the researcher recognizes that macro factors, such as whānau and community may also impact on the outcomes of the initiatives and how they interact or impact on the other.

With a 'bundling' of case study methods, underpinned by a '*Māori-centric*' paradigm, that is kaupapa Māori, the researcher has the ability to explore and examine the individual perceptions of a secondary school principal, a selection of teachers and students within a 'culturally' sensitive, respectful and responsive environment. The aim of this study is to bring an understanding to the benefits of a culturally responsive pedagogy, in this instance Te Kotahitanga, when dealing with challenging behaviours. That is, having trusting relationships between staff and students which is underpinned by culturally responsive values and principles such as those highlighted in the *Te Kotahitanga Effective Teaching Profile* (Bishop et al., 2010) and in doing so, be more effective when dealing restoratively to challenging behaviour.

As a case study underpinned by a kaupapa Māori paradigm, the selection of participants for the research had to be considered. This process of selection is known as sampling (Mutch, 2005). Given the research study is qualitative; the non-probability sampling technique of

purposive sampling was employed. That is, the participants are selected because they 'suit' the purpose of the research.

Therefore, to be true to a kaupapa Māori paradigm, and ensuring the research is for, with, and by Māori, the researcher had to consider how to engage with the school in a manner respectful of the staff and student population, the relationships within the school which would support the researcher in facilitating information and data gathering, for example, meeting with the school's Māori Dean and Māori teacher's, and allowing the participants to determine the best time to hold interviews. Potential student participants were invited by the researcher during a class visit, and volunteered to participate. The researcher had to ensure that there were no interruptions to normal school timetabling and that teaching instruction would not be impacted upon, or that students would not be held up too long given the most suitable time for interviews to be held was after school.

Consideration was given to the spaces utilized for the research gathering process, and times to come into the school. In order to create a space for research to occur, where research participants felt comfortable to contribute, the researcher asked the participants to choose the spaces they felt most comfortable in. For students, it was the Marae, and for teachers, it was the staffroom. In addition, pictorial cards were used to stimulate thinking around the journey students and teaching staff had taken over the process of Te Kotahitanga and restorative practices being implemented. Students were also encouraged to draw 'road maps' in order to indicated the ups and downs of their time in the school and use 'post it notes' to note down the contributing factors. Doing this allowed the interviews to be flexible, and to have a visual dynamic to support thinking, reflection and dialogue.

Two focus group interviews were held before school and class instruction for staff members, and one focus group interview was held with the students after school in the school Marae [meeting house]. The Principal agreed to a one hour in-depth 1:1 interview during school hours which was held in their office at their request.

Cultural practices included *karakia* [prayer], to open and close the sessions, and to bless the food before its consumption. *Whānaungatanga* [formal introductions] was also observed, this way allowing participants to make connections with each other. The act of *ata* [growing respectful relationships] was ensured by allowing the participants to opt in or out of the

study if they wished, and by allowing them to determine the time and space for meeting with the researcher. Finally, the researcher explained that the research was underpinned by kaupapa Māori, whereby taonga tuku iho [the principle of cultural aspiration], and *tinorangatiranga* [the principle of self-determination] was explained in relation to the pursuits of the research itself.

The staff members requested the focus group interviews be held in a meeting room off their staff room, thus giving access to their kitchen so the researcher could provide a hot breakfast for all staff participants, as teachers were starting the focus groups early in the morning prior to their main teaching instruction. Kai [food and drink] is perceived as a means of creating whānaungatanga, a principle concept encapsulated in kaupapa Māori and Te Kotahitanga. Taking the time to eat and drink allows participants to relax with the researcher and begin creating connections which encourage discourse.

Each focus group ran for a period of one hour over two separate occasions with staff participants, and a single one and a half hour focus group session with student participants at the end of a school day. Data was collected using a digital recorder, 'Post It' notes, pictorial cards and A3 titled pages for written feedback. After the initial data collection, notes were transcribed by the researcher from original notes received by the teachers and a transcriber was employed to transcribe the digital recordings.

Parental permission was sought and collected for all student participants prior to the focus group interview. University approved information for parents and students was sent out prior to the interview. Parents and students had the ability to contact the researcher before and after the focus group session if they had any reservations or questions. Data was collected using a digital recorder, pictorial cards, post it notes and A3 titled pages for written feedback. The notes were transcribed by both the researcher during the focus group interview, and a transcriber was employed to transcribe the digital recordings.

3.4 Focus Group Interviews

Capturing values, beliefs, individual viewpoints and complex information from a small targeted demographic in a short space of time for researchers has been made easier through the utilisation of focus group techniques as a research method (Greenbaum, 1993; Krueger,

1998; Waldegrave, 1999). Focus group interviews have benefited social, educational and market researcher's overtime, and through self-direction, participants are offered the opportunity to discuss a topic or question whereby the researcher observes and facilitates this discussion. Information is gathered by the researcher, which is based solely on the participant's viewpoint (Alice, 1999). Focus group research as a qualitative approach (Waldegrave, 1999), allows for researchers underpinning their methods by kaupapa Māori, the ability to meet face to face, follow Maori protocol such as karakia⁸ to open and close, and the ability to whakawhanaungatanga, this being the sharing genealogical ties (Bateman and Berryman, 2008; Bishop & Glynn, 1999).

Waldegrave (1999) highlights the advantages of focus groups, where small groups can have intense discussions around specific issues, and are a powerful tool in which qualitative data is gathered. Focus group interviews tend to be structured within a prerequisite of questions which allow for some flexibility in responses. This is dependent on the purpose of the interview and the selected participants (Mutch, 2005). Mutch (2005) asserts the benefits of the focus group interview allow for comprehensive data to be gathered in an easy and time saving manner. However careful planning and preparation is required by the interviewer and consideration paid to the recording of the interviews.

The Strengths of Focus Group Interviews

As with all research methods, there are strengths and weaknesses. The qualitative nature of focus group research lends itself to its ability to understand the 'why' behind the behaviours and attitudes (Greenbaum, 1993). There is the opportunity to gather complex information quickly through in-depth discussion (Mutch, 2005; Neuman, 2006; Waldegrave, 1999; Greenbaum, 1993; Krueger, 1998).

In the Focus Group setting, the researcher is both data gathering and facilitating the process, thus enabling participants to guide the process and determine the discussion. This notion amalgamates nicely with the principles of kaupapa Māori research methods. Participants and researchers can clarify responses and ask questions, which bring a depth to the discussions and the possibility for additional information to be gained (Waldegrave, 1999). Group dynamics provide further open and free discussion around varying opinions shared and the opportunity to debate or concur (Alice, 1999, Krueger, 1998). A benefit of focus

⁸ Karakia - prayer

group interviews for Māori researchers is that they allow for the concept of *kanohi-ki-te-kanohi* (face to face) and *hui* (gathering). This refers to the ontological and epistemological positioning of the researcher, whereby relationship, cultural procedures and spiritual dimensions can be observed when and where appropriate.

The Weaknesses of Focus Group Interviews

Although focus group interviews enable researchers to gather opinions, perceptions and information from a small number of people quickly, and in doing so, gather in-depth data easily, this method can work against researchers for this very reason. Small numbers mean participants are not necessarily representative of the whole; therefore results cannot be applied to the entire population. In addition, opinions can be influenced by others in the group making it difficult for researchers to validate this information due to potential bias (Morgan, 1997; Krueger, 1998).

Undertaking the focus group interviews for this research enabled in-depth discussion and provided the opportunity for teachers and students to reflect on their experiences in relation to Te Kotahitanga and Restorative Practices. The participants were relaxed and could openly think through questions and take the time to respond. The researcher also noted the times when teachers could see both the positive aspects of Te Kotahitanga and Restorative Practices, and the negative aspects.

The focus group sessions allowed the teachers to talk constructively amongst themselves working through the pros and cons, looking forward and planning ways they could work through issues. The strength of the focus group interviews also allowed the researcher to tease out ideas or thoughts 'on the spot', and then ask further in-depth questions, in this respect, gaining a deeper, broader perspective. Conversations can be dynamic and informative, highlighting positive and negatives in relation to the research. This rationale was applied to the focus group discussions for this study. The primary negatives of focus group interviews relates to time constraints and the inability to get to know the research participants in an in-depth manner.

3.5 In-depth Interviews

As a qualitative research technique, in-depth interviews provide an opportunity for researchers to conduct intensive one-on-one interviews where they can elicit detailed information about the interviewee's thoughts, opinions and ideas pertaining to the topic of research (Boyce & Neal, 2006). In-depth interviews allow researchers the ability to ask open-ended questions which can be structured, semi-structured and unstructured, thus allowing the interviewer the flexibility to probe the interviewee's thoughts (Webber & Byrd, 2010). Keeping the interview conversational and allowing for further clarification of the key questions and topics being discussed (Sekaran, 2000; Berg, 2004).

Webber *et al.* (2010) asserts that in-depth interviews allow a researcher to unpack complex topics and in turn, gives way for new ideas to emerge. Under these circumstances, the researcher has not predetermined all that is taking place in the interview. Furthermore, by conducting interviews face-to-face, the researcher can record expressive or emotive nonverbal responses, which may indicate the importance of particular questions or topics. In doing so, may provide an opportunity to go further thus eliciting more in-depth information (ibid.).

Having the ability to adapt or adjust questions based on the information being given, the skills and attributes a researcher/interviewer must have is the ability to interpret what is being said and then to seek clarity and understanding throughout the interview (Guion, Diehl, MacDonald, 2011). As Berg (2004) states; "...They need to be *reflexive* and reflect the *performative* aspect of life and the social sciences" (p.75). Mutch (2005, p.157) defines reflexivity as having the ability to "interrogate yourself" and reflectivity as being about your ability as a researcher to "reflect critically on your decisions and actions". In this vein, a researcher can monitor themself along with the research participants, constantly challenging and auditing themselves and allowing for better justification and problem solving.

The Strengths of In-depth Interviews

The advantages of in-depth interviews are highlighted by Webber *et al.* (2010) noting that researchers will better understand the social phenomena under study, if and when they comprehend and note the differences in respondents' impetuses and explanations for their

behaviour. In addition, the primary advantage of in-depth interviews according to Boyce *et al.* (2006) “is that they provide much more detailed information than what is available through other data collection methods” (p.3).

Having the ability to provide interviewees with a relaxed and non-confrontational environment allows for easy disclosure and discourse. The principles here, again fit nicely into the concept of whakawhanaungatanga, *ata*, and *ako* Māori, all of which are represented in kaupapa Māori. Moreover, based on the skills of the interviewer, questions can be adapted, and like focus group interviewing, data is collected quickly (Sekaran, 2000, Webber et al. 2010). However, although these strengths provide easy access to data, there are likewise disadvantages to using in-depth interviews.

The Weaknesses of In-depth Interviews

According to Mutch (2005) “...managing data should not be a problem if you have set up a good filing system” (p.156). Qualitative data can be ambiguous, thus making it difficult to analyse. Data can be prone to bias should respondents wanting to ‘prove’ that something is working offer information accordingly. Boyce et al. (2006) warn that researchers need to conduct interviews allowing for minimal bias.

Furthermore, in-depth interviews can be ‘time-intensive’ due to the time it takes to interview, transcribe, and then analyse data. Care must be taken to utilise effective interview techniques and to not generalize the results. To avoid generalizations, even though small samples are common, a researcher must be aware of when a sufficient sample size has been reached (Sekaran, 2000, Berg, 2004, Mutch, 2005, Boyce *et al.*, 2006). For the purposes of this research, a *semi-structured interview* was organised, with key questions and topics developed specifically for the interviewee. Room was given for the interviewee to discuss the items as they wished, as the researcher also wanted the flexibility to ask questions based on how the participant responded.

3.6 Analysing the Data – A Thematic Approach

On completion of the interviews during which all research has been collected, the researcher must now analyse and review it. Analysing qualitative data requires the researcher to consider ways to manage the information they have gathered, along with the approaches they have used. In most instances, thematic analysis is the most common approach to analyse the data. Two other approaches include semiotic and discourse analysis (Mutch, 2005). For the purposes of this research, the researcher utilised thematic analysis, and to a lesser degree, discourse analysis. Having taken the ontological and epistemological positioning as a researcher by underpinning this research within kaupapa Maori, the researcher drew on the principles of Te Kotahitanga in order to derive themes. From here, making links to the discourse of restorative practice and positive youth development.

Stake (2005) suggests *categorical aggregation* and *direct interpretation* as suitable types of analysis approaches when undertaking a case study. In order to avoid bias, opinion and preference, Stake encourages researchers to consider the experiential and contextual accounts, therefore allowing the readers to construct their knowledge. Collecting and collating both written and pictorial texts and transcriptions of the interviews are helpful during the inquiry process to reveal meaning, develop understanding and discover understandings relevant to the context of the study.

Thematic analysis is a 'broad brush' term for analysing qualitative research. It allows the researcher to first pinpoint, and then examine patterns, or themes specific to the research question (Braun & Clarke, 2006; Daly, Kellehear, & Gliksman, 1997). The themes are categorised, and become the key aspects of which the research data is then analysed, thus referred to as thematic analysis. As such, the researcher organises the data in such a way, where themes can be derived and coded to support the researcher in sifting and sorting 'significant experiences and contexts', which then become the basis from which comparisons, co-occurrences and relationships can be analysed and examined in depth (Guest, 2012).

To construct theories derived from the data denotes the relationship of thematic analysis with 'grounded theory', that is, that theories are constructed grounded from within the data itself (Charmaz, 2006; Guest, 2012). To support data analysis and the examination of transcripts, thematic research gives a structured process which enables the researcher to break it down into six phases of analysis (Braun et al., 2006). Each phase serves to guide the

thinking around the data, and to constantly question what the data is presenting itself as, in turn, supporting the coding process and ensuring a rich and comprehensive analysis (Braun et al., 2006; Guest, 2012).

To better understand the data, adopting discourse analysis as a method, provides the researcher with a tool that allows the reader to create and give individual meaning to the content and context of this research, that is, give it a multifaceted perspective (Paltridge, 2012; Brown & Yule, 1983). Discourse analysis “situates texts in their social, cultural, political, and historical context” (Mutch, 2005, p.179), and provides the researcher with an opportunity for careful consideration when approaching and thinking about the problem or hypothesis underpinning the research project (Brown & Yule, 1983; Gee, 2014). Discourse analysis also allows for one to “focus on text by examining language structures, or by deconstructing underlying messages...” (Mutch, 2005, p.218). This does not however, provide concrete answers, thus offering only a “partial realisation of ideals” (Gee, 2014, p.117). In addition, discourse analysis can also support ‘ontological and epistemological assumptions’ underpinning the research project and can highlight any hidden agenda.

Derived from a theoretical postmodern position, discourse analysis was developed as a postmodern ontological philosophy. French intellectuals such as Jacques Derrida, Michel Foucault, and Jean-Francois Lyotard (to name but a few), held the belief that;

“Nothing exists separate from renderings of it in speech, writing, or other forms of expression; the world is made to appear in language discourse and artwork without referents because there is nothing to which to refer” (Hatch, 2012).

Hatch (2012) defines postmodernism from an epistemological perspective as a space where no independent reality exists; therefore there can be no truth as it is an empty concept, that is, there are no facts, “only renderings and interpretations” (Hatch, 2012, p.117). Therefore, postmodern perspectives situated in discourse analysis favour marginalised and oppressive viewpoints, and encourage reflexive and inclusive forms of theorising and organising (Keller, 2013; Hatch, 2012).

Post-structuralism offers another perspective on discourse analysis, whereby the researcher’s point of view is more in keeping with their ontological and epistemological

positioning. Considering the differences between postmodern approaches, which assumes a marginalised and oppressive perspective, and post structuralism, which ‘decentralizes’ the author, and allows for the readers to construct meaning and examine text from their own cultural norms, gender or knowledge base (Keller, 2013; Barry, 2002; Poster, 1989). Therefore the researcher determines that this positioning allows for accommodating a ‘Māori-centric’ lens, both for the researcher, research participants and reader.

