RESTORATIVE JUSTICE IN NEW ZEALAND SCHOOLS:

AN EVALUATION OF SUSTAINABLE PRACTICE

BY

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Abstract

Over the past two decades, Restorative Practices have emerged internationally within schools as an alternative to the traditional punitive punishment model. Within New Zealand, schools have shown growing interest in Restorative Practices, with some adopting this with enthusiasm across their whole school practices, while others have shown a more cautious or short-term adoption. In spite of the growing interest, little is known about why some schools are successful adopters and others are not and what processes are occurring to promote well integrated and sustainable Restorative Practice in schools.

This study investigated the sustainability of Restorative Practices across three New Zealand secondary schools, each of which had been successfully implementing Restorative Practice for a minimum of eight years. The goal of the study was to carefully trace the experiences of these schools, examining the processes that allowed Restorative Practice to become embedded in the school culture and what led to lasting integration. Schein's model of organisational culture was used as an evaluative framework to explore the extent to which Restorative Practices were embedded within the schools. A comparative case study design was employed, gathering data from focus group sessions, semi-structured interviews and observations. The data was analysed thematically to identify emergent themes.

The findings indicated that the schools shared many similarities in their adoption and implementation of Restorative Practices. Factors that appeared to support the lasting integration of Restorative Practices were a contextual fit, including school readiness and the existing beliefs of the school and wider community, and leadership and support, including the commitment of Principals, the role of senior management, and the need for ongoing whole-staff professional development. Differences emerged across the three schools that also related to these factors. The study highlights the importance of the consistent and systemic embedding of Restorative Practices within school organisational culture if it is to be effectively implemented. It also underscores the need for better resourcing to equip schools to sustainably integrate practices that hold the potential to reduce the damage caused by punitive systems in schools.

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Chapter 1: Introduction

1.1 Introduction

The primary focus of this study is to investigate the sustainability of Restorative Practices within New Zealand Secondary schools. Restorative Practices have become more commonplace with New Zealand schools over the past ten years, yet little is known about this implementation. The goal of this research was to examine the experiences of three purposively selected successful adopter schools which had been implementing Restorative Practices for a minimum of eight years to ascertain what processes the schools undertook to adopt and implement Restorative Practise effectively and to trace carefully how Restorative Practice became embedded in the schools' culture.

The punitive model has been the dominant discourse of punishment for school discipline in New Zealand and most Western societies for the past thirty years, however, the model has been heavily critiqued to be ineffective at addressing the problems it sets out to solve (Anfara et al., 2013; Armour, 2016; Feierman et al., 2009; Wald & Losen, 2003). Over the previous two decades, Restorative Practices have emerged as a highly useful tool for dealing with conflict (Evans et al., 2010; Smith, 2012; Zehr, 1990). The early successes of restorative justice within the youth criminal justice sphere, in New Zealand and Canada have been well documented (Levine, 2000; G McCluskey et al., 2008; McDonald et al., 1995). These successes paved the way for Restorative Practices to be used more widely outside of the criminal justice system. More recently, Restorative Practices and principles have been set-up in schools in several countries around the world as an alternative to the traditional punitive model of behaviour management (Anfara et al., 2013; Corrigan, 2012; G McCluskey et al., 2008; Vaandering, 2014).

Restorative Practices consequently emerged as an alternative to this model. In contrast to punitive approaches, Restorative Practices focuses on redirecting the target of behaviour management from perceived problems or deficits in the individual student to environmental influences and community structures that support or influence student behaviour (Armstrong, 2007; Corrigan, 2012; Hopkins, 2002; Wearmouth et al., 2007). Restorative Practice is a relational model, that, as Cameron and Thorsborne (2001) suggest, "…focus our attention on relationships between all members of the school community and teaches us the value of relationships in achieving quality outcomes for students" (p.193).

Through focusing on relationships, Restorative Practices emphasises reparation rather than punishment, it adopts a non-pathologizing holistic approach that includes the wider structures beyond the individual to repair the harm done (Anfara et al., 2013; Macready, 2009; Morrison et al., 2005). Restorative Practice is built off a foundation of respect for all involved in the process in order to resolve problems in an inclusive manner which also promotes healing, avoids blame, and restores harmony and relationships (Armstrong, 2007; Wearmouth et al., 2007).

By and large, reported outcomes suggest that Restorative Practice initiatives in schools have been extremely successful for producing a range of benefits, such as reducing reliance on punitive measures (Stinchcomb et al., 2006), minimizing suspensions and expulsions (Morrison & Vaandering, 2012) improving school safety and climate (Armour, 2016; Grossi & dos Santos, 2012; Knight & Wadhwa, 2014). However there have been signs of poor and/or weak adoption in schools and only a few studies have focused on Restorative Practice and its implementation and long-term sustainability or success in a school setting (González et al., 2019; Hopkins, 2004; Morrison et al., 2005). Whilst we know there is growing body of research supporting the effectiveness of Restorative Practice in schools, its implementation has been problematic (Anfara et al., 2013). Restorative Practice adoption and use with in education settings has been slow and fragmented, there is room for much further development (McCluskey, 2018). In particular, the theory surrounding the implementation of Restorative Practices has lagged well behind the adoption of the practice in schools.

New Zealand has been using Restorative Practices within its education system since the early 2000's and it is currently promoted through the Ministry of Education's 2014 Positive Behaviour for Learning programme (PB4L). As of 2017, 174 schools were using Restorative Practices (Ministry of Education, 2017). However, the most recent evaluation by the Ministry of Education (2018), identified that while some schools "continue to make progress in implementing a restorative environment, progress has significantly slowed" (p.8). This evaluation showed that there is considerable evidence that there is room for improvement in the successful adoption of Restorative Practice programmes. Confounding issues of slowed progress, Coffey and Horner (2012) claim that ''the history of the field of education is littered with the detritus of successful programs that fell out of favour or were just forgotten over time" (p.408). New Zealand education has its own history of abandoned initiatives, particularly in relation to behaviour management, which adds weight to the need

to address what leads to sustainable adoption of Restorative Practice (Coffey & Horner, 2012; Savage et al., 2011). This appears to be a twofold challenge, in that little is known about the nature of Restorative Practice implementation and successful integration and thus without this knowledge, behaviour management initiatives are often disregarded.

In the words of Drewery and Kecskemeti (2010) Restorative Practice "carry[ies] a huge burden of hope" (p.101). By this they mean Restorative Practices offers an array of significant benefits that can only come to fruition when implemented correctly. If we wish for the successes of Restorative Practises to be realised in the lived realities of New Zealanders, then we must know what leads to sustainable, well-integrated practice. There is plenty of convincing evidence of the need for Restorative Practice but only when implemented with commitment and fidelity. If this is not understood, Restorative Practice runs the risk of being another abandoned initiative or merely a weak tool far from its original purpose.

