



ONE SCHOOL'S JOURNEY

Graeme George
Vice Rector - Curriculum
gbg@admin.vnc.qld.edu.au

Glenn McConville
Head of Senior School
gmcc@admin.vnc.qld.edu.au

Villanova College is a Catholic school for boys which began a major school renewal project in 2003 - with the aim of improving the experience of schooling for its students. One of the most significant parts of this renewal has been the adoption of Restorative Practices by the College.

This workshop outlines the particular vision of RP adopted by the College and discusses some of the major implementation issues faced on the journey, including lessons learned from our particular context.

The opinions expressed in this presentation are those of the authors.

Restorative Practices @ Villanova - One School's Journey

Villanova is a Catholic school for boys from Year Five through to Year Twelve. We are an Augustinian school, which means that we take our charism and ethos from the legacy of St Augustine of Hippo, a Father of the Church who was a North African bishop in the fourth and fifth century. While fifth century Africa may seem far removed from twenty-first century Australia, there are some things that have always been - and may always be:

“Children often endure the punishments which are designed to compel their learning, rather than submit to the process of learning.” (St Augustine, City of God XXI, 14)

The College was established in 1948 - so in 2008 we celebrate our Sixtieth Jubilee - and for most of those sixty years it has been a ‘traditional’ academic Catholic school. Our Augustinian heritage places a great emphasis on the development of a strong, supportive Christian community and stresses the centrality of the relationship between teacher and student to the learning process. While Villanova was one of the first Catholic schools to eschew the use of corporal punishment as part of its behaviour management regime, the cane was replaced with discipline systems almost as punitive even if a little less physical. It was inevitable that tensions would arise between our community-building and relationship-building values and a largely punitive behaviour management system. Such tensions prompted, in recent times, a search for a way of serving our community and relationship values within a more effective behaviour management approach.

At the same time it was becoming apparent that reform was needed on a number of different fronts across the operation of the College and from this restlessness was born the *Schooling Project* in 2003. Put simply, the aim of this major renewal project was *to improve the experience of schooling for all Villanova students*. Stated this way, the brief was not to just examine inputs to the learning process, but rather to focus on the lived experience of schooling for our students and to investigate how this could be best improved. With a circle run around our core Augustinian and Catholic values, most other aspects of our operation as a school were considered ‘on the table’ for examination and review. We wanted to become better able to meet our students’ changing needs and we wanted to ensure that all of our approaches aligned and were in harmony - across curriculum, pedagogy, structure, organisation, and relationship and behaviour management.

Early in the *Project*, two major aspects of reform solidified for us - both of them congruent with aspects of our Augustinian philosophy. One was the then-emerging field of Restorative Practices. The other was a way of understanding learning that came from Mid-Continental Regional Education Laboratory (McREL) in Colorado, called the *Dimensions of Learning*. Not only were both of these reflective of our Augustinian philosophy, but there were clear points of connection between the two - and some that could be developed further in our context. This is an example of the “alignment” between approaches for which we had been looking. Dimension One, which is *Positive Attitudes and Perceptions*, reflects the Augustinian centrality of the teacher-student relationship and the relationship focus of Restorative Practices. Dimension Five - which McREL constructs as *Habits of Mind* - lent itself, in discussion with the researchers from McREL, to be reconstructed here as *Habits of Mind and Heart*, introducing Restorative Practice’s responsible and ethical thinking into the framework and echoing Augustine’s call for his communities to be “*one in mind and heart on the way towards God.*”

A more detailed description of our journey in the *Schooling Project* is given in the *Strategic Plan Key Projects Review Report* accessible from the College website.



Our Model of Restorative Practices

To paraphrase John Braithwaite's view of restorative justice, we believe that it is not simply a way of reforming behaviour management in schools, but rather its vision is of a holistic change in the way we do justice in the world.

We decided to adopt Restorative Practices (RP) at Villanova for three fundamental reasons: viz:

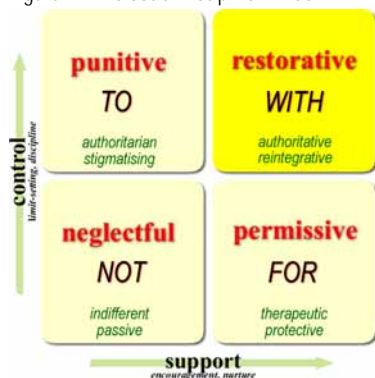
- (a) the values underpinning RP were congruent with our Augustinian, Catholic values,
- (b) RP offers an explicit framework for action, and for reflection upon our practice, and
- (c) there was a substantial, and growing, body of research and theory building around RP, the study of which provides further input and reflective opportunities.

In deciding to implement RP, we had three significant aims for our community:

- (a) to educate students towards self-directed right behaviour,
- (b) to promote, nurture and protect healthy relationships among members of our community, and
- (c) to enable students to be accountable for the real consequences of wrongdoing.

Since beginning on our journey into RP, we have been able to add other aims not originally identified - such as the deliberate building of social-emotional competencies and psychological and social resilience in our students. These and other aims are emerging now as possible achievements as we make progress along the journey.

Figure 1 - The Social Discipline 'Window'



Our model of RP is based on the Social Discipline "Window" adapted to the school environment by Ted Wachtel (2001) from the work of earlier authors. We try to operate restoratively by having high expectations and insisting on high standards of behaviour while providing high levels of support and care for individuals. In any discipline intervention, we try to focus on restoring any harm done and view the incident primarily as a teaching opportunity - critically, one that may never come again.

The fundamental premise of our model of RP is that conflict and wrongdoing primarily - and most importantly - cause harm to relationships and this harm must be repaired in order to move forward.

The approach is summarised in the Social Discipline 'Window' which describes a two-dimensional field of practice, bounded by control (*limit-setting, discipline*) on one axis and support (*encouragement, nurture*) on the other. In working in the upper right "restorative" quadrant of the field, we try to maintain high standards while providing the scaffolding and the means for students to reach the required standards. John Braithwaite (1989) describes this as "disapproving of [poor] behaviour within a continuum of respect and support" but it was put more succinctly by St Augustine sixteen centuries ago as "*Love the sinner, hate the sin.*" (St Augustine, City of God XIV, 6)

Interestingly, for St Augustine, this was not just a call to Christian charity. It was in fact his advice on how to call a fellow community member away from his vice to a more virtuous life. For St Augustine, it was only through the love shown the sinner that the person would have the strength to leave the vice behind - only with high expectation and high support.