Post structuralism can best be understood by examining ‘human culture’ by means of structure, open to interpretation (Zeeman, Poggenpoel, Myburgh, & Van der Linde, 2002). This post-structuralist perspective on ways discourse analysis can best be illustrated is in the works of ‘bell hooks’, an American feminist, social activist and author. For example, her choice to adopt a nom de plume, and de-capitalise it, was a powerful political ‘tool’ in her act of self-identification, along with her position in assuming a “*pedagogical vision, ...within her lived context, challenging silences, of becoming within the facticity of lived social and familial spaces, and of naming as an act of empowerment*” (del Guadalupe-Davidson & Yancy, 2012 p. 19).

On reviewing the research transcriptions for this research, the researcher was influenced by a post-structuralist perspective on both discourse and thematic analysis. References to culture, cultural responsive, cultural diversity, inclusive pedagogy, restorative processes, and Te Kotahitanga and restorative practices were gathered from staff members and examined. A framework was formulated providing categorical aggregation, which then provided a guide for thematic and discourse analysis. Being guided by kaupapa Māori paradigm, and having created a conceptual map, provided the basis for the development of a theoretical framework, linking Te Kotahitanga, Restorative Practices and Positive Youth Development.

3.7 Ethical Considerations

Ethical considerations must always underpin the ‘what’ and the ‘how’ researchers approach their research. Guidelines, codes of conduct and principles are put in place to protect both the research participants and researcher. Guided by kaupapa Māori research paradigms, positioned and enabled the researcher to employ ethical principles which served the interests of the staff and student participants. In addition, the Auckland University of Technology also sets out guiding principles for researchers to follow. This research was approved by Auckland University of Technology Ethics Committee (AUTEC) in April 2012, Reference number 12/24.

Te Maro (2010) strongly advises researchers to carefully consider the ethics involved in working with Māori children. Having an understanding of the guiding principles of kaupapa Māori, ensured the correct procedures were followed when making initial contact with the students, their whānau and the school. The following Table 3.2 (p. 70) highlights the principles the researcher referred to during the research process. In particular, Pohatu's (2005) work which examines the principle of Āta was utilized. The school which agreed to participate in the research was a state single sex secondary school in the greater Auckland area. As a multicultural school which runs classes from Years 9 to 13, it promotes a vision of high expectations for students' success and lifelong learning. The school encourages community involvement in school activities and takes pride in being a part of a wider school cluster. In addition, they also see themselves as providing a supportive and inclusive environment in which positive relationships between teachers and students are fostered. They believe this is paramount in supporting student engagement and engendering a sense of belonging.

All participants are identified as either a teacher or student. The school was in Phase 4 of the Te Kotahitanga project for the duration of the research, and had participated in the project for six years when the research was undertaken. They were in their second year of 'rolling out' Restorative Practices at the commencement of the research project.

Members of staff were approached by the researcher in person at a staff meeting where information was disseminated via university-approved flyers and through an oral presentation introducing staff to the research project. Teachers were invited to contact the researcher if they were interested to participate in the focus group interviews by phone or email to confirm their interest. A description of the research was explained through participant information letters outlining the goals and objectives of the study.

Student participants were invited after the researcher in collaboration with the Maori Dean, had met with students in the school Marae⁹ to inform them of the research project, hand out flyers for themselves and their whānau, and participant assent and consent forms. All students were offered opportunities to ask questions, and were instructed on how to contact the researcher if they wished to participate in the research focus group interviews. They were informed of the time, venue and date of the interviews.

⁹ Marae – Maori meeting house within school grounds where learning instruction can occur (Differentiated from a traditional Marae which encompasses the wharehau (traditional meeting house), wharekai (eating house) & surrounding grounds).

To guide the researcher during the research project, in understanding ethical considerations, a triangulation of ethical principles was undertaken. These were referred to prior to, during and after the interview process. The following table 3.2, illustrates the triangulation.

Table 3.2: Triangulation of ethical principles

| Auckland University of Technology Guiding Principles | Kaupapa Māori Research Ethical Principles |
|---|--|
| <p>Key principles:</p> <ul style="list-style-type: none"> • Informed and voluntary consent • Respect for rights of privacy and confidentiality • Minimisation of risk • Truthfulness, including limitation of deception • Social and cultural sensitivity, including commitment to the principles of the Treaty of Waitangi • Research adequacy • Avoidance of conflict of interest | <p>Key principles:</p> <ul style="list-style-type: none"> • <i>Tino Rangātiratangā</i> – The Principle of Self-determination • <i>Taongā Tuku Iho</i> – The Principle of Cultural Aspiration • <i>Ako Māori</i> – The Principle of Culturally Preferred Pedagogy • <i>Whānau</i> – The Principle of Extended Family Structure • <i>Kaupapa</i> - The Principle of Collective Philosophy • <i>Te Tiriti o Waitangi</i> – The Principle of the Treaty of Waitangi |
| <p>Other relevant principles:</p> <ul style="list-style-type: none"> • Respect for vulnerability of some participants • Respect for property (including University property and intellectual property rights) • The implications of these principles may differ for different types and areas of research and teaching. Some further explanation of each follows. | <p>Other relevant principles: <i>Āta - The Principle of Growing Respectful Relationships</i></p> <ul style="list-style-type: none"> • Focuses on our relationships, negotiating boundaries, working to create and hold safe space with corresponding behaviours • Gently reminds people of how to behave when engaging in relationships with people, kaupapa and environments • Accords quality space of time (wā) and place (wāhi). • Demands effort and energy of participants. • Conveys the notion of respectfulness. • Conveys the notion of reciprocity. • Conveys the requirement of reflection, the prerequisite to critical analysis. • Conveys the requirement of discipline. • Ensures that the transformation process is an integral part of relationships. • Incorporates the notion of planning. • Incorporates the notion of strategizing. |

(AUTEC, 2011; Walsh-Tapiata, 1998; Pohatu, 2005)

3.8 Conclusion

As a Māori researcher who is grounded in the notion of ‘for, with and by’ Māori, this chapter defines the research design by outlining the ontological positioning of the researcher, along with the epistemology, methodology and methods which has shaped the research design. A qualitative case study method was employed, underpinned by kaupapa Māori, which served to methodically investigate the ways in which Te Kotahitanga might strengthen the restorative process in a state secondary school setting and if so, in what way. As such, case study methods are described, along with the ethical considerations and the interview

processes undertaken by the researcher. Considerable thought was paid to ensuring the principles of kaupapa Māori and tikanga were upheld. Although some participants were non-Māori, all participants were familiar with Māori protocol, both in the cultural space of the Marae and within the spaces selected by staff members. All participants were willing and able to join in karakia if they chose to, and had no objections in participating in the customary protocols of whānaungatanga and karakia.

In conclusion, the following chapter will articulate the findings and examine whether Te Kotahitanga has strengthened restorative processes to support the school's students to remain engaged and actively participating in learning and social experiences, thus creating better opportunities for a pathway to success as young confident Māori and non-Māori youth. Furthermore, the research findings seek to explore and describe the impacts of such initiatives on the development of both Māori and non-Māori youth within an Aotearoa New Zealand State secondary school.

Chapter Four: The Findings

4.1 Introduction

The purpose of this research was to study the relationship between Te Kotahitanga and Restorative Practice; and to explore in what ways the restorative process could be strengthened by having the two run in tandem. The study would ascertain whether Te Kotahitanga strengthens Restorative Practice, which then helps retain students, resolves conflicts and promotes respectful relationships conducive to the retention of vulnerable students. In addition, by retaining these students, schools ensure better educational outcomes for them, and promote pathways for their transition into the tertiary sector and or the workforce as positive young people. The research was undertaken in a single sex state secondary school (Years 9 to 13) in Auckland, Aotearoa New Zealand.

The school is situated in a low socio-economic multi-ethnic community. This is represented in the school's ethnic makeup where currently, it has a high population of predominantly Samoan students, followed by students of Māori decent, Tongan, Fijian and other pacific nations, along with a small percentage of Pākehā, African and Asian students in attendance during the research study. Given the school's diverse multi-cultural student population, it was determined that it would be an appropriate case to study for '*culturally responsive*' strategies, such as Te Kotahitanga. Furthermore, based upon the researcher's ontological and epistemological positioning, situated within the kaupapa Māori paradigm, examining how the school meets the needs of their diverse ethnic makeup, in particular, their Māori student population, and how they meet the needs of vulnerable and 'at risk' students who exhibit challenging behaviour, was crucial in the findings of this research study.

Due to the school's implementation of both the Te Kotahitanga project and Restorative Practices, the school provided the criteria the researcher needed in order to test the hypothesis of this research study. Pseudonyms have been adopted so the school and participants remain anonymous. The study primarily explored the relationship between the principles of the *Te Kotahitanga Effective Teaching Profile*, the theories behind Restorative Practices and its implementation, and finally whether the principles of Positive Youth Development could be realised due to the inclusive and responsive practices implemented in the school.

The researcher, being guided by kaupapa Māori principles, along with research literature supporting pedagogical practices, analysed the transcriptions of one in-depth interview with the school's Principal, and three focus group interviews, two interview sessions with staff members and one interview session with students. Examination of the transcripts allowed the researcher to analyse how the school would be implementing Te Kotahitanga and Restorative Practices on a daily basis within classroom and school wide practices. This was undertaken by employing thematic discourse analysis.

The research sought to gain an insight into both student and teacher perceptions of Te Kotahitanga and Restorative Practices, and whether or not having inclusive and responsive teacher pedagogy strengthened the restorative process. If so, would students engage more willingly in meaningful learning experiences, and would they be provided with a sound platform from which they transition on from school as resilient positive young adults? To address these important questions, the researcher provides both teacher and student perspectives, and includes pictorial feedback, (see figures 4.2, 4.3 and 4.4), to demonstrate findings.

Underpinning the interview process was the philosophical positioning of the researcher, that is the ontological positioning, which enabled the researcher to draw upon kaupapa Māori and tikanga Māori principles. Examples of this were, *karakia* [prayer] to begin and close each interview session recognising those gone before, and those present; *kai* [food] to prepare, connect and create opportunities for relationship building in an informal space; and *whānaungatanga* [process of connecting], whereby participants could introduce themselves, therefore again offering up opportunities for each person to connect in a multidimensional way.

Working within kaupapa Māori paradigms, considers the Māori principles encapsulated in Te Kotahitanga, culturally responsive pedagogy, and inclusive pedagogy underpinned in Restorative Practices. In doing so, linking theoretical dimensions between the researcher and the topic of research, and supporting the theoretical framework, that is, kaupapa Māori in gathering and analysing this research as a Case Study.

4.2 The Case Study

At the outset of this research, the school was in their fourth phase of Te Kotahitanga, and were conducting in-school professional development to support all teachers in understanding the '*Effective Teaching Profile*' (Bishop, O'Sullivan & Berryman, 2010). Furthermore, the implementation of Te Kotahitanga sought to engage teachers in understanding culturally responsive pedagogical practice. Te Kotahitanga looked to raise awareness among staff as to how they could strengthen their relationships with all students, but most importantly with the schools Māori student population, in order to raise Māori student achievement.

During the time Te Kotahitanga was being delivered, the school took punitive approaches when dealing with inappropriate and challenging behaviour. After some time had been spent coming to terms with the principles underpinning Te Kotahitanga, the Principal recognised changes had to be made in relation to the way they dealt with behaviour management in the school. It was their belief the school had to adopt a more inclusive position if it were to align with culturally responsive pedagogy. This notion guided the Principal to consider Restorative Practices. According to the Principal; "*if we hadn't done Te Kotahitanga we probably would never have moved into restorative practice on its own*".

At the time the research was being undertaken, the school was in its second year of implementing Restorative Practices. School management formed a Restorative Practice Committee to work alongside the Te Kotahitanga facilitators. The Principal believing that situating the Restorative Practice facilitators alongside the Te Kotahitanga team would ensure teachers and students were supported in the alterations in behaviour management and Restorative Practice approaches.

To better understand the school repositioning themselves to be both culturally responsive and inclusive in their teaching practice, the researcher analysed common themes utilising the theoretical framework integrating Te Kotahitanga, Restorative Practice and Positive Youth Development, (see table 4.3). The development of the framework, allowed the researcher to look for common themes and discourse within each individual model, then analyse the interview transcripts to ascertain whether students and teachers referred to or utilised any of the terminology or words relating to the framework. The rationale being,

that it allowed the researcher to use the method of thematic and discourse analysis (Gee, 2014; Mutch, 2005). The impetus behind creating a theoretical framework allowed the researcher to develop criteria with dimensions and descriptors that could support teachers in utilising the researcher's theoretical framework, Ngā Miro (see figure 5.1). In doing so, determining how Te Kotahitanga can strengthen the implementation of Restorative Practice.

Referring back to kaupapa Maori research methods, the researcher could link the principles underpinning Te Kotahitanga (see Table 4.3), to the eight guiding principles of kaupapa Maori (Smith, 1997; Walsh-Tapiata, 1998). Four principles related directly; these being, tino rangatiratanga, taonga tuku iho, ako Māori, whānau and ata. Being guided by these principles, the researcher could follow a process during and after the data gathering. In addition to considering common themes whilst analysing the data, the researcher was interested in exploring student perceptions on their relationships with teachers, and vice versa, and then determine how these relationships were instrumental in helping these students stay engaged in school, along with their thoughts on their transition out of school.

To support this method, the study undertook a secondary focus. These are as follows:

- a) The positioning of the staff and how they implemented the principles of Te Kotahitanga;
- b) Consider how relationships are built and fostered in order for students to remain engaged in their learning regardless of behavioural challenges;
- c) How the process fosters empowerment through positive interactions between staff and students, and amongst the students themselves;
- d) And the student's perceptions of Te Kotahitanga and Restorative Practices and how it impacts on them.

The following sections of this chapter highlight discussions from the interviews, taking into consideration aspects of the research focus, and to provide a demographic of the research participants.

4.3 The Participants

The following tables indicate the demographics of the teacher and student participants. The participants highlighted in Tables 4.1 and 4.2 volunteered themselves to take part in the research study. Included in the tables is statistical information relating to; Iwi Māori (where appropriate), their time in the school, positions held, time teaching (where it applies) and ethnicity. Each participant was given the choice to disclose whatever information they wished to submit. As a result, some chose not to disclose Iwi Māori connections, as they did not have the information, or chose to withhold it. The same applied for the time spent teaching. Student participants were either in Years 12 or 13, and needed to have been in the school for at least four years, thus ensuring they had knowledge of restorative processes. Student participants required parental permission to participate. All student participants had to present signed parental forms prior to the beginning of the Focus Group Interview.

The following tables 4.1 and 4.2 indicate participant demographics:

Table 4.1: Teacher demographics

| <i>Participant</i> | <i>Ethnicity</i> | <i>Iwi Māori</i> | <i>Gender</i> | <i>Time teaching</i> | <i>Position in school</i> | <i>Specialist Positions</i> |
|--------------------|---|------------------|---------------|----------------------|----------------------------------|---|
| <i>Teachers</i> | | | | | | |
| TP1 | NZ European/NZ Māori/Irish /Norwegian/Finnish | Ngāti Kahu | Female | 32 years | Principal | Director of International Students |
| TP2 | NZ Māori | Ngā Puhi | Female | 16 years | Teacher Food & nutrition | Lead facilitator of TK Specialist CT Assistant HOF Technology |
| TP3 | NZ Māori | ND | Female | ND | Teacher Te Reo Māori | HOF Māori |
| TP4 | NZ European | NA | Female | 23 years | Teacher English | HOF English Literacy leader |
| TP5 | NZ European/Dutch | NA | Female | 20 years | Teacher Digital info tech | HOF Technology |
| TP6 | Samoan | NA | Female | 6.3 years | Teacher Samoan & English | Pasifika Academic Dean Year 13 Dean |
| TP7 | Chinese | NA | Female | 11 years | Teacher Physics | Year 10 Dean |
| TP8 | NZ European | NA | Female | 7 years | TeacherEarly Childhood Education | Year 12 Dean |

Key:

TP = Teacher participant

CT = Classroom teacher

ND = Not disclosed

NA = Not applicable

HOF = Head of faculty

TK = Te Kotahitanga

Table 4.2: Student demographics

| <i>Participant</i> | <i>Ethnicity</i> | <i>Iwi Māori</i> | <i>Time attending school</i> | <i>School Year</i> |
|--------------------|------------------------------|------------------|------------------------------|--------------------|
| <i>Students</i> | | | | |
| SP1 | NZ European | NA | 5 years | Year 13 |
| SP2 | NZ Māori/Chinese/Scottish | ND | 5 years | Year 13 |
| SP3 | NZ Māori | Ngā Puhi | 5 Years | Year 13 |
| SP4 | Samoan | NA | 4 years | Year 12 |
| SP5 | NZ Māori/CI Māori | Ngā Puhi | 4 years | Year 12 |
| SP6 | Niuean/CI Māori | NA | 4 years | Year 12 |
| SP7 | NZ Māori/Japanese | ND | 4 years | Year 12 |

Key:

CI Māori = Cook Island Māori

NZ Māori = New Zealand Māori

NA = Not applicable

ND = Not disclosed

It was essential students and teachers had an understanding of restorative processes (as oppose to Restorative Practice), and the purpose it served. A criteria for taking part in the study meant teacher participants had to have knowledge of Te Kotahitanga, be trained in it, and or were currently training. Teachers were informed of this in the initial meeting to disclose information in relation to the research itself. This was to ensure participants understood the purpose of the research and could contribute to discussion. The researcher spent time informing staff and students on the research topic both prior to the interviews and at the outset of each interview session.

