

## Restorative Practices at Villanova



## The 'traditional' approach *(borrowed largely from the criminal justice system)*

- Wrongdoing defined as 'breaking a rule'
- Response involves fitting a punishment to the rule violation
- The threat of punishment is viewed as a deterrent

## *'traditional'* The discipline continuum

**punitive**                      **permissive**

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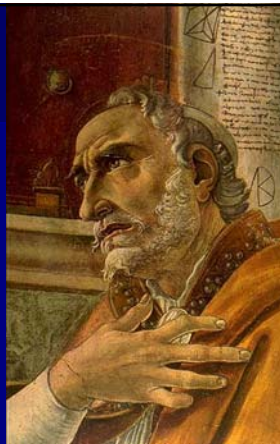
## Problems with the 'traditional' approach

*"Too rapid an escalation to punishment  
risks making young people  
more angry  
than thoughtful"*

Braithwaite, J. (1989) *Crime, Shame and Reintegration*. New York: Cambridge University Press

*"children often endure the  
punishments which are  
designed to compel their  
learning, rather than submit  
to the process of learning"*

Augustine, City of God XXI, 14



## What are 'Restorative Practices'?

- a way of viewing conflict and wrongdoing that focuses on
  - the harm these cause to relationships, and
  - the obligation to repair that harm
- a way for students to face the real consequences of their behaviour, and make amends

## Fundamental Principles of RP

- Misbehaviour is a violation of people and relationships
- Violations create obligations and liabilities
- A restorative approach seeks *first* to put things right

(after Zebr and Mika, 1997)

## Our Aims at Villanova

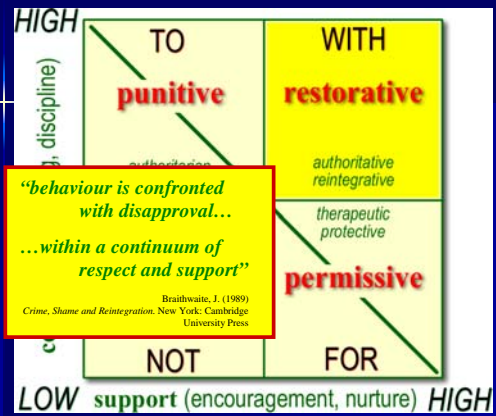
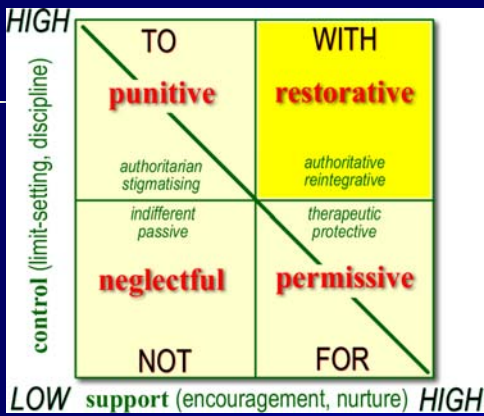
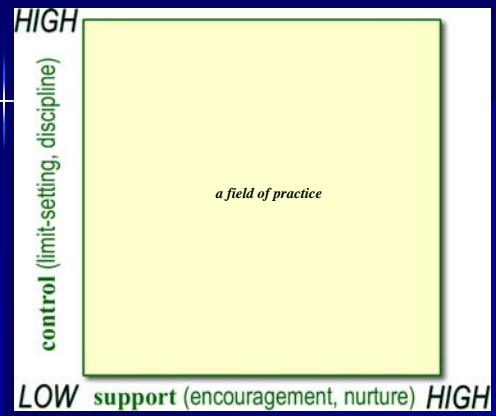
- To better *educate* students towards self-directed right behaviour
- To better *promote, nurture* and *protect* healthy relationships among members of the community
- To enable students to be accountable for the *real consequences* of wrongdoing

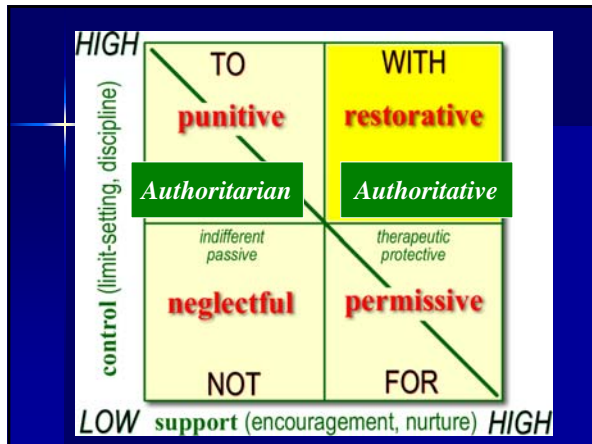
## <sup>'traditional'</sup> The discipline continuum