In the school on a daily basis, a teacher has available a continuum of tools which range from the pro-active, informal intervention right through to the most formal, reactive processes (*see Appendix B*). At the informal end are the affective statements and questions that subtly encourage students to appreciate the needs of the 'other.' At the most formal end is the full Community Conference that might be convened in response to some significant harm that has occurred in the community.

At a College-wide level we employ a model known as 'responsive regulation' originally proposed in the broader community by John Braithwaite (2002), but adapted for application to schools by Brenda Morrison (2005). In this model, which contains both pro-active and reactive interventions, the action is stepped up and down as needed within the community. Morrison describes three levels of activity - primary, secondary and tertiary - which range from the pro-active to the reactive, at each step increasing the intensity and widening the circle of care around participants.

At the Primary level is the pro-active development of social emotional competencies and conflict resolution skills in students. The focus here is on developing empathy and consists of deliberate school-wide focusses. In a medical model, this would be seen as a process of ‘inoculation’ against future dis-ease. In keeping with Morrison’s work (2005), our aim is to ‘develop a strong normative climate of respect, a sense of belonging within the school community, and procedural fairness.’ This Primary ‘inoculation’ is a continuous process of building identification with the group and developing the bonds that hold the group together.

At the Secondary level, the target may be individuals or groups ‘at risk’. The conflict may have become protracted or widespread. Drawing in key members of the community increases the intensity of the intervention and this may be seen in such activities as mediation, problem-solving circles or mini-conferences. The Secondary level intervention by necessity involves other students since the aim is to re-connect students at risk with their community.

At the Tertiary level, the behaviour may have become chronic or particularly intense. The response is therefore similarly intense, involving a broader cross-section of the community. The intervention may include parents, counsellors, teachers, administrators and other students and could take the form of a Community Conference or a Family Group Conference.

In summary then, the Primary level involves everyone in preventative measures designed to build and affirm relationships, the Secondary level attempts to re-connect individuals or groups to the school community, and the Tertiary level response aims to repair or re-build shattered relationships.

At Villanova, we have begun work on strengthening the Primary level preventative measures through the Pastoral Care programs in the three schools. In the Middle and Senior schools, these programs centre on ‘Responsible Citizenship’ initiatives with a Middle School focus on *Respect, Consideration* and *Participation* evolving into a Senior school focus of *Responsibility, Commitment* and *Purpose*. This progression reflects our understandings of the differing needs of students at the different stages of their development. Our programs aim to enhance connectedness and engagement in the Middle Years, while in the Senior Years this matures to an encouragement towards positive individuation. The further development of these initiatives into a coherent, coordinated *Social-Emotional Learning Development program* to run from Year Five through to Year Twelve, is the subject of a current project being undertaken by two of our Heads of School.



Also part of the Primary level measures are curricular units which introduce students in our two major intake years - five and eight - to the Restorative Practices philosophy. In the Year Five introductory unit, students are encouraged through specific study as well as through experiences such as circle time, to begin to understand the importance of being aware of theirs and others’ feelings, and the obligation to repair any harm that their actions may have caused. In Year Eight the unit centres on conflict and conflict resolution from a Restorative perspective and looks at issues around bullying in some depth.

Another recent Primary Level measure was an anti-bullying campaign conducted in 2007 across the three schools of the College, focussing in particular on encouraging positive “bystander” behaviour, and developing further each students’ identification with the group. This campaign was based largely on the work of Ken Rigby (2000) investigating the psychology of the bystander, but also drew upon the work of Eliza Ahmed (2002) and Brenda Morrison (2002, 2007).

In any school environment, one of the fundamental needs of the community is for cooperative group relationships on many levels. Tyler’s Procedural Justice Theory (2000) suggests that the highest levels of cooperative relations in groups are found when individuals feel a *high level of pride* in membership of the group and a *high level of respect* within the group. A high level of pride in being a member of the group means that the student feels that “*It’s good to be a Villa student*” whereas a high level of respect is felt when a student believes that he “*has a place here at Villa.*” Other authors have used different pairs of descriptors for these key aspects of harmonious group membership - one pair that particularly appeals to us is *belonging* and *significance*.

That these twin needs are central to the students' sense of wellbeing and attachment to the group is borne out by the results of the Secret Service investigation into the school massacres in the United States after the Columbine tragedy (Moore et al, 2002). In studying the characteristics of the student shooters across a number of cases, the common characteristic that could successfully be identified was a level of "social marginality" - i.e. the students' needs for *belonging to the group* and *significance within the group* were not being met, with tragic consequences.

Building group identity and positive identification with and within the group is therefore critical, but only one part of the picture. In any group from time to time things will go wrong, conflict will occur and members will do the wrong thing. In addition to building *belonging* and *significance*, it is how the community deals with conflict and wrongdoing when things do go wrong, that is critical to building healthy, safe communities (Morrison, 2005). We believe that the key issue in this is shame management - the process by which members of the community are encouraged to deal with the shame of wrongdoing - and assisting students to acknowledge and discharge shame by admitting fault and working to repair the harm, rather than displacing shame into anger (Braithwaite, 1989), or turning it in on oneself in destructive ways.

Figure 2 - The 'Compass of Shame'



The work of Donald Nathanson (1992) on shame and pride has been particularly helpful for us in our work with each other, and with our students and their parents, in particular the understanding we have gained of the maladaptive ways of responding to a moment of shame which Nathanson describes as being at one of the four poles of the 'Compass of Shame.' Nathanson proposes that these four responses are standard 'scripts' that people employ to avoid the self-scrutiny demanded by the shame experience. RP encourages students to address the shame experience positively by repairing the harm they may have caused and being re-integrated into their community of care. RP challenges students to manage the shame experience adaptively by admitting the wrongdoing, by taking responsibility for their actions, and by making amends for the harm done - i.e. by acting restoratively (Pranis, 2000) . By doing this - rather than jumping to one of the four standard scripts at the poles of the Compass of Shame - students are enabled to re-story themselves so that they are not defined by the wrongdoing, but rather can live into a new personal narrative.