1.2 Research questions and aims

In light of the many benefits and previous issues of sustainable practice it is timely to research what leads to sustainable well integrated use of Restorative Practice within New Zealand secondary schools. The purpose of this research is to ascertain localised contextually relevant research into what it took for three New Zealand secondary schools to implement, integrate and sustain their Restorative Practice programmes. This required a qualitative research design that could explore the complexity of the situational context of schools in which Restorative Practice is implemented. My research questions have been shaped by small body of research that link Restorative Practice to 'culture change' within schools (Blood & Thorsborne, 2005; Shaw, 2007; Thorsborne & Blood, 2013). This necessitated an examination of 'culture change' to explain how and why schools did, or did not, implement Restorative Practice deeply. To appropriately examine this, I drew from Edgars Schein's (1984) model of organisational culture. To align more closely with the context of schools, I then drew from ideas from educational change theorist Michael Fullan (2002, 2007).

To explore this area of adoption, implementation and sustained integration of Restorative Practice in schools I developed the following research questions:

> RQ 1. What processes did schools undertake to adopt and implement Restorative Practice?

RQ 2. What supports the lasting integration of Restorative Practice in a school setting?

RQ 3. To what extent is Restorative Practice embedded in the three case study schools' culture? (using Schein's (1984) model of organisational culture)

The following chapter will provide an in-depth literature review of Restorative Practice in schools. It traces the origins of Restorative Practices and ends with a discussion of the evolution of Restorative Practice within New Zealand's education system. This is followed by Chapter Three which covers the methodology and theoretical paradigm that underpins this thesis. Chapter Four, examines the processes that each of the schools undertook to implement and adopt Restorative Practice. Chapter Five analyses the factors that lead to sustainable practice. Chapter Six discuses these findings in greater detail, analysing the alignment between organisational culture and Restorative Practice, and what supported lasting integration of Restorative Practice across the schools. Finally, Chapter Seven concludes the thesis discussing recommendations for future research and its limitations.

Chapter 2: Literature Review

2.1 Introduction

In this chapter I provide a review of the literature. I begin by broadly by discussing an overview of restorative justice: its origins; its use and many interpretations; and its longstanding ties to criminal youth justice. In the following section, I describe Restorative Practice and education, its history, articulation and components alongside the research that has examined its use in schools. This is followed by a discussion on the preferred use of terminology from Restorative Justice to Restorative Practice. The final section contextually places restorative practice with New Zealand's education system, including a timeline of its use, its relevance, and previous research in this area, in order to situate my research study within this wider scene. I conclude the chapter by identifying the gaps in the literature which I intend to explore in my research questions.

2.2 Restorative Justice an overview

The following section briefly covers the origins of Restorative Justice (RJ), its interpretations and ties to crime youth justice. While the focus of my study is on Restorative Practice and is not directly studying RJ, as this literature review will show, it is necessary to understand the origins and philosophy of RJ to understand Restorative Practice.

2.2.1 Restorative Justice origins

RJ has numerous roots that cannot be easily separated from each other (McLaughlin et al., 2003). RJ philosophy and theory has emerged as a movement through an eclectic group of activists, policymakers, academics who together have campaigned for the past two decades about the shortcomings of the dominant western systems of criminal justice. The first use of RJ practices is often traced back to Canada in the late 1970s, with a parole officer in Ontario who advocated a process that enabled victims and offenders to meet face-to-face discussion of the offense (Peachy, 1989). This process was coined the "Kitchener Experiment," after the transformative results of having two teenagers meet directly with their victims following a vandalism spree (Peachy, 1989).

RJ philosophy steadily grew within the criminal justice sphere from then, with the development of Community Boards in San Francisco in the 1980s, the proliferation of Justice boards throughout North America through the 1980s/1990s, Family Group Conferencing

(FGC) in New Zealand in the early 1990s, and Sentencing Circles in Canada (Marshall, 2020). The first person to use the term Restorative Justice, in the early 1980s, was criminal justice historian Howard Zehr. Zehr is recognised as a RJ pioneer. Zehr explains that he sees RJ as a response to wrongdoing and conflict that focuses on healing the resulting harm to relationships (Zehr, 2002).

The ideas of RJ have also at times been aligned closely with indigenous justice practices. The contemporary development of RJ has been traced back to many indigenous traditions (Strang, 2001). For example, Deukmedjian (2008) recounts the introduction of RJ by the Royal Canadian Mounted Police into its practices via Community Justice Forums that were based heavily on the police-centred, Australian formulated 'Wagga Wagga' model and other indigenous models, such as Māori . In Canada, circle sentencing emerged during the 1980s as a First Nations Method of responding to offended and is now uses in several Northern communities (Strang, 2001).

In a similar vein, the sentiments of indigenous lineage and RJ are commonly traced back to Māori here in New Zealand (McDonald et al., 1995; Strang, 2001; Tauri, 2014). The integration of tikanga Māori ideas into youth justice is often traced back to the Children, Young Persons, and Their Families Act, in 1989, which set out radically new principles and processes for youth justice. The Act included elements of traditional Māori practices of conflict resolution, which was the direct involvement of the offender, the victim, and their family and supporters, to heal the harm of the offence (Strang, 2001). This set into motion Family Group Conferences (FGCs). Both Chatterjee (1999) and Richards (2000) recount that Royal Mounted Police officials from Canada visiting New Zealand to learn about FGCs. The successful insertion of RJ into Canada, under the roll-out of the initiative known as the *Community Justice Forum*, was subsequently a derivative of the New Zealand, and therefore in-part Māori FGC model as well as Australian (Chatterjee, 1999; McDonald et al., 1995).

2.2.2 Defining Restorative Justice

RJ is a principle-based approach for responding to conflict, crime and wrongful occurrences. The definition is not set as there are many ways that it has been defined. In his highly influential book, *Changing Lenses* (1990), Howard Zehr, described RJ in this way: “crime is a violation of people and relationships. It creates obligations to make things right. Justice involves the victim, the offender, and the community in a search for solutions which promote

repair, reconciliation, and reassurance" (p. 181). Tony Marshall (1999), in his renowned overview of RJ, articulates a commonly accepted definition of RJ as: "a process whereby parties with a stake in a specific offence collectively resolve how to deal with the aftermath of the offence and its implications for the future" (p. 5). This definition is useful because, as Ashworth (2002) notes, it identifies three central elements in restorative justice: the importance of process; the notion of stakeholders; and the fairly wide-ranging aspirations for outcomes. Daniel Van Ness and Karen Strong, in their 2010 book, '*Restoring Justice',* offer an updated modern conceptualisation of RJ: "Restorative justice is a theory of justice that emphasises repairing the harm caused or revealed by criminal behaviour. It is best accomplished through cooperative processes that include all stakeholders" (p. 43).

Van Ness and Strong (2010) also outline three key principle of RJ that encompass all of these definitions. The first principle is the need to repair harm: this principle requires that we work to heal victims, offenders, and communities injured by a crime. The second principle is participation, which means that victims, offenders, and communities should have the opportunity for active involvement in the justice process as early and as they wish. And the third principle is the empowerment of communities: this is underpinned by the idea of addressing power imbalances as RJ works through re-distributing power to different stakeholders. These stakeholders are the victim, the offender and the community (Ashworth, 2002). This third principle acts as to ground the previous two principles, repairing harm and participation act within the bounds of community empowerment. In summary, RJ moves away from the traditional retributionist view of justice to a more holistic approach where harm is repaired and victims' needs are addressed.