Participants were provided with information sheets, assent and consent forms. Parents of student participants were also provided with information on the purpose of the research, and consent forms were provided for them to sign prior to the interview days. Participants were instructed to contact the researcher independently once they had made a decision to participate in the research project. Prior to the interviews, the researcher visited the school to collect signed participant and consent forms and to confirm interview dates, times and locations within the school grounds. The Board of Trustees were informed prior to the interview dates being confirmed, and consent to undertake the study in school grounds was sought, and permission granted.

4.3 Testing the Hypothesis

The final outcomes of this research drew together research evidence in the form of voice transcriptions that have been critically analysed utilising both thematic and discourse methods, methods which are generic and not kaupapa Maori specific. These methods were utilised to test the hypothesis, that is, in what ways does Te Kotahitanga strengthen the restorative processes in a state secondary school? Utilising kaupapa Māori principles as a guide and basis to work from, the researcher was able to develop a theoretical framework linking common themes to support data analysis, and the formation of the researchers own theory.

The framework served several purposes, to assist the researcher in compiling the questionnaires for the interviews, analysing interview transcripts, and to support the development of a theoretical framework of her own. The colour coding shows where the researcher identified similarities or a semantic relationship. The following Table 4.3 sets out and defines the framework. Colour coding has been utilised to clearly indicate the relationships between each domain. To support the student's thinking and feedback, scenarios were created to help with discussion and questioning (see appendices for the scenarios and questionnaire).

The following sections of this chapter examine the relationships and positioning between staff and student participants based upon the collected data from the interview transcripts.

Table 4.3: Development of a theoretical framework

| <i>Te Kotahitanga: Pedagogy</i> | <i>Restorative Practice: Fixing the harm & restoring relationships</i> | <i>Positive Youth Development: developing the whole person</i> |
|---|--|--|
| <p>1. Manaakitanga – teachers care for their students as culturally located human beings above all else. Reciprocity/Welcoming/Caring for/Nurturing – Relationship</p> <p>2. Mana motuhake – teachers care for the performance of their students. Strengths based focus/engagement/outcomes – Examine</p> <p>3. Ngā whakapiringātanga – teachers are able to create a secure, well-managed learning environment. Respect/reciprocity/management/organisation – Positioning</p> <p>4. Wānanga – teachers are able to engage in effective teaching interactions with Māori students as Māori. Culturally located/no assumptions/expectations-behaviour & academic – New Interactions</p> <p>5. Ako – teachers can use strategies that promote effective teaching interactions and relationships with their learners. Supportive/relating/organised/managed/expectation – Strategies</p> <p>6. Kotahitanga – teachers promote, monitor and reflect on outcomes that in turn lead to improvements in educational achievement for Māori students. Achievement/high expectation/equity/community collaboration – Plan</p> <p>(Bishop, Berryman, Cavanagh, & Teddy, 2009)</p> | <p>1. Replacing punitive models – to restorative ones whereby you explore the harm done to those affected & deciding what needs to be done to fix it. & effective & pre-emptive strategies.</p> <p>Respect/reciprocity/management/organisation Examine Mana motuhake</p> <p>2. Fix problems that arise as they arise – teachers have strategies and processes to manage challenging behaviour as it arises ‘with’ the students involved. management/organisation/engagement- Strategies Ako</p> <p>3. Restorative conferencing – school has staff that can dedicate the time and space to managing the students who require support and facilitation to problem solve any harm caused. On-going professional development & understanding essence/ genuine accountability Respect/reciprocity/management/organisation – Positioning Ngā whakapiringātanga</p> <p>4. Transforming social relationships – teachers, school management and students learn self-management skills where a ‘no blame’ approach is asserted and an improved school environment enhances engagement & linking to broader curriculum Respect/reciprocity/management/organisation – Relationship Manaakitanga</p> <p>5. School and community ties are created – Links with the wider school community are strengthened as schools involve families and community leaders to support students involved in restorative conferences. This enables decisions to be made to repair the harm & to minimise it happening again Supportive/relating/organised/managed/expectation – Partnership New Interactions Plan Wānanga Kotahitanga</p> <p>(Gordon, 2011)</p> | <p>1. Develop the whole person – young people are engaged and achieving their academic and social outcomes as individuals supported by their community, school and whānau Reciprocity/Welcoming/Caring for/Nurturing – Examine Mana motuhake</p> <p>2. Focus on positive outcomes – young people are supported in achieving to the best of their ability. Strengths based focus/engagement/outcomes – New Interactions Wānanga</p> <p>3. Youth as active participants – students are actively involved in determining what they learn, how they learn and who they engage with to meet their potential. Respect/reciprocity/management/organisation – Strategies Ako</p> <p>4. Focus on building respectful relationships – Youth are connected and building stimulating relationships so they become resilient, understanding and engaged in their learning due to high levels of support where they can be challenged in a positive way. Achievement/high expectation/equity/community collaboration/reciprocity – Relationship positioning Manaakitanga</p> <p>5. Building ownership & empowerment – youth are creating opportunities to contribute to self, whānau and their communities with meaning & purpose empowered and interdependent. They help each other and transferring what they know and have learnt and apply it to their everyday experiences. Supportive/relating/organised/managed/expectation on Plan Kotahitanga</p> <p>(Wayne Francis Charitable Trust-Youth Advisory Group,2010)</p> |

4.4 Research Findings

Participant Perspectives: Te Kotahitanga

This section provides outcomes on the perceptions of how Te Kotahitanga is implemented in the school. This includes perspectives from the Principal, teachers and students.

The Principal's Perspective

Te Kotahitanga had been well integrated into the school's culture, professional development and mentoring programme, as it was in its fourth phase, and had been implemented in the school over a five year period. The Principal had appointed a Te Kotahitanga Facilitator along with the expectation that all staff members be trained in Te Kotahitanga.

From the outset, the Principal having heard Russell Bishop speak in 2001, was taken by the 'challenge' to 'reflect' on where they [the teachers] positioned themselves in relation to their teaching pedagogy and how this impacted on meeting the needs of their Māori students. Having noted the huge growth in Pasifika and Māori student numbers entering the school, the Principal believed that attitudes and deficit theorising in relation to minority student academic achievement had to be overcome. The perception that Maori and Pasifika students were in general categorised as minority students, and that as a school, they had to "*...work with who you've got in front of you*", the Principal's belief in the notion that "*...it doesn't matter what your skin colour is, with good teaching and engagement in learning...*" the students could do well.

A belief in valuing diversity and accommodating 'all' the needs of their students meant a shift in pedagogy from senior management through to planning. From this position, management would support the classroom teachers in developing culturally responsive and inclusive practices. Bishop et al. (2010) assert that having an intrinsic understanding of valuing diversity is fundamental, therefore, the Principal recognising that their school had what they termed 'cultural capital' in abundance, where a rich mix of nationalities both in staffing and student population supported the diverse student population, adopting and implementing Te Kotahitanga was perceived as a natural progressive step forward.

Placing value in affirming the ethnic diversity of the staff, who had abilities to converse in several languages, meant English second language learners had support from teachers who not only spoke their mother tongue, but also held 'cultural knowledge'. According to the Principal, acknowledging that they have an ethnically and culturally diverse school also required spaces where staff members and students were "...*comfortable mixing with other nationalities*". Following on from this statement, the Principal asserted that this meant, "*The school culture 'must' be inclusive*". Furthermore, the Principal also understood that the Māori students, as *tangata whenua* [indigenous peoples of the land, in this instance Aotearoa New Zealand] of the school, held a unique place. And in order for the Māori students to succeed at school, the Principal held the notion that they required "*culturally appropriate relationships in the classroom*".

The notion that students and teachers 'belong' in a space, feel connected and confident to participate, and are nurtured within their own cultural space, relates to the theoretical frameworks of Circle of Courage (Brendtro, Brokenleg, Van Bockern, 2002), Te Kotahitanga (Bishop et al., 2010) and Positive Youth Development Five C's model (Lerner et al., 2005). Incorporating these principles into the policy frameworks through to implementation of Te Kotahitanga, the Principal illustrates their commitment towards a pedagogical shift in practice.

School management, which included the Principal, the Board of Trustees and middle senior management, noted the benefits of Te Kotahitanga in relation to the 'need' of the school. Given the school served an ethnically diverse and culturally diverse community shifting toward a culturally responsive and inclusive paradigm was seen as essential if the student outcomes were to be improved. Therefore, establishing a Te Kotahitanga Facilitator to support and monitor teacher progress in the training was crucial in staying true to the principles underpinning Te Kotahitanga.

The fundamental principles behind Te Kotahitanga, a project aimed at raising Māori educational achievement, required 'buy in' from 'all' staff members. Māori staff members, felt a huge sense of responsibility, as it was their perception that an expectation was placed on them to be the cultural experts and advisors to all non-Māori staff. This poses a significant challenge for all school leaders, as often there are very few Māori teachers on staff. In addition, the researcher holds the view that not all Māori teachers consider

themselves experts in the culture of Māori, therefore, support networks, and Iwi Māori connections need stronger relationship ties to schools, ensuring all Māori teachers in mainstream schools have the necessary support networks in place. The opportunity to also seek support from Māori whānau, thus creating reciprocal partnerships is also a possibility when implementing projects such as Te Kotahitanga.

The school advised all Māori students and their families in relation to the school's implementation of the Te Kotahitanga. Although aimed at raising Māori achievement, the Principal recognised the benefits of Te Kotahitanga for other minority groups in the school, such as their Pasifika, Asian and Ghanaian students.

Guiding the implementation of Te Kotahitanga in the school, whereby the Principal acknowledged that, "*...there is a greater willingness for teachers to listen to our Māori students, a greater willingness and a greater acceptance of Māori learning as Māori*". The Principal's position encapsulates principles of the '*Effective Teacher Profile*' (Bishop et al., 2010). The purpose of the profile was aimed at teachers, whereby they would create an inclusive learning environment underpinned by the following principles and in doing so, engage Māori students in meaningful learning experiences.

These guiding principles are:

1. *Manākitanga*– to be hospitable
2. *Mana Motuhake* – to allow for self-determination
3. *Ngā Whakapiringatanga* – to manage
4. *Wānanga* – to effectively engage
5. *Ako* – to utilise effective strategies
6. *Kotahitanga* – to promote, monitor and reflect

The Teacher's Perspectives

The following section sets out the discussions between researcher and teachers. They illustrate the implications of the implementation of Te Kotahitanga in the school. It must however be stated here that the teacher's views in this study only represent a small percentage of staff members in the school.

Although the implementation of Te Kotahitanga by in large was met with interest by teachers, interview discussions with research participants indicated there were mixed reactions from some staff members. Reflecting on their experiences, a teacher recalled some of their colleagues “*weren’t happy with the advice they were given*”, by the facilitators of Te Kotahitanga in relation to its application. It was the perception of those teachers that they “*didn’t find it useful or helpful*” in supporting them to create better relationships with their Māori and Pasifika students. Their belief being that it is easier to make connections if you are of the same ethnic group.

A Māori teacher had ‘observed’ the unwillingness of some of her colleagues “*...to take on the kaupapa*”, that is, their unwillingness to adopt the philosophies of Te Kotahitanga. On the contrary, other teachers could see the benefits of Te Kotahitanga, as it supports learning. These teachers believed in the philosophy and felt it important to work ‘with’ their Māori students within a kaupapa Māori paradigm. Highlighted in these statements, are examples of the conflicts within the teacher community of the school, and the complexities of teaching outside of one’s own comfort zone.

Throughout the focus group discussion, teachers could highlight the underpinning philosophies of Te Kotahitanga, and how it related to the implementation of culturally responsive pedagogy. A Samoan teacher shared the importance of “*knowing and respecting your students*”, and accepting that “*every contribution is valuable whether it is right or wrong*”. The general belief in the group was that creating relationships based on respect, promotes a sense of belonging.

A Pākehā teacher noted that the “*importance of pronouncing the student’s names correctly*” makes a significant impact on how the students perceive them. They stated that, “*if you make an honest effort, they respect you more*”. This links to Gay’s (2000) assertions whereby culturally relevant teaching encompasses many areas that create a vibrant and dynamic multicultural classroom environment. In addition, it supports Ladson-Billings (1995) assertions that developing a critical consciousness challenges teacher’s attitudes and the dynamics between student and teacher.

Acknowledging this dynamic, a Māori teacher stated that the “*shifting of power relationships*”, was also important. This included the relationships between the school and the wider community. An example of this was provided by the teacher, which indicated how whānau are more comfortable with teachers, where they feel they can “*...just waddle up to the marae*” if they need access to teachers to talk about specific student needs. Furthermore, teachers participating in the forum see that, “*...being a role model in whatever your expectations are*” is important when creating a culture of inclusion. The belief being, “*you cannot expect respect, where respect is not demonstrated, they will not listen to you, if you do not listen to them*”. The teachers in the forum considered these as vital to developing a relationship of trust and reciprocity.

Likewise, additional benefits occurred, whereby Māori staff members began to support their colleagues in understanding tikanga Māori [customs and protocols], and how the principles of the Effective Teacher Profile could be applied to better understand their Māori students. The benefits of this pedagogical approach extended to include other minority students in the school. It also provided a platform for teachers to challenge themselves from a cultural positioning, and enabled teachers to challenge their students to consider their *mana* [prestige or power] as learners within their learning space.

Recognising the importance of building positive relationships with their students, the teachers saw the value of implementing Te Kotahitanga. Teachers who committed to the project, experienced a shift in their classroom culture, whereby students began expressing their opinions, collaborated with them and their peers, took more risks in their approach to learning, and questioned their curriculum in multiple settings. In addition, some teachers worked collaboratively amongst themselves to better understand the needs of their students. They expressed that this working relationship was a form of co-construction. This also resulted in fewer issues around behaviour, better school attendance, and instances where students monitored each other in relation to school, classroom and teacher expectation.

The Student's Perspective

This section examines the perspectives of the students, and how the implementation of Te Kotahitanga and Restorative Practice impacted on them, and their whānau. The researcher asserts that having a student voice in this research is imperative to understanding the implications of adopting culturally inclusive and responsive pedagogy. Therefore, ascertaining student perspective and where they position themselves in the school is crucial in identifying how teachers in the school actioned Te Kotahitanga and Restorative Practice.

Through analysing student discourse, the researcher looked for language which indicated a constructive and dynamic relationship between them and their teachers. For example, analysing what *manākitangā* [the action of being hospitable] and *ngā whakapiringātangā* [the action of managing the classroom to promote learning] would look from the student's perspective and whether they felt respected, where they trusted their teachers and believed the learning process was reciprocal.