Nathanson's work suggests that while we all share a basic biology, it is through our social conditioning - our learning - that we construct our identity. This is the personal narrative that defines us. Our identities are created by the ways in which we learn to speak about ourselves and telling our stories and having people listen - can be an empowering and affirming experience. It is through our stories that we can become connected and respected - that we can achieve the belonging and significance that we seek as members of any community.

This story-telling is at the heart of RP. The "Restorative Questions" for the wrongdoer and for those affected (*Appendix A*), encourage the student to acknowledge wrongdoing, to explore the harm that has been done, and then to create a positive narrative for themselves by repairing the harm.

While we may not often use this sequence of questions word for word in practice - what RP gives us is an explicit framework to guide our work in each intervention, where we aim to meet four fundamental goals.

Firstly, we aim to work with the wrongdoers and those affected in order to repair any harm that had been done - simply by talking and listening. It is through being respectfully heard that the protagonists are valued and their worth as individuals affirmed. Secondly, we aim to re-build and repair any relationships that have been strained through the wrongdoing. Thirdly, the aim with the wrongdoer is to encourage the development of empathy for those that they have affected - to move the focus from them as *wrongdoers* to them as *actors in repairing the harm* - to appreciating the 'other' and acting on this understanding. Finally, we aim to encourage the re-storying necessary to re-build positive identities and to encourage adaptive, rather than maladaptive, shame responses.

In conclusion then - our model of RP is a *philosophy, a way of being*. It's not just a behaviour management tool, though it has implications for how we manage behaviour. More than just this, though, it is a way of building and nurturing healthy relationships and realising the human potential in all of us.

For us, RP could be summarised in two small, yet powerful, words - "*respect*" & "*with.*"

Implementation

In implementing RP in the College, we deliberately opted for *a process of evolution, rather than revolution* - for two main reasons. Firstly - through the *Schooling Project*, we were challenging people to effect change on many fronts at once. This change process needed to be managed in a careful, deliberate way. Secondly, we were aiming for real, sustainable culture change in a perpetually busy school environment - and the change was not of a small scale. In our experience, sustainable culture change takes time, energy and patience. For these reasons, we did not - and still have not yet - dismantled the punitive detention system that was then in place, though as will be seen later the reliance on such punitive measures by staff has substantially declined over the years.

With staff, students and parents, we initially consulted widely, seeking to engage people as much as possible in the rationale for change. It was clear that leadership from the top was essential if we were to effect substantive change, but we also needed to employ the informal leadership that exists within any staff community, spending time working to inform and engage key, influential people and using a 'diffusion' model of implementing change.

Among the staff group of approximately eighty - there were initially many 'early adopters' who were keen to try new methods - or who had essentially been operating restoratively already. There was a large group who were 'yet to be convinced,' and a very small group of 'resisters.' Some were in these latter groups simply because they perceived that they lacked the necessary skills and confidence. Some very few others were 'resistors' because they were ideologically opposed to the RP philosophy and wedded to a more punitive philosophy. As RP has gradually become "the way we do things here," those who initially may have been philosophically opposed have increasingly found that they needed to adapt to the new approach.

Our experience tells us that it is fairly easy to win hearts and minds to the RP philosophy. It is more difficult, and time consuming to give people the skills necessary for them to be confident practitioners. Changing teachers' practice in managing their students' behaviour - and simultaneously asking them to change aspects of their pedagogical approaches and the curriculum itself in the other aspects of the *Schooling Project* reforms - required extensive patience and support, both in terms of time and professional development opportunities.

Professional development is the key to effecting such change. Initially, a small group of staff were introduced to RP by Terry O'Connell in a number of workshops he conducted in 2003 and 2004. Terry's expertise and experience in the Restorative Justice field was invaluable to us - but as he was based in Sydney, we decided to employ the services of local consultant, Marg Thorsborne, as staff trainer and critical friend. All staff began with approximately ten hours of in-service education over a three month period towards the end of 2004. In addition, a group of twenty staff were trained as Community Conference Facilitators.

During 2005 it became apparent that we were only going to make the substantive progress we sought by coordinating the implementation of RP ourselves and by driving the training ourselves - particular to our needs - rather than relying on an outside 'expert.' The extensive literature in the field enabled this transition to "in-house" training. We then developed *Induction Programs* for new staff and *RP Skills Workshops* for existing staff. This included professional development sessions on each student-free day block throughout the year, the sharing of literature and readings, and the establishment of a staff intranet site for RP resources.

At one point it became apparent that those staff who had familiarity with the Community Conference process - who had done the facilitator training - had a much better understanding of how to handle the low-impact day-to-day processes. Since the Conference embodies much of the philosophy and values of RP, those who had studied this particular practice necessarily had considered the issues in greater depth. In late 2006 we developed "*Introduction to Conferencing*" *Workshops* which were very well-received and which significantly boosted participants' confidence in the everyday interactions. In early 2007 we developed a series of workshops focussing on the issues of shame and shame management which were similarly well-received.

By the beginning of 2008, these workshops had evolved into a course of three four-hour workshops that we now call *RP101*, *RP102* and *RP103* (see *Appendix F*). These are conducted on a voluntary basis in the evenings and include a simple working meal. This year we incorporated much of the curriculum of these workshops into a revamped *Teacher Induction Program* for teachers new to the College.

Over the past two years we have also developed our own *Villanova College Community Conference Manual* and developed a Facilitator training package (*RP201, RP202 and RP203*) to prepare our next generation of Conference facilitators. These training programs are open to all staff but designed specifically for those in the formal Pastoral Care roles within the College. In training new facilitators, we use an apprenticeship or professional supervision model where the trainees who have successfully completed the program are then given opportunities to observe and then co-facilitate with more experienced facilitators before being responsible for the sole facilitation of a Conference themselves.

As with other aspects of our renewal, the Professional Development to support RP is an ongoing process. The more we learn - and the more we share our experience and growing expertise - the more confident we are in employing restorative processes.