2.2.3 Restorative Justice and criminal youth justice in New Zealand

As discussed in section 2.2.1, RJ emerged from youth the youth criminal justice sphere. In New Zealand prior to 1989, youth criminal justice system was similar to most youth justice systems in Western nations during that period (Maxwell & Morris, 2006). This was until the Children, Young Persons, and Their Families Act was passed in 1989. The 1989 legislation was designed to develop community alternatives to the more traditional approach. Underpinned by RJ philosophy, Maxwell and Morris (2006) argue that this legislation...

> *represents the first legislated example of a move toward a restorative justice approach to offending which recognizes and seeks the participation of all involved in*

the offending and focuses on repairing harm, reintegrating offenders, and restoring the balance within the community affected by the offence. (p. 245)

The Legalisation worked in a framework that allowed for the participation of all involved in the offending with a focus on "repairing the harm, reintegrating offenders, and restoring the balance within the community affected by the offence" (Maxwell & Morris, 2006, p. 243). Maxwell and Morris (2006) explain that because RJ was seen as having a strong alignment with Māori values, like reconciliation, a key consideration into moving RJ into both New Zealand courts and schools was its closer resemblance to indigenous practice of conflict resolution which has resonance with some Māori traditional practices.

As earlier discussed, Family Group Conferences (FGCs) were a Restorative Practice introduced under this new piece of legalisation. FGCs (sometimes known under others names such as 'community group conferences' or 'community accountability conferences') have been used as one of the primary methods in New Zealand for dealing with serious youth crime and child welfare issues and are largely viewed as a policy success story (MacRae & Zehr, 2004). Levine's (2000) review of FGCs found them to be effective in resolving problems, enhancing sense of community and participation and empowering families. Allen McRae and Howard Zehr's (2001) book, '*The Little Book of Family Group Conferences New Zealand Style: a hopeful approach when youth cause harm'* provides a glowing in-depth analysis of FGCs in New Zealand, with particular attention to the benefits this has for Māori youth. Following the implementation of legalisation in New Zealand there was a significant reduction in both the number of children and young people in state care and in youth state custody of juveniles (Maxwell & Morris, 1996). Longitudinal research has also demonstrated that FGCs can reduce re-offending (Maxwell & Morris, 1998). The success of RJ within the youth criminal justice sphere paved the way for RJ to enter education.

2.3 Restorative Justice to Restorative Practice

As discussed above, RJ originated the field of criminal justice, namely youth justice. RJ definitions and guiding principles were all positioned and established from instances that involve a crime. This has meant that RJ occupies a particular academic space associated with crime and criminal activity. What this suggests then is that RJ can only be used when "the culpability of one party is clear and conceded" (Van Ness & Strong, 2003, p. 50). In other

words, as Van Ness and Strong (2003) argue, 'justice' seems to narrow the use of restorative practices to situations that would ordinarily be handled by the justice system. This seems to underplay RJs potential to address much wider harms in the community. In response, we have seen an expansion of RJ into sectors of society beyond justice, and an associated change in terminology, such as Restorative Justice Practices (RJP), Restorative Practices (RP) and Restorative Processes (RPro) to define the much wider practices of restoration beyond criminal justice constraints.

This new terminology is increasingly applied to business and educational settings, as Van Ness and Strong (2003) and an array of others attest (Corrigan, 2012; Morrison et al., 2005; Vaandering, 2009). This switch in terminology was two-sided, reinforced by the conscious decisions by some to remove the criminal associations of RJ and then the unconscious decisions of others repeating the changes in literature. In order to align with broad non-criminal justice context, I have chosen to use Restorative Practices (RP) as the appropriate term for my research. These small changes in the semantics of RJ have led to rather large changes in the interpretations and implications of RJ. I discuss in the following section Restorative Practices entry and use within education.

2.4 Restorative Practice and education

This section discusses the motivation behind for the adoption of RP into education, what RP within education looks like and finally, the components and strategies of RP.

2.4.1 Beyond zero tolerance polices

The adoption of RP within education has been in response to a number of challenges. Most significantly, RP has been mooted in response to a growing critique of zero tolerance policies. Zero tolerance policies have been commonplace methods of behaviour management in schools for the past century (Anfara et al., 2013). However, the success of these models for improving behaviour has been questioned in a number of studies (Feierman et al., 2009; Losen & Skiba, 2010). Zero tolerance policies are commonly defined as solely retributionist, but like Stinchcomb et al. (2006), I agree that zero tolerance policies should perhaps more comprehensively be viewed as a "composite of perspectives related to deterrence, incapacitation, and retribution" (p.124).

The police idea of 'zero tolerance' emerged from a United States nationwide crackdown on drug-related offenses during the 1980s. Since then, the concept of zero tolerance has been closely aligned with crime-related politics that dominated the public policy agenda in the mid to late 1990s (Blumstein & Beck, 1999; Caulkins et al., 1997). The notion of zero tolerance was seen to be the answer to decreasing the spread of youth crime and this became relevant to schools when youth crime moved from the streets to the schoolyards. Stinchcomb et al., (2006) argue that throughout the 1990s, secondary schools globally "became the new front in the war on crime" (p. 124). Zero tolerance policies meant that all acts of misbehaviour in schools were treated the same, from assault to tardiness — students would be held accountable for their actions through punitive exclusionary measures, regardless of the seriousness of the wrongdoing. Zero-tolerance policies also criminalise student misbehaviour by increasing the risk of students being suspended, expelled or arrested at school, thus feeding the school-to-prison pipeline (Heitzeg, 2009; Skiba, 2001).

The 21st century goals of modernised education aligned closely with the theory behind zero tolerance. The restructuring efforts of schools in the early 21st century towards outcomes based education (OBE), school-to-work transitions, the use of technology and the adoption of the systems approach to school management all needed non-violent, peaceful and passive classroom environments in order to be successful; zero tolerance policies were anticipated to help achieve these goals (Burke & Herbert, 1996). This harsh punitive shift within education globally, explains how zero tolerance became and educational norm and morphed into a broad, sweeping set of harsh disciplinary practices that exclude children from learning for a range of misbehaviours, even the most trivial (Browne-Dianis, 2011; Burke & Herbert, 1996; McNeal & Dunbar, 2010). However, its early success began to be questioned.

By the 1990's, a number of educationalist and academics began to question the appropriateness of the harsh exclusionary punishment model (Skiba & Peterson, 1999; Wald & Losen, 2003). This questioning initiated research into the effectiveness of these zero tolerance policies as a behaviour management tool. Extensive research has since then emerged that has linked zero tolerance policies with an array of failures and issues such as, racial, gender and disability disproportionality in discipline (Fenning & Rose, 2007; Mendez et al., 2002; Skiba et al., 2008), academic failure (Gregory et al., 2010; Karp & Breslin, 2001), and high drop-out rates (Christie et al., 2004). Moreover, zero tolerance policies increase the link between the education system and the youth justice system, also known as a

the ‘school-to-prion pipeline’ (Feierman et al., 2009; Suvall, 2009; Wald & Losen, 2003). Heitzeg (2009) showed zero tolerance policies directly facilitate the school-to-prison pipeline, which led educationalists to look for alternative behaviour management models (Heitzeg, 2009).