Examining the student data for such incidences, implicates relationships as being the key factor in how students connect with their teachers, and remain engaged. Determining what this looks like is illustrated by the following student statement whereby she believed; *"...relationships, relating with others, getting trust and communicating with her. Like that's what developed"*. The statement highlights the principles of manākitanga and wānanga in action.

Likewise, a powerful statement from another student participant, highlighted not only personal growth and development within the school environment, but that of the teacher's response to them as a learner underpinned by the pedagogical principles of Te Kotahitanga;

"I think he's one of my favourite teachers because he relates. I've matured from a junior. In Year 9 he would always go, "get out". But now, when I had him in Year 12, he'd pull me aside and go, "why are you doing this?", "what do you need to do?" If I talk he would come up to me and say, "Is there something wrong with your work?" He just knew. And that made me change in a way" (Student Participant 3).

Analysis of the student's interview data highlighted specific teachers who are supportive, who comfort, and motivate them. The students enjoyed their teachers sharing their own journeys, connecting with them in a real and meaningful way. They respected the teachers who took the time to explain concepts, ensuring the students understood the learning outcomes, allowing for mistakes, yet using these as learning opportunities. Through positive learning experiences, the students could identify the teachers who underpinned the values and principles outlined in the Effective Teacher Profile. Student participants could also identify the teachers who they believed did not have an inclusive pedagogy. They admitted to not respecting them as much, and were more likely to disengage from the curriculum, talk over the teacher, and display other inappropriate behaviour. The student's also asserted that if it was not them behaving in this manner, other students were more like to do so.

The students clearly recognised the teachers who displayed the attributes of one who underpins their practice with responsive and inclusive pedagogy. The following student statements are expressions of the principles of Te Kotahitanga in action; "*She would never give up on us...she respected us, so we gave her the same respect*" (SP4); "*She doesn't talk at us, she talks to and with us*" (SP6); "*She understands my background*" (SP3). Underpinning these statements is the notion of respect, and a valuing of reciprocity.

Identifying the presence of a mutual trust and reciprocated respect, along with an intrinsic belief that there are some teachers who "*...get them*" (SP4). Therefore, the students were motivated to "*try harder*" (SP1), for these teachers. In addition, the students could identify the teachers they could "*turn to*" (SP1), when conflict or issues arose. This was something they believed as being instrumental in them staying engaged at school, and working towards their academic goals.

The students felt empowered to do better not only for themselves, but for the teachers who supported their learning and behaviour, and most importantly for their families. The students were less inclined to let issues or conflicts hold them back, something they believed would not have happened without their teachers shifting in the way they approached them as students.

Participant Perspectives: Restorative Practice

This section of the research draws on comments from all of the participants to explore the application of Restorative Practices. These perceptions demonstrate how Te Kotahitanga then influenced the shift toward inclusive pedagogy in relation to student behaviour, and the progress the school made in adopting restorative practices.

The Principal's Perspectives

The school had been three years into the Te Kotahitanga initiative when the move to introduce Restorative Practices had come about. The Principal highlighted several factors which led to the decision, one being communication with the Te Kotahitanga Facilitator. Their discussion enabled them to question the punitive measures being utilised in the school when dealing with inappropriate and challenging behaviour. The Principal believed replacing punitive models was necessary if there was the belief that “*upholding the mana [prestige] of the students was central*”. It was the Principal’s belief that there was a “*double standard*” occurring, and that new measures had to be adopted if they were to stay true to the philosophy of Te Kotahitanga.

Prompted to take a responsive and inclusive approach when dealing with challenging behaviour, the school decided to make the shift to Restorative Practices. This position was deemed as a natural progression. With the support of the Te Kotahitanga Facilitator, a restorative practice committee was formed. Discussions with staff and management occurred to create a school environment where goals were developed to enhance engagement and retention of ‘at risk’ students. Gaining Board of Trustee support and community support was also identified by the Principal as being essential. The Principal stated, “*...if we hadn’t done Te Kotahitanga we probably would never have moved into restorative practice on its own*”.

Repositioning themselves with the intention of supporting their 'at risk' students by adopting Restorative Practices, meant all teachers had to get behind an approach which asserted a 'no blame' philosophy. Management understood there would be a need to support their teachers in making this shift so both staff and students gained an understanding that there is still a need for genuine accountability. In addition, by challenging themselves to deal with behaviour as it arises 'with' the students rather than to or for them, espoused the position Margrain and Macfarlane (2011) assert when implementing restoratives.

Teacher's Perspectives

Teachers in the school had to reflect on the relationships they were developing with the students and amongst themselves. The following statement illustrated one teacher's new positioning and the importance of reflection when faced with challenges in relation to behaviour;

"So it's going to be a clean slate...I mean that was yesterday...I think there should be something evident to them. It might be subtle but it should still be evident that you've gone away and had a bit of a think, and there's change in the way you structured your lesson which is going to prevent that problem from being a problem for them again-the problem is the problem, you are not the problem" (Teacher Participant 8).

Focusing on the problem as the problem, and considering the importance of teacher student relationships, the teachers were making links between restorative practice and Te Kotahitanga. Evidence of this was supported by one teacher stating;

"You're still supporting the student. And you're dealing with it respectfully and fairly...for example; it's giving the teacher and the student time out and just time to cool down as well. So when you deal with it again, it's done face to face. It is talked about calmly and with the respect on both parts and the relationship is restored" (Teacher Participant 6)

Several principles of Te Kotahitanga are evident in this statement, the first being, *ako*, this is where time was afforded to both parties which allowed for a respectful space to 'cool down', and when ready, they could *wānanga*. In this space, both parties had the ability to effectively engage in an adult conversation. From here, *kotahitanga* occurred, that is, both parties reflected on the 'problem'. Having a respectful conversation, where neither blame nor further harm is caused, and resolutions are made and monitored, thus resulting in a restored relationship.

This shift in thinking when dealing with challenging behaviour, gave way to a shift in 'power relationships', that is, relationships where teachers hold all the power, as oppose to relationships where power is shared equally. It provided opportunities for teachers and students to dialogue and problem solve respectively. Teachers came to realise the importance 'mana motuhake', and what this concept meant in relation to the students. For example, the students no longer perceived themselves as "*losing face*" (TP6), a very important concept in Māori culture when issues were dealt with in a restorative manner. One teacher recognised the importance of maintaining trust, whereby, "*...not reprimanding them in front of everyone else...so they don't lose their dignity*" (TP2), is vital to maintaining that relationship of trust. Teachers in the school have become accustomed to allowing students to come back to them if the problem continues, and understanding that Restorative Practice is reciprocal. In this sense, it also recognises the 'PSIRPEG' model (Timperley et al., 2007; Bishop et al., 2010), which illustrates Te Kotahitanga in action.

The link back to principles underpinned in Te Kotahitanga continued as teachers identified the notion that students could take ownership for ways in which they solved problems. Utilising the 'language' of Restorative Practice, for example, telling the story, exploring and repairing any harm, and determining how one can move forward can be modelled by both students and teachers alike (Jansen & Malta, 2011). The teachers in the study agreed they had to "*listen, be honest, be open...and to believe in the students*" (TP5). In addition, the teachers also believed that consistently utilizing the restorative process with integrity, students would gain confidence and the capacity to manage themselves, and their relationships with others. Likewise, the teachers understood that they would need to maintain the processes integrity themselves.

Building a relationship of trust and honesty can be difficult in secondary schools, as some of the staff participants noted. Some teachers affirmed that they found it difficult to connect with some students. This was due to differences in ethnicity, where cultural and language barriers provided additional hurdles for them and their students to overcome. However, these barriers have been welcomed by other teachers. For some it has allowed them to challenge not only themselves, but the students as well, and in doing so, created opportunities of learning. For one Māori teacher, asking student's to reflect on their issues from within a cultural space has allowed this Māori teacher to work within the realm of tikanga. The following statement illustrates this;

"I bring it back to tikangā, Māori tikangā. I am not branding one person...but bringing it back to the whole rūpu [group]. I ask them if what they have done is tika [correct/right]? Would you do that on a marae if a kaumatua was standing? Would you speak like that to your elder like that? I take it into that context" (Teacher Participant 3).

Teachers also perceived the ability to operate within tikanga Māori as an added advantage. However, those do not identify as being Māori, could not see how they could do so themselves. This notion was shared by other teachers about how they could work within a Samoan paradigm, given the number of Samoan students. The theory being, working within a culturally responsive paradigm, allows you to draw upon your cultural knowledge to help resolve conflict (Ladson-Billings, 1995).

The difficulty then for teachers, who saw themselves as neither Māori nor Samoan, was determining how they could be culturally responsive towards students who had a stronger connection with teachers who shared their culture and ethnicity. Was there a space for them to work within these paradigms even though they weren't Māori or Samoan? This questioned posed a very real problem for some teachers, one they perceived as being a work in progress, one which required sensitivity and a perception that meant everyone had to work together to resolve.

Although teachers highlighted difficulties in breaking through cultural boundaries in order to build stronger relationships with their students, the general consensus was that the principles of Te Kotahitanga provided a starting point. When faced with challenging behaviour however, teachers recognised that having a better understanding of the students and their needs would support restorative conversations. From the discussions had during the interviews, several issues were highlighted in regards to the Restorative Practice processes in the school.

The first issue discussed related to time constraints. Teachers noted their inability to “...*monitor the students on a daily basis*” (TP4), in a way conducive to supporting the students when such monitoring was required. There appeared to be a consensus that the process was often hurried, where one teacher emphasized, “...*we are never going to fix these kids after one conversation. Who has the time to meet up to check on progress when you need to be in class ‘x’ amount of periods per day*” (TP8). This sentiment was supported by a teacher when they asserted, “...*I don’t think that helped at all. I don’t think it worked, I think it was rushed*” (TP6).

Consistency when implementing restorative processes across the school was considered pivotal to it being successful. For one teacher, time and consistency was perceived as problematic. They believed Restorative Practices required a 100 percent staff involvement, however asserted that not all teachers implemented both Te Kotahitanga and Restorative Practice. They held the notion that both initiatives required ‘buy in’ from the “...*top all the way to the bottom*” (TP3), which would ensure they would “...*work together hand in hand*” (TP3). Furthermore, a perception was held that due to some teacher’s opting out, or resorting to punitive measures, undermined the restorative process, making some students believe aspects of the process where “*laughable or a waste of time*” (TP8).

For some teachers there was a belief that “...*one-off restoratives are not going to produce any results*” (TP8). This notion was also perceived by the students. Additionally, although there is a withdrawal space for restorative conferencing, not all students perceived this as a place where they could go to “*cool down*” (TP8), rather using the space as a place to “*get out of doing any work*” (TP8).

These sentiments highlighted the concerns around time, relationship and consistency. Importantly, it also highlighted the culture of the school as a whole and the need for collaboration from senior management through to classroom teachers in ways that 'all' teachers can be affective in the implementation of restorative practice, the purpose and the process.

In addition to the concerns already highlighted, the 'restorative sheets' handed to students to complete in the initial stage of a restorative process have been perceived as ineffective. Some teachers believe these sheets are made 'fun of' by some students, a sentiment shared by student participants in the research. Reflecting on the processes used in the school, several of the staff participants recognised some work had to be done to 'hone' how and why they could improve the restorative processes. It is therefore the perception of the researcher that the teacher's reflections on where the need work on being 'better' in relation to the restorative processes, indicates their commitment to ensuring its success. That is, their commitment to the implementation of culturally responsive and inclusive pedagogy as a whole. The indirect consequence of the discussions held during the Focus Group interviews, enabled teachers to examine the issues and discuss ways they could begin addressing the areas of weakness, and supported their position in validating their stance on Te Kotahitanga and Restorative Practices working in tandem.

With an awareness of some teachers still wanting 'consequences' for students, and a belief by some that restorative sheets and written apologies are "*empty promises*" (TP7), the teachers recognised the areas they would need to target to overcome some of highlighted issues. They held the notion that teachers had an important role in the restorative process. That is, their assertion that not all students are to 'blame', highlighted a need for teachers to; "*...reflect on their own actions when dealing with challenging behaviour, meaning that as teachers we need to deal with it differently or in a different kind of way*" (TP5). Asserting this position, indicated the teachers in general were prepared to be responsive and constructive when dealing with challenging behaviour, and recognised that there is less likelihood of having to resort to punitive measures.

Student's perspective

Te Kotahitanga is essentially about being culturally responsive where the building of positive relationships between students and their teachers occurs. It is these relationships which are the catalyst to the success or failure of restorative conversations. Attaining student voice and their perspective for this research is crucial, as it is that of the teachers, in understanding how Te Kotahitanga impacts on Restorative Practices in a school setting. To begin highlighting this, analysing the relationships from a student perspective, illustrates the difference between responsive and constructive relationships to dismissive and reductive ones.

To illustrate this, the researcher was able to examine student transcripts. One student clearly described the difference between teachers who were prepared to engage restoratively, and those who chose not to.

"Some of the teachers would be, 'Let's sort this out and try and get you to quit without you getting into too much trouble'. Then other teachers would be, 'No. That's it. Straight to the Deans office...Get in trouble'"
(Student Participant 2).

Reflecting on these scenario's students also identified the teachers who they could trust and rely upon to have 'adult conversations' with when they or their friends were having difficulties. The students articulated the importance of being able to relate to the teacher, be that from sharing the same ethnicity, to knowing which teachers prepared to 'listen' to them, without being confrontational or reactive to certain situations. Being able to identify some of the obstacles they faced as students, meant they could pin point specific scenario's which helped or hindered their ability to communicate with teachers in times of stress. One example they unanimously agreed upon that they believed hindered the restorative process, was the changing of Deans in the school each year. That is, the students found it "*...hard to build a stable relationship with that one person because next year they could be gone*" (SP 1).

Consistency was an important factor that the students believed was necessary in the restorative process. The students perceived consistency as providing stability in the relationship, where they were secure in the knowledge that the teachers knew who they were and where they came from.

An additional perception they held, that teachers also shared, was the notion that teachers who were of the same ethnicity as the students, were perceived to; *“...care more for us...probably because of knowing our culture, understanding what makes us tick or why we might be upset or angry without asking too many questions”* (SP 3 & SP 4).

A high value was placed on the opportunity to have one to one conversations with the teachers, even more so when issues had been raised. This is in line with the concepts of wānanga, ngā whakapiringatanga and ako (Bishop et al, 2010). The belief being that if teachers would listen to them, the students were more inclined to restore relationships with those they had harmed. In addition, students held the notion that students were more likely to; *“...understand what we/they did wrong...and learn from that”*(SP 1). The students perceived the opportunity to restore relationships as being more effective than detentions, or filling out the restorative sheets. Several of the students identified teachers who had changed dramatically after the implementation Te Kotahitanga. The student’s noted how some teachers adapted the way they approached them, asserting that teachers now related ‘with’ them, not ‘at’ the students. This resulted in student’s reciprocating respect where they ‘felt’ it was due. This sentiment is illustrated in the following statements provided by two student participants; *“...she respected us, so we gave her the same respect”*(SP1); *“...he changed, like...I didn’t disrupt because he knew that he had to help me”* (SP 3).

Having noted a shift in ‘attitude’ by some of the teachers in the school, the students began to respond differently towards them. The students shared a belief amongst themselves that their teachers had a ‘respect’ for them and ‘faith in them’, and although there were times when they faced challenges or hurdles, the students were less likely to get ‘fired up’ or become argumentative. The students shared that they began to recognise their potential (*mana motuhake*), and felt more inclined to engage in learning tasks, and less likely to disruptive.

“Having a positive attitude in what you do, everyday; not giving up on what you want to accomplish and, yeah, to saying ‘I can’ instead of ‘I can’t’. I knew I could become a prefect...like they still gave me a chance because they knew I still had the potential in a way” (SP5).

This powerful statement by a student demonstrates how forming relationships which recognise potential, and where teachers are prepared to work through issues 'with' students, promotes tino rangatiratanga. Both students and teachers identified that when teachers are pedagogically responsive and inclusive, are more likely to engage effectively with their students. Taking the time to work through issues, utilising restorative processes, is perceived by students as conducive to their personal development, and has the potential to support better home school partnerships, as students believed parents treated them better. That is, "parents were less likely to get angry at us if we did restoratives instead of getting a detention" (SP 6).