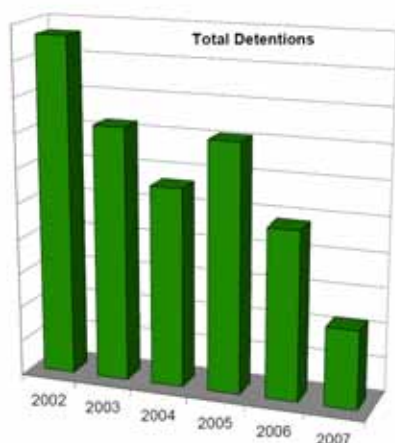
It was clear early on in our implementation that sustainable change was not achievable without substantial resourcing. For us, this meant significantly increasing the release time devoted to the Pastoral Care teams, and providing DP level coordination as well as extensive professional development.

Once we had reached a certain point in the implementation, with RP sufficiently understood and employed, it was time to re-align policy and processes to reflect the new philosophy and practice. At this time, we undertook an examination and review of policy documents to bring them up to date with the Restorative Practices philosophy. The most significant policy to undergo such review was the *Pastoral Care and Discipline Policy*, which can be found in *Appendix C* of this document.

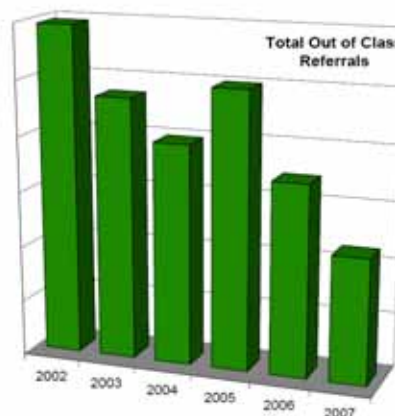
Evaluation and Data Collection

Over the period since the beginning of the *Schooling Project* in 2003, the punitive use of detentions as a behaviour management tool has substantially declined, as has the use of out-of-class referrals, as can be seen in *Graphs 1* and *2*, below.

Graph 1 - Detentions 2002 - 2007



Graph 2 - Out-of-class Referrals 2002 - 2007



Quantitatively monitoring the use of 'punitive' responses to wrongdoing and conflict is by their very nature much easier than tracking the more 'restorative' responses for the simple reason that restorative interventions occurring between two people or among a small group can be invisible to statistical data collection.

One important measure we do have, however, is *teacher perceptions of student behaviour*. As it happens we have five-year Strategic Planning cycles that have been running since 1996 and which have involved extensive surveys of staff perceptions and opinions. We therefore have comparative survey data from 1996 and 2007 (pre- and post-implementation of RP) on teacher opinions and perceptions across a range of key issues. The key results of these surveys are given in *Appendix D*.

The comparative 1996 and 2007 results of the *Strategic Planning Survey (Appendix D)* show that teachers' perceptions of student behaviour, and of the behaviour management process itself, have improved substantially over the period including the implementation of Restorative Practices across the College. *Graph Eight* demonstrates, in summary form, the belief of teachers that the discipline system now "achieves positive results" where this belief was clearly not widely held in 1996.

To further explore teachers' perceptions of the implementation of Restorative Practices a 'validation' study survey was conducted in 2007 following the *Strategic Planning Survey*. Some of the results of this further study are given in *Appendix E*.

What is evident from the results of both of these survey instruments is that the majority of teachers believe that a restorative approach to conflict and wrongdoing is being implemented reasonably well and is having positive effects on student behaviour. Some areas can also be identified from these surveys as warranting closer attention over the coming years and this is confirmed by our broader personal experience.

What cannot be conveyed through simple data collection instruments such as these surveys are the many 'success stories' that come from restorative interventions that are becoming a significant part of our narrative as a school community. Teachers in classrooms and on the playground, and the members of the various Pastoral Care teams within the College, are finding success in using restorative practices on a daily basis - success that can strengthen and transform the relationship between teacher and student.

While the formal Community Conference process may only find use on a handful of occasions in a particular year, it remains the most powerful, and potentially life-changing, experience of RP. To date, we have not had an agreement reached in a formal Community Conference that was subsequently breached.

On a daily basis, mini-conferences, mediations and restorative discussions are being conducted across the College with a generally high level of satisfaction among participants. Parents also regularly express appreciation for the restorative approach to dealing with instances of wrongdoing for which their sons have been responsible, or by which their sons have been affected.

Anecdotes abound - from teachers, students and parents - but most have a similar flavour along the lines of: "I just don't think the message would have gotten through the way it did, if we had just punished him."

Conclusion

At Villanova, the implementation of Restorative Practices has been an energising and challenging journey - which is far from completed. Since it focusses on realising the fullness of our potential as individuals and as community members, it is unlikely ever to be 'finished.'

Neither is it ever likely to be 'perfect.' Restorative Practices is not a panacea for all that ills schooling in the twenty-first century - but in adopting this philosophy across the College we weren't looking for something that was perfect - just better.

What is clear, I believe, is that the total *experience of schooling* for our students is being significantly improved as a result of our ongoing work in this area and this encourages us to continue to explore this approach.

To say that Restorative Practices is counter-cultural in twenty-first century Australian society is probably an understatement, but it is a *philosophy - a way of being in the world* - that allows, encourages and challenges us to live out the Catholic and Augustinian values we espouse.

RP Restorative Questions
@V

WHEN CHALLENGING BEHAVIOUR

- ★ *What happened?*
- ★ *What were you thinking of at the time?*
- ★ *What have you thought about since?*
- ★ *Who do you think has been affected by what you have done? In what way?*
- ★ *What do you think you need to do to make things right?*

RP Restorative Questions
@V

WHEN SOMEONE HAS BEEN HARMED

- ★ *What did you think when you realised what had happened?*
- ★ *What impact has this incident had on you and others?*
- ★ *What has been the hardest thing for you?*
- ★ *What do you think needs to happen to make things right?*



(With acknowledgment to Terry O'Connell)