The punitive model was also shown to exacerbate student misbehaviour creating negative school climates (Advancement Project, 2000; Hyman & Snook, 2000). Research also suggests that the reality of zero tolerance policies tended to contradict the assumption that such policies are effective at creating safer schools (Advancement Project, 2000; Evans & Lester, 2012). As such, there is mounting evidence that zero tolerance policies may actually be a contributing factor to increasing violence within schools (Hyman & Snook, 2000). Ultimately, the research has shown that zero tolerance policies fall acutely short of creating safe schools and in fact hinder student achievement and wellbeing across the board.

The ineffectiveness of zero tolerance policies has now been well documented which led researchers to search for alternative approaches, including RP approaches (Davis et al., 2015; Evans & Lester, 2012). This critique laid the foundation for RP to enter school settings. Ortega and colleagues (2016) argue that in the beginning RP was commonly implemented as a direct response to zero-tolerance policies that were not effective. RP philosophy directly contradicts zero tolerance, and traditional retributive philosophy. RP approach also challenges many deeply embedded notions in educational institutions, in western societies at least, those notions that misbehaviour should be punished and that threat of punishment should be used to ensure that students comply to school rules (Hopkins, 2002). RP in schools shifts the focus from one off punishment to prevention and the repairing of harm. As Drewery (2004) identifies, RP alternatively focuses on the “emotional and social disruption” that results from offending, and is “preoccupied with processes that will not only redress the effect of the offence on the victim, but will also restore the situation, including the damage done to relationships, and even to offenders themselves” (p.335).

2.4.2 What does Restorative Practice in education look like?

What we can see from comparing these paradigms is that RP takes a new form inside an educational settings than differ than how RJ operates within a criminal justice sphere. Anfara et al. (2013) overview of RP within education, draws seven key principles from the literature

that guide RP in education. These principles helped to inform my understating of RP and I outline them below.

Principle 1: Meeting needs

Anfara et al. (2013) argue that an underlying assumption of RP is that wrongdoings or conflict are precipitated by unmet needs. This principle stems from the work Howard Zehr (2002) who explains that human existence and relations rest on three distinct pillars: our sense of autonomy and our personal control; our assumptions about the orderliness of the world; and our sense of relatedness, or what he terms as "where we fit in web of social relationships" (p.23). A victims and offenders' sense of belonging has been damaged once a wrongdoing has occurred, albeit in differing forms. A victim's personal control may need mending whilst offenders' sense of relatedness might be fractured, hence needs are met by re-constructing their pillars. He explains that both victims and offenders share these sets of assumptions and therefore the restoring occurs when both parties have these pillars mended. The journey of RP is therefore two-sided with needs requiring attention from both parties.

In school settings, students can go to extreme lengths in order to meet their needs, so meeting both parties' needs is vital for a harmonious school environment and happy students. RP also views student behaviour through a relational lens; therefore, behaviour management is not about giving students what they deserve (retribution) but more about enforcing individual circumstances so that needs of all are considered worthy.

Principle 2: Providing accountability and support

This principle links to the way that RP provides the right environment for offenders to take responsibility over their actions. Whilst zero tolerance policies and the more traditional behaviour management philosophy relies on accountability to hold offenders responsible, it does so without notions of compassion and generally takes place in environments not conducive to positive outcomes. Accountability differs with the use of RP as it is not only about being aware of what one has done, it is but also about the offenders being held 'accountable' for the full repercussions of their actions on the people around them and the wider community, and from that understanding, take responsibility. In order for RP to work well in schools, students who have caused harm are not permitted to passively accept responsibility for the wrongdoing (as they do in the traditional punishment system), but rather

they must engage in the process of understanding the repercussions and providing input on how to best rectify them.

Principle 3: Making things right

This principle is grounded in the name of RP – to restore. All approaches and initiatives emphasise the need to repair the harm that has occurred, in other words making things right. Restorative justice requires that victims and communities are healed of the harm which resulted from the wrongful occurrence. Wrongdoers are held to account for their actions and encouraged to make positive changes in their behaviour (Zehr, 2002). Under the philosophy of RP, harm is not only about the harm that is done to the victim, but harm holistically. In this sense, making things right stretches far beyond the original victim and into the environment in which the harm occurred, namely the classroom or school.

Principle 4: Viewing conflict as a learning opportunity

Advocates of RP in the classroom suggest it promotes a place for learning opportunities on three occasions. First, it is an opportunity for the student who misbehaved to learn from the response to their behaviour. This learning is common amongst the traditional behaviour management model — "*you should learn from what you have done"* — a statement that echoes across classrooms. What differs regarding RP is that the dominant models of discipline fail because they are ineffective at turning "disciplinary violations into learning experiences" (Suvall, 2009, p. 547). In other words, the statement above is just that, a statement with no substance or tools attached to aid the student. The second learning that can eventuate from conflict is that of the teacher, school leader or administrator, who has the opportunity learn to reach a student more effectively (Macready, 2009). The learning on behalf of the administrators occurs as unlike the punitive model, they are doing things *with* students not *to* them. This joint process allows teachers and staff to better understand their pupils. The final opportunity for learning that can result from conflict is that of the learning community (Macready, 2009). RP looks at conflict from a whole-school perspective not as one-off isolated events which means that each instance of conflict gets analysed through multiple pathways, therefore giving institutions the ability to learn from conflict.

Principle 5: Building healthy learning communities

Although RP is often believed to be a method of responding to misbehaviour in the classroom, it is also a way to build respectful and harmonious communities in schools. RP

views conflict and disturbances in schools as a breakdown of relationships therefore conflict is solved by restoring, strengthening and maintain relationships (Anfara et al., 2013). In view of the above, relationships between, student- student, teacher-student, teacher- teacher, and school-community, generates an environment where conflict does not weaken but strengthen community bonds. This occurs through the establishing new relationships and fortifying others to allow communities to grow from connection to connection.

Principle 6: Restoring relationships

Arguably the most important and widely understood principle of RP in education is its centrality in restoring relationships. The restoration of relationships means conflict does not need to be resolved in a punitive manner and instead can be resolved through the repairing of relationships (Hopkins, 2004; Zehr, 2002). This principle lays at the heart of all RP programmes and initiatives in schools, forming a relationship-based environment that can be used both reactively to solve conflict and proactively to prevent it from occurring (Vaandering, 2010). What Anfara and colleagues (2013) pinpoint is that RP works through bringing anyone who has stake in the situation together to solve the problem: RP "works *with* students and teachers rather than doing things *to* them or *for* them" (p. 60). In this sense RP philosophy is built off this principle, it provides the theoretical underpinning and the in-action reality of conducting RP in a school setting.