**punitive** **permissive**

High Control

High Support

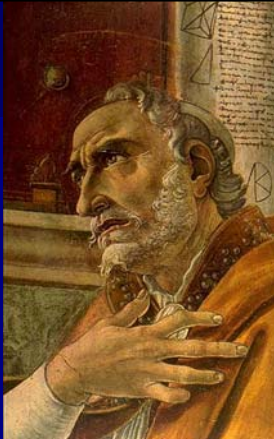




- We operate restoratively by...
- Having *high expectations* and insisting on *high standards* of behaviour
  - While providing *high levels of support* and care for individuals  
*...being firm, but fair...*
  - Focussing on restoring any harm done, and using an incident primarily as a 'teachable moment'

"love the sinner,  
but hate the sin"

*"Wherefore the man who lives according to God, and not according to man, ought to be a lover of good, and therefore a flatterer of evil. And since no one is evil by nature, but whoever is evil is evil by vice, he who lives according to God ought to cherish towards evil men a perfect hatred, so that he shall neither hate the man because of his vice, nor love the vice because of the man, but hate the vice and love the man. For the vice being cursed, all that ought to be loved, and nothing that ought to be hated, will remain."*



Augustine, City of God XIV. 6

- This involves...
- Clearly articulating and reinforcing *expectations*
  - Adhering to *fair process* in all cases of conflict and wrongdoing
  - Recognising that wrongdoing primarily – and perhaps most importantly – causes harm to relationships, and that this *harm must be repaired* in order to move forward

- ### Principles of Fair Process
- **Engagement** - involving those affected in the process of decision-making, allowing them to tell their story
  - **Explanation** - understanding why final decisions have been made
  - **Expectation Clarity** - explanations around new rules/standards - and what will happen if there is a failure to honour these
- Kim and Mauborgne, Harvard Business Review, July-August 1997

- ### Procedural Justice Theory (Tyler)
- "there are two basic human needs:  
**connectedness** (pride) & **respect** (status, identity)  
within a community"
- "individuals often care about justice because of concerns over social status"
- Brenda Morrison, 2005 *Restorative Justice in Schools* (Pre-publication draft)

## Procedural Justice Theory (Tyler)

To feel **connected** and **respected** we need to tell our own stories and have others listen...

Pranis, K., 2001 *Building Justice on a Foundation of Democracy, Caring and Mutual Responsibility*. Manuscript held by the Minnesota Department of Corrections  
quoted in: Brenda Morrison, 2005 *Restorative Justice in Schools* (Pre-publication draft)

## "Deadly Lessons"

"adolescents are *intensely concerned* about their social standing in their school and among their peers"

"important for.. teachers and parents to be vigilant in noticing when these threats to an adolescent's status occur and to be active in helping them deal with their status anxieties"

Moore, M.H., Petrie, C.V., Braga, A.A. & McLaughlin, B.L., 2002 *Deadly Lessons: Understanding Lethal School Violence*. National Research Council Washington DC (emphasis added)

## Restorative Practices

Ted Wachtel (1999):

"For restorative practices to be effective in changing behaviour, we try to do the following:"

1. **Foster awareness**
2. **Avoid scolding or lecturing**
3. **Involve offenders actively**
4. **Accept ambiguity**
5. **Separate the deed from the doer**
6. **See every instance of wrong-doing and conflict as an opportunity for learning**

Wachtel, T (1999) *Restorative Justice in Everyday Life: Beyond the Formal Ritual*. Reshaping Australian Institutions Conference, The Australian National University, Canberra

"For restorative practices to be effective in changing behaviour, we try to:"

1. **Foster awareness** of how others have been affected, express your own feelings

*in more formal interventions, provide opportunities for others affected to express their feelings to the wrongdoer*

Wachtel, T (1999) *Restorative Justice in Everyday Life: Beyond the Formal Ritual*. Reshaping Australian Institutions Conference, The Australian National University, Canberra

"For restorative practices to be effective in changing behaviour, we try to:"

2. **Avoid scolding or lecturing** – this provokes a defensive reaction

*when wrongdoers are exposed to other people's feelings and discover how others have been affected, they can feel empathy for others*

Wachtel, T (1999) *Restorative Justice in Everyday Life: Beyond the Formal Ritual*. Reshaping Australian Institutions Conference, The Australian National University, Canberra

"For restorative practices to be effective in changing behaviour, we try to:"

3. **Involve wrongdoers actively**

*in a punitive intervention, wrongdoers are completely passive, they tend to view themselves as 'victims'*

*they can face, and listen to how their actions have affected others, and be involved in repairing the harm, they can be accountable*

*a restorative approach attempts to put the focus on the 'other' rather than on themselves*

emphasis added

Wachtel, T (1999) *Restorative Justice in Everyday Life: Beyond the Formal Ritual*. Reshaping Australian Institutions Conference, The Australian National University, Canberra

"For restorative practices to be effective in changing behaviour, we try to:"

#### 4. Accept ambiguity

*often, fault is unclear  
encourage all to accept as much responsibility as possible*

Wachtel, T (1999) *Restorative Justice in Everyday Life: Beyond the Formal Ritual*, Reshaping Australian Institutions Conference, The Australian National University, Canberra

"For restorative practices to be effective in changing behaviour, we try to:"