Appendix B - Restorative Practices at Villanova along the Continuum of Action

| | |
|---------------------------------------|--|
| AFFECTIVE STATEMENTS | Affective statements share the impact on the ‘wronged’ person with those responsible, in an effort to build emotional intelligence and to encourage empathy. <i>“Jason, it upsets me when you do that... and surprises me because I don’t think you want to hurt anyone on purpose.”</i> An important part of building relationships, sharing feelings is critical to establishing expectations and to helping students to see the consequences of their actions. |
| AFFECTIVE QUESTIONS | Affective questions aim to prompt the ‘wrongdoer’ to consider the feelings of others - and turn the focus away from them and onto the consequences of their actions. <i>“How do you think Mark felt when you did that?”</i> moves the student from their immediate needs to consider how others might be affected by their behaviour. |
| RESTORATIVE ENQUIRY | Restorative enquiry is when one person essentially listens to the thoughts, feelings and needs of someone else in distress. A non-judgemental listening ear can help people to restore their own sense of well-being and make different choices. Young people can be trained to do this for each other, acting as peer mentors. Adults can develop young people’s self esteem and problem-solving skills if they use this approach as much as possible and let go the notion that their role is only to offer advice and solutions. |
| RESTORATIVE DISCUSSION | Restorative discussion can be used in the event of a challenging situation when the relationship between two people is at risk. In these situations both sides need to be curious about the thoughts, feelings and needs of the other and be open to the distinct possibility that each is seeing the situation through a completely different set of spectacles. This would be a useful strategy in a classroom when an adult and a young person differ over what is expected and what comprises appropriate behaviour. |
| MEDIATION | Mediation can be helpful in situations when people need the support of a neutral third party to help them have the restorative discussion described above to find a way forward. Young people can learn to be effective mediators for their peers from the age of 5 and peer mediation projects are increasingly common in both primary and secondary schools. However it is vital that this approach is also used by everyone else in the school community, so that if a case is too complex for the young mediators they know that when it is referred on the disputants will get the same approach from someone older. |
| SMALL IMPROMPTU CONFERENCE | Impromptu Conferences, also known as ‘Mini-Conferences’ can be conducted on the spot when one person has accepted responsibility for the harm they have caused another. The process follows the use of the Restorative Questions for both those responsible and those affected. This is sometimes called Victim/Offender Mediation, but the terms ‘victim’ and ‘offender’ are seldom appropriate in schools and indeed wherever they are used there is a risk of self-perpetuating labelling. |
| CIRCLE OR CLASSROOM CONFERENCE | Circles enable groups of people to share feelings, solve problems and seek solutions. The rules of circle participation ensure that each person has the opportunity to speak and to be heard and that each person is respected. A circle facilitator manages the process, but is not influential in determining the outcome, which is seen as the responsibility of the group. Circles can be used pro-actively to build classroom community and as educational tools as well as a problem-solving device. In fact, a group used to circle activity will usually be more effective when they move to solve problems within the circle. |
| NO BLAME CONFERENCE | The No Blame conference is usually employed where a problem may be widespread without clear, isolated responsibility for it - e.g. when a class is becoming dysfunctional through widespread behaviour issues. The conference (really an extended circle process) aims to seek new ways of operating and new commitments in order to solve the problem, without necessarily focussing on attributing blame to particular members. A No Blame conference may be suitable where reaching a solution is more important than merely focussing on responsibility and blame. |
| FORMAL COMMUNITY CONFERENCE | A Formal Community Conference can be convened if a certain protocol has been met. Put simply, it can take place if the person or people who have accepted responsibility for harmful behaviour agree to meet with the person or people they have affected, together with friends and family of all concerned, to hear each others’ stories and find a mutually acceptable way forward to repair the harm. The Formal Community Conference is conducted by a trained facilitator who manages the process, but who relies on the group to determine the desired outcomes that will form part of a formal agreement which is then monitored after the conference. |
| FAMILY GROUP CONFERENCE | Family Group Conferencing can be beneficial when a young person or their family need support to make changes. The wider family network, and outside professionals, are often involved and the meeting is convened initially by neutral facilitators. The family group then discusses the issues and draw up a plan, and eventually the facilitators return to hear the plan and offer ongoing support and review. |

Introduction

Villanova is committed to the personal growth of its students and the welfare of all members of the College Community. The College espouses a specific approach to pastoral care and discipline based on the *Restorative Practices* philosophy. This philosophy, which is in keeping with the College's Augustinian approach to education and behaviour management, provides Villanova students with the opportunity to develop self-discipline and positive behaviours in a caring, supportive environment.

Policy Statement

Through its commitment to a restorative approach to pastoral care and discipline, Villanova College seeks:

- to promote the physical, psychological, emotional and spiritual well-being of its students
- to promote, nurture and protect healthy relationships and good order among members of the community
- to educate students towards self-directed right behaviour
- to encourage respect, healing and restoration both for those who are harmed, and for those who cause harm, through wrongdoing
- to enable students to build personal responsibility by developing skills of reflection and empathy with others, and by enabling them to be accountable for the real consequences of any wrongdoing

Rationale

A positive school climate, in which young people feel connected and safe, is the best environment for learning.

The *Restorative Practices* approach reflects the central value the College's community places on relationships - among students, and between teachers and students. It views conflict and wrongdoing primarily through the lens of the harm these cause to people and relationships, and emphasises the obligation of meeting the needs of those affected by this harm.

The College believes that its approach to student behaviour management should primarily be an educative one. That is, the fundamental aim of the behaviour management philosophy and practice should be for students to learn to be responsible for themselves and their actions and to make genuine, positive contributions to their community. A restorative approach sees conflict or wrong-doing as an opportunity for students to learn about the consequences of their actions, to develop empathy with others, and to seek to make amends in such a way as to strengthen the community bonds that may have been damaged.

Valuing both a strong sense of community and right behaviour based on sound moral principles, Villanova has high expectations of all its community members. Students are called to high standards of personal behaviour and are challenged when these expectations are not met. They are challenged, however, in a way that respects them as individuals made in the image and likeness of God, to enable them to correct their behaviour and to make amends to those affected. Through developing empathy for others, students learn to become more positive, supportive and contributing members of the College community.

The *Restorative Practices* approach emphasises working *with* students to educate them to right behaviour. It calls students to make a personal transformation from a focus on the self towards a focus on others and the common good, and as such it is a particularly Augustinian approach. It holds tenaciously to the College's community values, and challenges members to demonstrate these values in all their interactions with others.