Principle 7: Addressing power imbalances

Finally RP works to "transform power imbalances that affect social relationships" (Morrison, 2006). RP empowers individuals and communities through building healthy relationships, where fellow citizens support each other while holding each other accountable for behaviour. In the context of harmful behaviours, these practices seek to empower victims, offenders, and communities to take responsibility for themselves, and in doing so, for others. These seven principles describe the features of RP in schools and show how they slightly differ from RJ (Anfara et al., 2013).

2.4.3 Components of Restorative Practice in education

In school settings, RP takes numerous forms. RP includes restorative conferences, mediation, and restorative chats, and circles. Importantly, as the seven principals outline, RP is not merely these strategies in action, but is comprised of a much broader set of values. Jointly, these values offer a "non-pathologizing approach which emphasises the human wish to feel safe, to belong, to be respected and to understand and have positive relationships with others"

(G McCluskey et al., 2008). Table 2.1, below, has an overview of the most common RP components inside education.

RP Component	What are they?
Restorative Conferences	• A 'restorative conference' is a structured meeting between the young person, any victims, family members, teachers, peers, school counsellors, and community members with an interest in the young person (e.g., kaumātua, youth workers, sports coaches) (Wearmouth & Berryman, 2012). • It is NOT mediation or counselling, and it focuses on the face-to-face encounter between the victim, offender, and facilitator. Its importance centres on repairing harm and restoring relationships through establishing dialogue (Wachtel, 2013). • Within a restorative conference, a 'script' is often used to guide the conversation by the conference coordinator. The 'script' uses restorative questions. • Generally very formal
Restorative Circles	• Circles take multiple forms, such as problem-solving circles, conflict circles, discussions circle, and fish-bowl circles. • Circles allow people an opportunity to speak and listen to one another in an atmosphere of safety, decorum, and equality. The circle process allows people to tell their stories and offer their own perspectives (Pranis, 2005). • What differs circle from conferences is the shape the conversation takes place in — a circle — and that circles include the use of reflection and not assigning labels such as victim or offender (Ortega et al., 2016) • One person speaking at a time is a crucial aspect of the circle process; this is underscored by RJs fundamental principle of respect and relationship building often that means the use of some kind of talking token is used to indicate who can speak. • Moderately formal
Restorative Chats & Questions	• Have a less concrete definition and are most likely used at the discretion of the teachers (or students). • The questions are used to promote reflection, respect and ensure both staff and students feel they are listened too. • Restorative questions can be used in restorative chats, that can happen in the hallways, playgrounds, sports field and lunch tables of schools to de-escalate difficult situations (Wachtel, 2013). E.g. What happened?" / "What were you thinking about at the time?"/ "What have you thought about since the incident?"/ "What was your reaction at the time of the incident?" / "How do you feel about what happened?" "What has been the hardest thing for you?" (Wachtel, 2013) • Very informal.

Table 2.1: Summary of components of Restorative Practice in education

(Sources: Wearmouth & Berryman, 2012; Wachtel, 2013; Pranis, 2005; Ortega et al., 2016)

RP works on a continuum of formal to informal practice, as shown below in Figure 2.1. What Morrison et al. (2005) note is that while these strategies, listed in Table 2.1, are effective — they are inherently 'reactive,' and they do not fairly represent the whole picture of RP in schools. This is because Restorative's practices do not work in isolation they work collaboratively to promote 'connectedness' (Blood & Thorsborne, 2013). As a result, RP is also 'proactive'. RP works by immersing the school community in a philosophy that values relationships and a curriculum that values social and emotional learning underscored by restorative rhetoric at all levels of the school system.

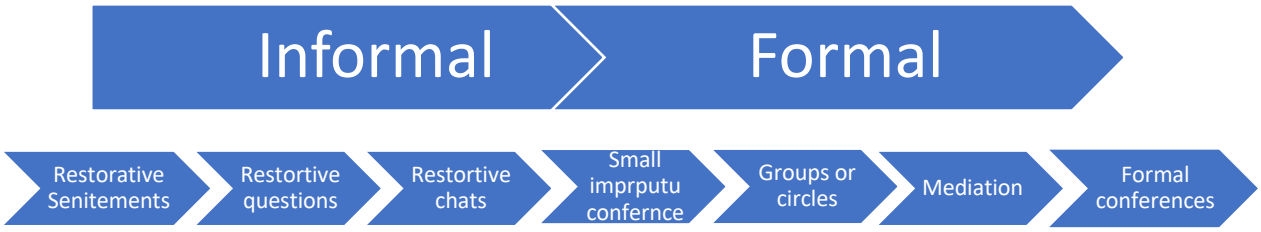

Figure 2.1: Continuum of informal to formal RP use

2.5 Previous Restorative Practice research

There is a rich history of international research and correlational studies that document the positive outcomes and benefits of implementing RP in schools (Armour, 2016; Boulton, 2006; González et al., 2019; Gregory et al., 2016; Mirsky, 2007; Ortega et al., 2016; Schumacher, 2014; Stinchcomb et al., 2006; Sumner et al., 2010; Wong et al., 2011). These include lower suspension rates, reduction in school violence improved school climate, and improved student attendance.

This research has been well documented in two clear strands. The first strand of applied research is quantitative and studies how RP succeeds in reducing a reliance on punitive practices (Armour, 2016; Morrison & Vaandering, 2012; Stinchcomb et al., 2006). For example, in Stinchcomb et al., found that in an American school district over a 3-year period, behaviour referrals for physical aggression in an elementary school were reduced from 773 to 153, suspensions in a junior high school were reduced from 110 to 55, and in a senior high school, suspensions dropped from 132 to 95. This strand has also shown that RP replaces zero tolerance polices (González, 2012; Sumner et al., 2010), reduces the effects of school-to-prison pipeline (González, 2012; Schiff, 2018) and addresses high rates of disproportionality in school discipline (Karp & Breslin, 2001; Payne & Welch, 2018;

Stinchcomb et al., 2006). This strand of research has also shown many promising outcomes in reducing recidivism (Gregory et al., 2016), incidents of classroom misbehaviour and disruption (Karp & Frank, 2016; McMorris et al., 2013) as well as improving academic achievement (González, 2015; Losen, 2015).

The second strand can be identified as qualitative studies associated with the outcomes and benefits of RP. This research has also uncovered many benefits of RP in areas such as improved school climate and school safety (Augustine et al., 2018; Grossi & dos Santos, 2012; Knight & Wadhwa, 2014; Lewis, 2009; Morrison et al., 2005), increased positive relationships (Ortega et al., 2016; Tolefree, 2017) and improved emotional learning and conflict resolution skills (Mirsky, 2007; Schumacher, 2014; Wearmouth & Berryman, 2012). For example, Knight and Wadhwa (2014) utilised a qualitative methodology to examine restorative circles in response to fights, misbehaviours, and gang violence. They found that in addition to addressing school safety, restorative circles served as an important reliance building strategy.