#### 5. Separate the deed from the doer

*signal that we recognise the wrongdoer's worth and disapprove only of their wrongdoing*

*...love the sinner, hate the sin...*

Wachtel, T (1999) *Restorative Justice in Everyday Life: Beyond the Formal Ritual*, Reshaping Australian Institutions Conference, The Australian National University, Canberra

"For restorative practices to be effective in changing behaviour, we try to:"

#### 6. See every instance of wrong-doing and conflict as an opportunity for learning

*we all have opportunities to model and teach  
turn negative incidents into constructive events –  
building empathy and a sense of community that reduce the  
likelihood of such negative incidents in the future*

Wachtel, T (1999) *Restorative Justice in Everyday Life: Beyond the Formal Ritual*, Reshaping Australian Institutions Conference, The Australian National University, Canberra

### Pro-active approaches

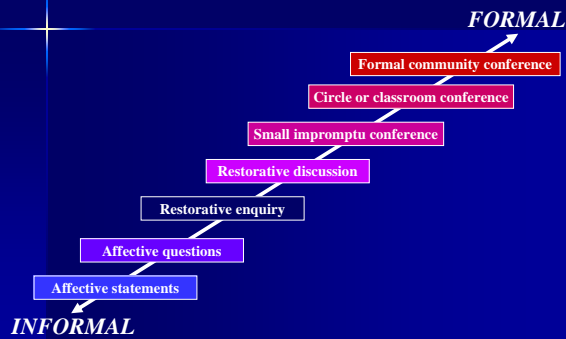


*Processes which further develop social and emotional learning, encourage empathy, resilience – e.g. Mediation, Peer Mediation, Circles, particular classroom dynamics*

*Interactions – informal and formal between staff and students that encourage reflection, development of self and mutual respect.*

*Curricular programs to encourage social, emotional and moral development, differentiated at the three levels according to stages of psychological and moral readiness – e.g. RCP, Conflict Resolution etc (capacity-building, both skills and knowledge)*

### A continuum of responses



### Restorative questions

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

Terry O'Connell, *Restorative Practices in Schools: Connecting Values to Practice*, Conference, October 20, 2003, Brisbane

## ...and for those affected

- 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?

Terry O'Connell, *Restorative Practices in Schools: Connecting Values to Practice*, Conference, October 20, 2003, Brisbane

## Empathy Development

- The development of empathy requires:
  - regular feedback about how our actions are affecting others, respectfully communicated
  - relationships in which we are valued and our worth is validated
  - experience of sympathy from others when we are in pain

Kay Pranis, 2000, *Empathy Development in Youth Through Restorative Practices*

## Empathy Development

“Storytelling is fundamental for healthy social relationships. To feel **connected** and **respected** we need to tell our own stories and have others listen...

Having others listen to your story is a function of power in our culture. The more power you have, the more people will listen respectfully to your story. Consequently, listening to someone's story is a way of empowering them, of validating their intrinsic worth as a human being.”

Pranis, K., 2001 *Building Justice on a Foundation of Democracy, Caring and Mutual Responsibility*. Manuscript held by the Minnesota Department of Corrections  
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## Shame Management

- “the key issue with shame management is helping wrongdoers **acknowledge** and **discharge** shame rather than **displace** shame into anger”

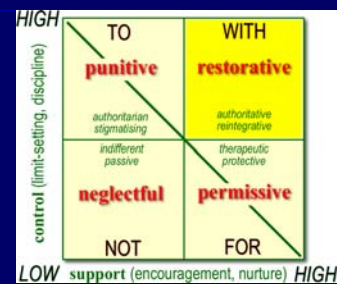
Braithwaite, J. (1989) *Crime, Shame and Reintegration*. New York: Cambridge University Press (emphasis added)

## Shame Management

- Shame Acknowledgement:
  - Taking responsibility for behaviour & making appropriate amends
- Shame Displacement:
  - Retaliatory anger, externalised blame, displaced anger

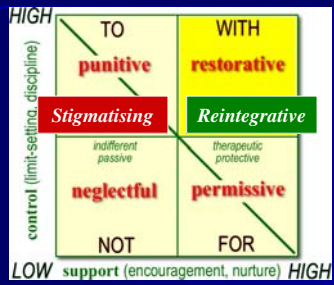
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## Shame Management

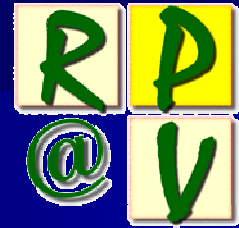


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## Shame Management



Wachtel, T (1999) *Restorative Justice in Everyday Life: Beyond the Formal Ritual*, Reshaping Australian Institutions Conference, The Australian National University, Canberra



*“behaviour is confronted  
with disapproval...  
...within a continuum of  
respect and support”*

Braithwaite, J. (1989)  
*Crime, Shame and Reintegration*. New York: Cambridge  
University Press

- Like to know a little more...

[www.abc.net.au/rn/relig/enc/](http://www.abc.net.au/rn/relig/enc/)

*“Values in Schools: A Way of Being”*