A restorative approach values the person while challenging negative behaviour, echoing Augustine's call to "love the sinner, hate the sin."¹

Implementation

This policy, and the procedures and practices that flow from it, are to be part of staff, student and parent induction on an ongoing basis and are to be included in the various handbooks published by the College.

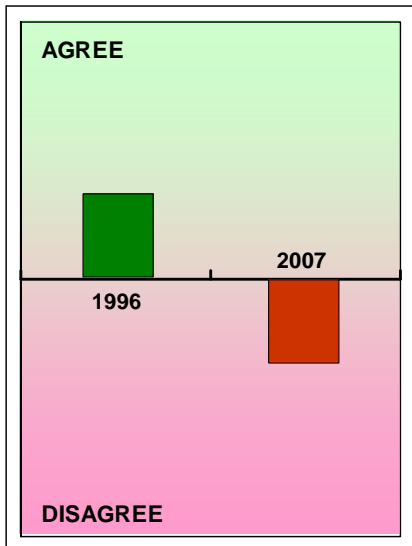
1. St Augustine, City of God XIV, 6

Appendix D - Strategic Planning Data Collection ~ Teacher Perceptions 1996 - 2007

In these survey exercises, teachers were asked to respond on a five-point Likert Scale (Strongly Disagree to Strongly Agree) to a large number of statements. The weighted average scores in 1996 and 2007 are shown below in Graphs 3 - 8 for a small selection of the statements.

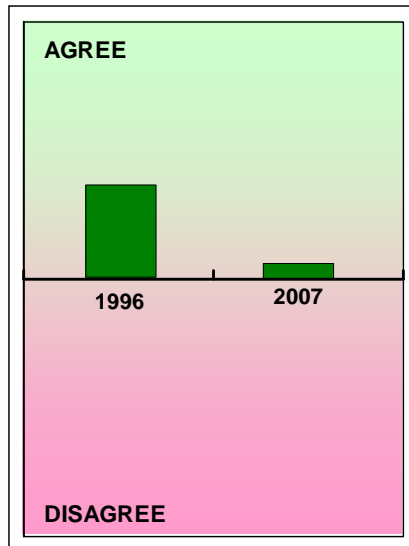
Graph 3

“students are physically aggressive towards others in the stairwells, corridors and grounds”



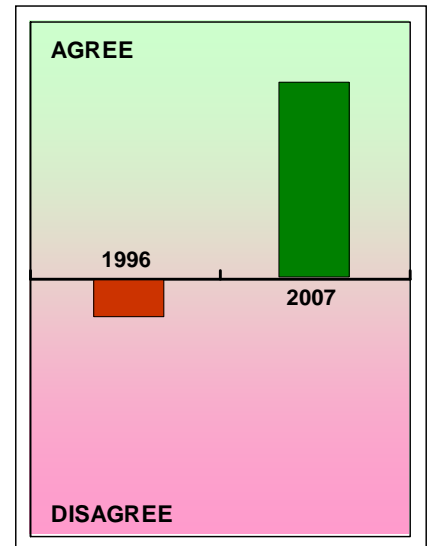
Graph 4

“students are verbally aggressive towards others at school”



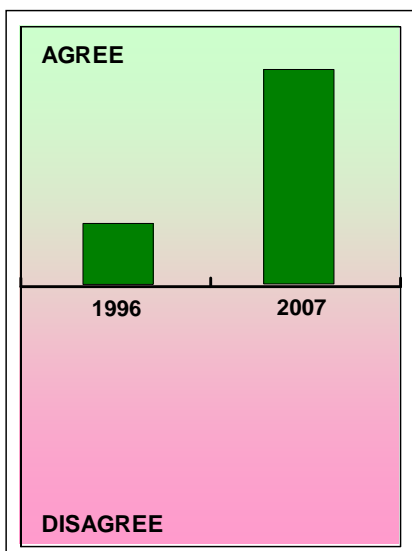
Graph 5

“more students are rewarded than are punished”



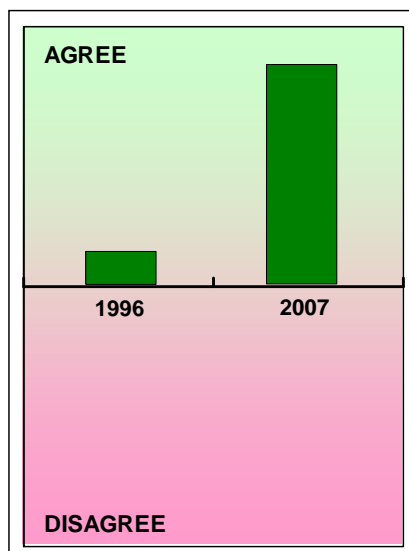
Graph 6

“students who do the right thing are noticed and commended”



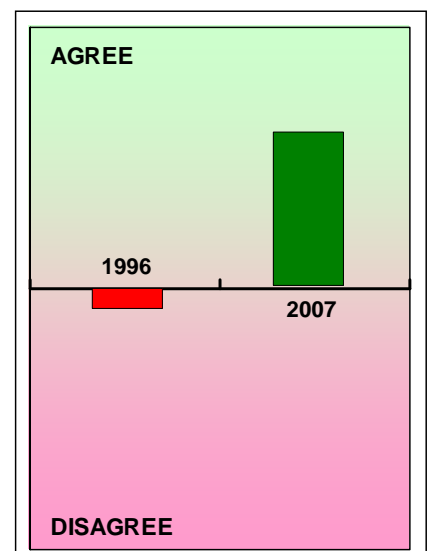
Graph 7

“the discipline system encourages the growth of self-discipline and personal accountability”



Graph 8

“the discipline system achieves positive results”



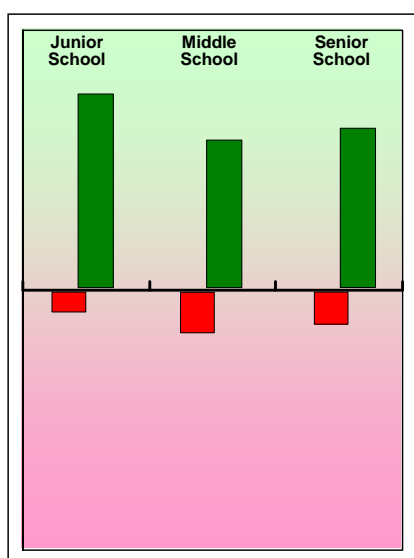
Appendix E - Strategic Planning Data Collection ~ Validation Study 2007

In order to validate the outcomes of the most recent *Strategic Planning Sample Survey*, all teaching staff were asked to respond (again, on a five-point Likert Scale from Strongly Disagree to Strongly Agree) to a number of statements refined from the initial survey. Since this validation survey involved a significantly larger number of respondents, it was possible to breakdown the responses according to the sub-school with which the teacher mainly identifies.