Despite the growing use RP in schools, González et al. (2019), identifies a third, much smaller strand of research which focuses on the processes and associated stages of implementation of RP (Hopkins, 2004; Morrison et al., 2005). This strand presents two distinct issues: a) the process of RP implementation is unclear as there is minimal research about what works and b) problems of weak and intermittent adoption of RP exist. This strand is of particularly interest in this study and my aim is to contribute more to this field through my research.

The small body of current research around implementation has identified at the need for a whole school commitment to implementation (Morrison et al., 2005), whilst Hopkins (2004) identified the interconnected nature of RP in a school setting as integral to its success. There are also a small number of studies that use changes in school culture to asses implementation. Blood and Thorsborne (2005) note that success of RP is tied to it being deeply embedded in school culture, while Shaw's (2014) study across fourteen Australian schools found that for the majority of schools, integration of RP resulted in significant culture change. Cavanaugh (2007) offers a perspective on the culture of care in schools that RP generates, through providing alternatives to bullying and violence, with opportunities for educators to address these challenges.

More locally, a review of PB4L Restorative Practice in New Zealand was published in 2018 (Ministry of Education, 2018). The evaluation was designed to support the implementation and roll-out of the Positive Behaviour for Learning (PB4L) Restorative Practice program within twenty-seven schools and aimed to identify lessons for other schools implementing the programme. The study found that progress of RP had slowed and that less schools were using RP. The evaluation also found serval factors which contribute to successful RP implementation, namely, ongoing training and support, the need for a core group of staff and the commitment of the school. The barriers of implementation uncovered were lack of staff engagement of staff and limited training. Whilst this study and others have collectively found is that RP does address significant school issues, and relies on school commitment; there is little research that identifies how RP can adopted in sustained way with long-term impact in schools.

The problems of weak and intermittent use of RP need to be addressed to understand successful adoption yet the research remains minimal. Payne and Welch (2018) identified that RP in US schools is used highly inconsistently and as a result has varying levels of success. Moreover, Vaandering (2014) observes that little attention is given structural elements of schools and policy-makers and educators attempt to insert RP into existing structures, this failure of recognising structure means RP is "decontextualized" and its benefits weakened (p.77). Likewise Pavelka (2013) states that there are problems with the degree of 'restorativeness', and many programmes "that self-identify as restorative do not result in 'restorativeness'" (p.17). This issue is confounded by the fact that focus of this third strand of research is also much more on the introduction phase of RP and not the ongoing processes that could lead to successful embedded adoption. This means weaknesses or later inconsistences often get side-lined and much more clarity is required on why some programmes are successful and others are not. This issue could lead to an array of consequential problems, such as, the risk of RP being viewed as impractical, a disregard for the value of RP despite its heavily document benefits, and ultimately, its eventual cessation within education. Due to this very limited amount of current and consistent research around process of RP implementation, its sustained use and what causes authentic practice this will be the focus of my research. There is a need for much more detail on how RP could be deeply embedded in school culture and what causes this to occur.

2.6 Adoption of Restorative Practice in New Zealand education

The expansion of RP into education in New Zealand is linked to a series of changes in New Zealand's educational and social climate and research and policy changes. The first, as has been discussed, was that the department of Social Welfare that had been using Family Group Conferences since 1989, and this practice had shown significant promise (Morris & Maxwell, 1998, 2001). Alongside this during the 1990s, there was a huge increase in numbers of suspensions, combined with high rates of truancy and concern about school discipline in general, which had drawn attention to the need for some kind of response. This concern is argued by Drewery (2004) to have induced a media based moral panic. RP in schools in New Zealand was response to these problems.

Around this time, the Ministry of Education, in 1998, contracted a group from the University of Waikato to develop and trial a conferencing process in schools, using RP. This team were fundamental in creating the future of RP in New Zealand schools and came to be later known as 'The Waikato Development Team' (Drewery, 2004). During 1999-2000, the team worked on a pilot project, funded by the Ministry of Education to develop a process for using restorative principles for conferencing in schools around the Waikato (Winslade et al., 2000). The Ministry criteria for selection of participant schools included low decile schools holding a high proportion of Māori and Pacific Island students, and a relatively high suspension rate. The aim was to provide schools with options other than suspension or exclusion. Five schools took part in the trial, which ended in June 2002 with a Draft Manual presented to the Ministry (Winslade et al., 2000). The project was considered a success and the majority of schools continued to use RP in some form.

The trial project later became part of the subsequent Suspension Reduction Initiative (SRI), a nationwide initiative from the New Zealand Government through the Ministry of Education, which aimed to reduce the numbers of students (especially Māori) being suspended from mainstream secondary schools. The initiative was announced on the 12th of April 2001, with an initial $1.05 million in the first year rising to $2.1 million in the following years (New Zealand Goverment, 2001). The SRI worked to get RP into New Zealand schools but was originally limited to only those schools who met the above criteria. Subsequently, it was followed by the development of the Student Engagement Initiative (SEI)

which ran alongside SRI and also promoted the use RPs in schools (Drewery & Kecskemeti, 2010).

At around the same time of the SRI, the first report of the Te Kōtahitanga research project, undertaken by the Māori Education Research Team at the School of Education, University of Waikato was published. The Te Kōtahitanga project aimed to conduct research to improve Māori educational achievement. The project found that the most important influence on Māori educational achievement was the quality of face-to-face relationships and interactions between teachers and Māori students (Bishop et al., 2003). Eventually this report is what formed that basis of the MOE's Māori Education Strategy — *Ka Hikitia*— in 2008-2012. This emphasised that relationships between teachers and Māori students are at the heart of student engagement and achievement and that the system has been inequitable for Māori learners (Minisrty of Eductaion, 2009). The 2003, as well as the 2009 report, emphasised the importance of relationships on learning which closely aligned with RP. While RP was not an explicit part of Te Kōtahitanga, research into culturally responsive pedagogy for Māori found relational focus to be a key factor in its success (Macfarlane et al., 2007).

The New Zealand Curriculum was also revised in 2007 (Ministry of Education, 2007). The revised curriculum placed a strong focus on 'student-centred' approaches (Sheehan & Wood, 2012). This student-centred approach is highlighted by a competency driven curriculum that aims to put students in a position of power over their education. The New Zealand 2007 Curriculum included the key-competencies of: thinking; relating to others; using language, symbols, and texts; managing self and participating and contributing (Ministry of Education, 2007). The competency focus was designed to shape students into "confident, connected, actively involved, lifelong learners" (Ministry of Education, 2007). This large policy shift allowed for an increased focus on student engagement and relationships in schools which suited RP.