Involving whānau along with all other participants in Restorative Practice was considered an aspect both teachers and students believed needed some addressing. Furthermore, school management were reflecting on determining the 'how and when' family should be involved. One example of a restorative process including family involvement was recounted by a student participant. They were asked to leave the class due to ongoing disruptive behaviour. The student was 'put on daily report', and instructed to see the Dean for a restorative. Due to the ongoing nature of their behaviour, their parents were invited to attend a restorative at the school. The perception of this reflection was seen as being both punitive and restorative by the student. The teacher's perspective on the other hand saw this as being restorative, and that including whānau, made the restorative process more meaningful, as the student, the school and the whānau were all contributing. From this perspective, the researcher believes the student is held accountable, can be reflective, and empowered, as they can reassure not only their teachers, but whānau members also.

Having whānau involvement, resulted in the student requesting a teacher they trusted to facilitate the restorative conference. This was on the basis that; "...*she'd always back me up...she knew me inside and out even though I'd do this stuff, she would never give up on me*"(SP 7). The restorative conference resulted in the student accepting their part in the situation, repairing the harm caused, remaining in school and the family being very happy with the outcomes. This particular student went on to become a school prefect, a position they never imagined would be theirs when entering the school as a Year 9 student three years prior. Although the researcher and student perceived aspects of the process being punitive, the outcome was positive. Furthermore, this example substantiates the benefits of having positive relationships with teachers, whereby, the students know who they can turn to in times of stress.

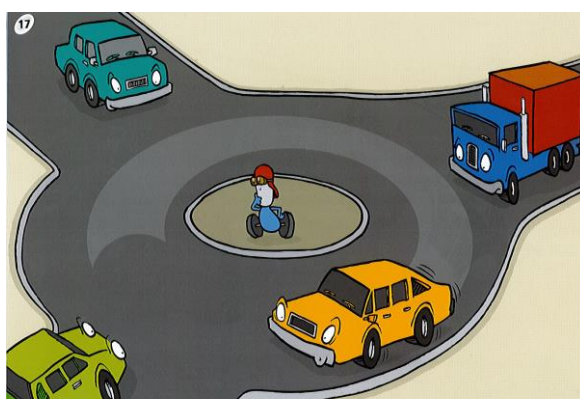
Having been in the school over a period of time where students could articulate the changes they had witnessed regarding the school adopting Te Kotahitanga and Restorative Practice, students were asked to illustrate their journey over that time, and to share their stories. To enable this, the researcher asked students to choose a pictorial card to indicate where they felt they were at in school and how they perceived they got there. The following pictorials are examples of where the students positioned themselves. This activity was completed as an icebreaker exercise. The following examples highlight how ecological factors must also be constantly considered, if teachers are to be responsive and inclusive;

Figure 4.1 Student Pictorials and transcriptions



"I am the yellow car. The truck is the school and the cars around me are my teachers. They are helping me to get where I need to go to achieve my NCEA Level 3 this year. I'm pretty happy here at school" (SP 4)

Figure 4.2 Student Pictorials and transcriptions



"I am the guy in the middle. I feel like it's so much surrounding me that I don't know where to go and yeah I just get confused and I struggle to do things. You've got friends talking to you, teachers chasing you up for stuff, parents yelling at you and you're not doing enough..." (SP6)

Student participants were also asked to complete road maps which allowed the researcher to identify their 'highs and lows' of their time in school. In addition, the researcher asked them to indicate when Te Kotahitanga and Restorative Practices supported them over this time. The analysis clearly highlighted the student-teacher interactions, and what the 'language' looked at sounded like.

The examples below highlight the multiple distractions and relationships which hindered and helped them over their time in the school. They illustrate the multiple aspects which have enabled and motivated them. The following statement however highlights the importance of student teacher relationship; “I have learnt to use my teacher as an example of HELP” (SP5)

Figure 4.3 Road Maps – Year 12 Student

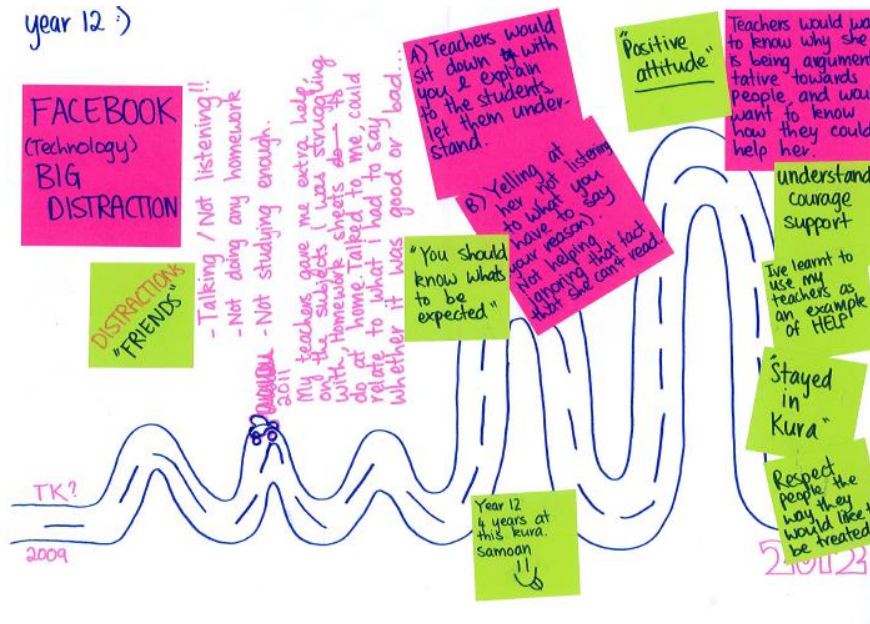
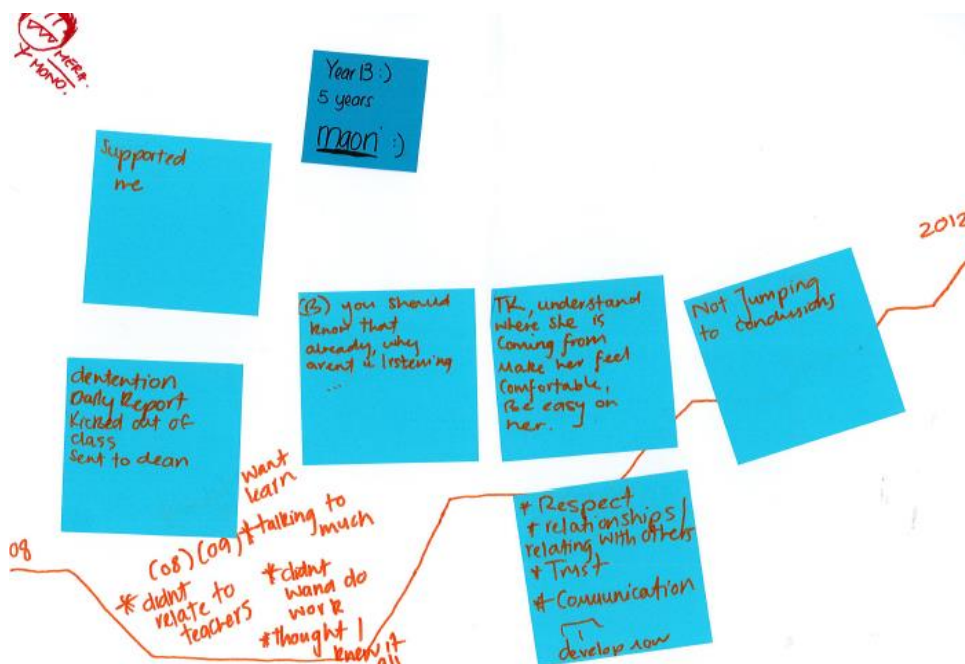


Figure 4.4 Road Map – Year 13 Student



Having examined the language, themes and student reflections in this section of the research, what is evident in the road maps, is that each student perceived themselves as moving upward. Although there were moments in their time at school that caused stagnation or downward shifts, it was evident that strong relationships with teachers and their peers, enables them to make progress. Whānau also factored in each of their stories, and where the school implemented restorative processes, parents were more responsive themselves.

4.3 Conclusion

In conclusion, this research has identified that the teachers in the school which participated in this case study, recognised they had to make pedagogical shifts in their teaching practice. This served two purposes, to meet the needs of their multicultural community, but more importantly, to raise academic achievement for their Māori students.

As a school situated in a low socio-economic community with a large percentage of Samoan, Māori, Tongan and Fijian students in attendance, adopting a culturally responsive and inclusive paradigm in their practice required a dedicated management team and teaching staff. This meant adopting culturally responsive theoretical projects such as Te Kotahitanga. However, it was not long before the senior management team realised you could be punitive in your approach if you were implementing culturally responsive practices. As a result, two years after initiating Te Kotahitanga, they also adopted Restorative Practices.

The purpose of this research was to study the relationship between Te Kotahitanga and Restorative Practice, and to ascertain whether Te Kotahitanga strengthens the restorative process. Although the focus group interviews only captured a small number of staff and student participants, data indicates that teachers, who adopted the principles of the Te Kotahitanga 'Effective Teacher Profile', were more likely to have stronger relationships with their students. The researcher extrapolated evidence which shows that stronger relationships better facilitated restorative processes. In this instance, producing better outcomes for students, which engaged them for longer periods of time at school, and supported them in recognising their potential, regardless of the issues and challenges they faced.

Capturing student voice in this research was fundamental to triangulate what the Principal and teachers asserted in this research. The introduction of restorative practice was introduced as it aligned itself alongside the philosophy of Te Kotahitanga. Having a Te Kotahitanga Facilitator and a restorative practice team working in tandem, ensured staff professional development was supported. This was perceived by school leadership as ongoing.

Although the school recognised there have been “*teething problems*” (SP 1), teachers are open to opportunities for further discussion and reflection to ensure the integrity of both Te Kotahitanga and Restorative Practices. In addition, the recognition that some teachers have not shifted in their pedagogical practice, has highlighted the need for ongoing staff support. Overall however, the findings in this research indicate that nurturing strong relationships between students strengthens the restorative process. Students have identified that where teacher relationships are strong, there are less incidences of inappropriate behaviour, respect is reciprocated, and issues are dealt with quickly.

The findings in this research also support the notion that a combination of Te Kotahitanga and Restorative Practices working in tandem assist students in recognising their potential. In this instance, the researcher asserts that the principles of Te Kotahitanga indeed strengthens the restorative process, as having stronger relationships from the outset, provides the platform for restorative conversations to occur.

The following and final chapter will discuss the theoretical framework which consolidates the utilisation of Te Kotahitanga, Restorative Practice and Positive Youth Development in unison. Finally, this research will conclude by examining the validity of these models working together within the context of state secondary schools in Aotearoa New Zealand, and to promote educational success for Māori and non-Māori as positive youth transitioning out beyond the school gate.

Chapter Five: The Concluding Discussion

5.1 Introduction

The purpose of this research was to investigate and analyse ways in which a state secondary school in Aotearoa New Zealand implemented Restorative Practices, and whether or not the process was strengthened by Te Kotahitanga a culturally responsive theoretical project aimed at raising Māori achievement.

The Case Study method, a rigorous research tool for exploring, comparing and analysing important variables in a given context, was employed for this research. This was underpinned by the Kaupapa Māori paradigm. That is, it was research conducted by a Māori researcher, with a Māori-centric world-view (ontology), and appreciation of Māori knowledge (epistemology), who chose to design a research methodology and method that incorporated Māori principles and values, and which would result in an outcome that would be of value to Māori and non-Māori educators and learners.

The researcher examined current research and literature on Te Kotahitanga, Restorative Practices, culturally responsive pedagogies and Positive Youth Development, both in Aotearoa New Zealand and internationally. The researcher then utilised thematic and discourse analysis methods to identify common themes in order to develop a theoretical framework of her own, whereby, affording her the ability to analyse research data from an in-depth interview with a Principal, and three focus group interviews with teachers and students.

The school involved in this Case Study was situated in an ethnically diverse, low socio-economic community. As such, a predominant number of Māori and Pasifika students attended the school. Promoting culturally responsive practices was seen as essential in helping to raise the academic outcomes for their students, and when dealing with challenging behaviour, incorporating inclusive practices as oppose to punitive was deemed necessary. The school's Principal, Board of Trustees and senior management team assumed the position that this was "*the only way to go*" (Principal).

5.2 Discussion on the Research Paradigm

Framing an in-depth case study, which focused on how teachers and students in a State secondary school in Aotearoa New Zealand experience Te Kotahitanga and Restorative Practices, allowed the research participants and the researcher to reflect on and discuss the two theoretical frameworks as:

- a) Separate initiatives, and
- b) Working in tandem.

In doing so, allowing the researcher to describe how one impacted on the other, and more relevantly considering the researchers guiding question, exploring whether the implementation of Te Kotahitanga, strengthened the restorative process. Therefore, in order for this to occur, the researcher understood the importance of research paradigm. Thus, recognising the differences between ontology, epistemology, and finally methodology as important factors to consider in relation to the research design, determines the way the researcher then undertakes the research (Davidson & Tolich, 1999; Denzin & Lincoln, 2005). Understanding this, prepared the researcher in the gathering of data, and the way the data was examined. Underpinning these processes was the theoretical paradigm of kaupapa Māori.

Prior to undertaking the Focus Group Interviews with students, a Māori staff member of the school invited the researcher to a *hui* [formalised gathering] where the researcher could introduce herself and her research within the context of tikanga Māori. Doing so, ensured that students, both Māori and non-Māori, could meet, understand and decide whether they would participate in the study.

The initial introduction was held within the customary boundaries (tikanga Māori) and ethics afforded by the space, in this instance the school Marae. The focus group interviews with students which followed were also held in the school's Marae. Staff members participating in the focus group interviews opted to have theirs in a meeting room next to their staffroom. The researcher elected to allow them to choose the space where they felt most comfortable, and the times, which took into consideration the participant's teaching and learning timetables.

5.3 Key Findings to support the development of a theoretical framework

The primary outcome of this study has been the development of a theoretical framework, that incorporates all three theoretical frameworks of Te Kotahitanga (Bishop et al., 2010), Restorative Practices (Margrain & Macfarlane, 2011; Jansen & Malta, 2011; Thorsborne & Vinegrad, 2009; Bateman & Berryman, 2008), and Positive Youth Development (Williams, Jansen, Major, Francis, Harrington, Campbell & Pawson, 2010). Creating a framework provided the opportunity for the researcher to examine and analyse common themes within each of the three. In doing so, it was possible to create a model by which educators working in predominately culturally diverse schools, can employ culturally responsive and inclusive pedagogical practices to support student engagement, participation and positive educational outcomes.

This research identified that the school involved in this case study, recognised that by adopting Te Kotahitanga also required them to implement restorative practices. The school's Principal determined that they [the school] could not take punitive action when dealing with challenging behaviours if they were to stay true to the integrity of Te Kotahitanga. Furthermore, they school held the position that integrating the two initiatives served two purposes:

- a) Te Kotahitanga supported the goal to raise Māori academic achievement and to develop culturally responsive paradigms, and
- b) It enabled the school to take an inclusive approach to dealing with students who exhibit challenging behaviour, rather than taking punitive measures.

Having clearly examined research findings, the researcher has determined that where schools adopt culturally responsive pedagogy, that is Te Kotahitanga, they also recognised the implementation of inclusive pedagogy, this being Restorative Practices, was a necessity. The researcher also found that in doing so, the school experienced a drop in detentions, stand-downs, suspensions and exclusions. In addition, students also added that forming stronger relationships with teachers, created more inclusive classroom environments, and reduced the likelihood of disrespectful and inappropriate behaviours. Finally, students and teachers reported that parents were more inclined to come to school if they had concerns, and were less likely to react negatively if their child had been involved in a restorative as oppose to a detention.