In Graphs 9 - 13, the total percentage agreement (Agree and Strongly Agree) is shown by the green column. The total percentage disagreement with the statement (Disagree and Strongly Disagree) is shown by the red column. Those who responded "Unsure" have not been included, therefore the Agree and Disagree columns may not add to give 100%.

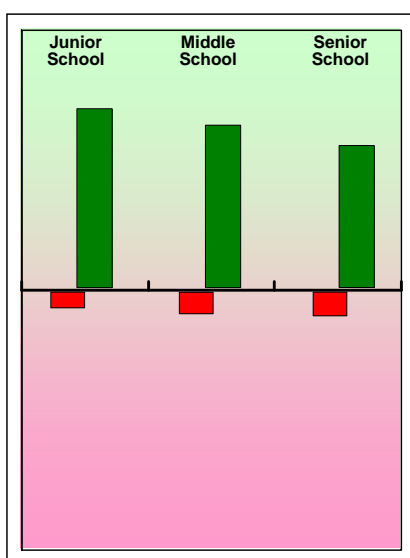
Graph 9

"students are learning about being accountable for the consequences of their actions"



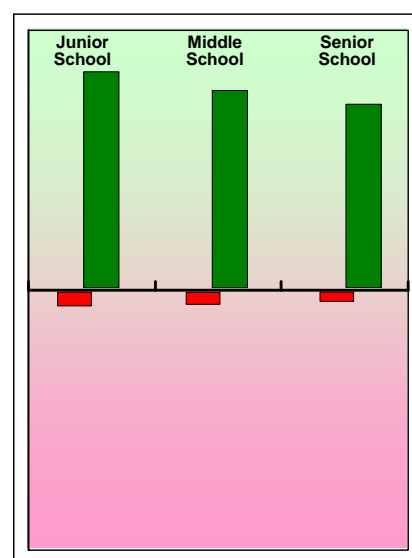
Graph 10

"students are being adequately challenged to live up to the community expectations"



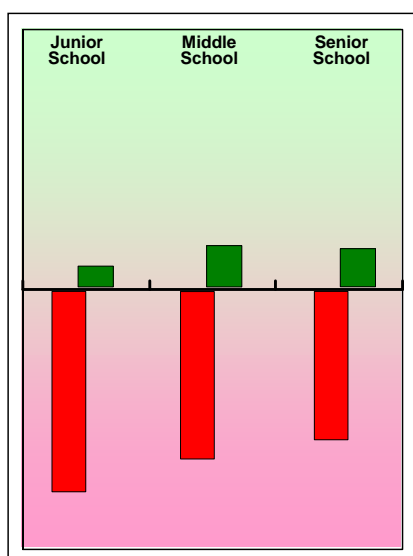
Graph 11

"students are being adequately supported to be able to meet the community expectations"



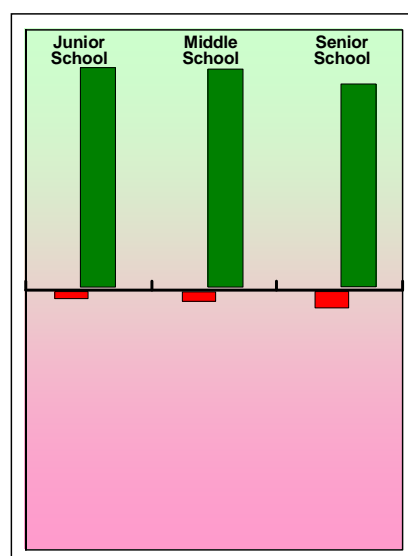
Graph 12

"students are not really being held accountable for their actions unless they are punished when they do something wrong"



Graph 13

"I am sufficiently knowledgeable and skilled in using restorative approaches to behaviour challenges in my classroom"



Appendix F - Curriculum for the current Professional Development Workshops

RP101 and RP102 are sequential workshops usually conducted at least a week apart to allow for some reflective practice in-between sessions. RP103 is effectively a combined 'refresher' course prepared initially this year for the Junior School staff. In each of the workshops, the topics are covered through a variety of learning experiences including readings, lectures, videos, simulations, circles, role plays and roundtables. A further series of three intensive workshops (RP201, 202 & 203), not detailed here, constitute our initial Community Conference Facilitator training.

RP101 - Restorative Practices Theory and Philosophy

[4 hours]

PART I - Introduction

1. Introductory Quotes
2. The Traditional Approach to School Discipline
3. Problems with the Traditional Approach
4. What are Restorative Practices?
5. Fundamental Principles and Values of RP
6. The Social Discipline Window
7. Operating Restoratively

PART II - Affect Theory, Shame and Shame Management

1. The Human Emotional System - Biology & Biography
2. The Human Emotional System - Affect, Emotion & Mood
3. Affect Theory - the Nine Innate Affects
4. The Physiology of Shame - the Spotlight of Shame
5. Evading the Spotlight - the Compass of Shame [Video]
6. Adaptive and Maladaptive Shame Management
7. Reintegrative Shaming Theory
8. Potential Shame Experiences and the stages of Adolescence

PART III - A Vision of RP across the School

1. RP - a Personal Continuum of Action - Overview
2. Responsive Regulation - a structured approach to RP
3. Tyler's Procedural Justice Theory
4. Lessons from "Deadly Lessons"
5. Story-telling, Identity Management & Shame Management
6. Restorative Consequences Roundtable [Video]
7. RP - a Personal Continuum of Action - RP in Practice
8. Restorative Questions - and Questions around Practice
9. Individual Scenarios - Activity