One further initiative which promoted the adoption of RP in New Zealand schools was the introduction of the Positive Behaviour for Learning (PB4L). PB4L is a policy introduced by Ministry of Education in response to research from within New Zealand that recommended that behavioural problems be addressed as early as possible in a child's life. Church (2003) and the Advisory Group on Conduct Problems (2009) highlighted School-wide Positive Behaviour supports as a successful framework to improve behaviour within

schools. The Ministry of Education adopted PB4L at Taumata Whanonga, a Behaviour Summit in 2009 and is in the process of implementing the programme in 400 schools (Ministry of Eductaion, 2013). The PB4L programme consists of four opt-in initiatives: Incredible Years Parenting (IYP) and Incredible Years Teacher (IYT) programmes, for both parents and teachers of children aged 3–8; PB4L School-Wide, a long-term whole school approach to develop school culture and positive behaviour and PB4L Restorative Practice, a relational model of behaviour management. There is also a tentative fifth initiative that, is Kaupapa Māori, with the trial of two, by Māori for Māori programmes occurring. PB4L is a highly fragmented policy that works as a long-term, systematic approach involving various initiatives, which include whole-school change initiatives, targeted group programmes and individual student support services (Ministry of Education, 2013).

PB4L School-Wide is an opt-in policy that looks at behaviour management from a whole-of-school perspective, and that of individual student perspectives. PB4L School-Wide is not about changing the students; it is about changing the environment, systems and practices schools have in place to support them to make positive behaviour choices (Ministry of Education, 2013). The policy foundations were based upon the Positive Behavioural Interventions and Supports (PBIS), developed at the University of Oregon, in the 1990s. PB4L School-Wide is actioned through a tiered approach to behaviour management; individual schools can implement the processes and systems at different tiers to fit each student needs. This make PB4L responsive to the unique school environment it is actioned in. Tier one focuses on universal behavioural support systems across the whole school, while Tier two looks at more intensive interventions for students who are not responsive to the first-tier interventions and require additional behavioural support. Tier three looks at supporting of students who exhibit chronic, challenging and severe behaviour with individualised and intensive behavioural supports. In short, Tier one is for all, Tier two is for some and Tier three is for few.

PB4L Restorative-Practice initiative was developed in 2011, as result of the growing body of research in favour of RP not only in reducing suspension and exclusions, but also in improved school climates, reducing classroom disruption and in some cases improved learning outcomes (Gordon, 2011; Gordon, 2015; Morrison et al., 2005; Thorsborne & Blood, 2013). The body of evidence came from The Waikato Development team and also Mark Corrigan (2012). Its value was evidenced in research, particularly Mark Corrigan's (2012) report,

'*Restorative Practices in NZ: The Evidence Base'*, which was a funded by the MOE to evaluate the pre-existing RP in New Zealand schools. The integration of RP into PB4L had a lot of synergies in the focus of relational care as PB4L Restorative-Practice is a relational model of behaviour management, that is grounded in the philosophy of restorative justice. Below, in Figure 2.2, I have provided a timeline of history of RP in New Zealand which summarises this discussion.

Figure 2:2: Timeline of RP in New Zealand

The information outlined above would suggest that is a critical time to be examine the implementation and integration of RP in New Zealand Secondary schools. Despite the heavily document successes RP can have in schools globally, and its use in NZ schools for close to 20 years, there remains little data about how best to sustain and implement RP. The timeline depicts a reduction in research from 2015 onwards and if we wish for the successes to continue, and if RP is fitting pedagogy for the 21st century, a more acute understanding on what supports lasting integration of RP is required. Thus, my research questions are as follows:

> RQ 1. What processes did schools undertake to adopt and implement Restorative Practice?
>
> RQ 2. What supports the lasting integration of Restorative Practice in a school setting?
>
> RQ 3. To what extent is Restorative Practice embedded in the three case study schools' culture (using Schein's (1984) model of organisational culture)?

In the upcoming chapter, I explain the methodology and theory that guided this research. I begin with a detailed discussion of the Edgar Schien's (1984) theory of Organisational Culture which is the theoretical paradigm I adopted. This is followed with a description of the qualitative methodology I employed, the data collection methods used and is concluded with a dissuasion of ethical considerations and limitations of this research.

Chapter 3: Methodology and Theory

3.1 Introduction

This chapter describes the methodology that I employed to explore selected schools' adoption and implementation of RP. The nature of my research problem required data that was descriptive and contextually rich, so I have utilised a qualitative multiple case study methodology to address my research questions which I outline in this chapter.

I begin this chapter with an overview of Schein's (1984) model of organisational culture, which was selected as the theoretical paradigm underpinning my methodological approach as it hold potential as way to examine the organisational culture of schools. I also look at the current theories of culture change in schools and provide an explanation of where this piece of research is located. I then then explain why this organisational model is an appropriate paradigm for this study, particularly in terms of case study research. Next is a discussion of the research design. The process by which participants were invited to take part in the research is described, followed by an outline and justification for the data collection methodologies adopted. I have provided a detailed portrayal of the analysis process, as well as an account of how I worked towards enhancing the integrity and trustworthiness of my research. Ethical considerations of working with teachers, as well as those specific to this study are described, followed by the study's limitations.

3.2 Theoretical paradigm

The idea that organisations can be thought of as 'cultures' is essential to understanding the theoretical paradigm that this thesis adopts — Schein's (1984) model of Organisational Culture. In light of evidence in the previous chapter on the significance of a school culture and adoption of RP, Schein's model has been selected (Blood & Thorsborne, 2005; Shaw, 2007; Thorsborne & Blood, 2013). Culture is what acts inside of, and shapes, the outside view of an organisation. Organisational culture according to Schein (1984),

> *is the pattern of basic assumptions that a given group has invented, discovered or developed in learning to cope with its problems of external adaptation and internal integration, and that have worked well enough to be considered valid, and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems (p. 3).*

According to Schein (1984), organisational culture can be understood on three different levels: artefacts, values and beliefs and basic assumptions (see Figure 3.1):

1. **Visible artefacts**, by which is meant everything from, dress codes, rules and websites, to stories, posters and symbols. These are explicit images or statements that expose feelings and attitudes.
2. **Values and beliefs** are part of individuals consciously held conceptual apparatus, which they use to justify their actions and evaluate outcomes.
3. **Basic assumptions** are unconsciously held learned responses which determine how group members perceive, think and feel.

All three levels of an organisation's culture are extremely powerful determinants of organisational life and are intuitively incorporated into the actions of all who make up organisations (Schein, 1984). Importantly, the relationship between the three levels is multidirectional (Hatch, 1993). What this means is that artefacts are the physical settings manufactured by people that express cultural beliefs and values. These are underscored by basic assumptions, which co-inform the latter. In short, artefacts are symbols of the deeper levels that lie behind them. Figure 3.1, adapted from Schein's (1984) original work, depicts this relationship.