The researcher therefore, supports the theory that where Te Kotahitanga and Restorative Practices are utilised in tandem, it strengthens the likelihood of students remaining engaged in school whereby they are more inclined to achieve higher academic outcomes. However, although there are many positives to schools working within a culturally responsive and inclusive pedagogy, the findings has identified schools also are faced with issues regarding the implementation of both.

5.4 Identifying the issues

The following section explores the issues highlighted in Chapter Four. As such, the researcher determines that the supporting theoretical framework provides a model from which schools can consider a way of overcoming some of the issues discussed in this section.

The findings in Chapter 4 identified the following issues for the case study school. In effect, it has encouraged the school's leadership and management team to reflect on and consider ways they can overcome some of these challenges. The reason behind this is the positives of implementing Te Kotahitanga and Restorative Practices in tandem are too great, and to not address these issues would be detrimental to the outcomes of all students attending the school. Therefore, the researcher has outlined the issues, and has attempted to address them by providing a theoretical framework, and devising a model which is underpinned by the theoretical framework of kaupapa Māori.

The issues are as follows:

1. The cultural competence of **all** teachers to work within the principles and framework of Te Kotahitanga
2. Teacher **perception** that **only** Māori teachers are the ones who should work with the Māori students and Pasifika teachers to work with Pasifika students, who exhibit inappropriate and or challenging behaviours
3. **Time** factors involved in effective restorative conversations, and
4. Whether **processes** such as the 'restorative sheets' work effectively

5.5 A theoretical framework underpinned by Kaupapa Māori

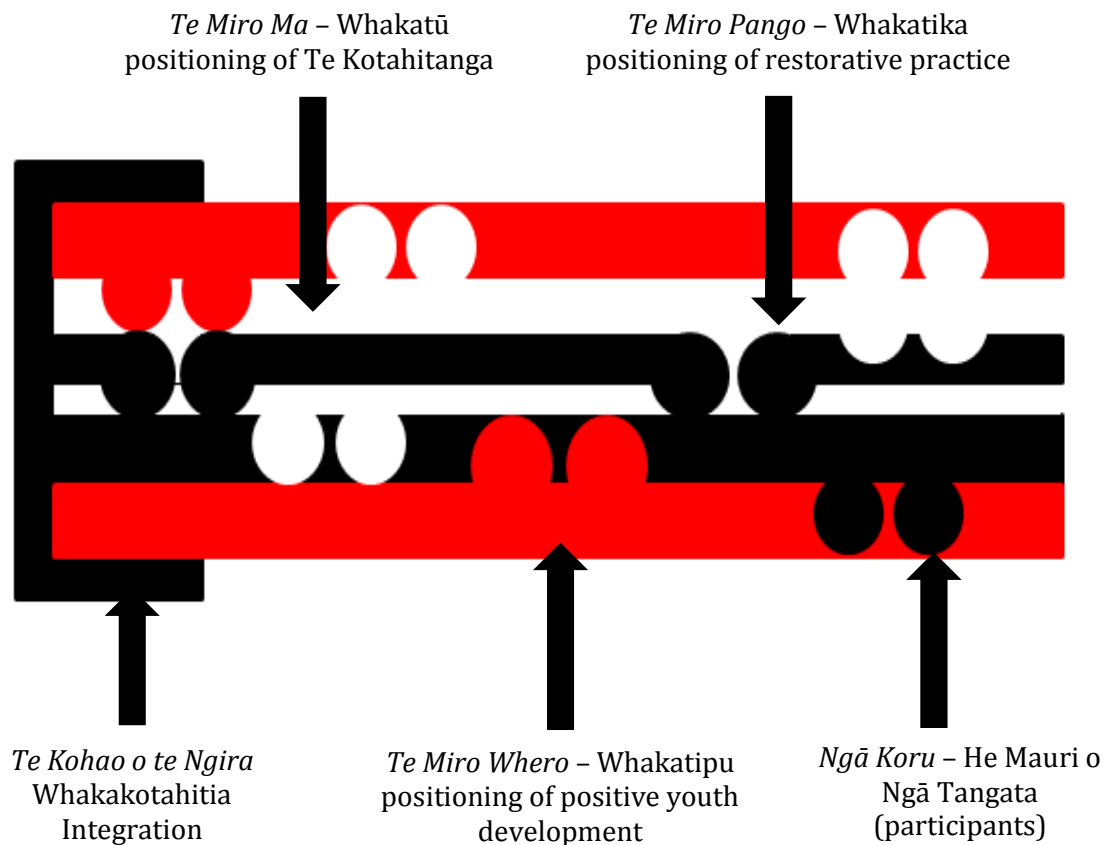
As part of the process of thematically analysing the views and opinions gathered in this research, and incorporating those meanings into a framework of her own, the researcher drew on the theories of Kaupapa Māori. The researcher was interested in the underlying notions that emerged that encapsulated the researchers ontology, epistemology and methodological positioning. The views and opinions that were gathered by exploring and examining research participants transcripts, have been further integrated into a model, which, for the author of this research, articulates the relationships between the various perceptions.

The framework is the researcher's theory, and a manifestation of thought and pattern in how each of the core principles of Te Kotahitanga, Restorative Practice and Positive Youth Development can be woven together. In doing so, supporting their integration, and providing theories that can address the issues identified in this research. Therefore, in justifying the researcher's development of the framework, were notions that weaving all three frameworks into one, supports the belief that young Māori and non-Māori youth can participate within a relationship-based space to reach their full potential as learners, and contributors to their learning. Going on from this notion, is the ability as positive youth to stay engaged at school, and play a significant role in creating transitional pathways on from the school gate. The researcher's framework, also incorporates the positioning of school management, teachers, parents and community liaisons working together to make this a reality for youth in state secondary schools. Fundamentally encapsulated in this process is the concept of Māori working for and with Māori. However, non-Māori would also benefit from situating themselves within the researcher's framework - a model the researcher has termed Ngā Miro (see Figure 5.1).

5.6 The representation of Ngā Miro

This section defines and explains the ontological and epistemological positioning of Ngā Miro, a conceptualised framework developed by the researcher to demonstrate how Te Kotahitanga and restorative practices can work in tandem. In doing so, offering an amalgamation of each individual theoretical framework into one and establishing how the principles of Positive Youth Development can be encompassed.

Figure 5.1 Ngā Miro



Ngā Miro acknowledges those who participate within the space of this theoretical framework. This is perceived by the researcher as a non-linear, mobile, dynamic and visual space, which incorporates all the principles defined in Te Kotahitanga, Restorative Practice and Positive Youth Development. In addition to the importance of Te Kotahitanga and Restorative Practice working in tandem, the researcher chose to underpin the visual representation of Ngā Miro with a well known whakatauāki [proverb], or ‘tongi’ [dialectical term for proverb within the Tanui tribe] (Smith, 2014) spoken by King Pōtatau Te Wherowhero.

The reasoning behind choosing to integrate Pōtatau’s proverb with the visual image of Ngā Miro, provided the researcher with the ability to pin point specific Māori concepts which captured the essence of the research framework. These were Potatau’s prophetic words:

“Kotahi te kohao o te ngira e kuhuna ai te miro ma, te miro pango, te miro whero”

“There is but one eye of a needle, through which white, black and red cotton is threaded.
Hold fast to the law, hold fast to faith, hold fast to love. Forsake all else!”

(Ko te tongia o Kingi Pōtatau Te Wherowhero, 1858, Ngāruawahia)

The proverb was expressed by the first Māori King, Pōtatau Te Wherowhero to his son, Tukaroto Matutaera, later known as Kīngi Tāwhiao at a time when Iwi Māori [Māori tribe], recognised that unification as Māori was crucial if Māori were to 'holdfast' to their principles, culture and land with the arrival of *tauiwi* [settlers] (Kiingitangā, 2013). Due to a demand for land and resource, Pōtatau assumed the position that the *Kīngitangā* [Monarchy] was the 'kohao', the eye of the needle, through which iwi (the white, black and red threads), would be united as one.

In recognition of the dynamic relationship encapsulated in Nga Miro, the researcher chose to represent all participants as the koru, embedded within the strands of Te Kotahitanga, Restorative Practices and Positive Youth Development. Figure 5.1 illustrates the unification of the threads through the kohao, or eye of the needle. To highlight the interplay of each of the 'threads', the researcher has provided definitions for each aspect of Ngā Miro;

- **Te Miro Ma:** *Whakatū* (Position) The position of **Te Kotahitanga**
- **Te Miro Pango:** *Whakatika* (Process) The act or process of **Restorative Practices**
- **Te Miro Whero:** *Whakatipu* (Development) The development of positive young Māori and non- Māori youth within the framework of **Positive Youth Development**
- **Ngā koru:** *He Mauri o Ngā Tangāta* (Participants) The principle behind Ngā Miro is to protect and nurture the lives (mauri-life force) of all those who participate within the space of 'Te Kohao'.
- **Te Kohao o te Ngira:** *Whakakotahitia* (Integration) The integration of all three threads converging in one place or location, for example the school. (Howard, 2014; Smith, 2014)
- **Te Ngira:** *Ka tuia ngā miro* (Action) The action of 'stitching' the threads of Ngā Miro – the implementation of all three, te miro ma, te miro pango, te miro whero, in unison. This is represented by those who action Te Kotahitanga and restorative practice in tandem, whilst taking into consideration.

Within each thread of 'Ngā Miro', are the '*Ngā Koru*' (participants) who take part in each area, and whose life force, and tūpuna me ngā whānau [ancestors/family] must be acknowledged and respected. This model also includes the implementation of Te Kotahitanga and Restorative Practice in tandem. Without these elements in 'action', the relationship is lost, therefore weakening the process conducive to positive youth development.

The design and graphic representation of Ngā Miro was inspired by the work of Aotearoa New Zealand artist Gordon Walters. Walter's work used the *koru* (spiral) form, which played on the dynamic relationship which is at once immediate and demanding, between positive and negative space (Dunn, 1978). Utilising traditional Māori and polynesian imagery, Walter's work defined the juxtaposition between traditional and modern cultural contexts (ibid.).

As a succinct and energetic geometric design, Walter's recognises space and relationships which are both positive and negative, traditional and modern in a simple yet dynamic way. From this perspective, relating this to the pedagogy of Te Kotahitanga and Restorative Practices, and the purpose of its implementation, also recognises the positive and negative. Positive in that education calls for a culturally responsive approach to negate Māori deficits in education due to the hegemony of colonialist policies and agendas. Likewise, Restorative Practices aim to be inclusive, thus negating punitive policies which only exacerbate Māori and other minority groups disengaging from proactively participating in education. The simplicity, yet complex nature of these initiatives, like Walter's work, relies on the perspective of relationships for dynamic interplay.

For Māori, the *koru* symbolises creation, whereby its unfurling shape represents the fern frond (Royal, 2013). The *koru* denotes the perpetuity of movement, which at the same time recognises the importance of its origins, its connection to the original source, and acknowledging its original life force, Papatuanuku [Mother Earth] (ibid.). Therefore, choosing the *koru* as a significant image in Ngā Miro, the researcher recognises the *wairuatangā*, and *mātaurangā* Māori concepts in the design. In doing so, creating a visual representation of the research findings, and the research data, and the ways they both interact.

5.7 Recommendations for the application of the Ngā Miro

The application of the Ngā Miro model lies with all those it applies to, that is, it applies to the students and their families, and it applies to the teachers and their wider school community, from the principal to the school caretaker. Ngā Miro looks to foster and nurture the relationships of all those who wish to learn and engage in all aspects of learning. From

this positioning, the responsibility for active engagement in learning rests with everyone. In this way, everyone becomes accountable for the relationships which are conducive to positive learning experiences. It is reciprocal, it is dynamic, and it is bound within the principals of kaupapa Māori.

The findings of this research highlighted several issues. To address these, the researcher place them under *Te Kohao o te Ngira* [integration] and *Te Ngira* [action]. In doing so, highlighting some of the strengths and weaknesses of the model, but considering the place of school, students and whānau in its application. The threads of Ngā Miro, *te miro ma* [positioning of Te Kotahitanga], *te miro pango* [positioning of Restorative Practices], and *te miro whero* [positioning of Positive Youth Development] must be considered by school management as to how and why positioning Te Kotahitanga and Restorative Practices in tandem, builds on the notion of a pedagogy of cultural responsiveness and inclusion. This relationship-based approach supports the learning and development of both Māori and non-Māori students, thus working towards and within the principles underpinning Positive Youth Development.

The following tables 5.1 and 5.2 highlight the issues, and encourage educators to consider how they can implement the solution within the theoretical framework and model of Ngā Miro. The tables which indicate the solutions are also a wero [challenge] to educators, as they are not fixed, they are dynamic. They are also the perspective of this researcher, and could also be challenged.

Table 5.1 *Te Kohao o te Ngira*: Whakakotahitia – Integration of Te Kotahitanga, Restorative Practices and Positive Youth Development

| <i>Issue</i> | <i>Solutions</i> |
|---|---|
| <ul style="list-style-type: none"> Addressing teacher pedagogy to avoid deficit theorising | <i>Te Miro Ma</i> : Management need to be courageous (Henderson, 2013) in the implications of this. |
| <ul style="list-style-type: none"> Building relationships to support raising Māori achievement | <i>Te Miro Ma & Te Miro Pango</i> : Tātou Tātou - This again is about being courageous. |
| <ul style="list-style-type: none"> Understanding cultural boundaries | <i>Te Miro Ma</i> : Getting out of one's comfort zone & being proactive. |
| <ul style="list-style-type: none"> Avoiding 'double standards' | <i>Te Miro Pango</i> : Consistency. We reap what we sow. |

Table 5.2 *Te Ngira: Ka tuia Ngā Miro* – The action and implementation of culturally responsive and inclusive pedagogy

| <i>Issue</i> | <i>Solutions</i> |
|---|---|
| <ul style="list-style-type: none"> Getting everyone, in particular staff, on board and paddling in unison (Management – Perceptions) | <i>Te Miro Ma & Te Miro Whero</i> : Management need to be courageous (Henderson, 2013) in the implications of this. |
| <ul style="list-style-type: none"> Time constraints | <i>Te Miro Ma</i> : Greater emphasis must be placed on who, what, when and how this happens |
| <ul style="list-style-type: none"> Attitudes in the application of restorative processes | <i>Te Miro Pango & Te Miro Ma</i> : Questions must be asked around the how and why |
| <ul style="list-style-type: none"> Power relationships | <i>Te Miro Ma & Te Miro Whero</i> : Reciprocity is the key word here. |

Ngā Miro as a model looks to integrate Te Kotahitanga a culturally responsive pedagogy, thereby strengthening relationships conducive to implementing Restorative Practices. In order for this to occur, one must consider the position of the senior leaders and the Board of Trustees of the school and how they ‘courageously’ implement school policy in a culturally responsive and inclusive way regarding relationship building and behaviour (Bishop, O’Sullivan, & Berryman, 2010, Henderson, 2013).

Furthermore, school management and leadership must consider the pedagogical positioning of ‘all’ their staff members, and look to ways they support staff members in building confidence and integrity in areas of cultural competency and pedagogy. Macdonald’s (2011) study around the induction and mentoring of teachers to promote cultural responsive pedagogies, offers cohesive strategies to support professional development in this area, this includes the mentoring of beginning teachers to support working within a culturally responsive pedagogy.

The consistency around these processes, regarding the implementation of restorative processes, cannot be underestimated. In this instance, due respect and acknowledgement must again be paid to Macfarlane (nee Bateman) and Berryman (2008), for their kaupapa Māori model of *Hui Whakatika* (restorative practices from a Māori-centric viewpoint), which sets out a culturally responsive process for restorative conversations to occur within the reciprocal context of *hui* [formalised gathering]. Regardless of race or gender, the Hui Whakatika model can be applied to all, and implemented within the Ngā Miro model, as both are kaupapa Māori centred.