RP102 - Conference To Classroom: the Framework in Practice

[4 hours]

PART I - Introduction to the Conference as a Restorative Practice

1. ReCap of Principles and Aims of Restorative Practices
2. Introduction to Conferencing
3. Principles/Values of the Conference
4. Ground Rules and Physical Arrangements
5. The Three Main Phases and Sequence of the Conference
6. Reintegrative Shaming in the Conference
7. Empathy Development within and through the Conference
8. The Conference Script
9. Questions around Practice
10. The Restorative Questions - the conference in miniature
11. Roundtable

PART II - The Restorative Interview as a Restorative Practice

1. Aims of Restorative Practices
2. Preparing for a Conference - Activity
3. Restorative Interviewing
4. Principles and Values of the Interview
5. Assumptions underpinning the Interview
6. The Practice
7. The Phases and Sequence of the Interview

PART III - Explicit Daily Restorative Practice

1. Deconstructing a Restorative Practice
2. Small Group Scenarios - Activity

RP103 - Restorative Practices - a Junior School Focus

[4 hours]

PART I - Introduction

1. Introductory Quotes
2. The Traditional Approach to School Discipline
3. Problems with the Traditional Approach
4. What are Restorative Practices?
5. Fundamental Principles and Values of RP
6. The Social Discipline Window
7. Operating Restoratively

PART II - Affect Theory and Shame

1. The Human Emotional System - Biology & Biography
2. The Human Emotional System - Affect, Emotion & Mood
3. Affect Theory - the Nine Innate Affects
4. The Physiology of Shame - the Spotlight of Shame
5. Evading the Spotlight - the Compass of Shame [Video]
6. Adaptive and Maladaptive Shame Management
7. Reintegrative Shaming Theory
8. Potential Shame Experiences and the stages of Adolescence

PART III - RP in Daily Practice

1. RP - a Personal Continuum of Action - Overview
2. Tyler's Procedural Justice Theory
3. Story-telling, Identity Management & Shame Management
4. RP - a Personal Continuum of Action - RP in Practice
5. Restorative Questions - and Questions around Practice
6. Individual Scenarios - Activity
7. Aims for Each Restorative Intervention
8. Deconstructing a Restorative Practice
9. Small Group Scenarios - Activity

References

- Ahmed, E., Harris, N. Braithwaite, J., & Braithwaite, V., (2001).** *Shame Management through Reintegration*. Cambridge University Press
- Ahmed, E. (2002, 7-12th July).** *Shame management and bullying*. Paper presented at the XXV International Congress of Applied Psychology on 'Making Life Better for All: A Challenge for Applied Psychology' organised by the Singapore Psychological Society and the National University of Singapore, Singapore.
- Braithwaite, J. (1989).** *Crime, Shame and Reintegration*. New York: Cambridge University Press
- Braithwaite, J. (2002).** *Restorative Justice and Responsive Regulation*. New York. Oxford University Press
- Braithwaite, V. (2001).** Values and restorative justice in schools. In J. Braithwaite & H. Strang (Eds.), *Restorative justice: Philosophy to practice*. Aldershot, UK: Ashgate.
- Braithwaite, V. (2003).** A framework for tailoring Responsible Citizenship Program to your school. In B. Morrison (Ed.), *From bullying to responsible citizenship: A restorative approach to building Safe School communities*: unpublished manuscript held by the Australian Institute of Criminology.
- McCold, P., & Wachtel, T. (2003, 10-15th August).** *In pursuit of paradigm: A theory of restorative justice*. Paper presented at the X111 World Congress of Criminology, Rio de Janeiro.
- Mirsky, L. (2003).** *SaferSanerSchools: Transforming school culture with restorative practices*. Retrieved 28th August, 2003, from www.restorativepractices.org/Pages/ssspilots.html
- Moore, M.H., Petrie, C.V., Braga, A.A. & McLaughlin, B.L., (2002).** *Deadly Lessons: Understanding Lethal School Violence*. National Research Council Washington DC
- Morrison, B. (2001, 5th-7th March).** *Restorative justice and school violence: Building theory and practice*. Paper presented at the International Conference on Violence in Schools and Public Policies, Palais de l'UNESCO, Paris.
- Morrison, B. (2002).** *Bullying and victimisation in schools: A restorative justice approach*. Trends and Issues in Crime and Criminal Justice, 219.
- Morrison, B. (2005).** Restorative justice in schools. In E. Elliott and R. Gordon (eds.), *New Directions in Restorative Justice: Issues, Practice, Evaluation*. Willan Publishing, Devon.
- Morrison, B. (2007).** *Restoring Safe School Communities*. The Federation Press, Leichhardt NSW 2007
- Nathanson, D. L. (1992).** *Shame and Pride: Affect, Sex, and the birth of the Self*. Norton, New York
- Nathanson, D. L. (1997).** *From empathy to community*. In J. A. Winer (Ed.), *The Annual of Psychoanalysis* (Vol. 25). Chicago: Chicago Institute for Psychoanalysis.
- O'Connell, T., Wachtel, B., & Wachtel, T. (1999).** *Conferencing handbook: The new real justice training manual*. Pipersville, PA: The Piper's Press.
- Pranis, K. (2000).** *Empathy development in youth through restorative practices*. Public Service Psychology, 25(2).
- Rigby, K. (2000).** *Bullying and the creation of a healthy school environment: Schools need to know what they're up against*. Paper presented at the Healthy school communities: APAPDC Online Conference 2000.
- Rigby, K. (2002, 30th September-1st October).** *How successful are anti-bullying programs in Australian schools?* Paper presented at the Role of Schools in Crime Prevention Conference, Melbourne.
- Strang, H., & Braithwaite, J. (Eds.). (2001).** *Restorative justice and civil society*. Cambridge: Cambridge University Press.
- Tyler, T.R., & Blader, S. (2000).** *Cooperation in groups: Procedural justice, social identity, and behavioral engagement*. Philadelphia, Pa. Psychology Press.
- Wachtel, T., & McCold, P. (2001).** Restorative justice in everyday life: Beyond the formal ritual. In H. Strang & J. Braithwaite (Eds.), *Restorative justice and civil society*. Cambridge: Cambridge University Press.