Finally, for all decisions made around Restorative Practices, the key concept which must not be overlooked is relationship. The perceptions and courage it takes to build meaningful relationships and to implement restorative conversations and processes with integrity come down to individual principles, perceptions and perspectives. In this instance the researcher argues that a culturally responsive and inclusiveness pedagogy, strengthens relationships, and with strong relations, comes a better understanding of student need to overcome issues around behaviour. This is imperative and crucial if educators are to make a solid commitment to reducing the disparities between Māori and non-Māori educational outcomes, and creating brighter social and economic futures for youth in Aotearoa New Zealand as they transition on from secondary school.

5.4 Limitations

Undertaking this Case Study afforded the researcher an opportunity to identify the issues and limitations in relation to the research. It supported the researcher in recognising how this study could support ongoing research in relation to the application of Te Kotahitanga, as both a theoretical model and a vocational tool, in schools who are guided by culturally responsive pedagogical principles. Adopting Restorative Practices and aligning it with Te Kotahitanga is one such way of responding to students who are vulnerable to being stood down, suspended or excluded from school due to inappropriate and or challenging behaviour. The limitations have been identified with a brief explanation.

- The first limitation identified is that only one secondary school in one geographical area participated in the research.

As the research is exploratory, having access to other secondary schools in differing locations, implementing both Te Kotahitanga and Restorative Practices, would have enabled the researcher to determine whether other schools faced similar issues, or had identified other issues. Furthermore, being able to determine where schools are positioned on the continuum of the implementation of these initiatives could highlight any strengths and weaknesses of Te Kotahitanga and Restorative Practices working in tandem. In addition, broadening the research field could offer up opportunities for schools to support each other in overcoming any challenges, and in doing so, creating a 'community of practice' [a group of people who share a craft and/or a profession, in this instance education] (Lave & Wenger, 1991), around Te Kotahitanga and Restorative Practices working in tandem. The only way to determine this would be to include more schools in a future study.

- The second limitation was the low number of student participants, and the researcher's inability to gather the voice of whānau [family], and the wider community.

Overall, this came down to time. At the time this research was being undertaken, the researcher was in full-time employment as a Resource Teacher of Learning and Behaviour. This limited the time spent in accessing research participants and data gathering, and the times the interviews could be held. Working around school timetables, was a significant factor in accessing students where the research was not going to impact on their learning. Furthermore, the researcher was limited in accessing parent and community 'voice'. This would have required time and significant support from the school to access personal contact details of parents whose children chose to be involved in the research. The researcher asserts that a more comprehensive data analysis would have resulted had they had access to parent and community voice.

Although these limitations have been identified, and the study is small, the findings, that culturally responsive pedagogies underpinned by Te Kotahitanga, have been identified as strengthening Restorative Practices. Therefore, educators and researchers interested in culturally responsive pedagogy, and working in the Primary, Intermediate and Secondary sectors could replicate this study involving more schools to triangulate the data on a wider scale, in which case, making the findings more generalizable.

Further research involving whānau [parents/family] and community perspectives would also be encouraged, as this is in keeping with kaupapa Māori principles and is inclusive in its practice (Macfarlane & Margrain, 2010, Te Maro, 2010, Walsh-Tapiata, 1998). Also, drawing on the perspectives of parents and community aligns with an Evidence-Based Practice approach that challenges research practitioners to contemplate a variety of evidences (Bourke, Holden & Curzon, 2005; as cited in Macfarlane & Margrain, 2011).

Although the researcher identified limitations around having only one school in the study, and the need to have parent input in the research the findings still remain conclusive and robust. Developing a theoretical model which supports the application of Restorative Practices underpinned by Te Kotahitanga, allows the researcher to illustrate the principles of Te Kotahitanga, Restorative Practice and Positive Youth Development working in unison.

At the core is the notion of relationship, whereby the relationships are integral to the success or failure of educational outcomes.5.8 Conclusion

In conclusion, the Case Study provided the researcher an opportunity to test a hypothesis, by comparing the application of two theoretical models, and exploring the perceptions of those models, along their usefulness, in a given education setting. The research highlighted the ways in which Restorative Practices, an inclusive relationship-based approach in working with students who exhibit challenging behaviour, is strengthened by Te Kotahitanga, a culturally responsive pedagogical approach.

The findings supported the hypothesis, which showed, where students have formed positive relationships with their teachers, were less likely to disrespect their teachers or exhibit inappropriate or challenging behaviour. In addition, students who found themselves in challenging situations knew which teachers they could turn to when needing support. These research findings strengthen the theoretical foundations of both Te Kotahitanga and Restorative Practice working together in tandem. In addition, this research found that when teacher's shifted in pedagogy to being responsive, students identified this, and were more likely to comply or respond more respectfully towards their teacher/s.

This research also found that where teacher practice is underpinned by the principles of Te Kotahitanga, stronger relationships were developed between themselves and their students. This was regardless of ethnicity, however there was still a strong perception that teachers who were of the same cultural background, were more likely to be perceived by students as being more understanding of who they are and where they come from, having a cultural basis from which to build a relationship upon.

The research has reinforced the importance of where and how teachers position themselves in their pedagogical practice and how it influences the way students perceive them and their school environment. It also reinforces the importance of strong meaningful and understanding relationships between staff members and students, so when conflict or harm occurs, there is a better likelihood of positive outcomes when restorative conferences are had. With this in mind, school management need to place an emphasis around the time, the people and spaces in which this occurs so it is in keeping with culturally responsive paradigms.

Being passionate about supporting the learning and social outcomes of all students, in particular the more vulnerable, the researcher understands the importance of assisting

them in recognising their potential, then working with them in realising it. As a result, the researcher has learnt a great deal in undertaking this research, both as an individual and as an educator.

Positioning herself first as a Māori who was naturally drawn to researching within a kaupapa Māori paradigm, the researcher was supported by the collaborative efforts of her teaching and RTLB [Resource Teachers: Learning and Behaviour] colleagues, her research supervisors, and the young people who willingly participated. Acknowledgement also goes to their whanau who supported their participation. From this sharing and collaboration, a wealth of experience and knowledge contributed to the findings imparted throughout this Case Study.

The principles which underpin Te Kotahitanga illustrate the pedagogy of potential and success not just for Māori, but for all. It is therefore, the personal view of the researcher that if educators choose to neglect the possibilities of working within this culturally responsive framework, they choose to neglect the potential of the students who are currently represented in the deficit educational, social, and economic statistics in Aotearoa New Zealand. This is no longer acceptable.

Finally, no longer can educators ignore the inclusive pedagogy of working in a way which restores and nurtures relationships, even when harm is done. To work within a Restorative Practice framework, teaches our young people, and ourselves as educators, the principle of owning ones potential and the responsibility which comes with it. This is true *Rangātiratangā* (the act of self-determination), and an acknowledgement of our connectedness, and our *Mauri* (our dynamic life-force).

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Appendices

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Appendix A1

8 May 2012



Attention: *The Principal and Board of Trustees*

Re: Permission to undertake a research study

Tena Koe,

My name is Pia Harre and I am a Master of Arts student majoring in Youth Development at the Auckland University of Technology and a Resource Teacher of Learning and Behaviour for Central West Cluster 6.

I am writing to seek permission to undertake a research study in your school which relates to the Restorative Practice programme the school runs along with the Te Kotahitanga initiative the school implements. This would require me to visit the school on two separate occasions to hold two focus group interviews, one with teachers and the other with students. The study would also require permission to place flyers around the school to invite student and staff participants to the focus group interviews.

The aim of my research is to ascertain the strengths and weaknesses when you combine restorative practices with Te Kotahitanga in helping to retain, engage and help your Māori students achieve to the best of their potential.

It is my intention as a researcher that all research participants' identities remain confidential and the name of the school remain anonymous in the study. The only information provided in relation to the school will be the city, decile rating, and ethnic makeup of all students along with the percentage of Māori students in the school.

Please find enclosed copies of the questionnaires for the focus group interviews along with the flyers. Consent and assent forms along with participant information sheets are also available for your perusal should you wish to see them.

At the conclusion of the research study, a copy of the research findings will be provided to the school.

Should you wish to ask me any questions in relation to this request, you can contact me on:

Work: 09 827 3394

Mobile: 021 409 545

Email: pharre@kit.ac.nz

I look forward to hearing from you at the soonest most convenient time for yourself.

Mauri Ora,

Pia Harre

Appendix A2

Participant Information Sheet



Principal and Teacher Information Sheet

Date Information Sheet Produced:

16 March 2012

Project Title

Teacher and Student Perspectives on Combining Restorative Practice and Te Kotahitanga

An Invitation

Tena Koe, My name is Pia Harre & I am a Master of Arts student in Youth Development at the Auckland University of Technology, and a Resource Teacher of Learning and Behaviour in the Central West Cluster 6. I am conducting a research project in your school as a way of determining the strengths and weaknesses of infusing Te Kotahitanga with restorative practices. My intention is to run three focus group interviews, one with teachers and the other with students to determine your personal perspectives on the two practices. The focus groups will run separately from the other. That is teachers will be interviewed separately from the students. All personal information on participants will be kept confidential and both participants and the school will remain anonymous in the final research report.

What is the purpose of this research?

The goals of each focus group are to:

1. Identify strengths and weaknesses in the implementation the restorative practice
2. Identify strengths and weaknesses in adopting the Te Kotahitanga *Effective Teacher Profile* to support restorative processes
3. Document specific scenarios of restorative practice to ascertain whether the Te Kotahitanga *Effective Teacher Profile* were utilised and how that went

4. Elicit participants' opinions about how to improve the implementation of restorative practices underpinned by Te Kotahitanga

How was I identified and why am I being invited to participate in this research?

You have been identified as a good participant based on your experience with both Te Kotahitanga and restorative practice. You do not need to be an 'expert' in either of the processes, however your involvement in and feedback on your experiences implementing both processes are valuable.

What will happen in this research?

You will be involved in a focus group interview session. This session spans a two-hour period in which you will be asked a series of questions in relation to the implementation of restorative practice and the Te Kotahitanga Effective Teacher Profile. You will be asked whether you see there is a compatible relationship between the two along with your perspectives as to their strengths and weaknesses in the practices. This will be done by;

- Look at different scenarios where you will be asked to complete an activity where you can provide your perspectives
- Discuss the strengths and weaknesses of the two practices
- Using emotion cards based on 'circle time' feedback, categorize your feelings about given scenarios.

What are the discomforts and risks?

There are no risks or discomforts associated to this study, however, should any participants feel they are at risk or they are uncomfortable sharing information, they will be given the opportunity to withdraw from the study. Any information you have provided will not be used in the final research report.

How will these discomforts and risks be alleviated?

If for any reason you feel compromised or uncomfortable, not only do you have the right to withdraw from the focus group forum you will have information provided to you to access support or counselling.

What are the benefits?

The research data being collected in the focus group forums will assist the researcher in the completion of a Master of Arts in Youth Development, along with supporting the school and

community in assisting them with their current restorative practice and Te Kotahitanga programmes

What compensation is available for injury or negligence?

There is no risk of injury.

How will my privacy be protected?

Your identity and that of the schools will be kept confidential and anonymous in the final report.

What are the costs of participating in this research?

There are no costs associated with your participation in the focus group forum. Refreshments will be provided for you by the researcher.

What opportunity do I have to consider this invitation?

The researcher asks that you reply with your decision to participate within two weeks of receipt of the invitation.

How do I agree to participate in this research?

Should you agree to participate in the focus group forum, you will be required to complete the consent form enclosed with this information sheet along with information on where to meet for the forum.

Will I receive feedback on the results of this research?

The school will be provided with a copy of the research findings after the thesis has been accepted by the Auckland University of Technology

What do I do if I have concerns about this research?

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor, **Dr Josie Keelan**. Concerns regarding the conduct of the research should be notified to the Executive Secretary, AUTEK, Dr Rosemary Godbold, rosemary.godbold@aut.ac.nz, 921 9999 ext 6902.

Whom do I contact for further information about this research?

Researcher's Contact Details

You can call Pia Harre at 09 827 3394 or alternatively email Pia at pharre@kit.ac.nz to confirm your participation, or to request additional information. Please complete the consent form enclosed and return it to Pia in the enclosed self-addressed pre-paid envelope. Thank you.

Project Supervisor's Contact Details

Project Supervisor: Dr Josie Keelan

Phone: 815 4321 Email: jkeelan@unitec.ac.nz

Approved by the Auckland University of Technology Ethics Committee on *17 April 2012*, AUTEK Reference number *12/24*

Appendix A3



Consent Form

Principal & Teacher/s

Project title: **Teacher and Student Perspectives on Combining Restorative Practice and Te Kotahitanga**

Project Supervisor: **Dr Teorongonui Josie Keelan**

Researcher: **Pia Harre**

- I have read and understood the information provided about this research project in the Information Sheet dated 16 March 2012.
- I have had an opportunity to ask questions and to have them answered.
- I understand I will participate in something called social mapping where I will be able to make a map of my feelings and thoughts about restorative practice and social mapping.
- I understand that my identity and the identity of my fellow participants and our discussions in the focus group are confidential to the group and I agree to keep this information confidential.
- I understand that I may withdraw myself or any information that I have provided for this project at any time prior to completion of data collection, without being disadvantaged in any way.
- If I withdraw, I understand that while it may not be possible to destroy all records of the focus group the relevant information or parts thereof, will not be used.
- I agree to take part in this research.
- I have been given information about counsellors.
- I wish to receive a copy of the report from the research (please tick one):
Yes ☐ No ☐

Participants signature:

Participants Name:

Participants Contact Details (if appropriate):

.....
.....
.....
.....

Date:

***Approved by the Auckland University of Technology Ethics Committee on 17 April 2012
AUTEK Reference number 12/24***

Note: The Participant should retain a copy of this form.

Appendix A4



Participant Information Sheet

Student and Whānau Information Sheet

Date Information Sheet Produced:

16 March 2012

Project Title

Teacher and Student Perspectives on Combining Restorative Practice and Te Kotahitanga

An Invitation

Tena Koe, My name is Pia Harre & I am a Master of Arts student in Youth Development at the Auckland University of Technology, and a Resource Teacher of Learning and Behaviour in the Central West Cluster 6. I am conducting a research project in your school as a way of determining the strengths and weaknesses of combining Te Kotahitanga with restorative practices. My intention is to run three focus group interviews, one with teachers and the other with students to determine your personal perspectives on the two practices. The focus groups will run separately from the other. That is students will be interviewed separately from the teachers. All personal information on participants will be kept confidential and both participants and the school will remain anonymous in the final research report.

What is the purpose of this research?

The goals of each focus group are to:

1. Identify strengths and weaknesses in the implementation the restorative practice
2. Identify strengths and weaknesses in adopting the Te Kotahitanga *Effective Teacher Profile* to support restorative processes
3. Document specific scenarios of restorative practice to ascertain whether the Te Kotahitanga *Effective Teacher Profile* were utilised and how that went

4. Elicit participants' opinions about how to improve the implementation of restorative practices underpinned by Te Kotahitanga

How was I identified and why am I being invited to participate in this research?

You have been identified as a good participant based on your experience with both Te Kotahitanga and restorative practice. You do not need to be an 'expert' in either of the processes, however your involvement in and feedback on your experiences implementing both processes are valuable.

What will happen in this research?

You will be involved in a focus group interview session. This session spans a two-hour period in which you will be asked a series of questions in relation to the implementation of restorative practice and the Te Kotahitanga Effective Teacher Profile. You will be asked whether you see there is a compatible relationship between the two along with your perspectives as to their strengths and weaknesses in the practices. This will be done by;

- Look at different scenarios where you will be asked to complete an activity where you can provide your perspectives
- Discuss the strengths and weaknesses of the two practices
- Using emotion cards based on 'circle time' feedback, categorize your feelings about given scenarios.

What are the discomforts and risks?

There are no risks or discomforts associated to this study, however, should any participants feel they are at risk or they are uncomfortable sharing information, they will be given the opportunity to withdraw from the study. Any information you have provided will not be used in the final research report.

How will these discomforts and risks be alleviated?

If for any reason you feel compromised or uncomfortable, not only do you have the right to withdraw from the focus group forum you will have information provided to you to access support or counselling.

What are the benefits?

The research data being collected in the focus group forums will assist the researcher in the completion of a Master of Arts in Youth Development, along with supporting the school and

community in assisting them with their current restorative practice and Te Kotahitanga programmes

What compensation is available for injury or negligence?

There is no risk of injury.

How will my privacy be protected?

Your identity and that of the schools will be kept confidential and anonymous in the final report.

What are the costs of participating in this research?

There are no costs associated with your participation in the focus group forum. Refreshments will be provided for you by the researcher.

What opportunity do I have to consider this invitation?

The researcher asks that you reply with your decision to participate within two weeks of receipt of the invitation.

How do I agree to participate in this research?

Should you agree to participate in the focus group forum, you will be required to complete the consent form enclosed with this information sheet along with information on where to meet for the forum.

Will I receive feedback on the results of this research?

The school will be provided with a copy of the research findings after the thesis has been accepted by the Auckland University of Technology

What do I do if I have concerns about this research?

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor, **Dr Josie Keelan**. Concerns regarding the conduct of the research should be notified to the Executive Secretary, AUTEK, Dr Rosemary Godbold, rosemary.godbold@aut.ac.nz, 921 9999 ext 6902.

Whom do I contact for further information about this research?

Researcher's Contact Details

You can call Pia Harre at 09 827 3394 or alternatively email Pia at pharre@kit.ac.nz to confirm your participation, or to request additional information. Please complete the consent form enclosed and return it to Pia in the enclosed self-addressed pre-paid envelope. Thank you.

Project Supervisor's Contact Details

Project Supervisor: Dr Josie Keelan

Phone: 815 4321 Email: jkeelan@unitec.ac.nz

**Approved by the Auckland University of Technology Ethics Committee on *17 April*
2012, AUTEK Reference number 12/24**

Appendix A5



Parent/Guardian Consent Form

Project title: Teacher and Student Perspectives on Combining Restorative Practice and Te Kotahitanga

Project Supervisor: Dr Josie Keelan

Researcher: Pia Harre

- I have read and understood the information provided about this research project in the Information Sheet dated 16 March 2012
- I have had an opportunity to ask questions and to have them answered.
- I understand that my child will do something called social mapping in which s/he will write or draw feelings and thoughts about restorative practice and Te Kotahitanga.
- I understand that I may withdraw my child/children and any information that has been provided for this project at any time prior to completion of data collection, without being disadvantaged in any way.
- If my child/children withdraw I understand that all relevant information, or parts thereof, will be destroyed.
- I have been given information about counselling services should my child require this.
- I agree to my child/children taking part in this research.
- I wish to receive a copy of the report from the research (please tick one):

Yes ☐ No ☐

Child/children's name/s :

.....

Parent/Guardian's signature:

Parent/Guardian's name:

Parent/Guardian's Contact Details (if appropriate):

.....
.....
.....
.....

Date:

***Approved by the Auckland University of Technology Ethics Committee on 17 April 2012
AUTEC Reference number 12/24***

Note: The Participant should retain a copy of this form.

Appendix A6

Assent Form



Student/s

*Project title: **Teacher and Student Perspectives on Combining Restorative Practice and Te Kotahitanga***

*Project Supervisor: **Dr Josie Keelan***

*Researcher: **Pia Harre***

- I have read and understood the sheet telling me what will happen in this study and why it is important.
- I have been able to ask questions and to have them answered.
- I understand that I will be part of a group where I will do something called a social map about my feelings and thoughts about restorative practice and Te Kotahitanga.
- I understand that while the information is being collected, I can stop being part of this study whenever I want and that it is alright for me to do this.
- If I stop being part of the study, I understand that all information about me, or any part of them that include me, will be destroyed.
- I agree to take part in this research.
- I have been given information about counselling if I get upset about anything that comes up in the group.

Participant's signature:

Participant's name:

Participant Contact Details (if appropriate):

.....

.....

.....
.....
Date:

Approved by the Auckland University of Technology Ethics Committee on 17 April 2012
AUTEC Reference number 12/24

Note: The Participant should retain a copy of this form

Appendix B1



Confidentiality Agreement

For someone transcribing data, e.g. audio-tapes of interviews.

*Project title: **Teacher and Student Perspectives on Combining Restorative Practice and Te Kotahitanga***

*Project Supervisor: **Dr Teorongonui Josie Keelan***

*Researcher: **Pia Harre***

- I understand that all the material I will be asked to transcribe is confidential.
- I understand that the contents of the tapes or recordings can only be discussed with the researchers.
- I will not keep any copies of the transcripts nor allow third parties access to them.

Transcriber's signature:.....

Transcriber's name:.....

Transcriber's Contact Details (if appropriate):

.....
.....
.....
.....

Date:

Project Supervisor's Contact Details (if appropriate):

.....

Approved by the Auckland University of Technology Ethics Committee on 12 July 2012
AUTEC Reference number 12/24

Note: The Transcriber should retain a copy of this form

Appendix C1 In-depth interview Questionnaire – Principal

Begin by explaining/reiterating the research project

- The purpose of the research project
- What motivated me to investigate this topic
- Reminder that they are free to ask me to turn off the tape recorder or to halt the interview at any time.

Note: The interview questions have been informed by the literature review and documented analysis.

Generic Questions

1. What is your current position in the school?
2. How many years have you been teaching?
3. What ethnicity are you?

School Culture:

1. How would you describe the culture of your school?
2. In what ways do you believe this reflects the community for which it serves?
3. What processes do you have in place to support and prepare your teachers to meet the needs of the student community your school serves?
4. What do you believe supports academic achievement for your Māori students?
5. How do you ensure success for your Māori students?
6. How does your school prepare your students in their development to transition into life after school?

Te Kotahitanga

1. How long has your school been involved in the Te Kotahitanga project?
2. What motivated you to want to involve your school in this project?
3. In what way has it helped define your pedagogy as a reflective teacher / principal?
4. How has this determined the professional development choices for your staff?
5. In what ways do you believe Te Kotahitanga has changed the schools approaches to student achievement?
6. Has the school noticed changes in Māori student outcomes? If so in what way?
7. What aspects of the school's culture do you believe has benefited from Te Kotahitanga?

8. What difficulties has the school faced by adopting Te Kotahitanga?
9. How has the school been able to overcome these difficulties?
10. What are your views on Te Kotahitanga in relation to supporting Māori student development

Restorative Practice infused with Te Kotahitanga

1. What prompted the decision to adopt restorative practices?
2. In what way has Te Kotahitanga influenced a shift to adopting restorative practices?
3. How is this move reflective of the values which shape your schools' culture?
4. How has the school informed the wider school community of the move to adopt restorative practices?
5. In what way has restorative practices changed the way teachers and yourself deal with challenging behaviour?
6. In what way has Te Kotahitanga influenced this?
7. Do you believe the restorative practices utilised in the school has been strengthened by Te Kotahitanga? If so in what way?
8. How do you perceive the relationships between student body and staff have changed since the implementation of both Te Kotahitanga and restorative practices?
9. How do you believe the wider community has perceived and reacted to the move into adopting both Te Kotahitanga and restorative practices?
10. What changes have you noted?
11. Has there been any significant changes towards student achievement, engagement and retention since the school adopted both Te Kotahitanga and restorative practices?
12. In what way do you believe the school has been able to meet Māori student success best since introducing Te Kotahitanga and restorative practices as a tandem approach?
13. In what way do you see these initiatives supporting the youth development of your Māori students?

Conclude with the importance of the participants' roles in the research project

- What the benefits of this research could be
- How the research will disseminated
- Thank participants for their contributions

Appendix C2 Focus Group Questionnaire – Teachers Session 1

Begin by explaining/reiterating the research project

- Open with a karakia - mihi
- The purpose of the research project
- What motivated me to investigate this topic
- Reminder that participants are free to leave at any time, however if they choose to, anything they have contributed will not be used in the research.

Note: The focus group questions have been informed by the literature review and documented analysis. You can leave at any time however if you do, none of the information you share will be used in the research. Parts of your discussion will be recorded.

Generic Questions

4. What is your current position in the school?
5. How many years have you been teaching?
6. What ethnicity are you?

The utilisation of culturally inclusive pedagogies to strengthen relationships between student and teacher (My relationships)

The impact of teacher pedagogies to support retention of at risk students- Exploring the Te Kotahitanga journey

School

On a post it note

1. Consider then list the main attributes which build positive relationships with your Māori students
2. How would these attributes support you when dealing with students exhibiting challenging behaviours?
3. How do other staff and management support you when dealing with challenging behaviour?

Whānau

1. At what point do you involve whānau?
2. Where do you see whānau in the relationship?

3. What are strengths/weaknesses of involving whānau?

(Individually list 3 ideas, then pair up, & regroup in 3 ideas, then regroup & take 3 ideas from there)

Student perceptions of culturally responsive measures in & out of the classroom

1. How do you create a secure and well managed learning environment?
2. What strategies do you use to promote and engage your students?
3. In what ways do you use reflective practice to maintain your relationships with your students?
4. How do you believe this supports positive youth development?

(Individually list 3 ideas, then pair up, & regroup in 3 ideas, then regroup & take 3 ideas from there)

The influence of culturally inclusive pedagogies to support student learning

Te Kotahitanga Journey, Te Kotahitanga has been established now in your school for several years now. **(Record discussion)**

Select a (car card) card which illustrates how you perceive Te Kotahitanga as supporting student learning and youth development. **(Paper/pens)**

1. In what way have you noticed a change in student teacher relationships since the school adopted Te Kotahitanga?
2. How do you perceive Te Kotahitanga as supporting student learning and youth development?

(Individually list 3 ideas, then pair up, & regroup in 3 ideas, then regroup & take 3 ideas from there)

Conclude with the importance of the participants' roles in the research project:

- What the benefits of this research could be
- How the research will disseminated
- Thank participants for their contributions – spot prize
- Close with a karakia

Appendix C3 Focus Group Questionnaire – Teachers Session 2

Begin by explaining/reiterating the research project

- Open with a karakia - mihi
- The purpose of the research project
- What motivated me to investigate this topic
- Reminder that participants are free to leave at any time, however if they choose to, anything they have contributed will not be used in the research.

Note: The focus group questions have been informed by the literature review and documented analysis. You can leave at any time however if you do, none of the information you share will be used in the research. Parts of your discussion will be recorded.

Section B – Restorative practices infused with Te Kotahitanga – the utilisation of culturally inclusive pedagogies to strengthen restorative processes when dealing with conflict and challenging behaviour

The impact of culturally inclusive pedagogies to support students when faced with challenging behaviour

Scenario A: A student comes in late to class and ignores your request as to why they are late. She then proceeds to talk to her friend at the back of the class loudly and with a measure of anger and frustration. You approach her to ask her to please explain her lateness at which point she turns on you and starts swearing at you...

What would you do?

Student perceptions of culturally responsive measures when dealing with conflict

Scenario B: You are on duty when a fight breaks out. You notice it is one of your Māori students from the junior school. This student is generally a good student and you perceive this student as “having a good relationship with you. When you approach the students, the Māori student goes to swing a punch and it connects with you. At this point another teacher comes to support you in breaking up the fight. The student doesn’t look at you or apologise...

What do you do?

The influence of culturally inclusive pedagogies when acting restoratively to conflict

(Individually list 3 ideas, then pair up, & regroup in 3 ideas, then regroup & take 3 ideas from there)

In what ways do you perceive Te Kotahitanga supporting the restorative process in this school when dealing with challenging behaviour?

Discuss this amongst yourselves.

What are the perceived strengths and weaknesses?

How do you see this supporting the development of you students?

Conclude with the importance of the participants' roles in the research project:

- What the benefits of this research could be
- How the research will be disseminated
- Thank participants for their contributions – spot prize
- Close with a karakia

Appendix C4 Focus Group Questionnaire – Students

Begin by explaining/reiterating the research project

- Open with a karakia - Mihi
- The purpose of the research project
- What motivated me to investigate this topic
- Reminder that participants are free to leave at any time, however if they choose to, anything they have contributed will not be used in the research.

Note: The focus group questions have been informed by the literature review and documented analysis.

Generic Questions

7. What is your current Year level in the school?
8. How many years have you attended KGHS?
9. What ethnicity are you?

Have an ice breaker exercise game.

Section A – The utilisation of culturally inclusive pedagogies to strengthen relationships between student and teacher

The impact of teacher pedagogies to support retention of at risk students

Scenario A: *Awhimai Te Mana has just started school here and has been going to a Kaupapa Māori school since pre-school. She is in year 11 and has moved in with her Aunty and Uncle after living with her Nanny in Te Hāpua in the far North. Awhimai's father you find out is in prison and her mother passed away when Awhimai was only 2 years old. Her grasp of the English language is minimal when it comes to reading and writing. She is struggling with her school work but is too whakama (shy) to say anything, so she starts skipping her classes.*

On a post it note: List the main attributes you believe your teachers have which would help build a positive relationship with *Awhimai*.

In (groups of 2-4), considering those attributes/qualities, discuss then **draw a map of the process** your teachers would use to support *Awhimai* in becoming a part of your school.

1. How would you see yourselves as supporting this process?
2. In what ways would your teachers' nurture this?

Write your answers on your map.

Student perceptions of culturally responsive measures in & out of the classroom

Scenario B: *Awhimai Te Mana has not been in the school long when one of the teacher's discovers her smoking in the toilets bunking class.*

Now in your group, using **the map** list the processes you believe the teacher would use to find out why *Awhimai* is in the toilets and what you believe will happen to her for getting caught smoking.

1. How would you see yourselves as supporting this process?
2. In what ways do you believe the process you have drawn up will **help/hinder** *Awhimai's* time at school?

Write your answers on your map.

The influence of culturally inclusive pedagogies to support student learning

Scenario C: *Awhimai tells her teacher she can't read that well and finds it difficult to do the work.*

On a post it note: List the things you think the teacher will do to support *Awhimai*.

Now in your group, discuss how your teacher/s should go about this process

1. How would you see yourselves as supporting this process?
2. In what ways would your teachers nurture this?

Section B – Restorative practices infused with Te Kotahitanga – the utilisation of culturally inclusive pedagogies to strengthen restorative processes when dealing with conflict and challenging behaviour

The impact of culturally inclusive pedagogies to support students when faced with challenging behaviour

Scenario A: *Things go from bad to worse for Awhimai Te Mana. She is struggling to fit in, is homesick for her Nanny but doesn't tell anyone, is finding it hard living in the city and misses her friends up North. Awhimai becomes argumentative with her teachers and her peers.*

On a post it note: List how you believe your teachers will deal with this and whether you see better relationships building from this.

In your group discuss this then add your thoughts to your map. Which road do you think Awhimai will take and why?

1. Why do you believe this?
2. In what ways could you help Awhimai?

Student perceptions of culturally responsive measures when dealing with conflict

Scenario B: *Awhimai has now been at school for two months and has made a friend. Her friend is known to the teachers as being a difficult girl but has the potential to be a leader if she would 'only stop being so argumentative'. Very much like Awhimai. Together they begin to pick on their English teacher. Finally the teacher breaks one day when the two girls come to class late. Awhimai tells her teacher to "get f*#@#ked", when the teacher has asked them to stop talking and get out their things to begin work. The class stop and look at the girls. Awhimai's friend laughs...*

What do you believe the teacher will do?

In your group discuss this, and then add your thoughts to your map. How can Awhimai and her friend make things right?

1. Why do you believe this?
2. In what ways could you help Awhimai?
3. Why do you believe Awhimai is behaving this way and in what ways do you think the teachers could support her better to overcome these issues?

The influence of culturally inclusive pedagogies when acting restoratively to conflict

Scenario C: *Awhimai Te Mana and her friend have had a restorative hui...*

1. What would this look like?
2. From your perspective, how would this strengthen their relationships with those involved?
3. In what ways do believe the restorative hui is a positive way forward for students?
4. In what ways do you believe your school responds in a culturally inclusive way when dealing with conflict and challenging behaviour?
5. How do you believe this supports your learning at school? (make a list on post it notes)
6. In what way do you think this helps your development as a young person? Both in and out of school

Conclude with the importance of the participants' roles in the research project:

- What the benefits of this research could be
- How the research will disseminated
- Thank participants for their contributions – spot prize
- Close with a karakia