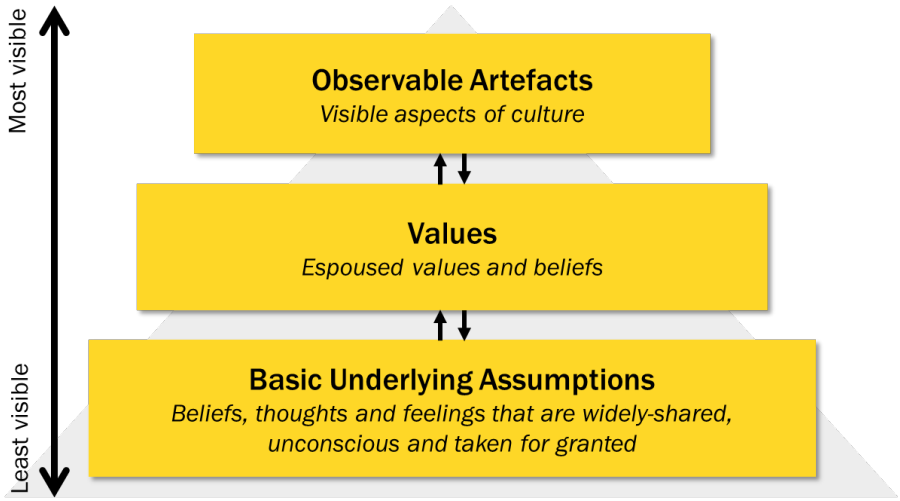

Figure 3.1: Basic Model of Organisational Culture (Schein, 1984, p. 4 adapted)

Schein's theory of organisational culture has a rich history in relation to higher education. Smart and John's (1996) study analysed the linkages between strong organisational culture and effectiveness within higher education. Awbrey's (2005) study looked to demonstrate the advantages of becoming aware of organisational culture to improve higher education reform. Garza Mitchell (2009) examined how online education diminished the strength of organisational culture of community colleges to their detriment. Despite the wide use of Schein's notions organisational culture within the higher education sphere, its uses in secondary school research has been limited. Van Der Westhuizen et al. (2005) study demonstrated how strong organisational culture led to increased academic achievement in secondary schools. More recently, Avrahamazon (2019) used Schein's model of organisational culture to analyse the levels of 'everyday' reconciliation occurring within two culturally diverse schools in Australia. These studies illustrate how Schein's model is both descriptive and analytical; it describes what to look for and also examines the extent to which it is integrated.

Given the weak use of Schein's model in secondary schools, I turned to educational research to explore more deeply how schools undergo change. I located educational change through theorist Michael Fullan (2002, 2007), who contends that for policy to become integrated and sustainable, lasting cultural change must occur. Fullan (2002) indicates that cultural change is a requirement for any successful changes within education. This is because education is a deeply social setting with numerous ingrained forces constantly at play. As a result, school improvement depends on how these conditions and forces are shaped at the cultural level, which in turn changes what people in an organisation value, therefore the people of the organisation work collectively to achieve those values. This collective action is what Fullan (2002, 2007) argues causes cultural change. Fullan's (2002) use of values makes it a fitting idea to working alongside Schein's (1984) theoretical framework and provides me with a deeper link the school sector.

In order to examine the idea of culture relative to RP I looked for research specifically on secondary schools' implementation of RP. This search led me to a small body of research, that consisted of three articles (Blood & Thorsborne, 2005; Hopkins, 2004; Morrison et al., 2005). These three pieces all had similarities between them: they emphasized the importance of a whole school adoption of RP, which was the basis of Hopkins's (2004) work; they linked shared school values to successful RP integration; and they highlighted a change in belief

systems of those who use RP. Blood and Thorsborne's (2005) paper provided the greatest detail, in which they offer a five-stage plan of RP integration in schools, but this plan is only anticipated and not supported by empirical evidence. Collectively, the key ideas these papers present suggests some aspects of a processes of culture change that therefore worked well with Schein's (1984) model of organisational culture. These commonalities between the papers confirmed my choice of Schein's model as the theoretical basis for my study. These studies looked at implementation, there was no discussion of sustained RP in a school setting or data from schools that were successful adopters of RP to inform their work. Their work and the gap identified as a result heavily influenced the direction of this thesis.

In view of the above, Schein's (1984) model alongside Fullan's (2002) theory of educational change has been adopted as the theoretical paradigm as it provides a measure in which the embeddedness of RP in schools can be evaluated as well as a possible correlation in order to generate more sustainable practice. In Figure 3.2, below, I provide a visual depiction to show where my research is located theoretically.

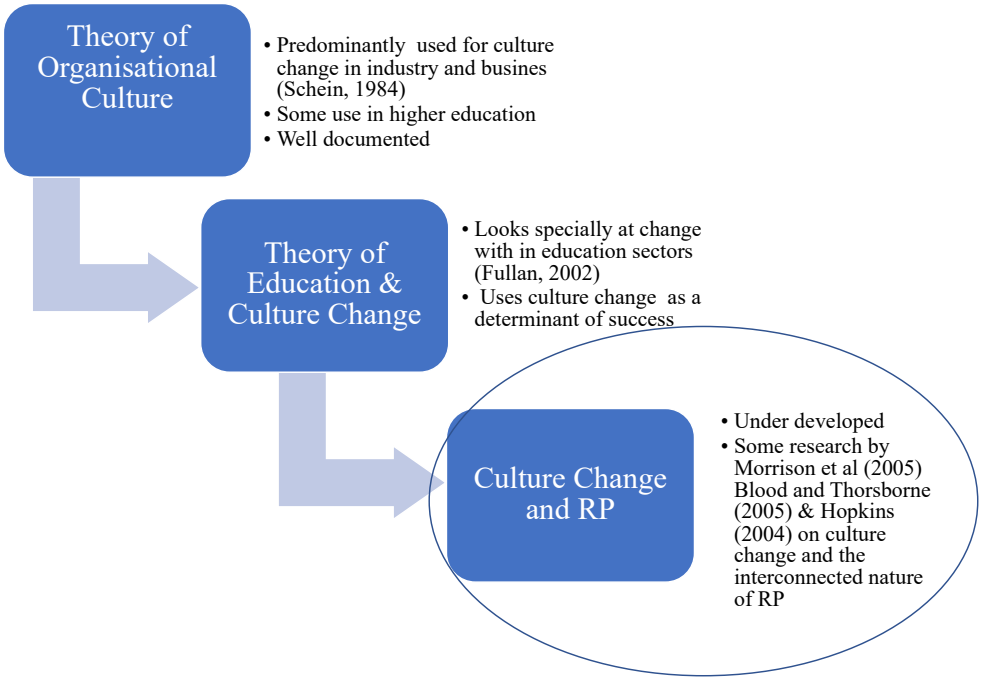

Figure 3.2: Theoretical location of this research

Figure 3.2 depicts how using Schein's cultural paradigm and integrated with educational research provides the conceptual base for interpreting the data will enable me to analyse RP in a school setting and to determine a measure of embeddedness. Figure 3.2 also visually depicts how cultural change of RP in schools is located within the broader category of Schein's model and thus how school change is equally a part of shifts within schools of organisational culture. Where this research is located (Figure 3.2, the circled point), is the underdeveloped space of culture change and RP, where my research intends to add rigour to these ideas and add clarity to understanding on what creates sustainable, effective and well-integrated RP practice. This model will also allow for clarification on barriers and enablers of sustainable adoption as the three tiers, from Schein's (1984) theory, will provide reference points to analyse between and within the three case-studies. Schein's model has not been used before to research RP sand offers a provocative and original base to conduct my research.

3.3 A qualitative case study approach

This research has been conducted using a qualitative approach, a methodology that is used to collect unquantifiable facts, allowing the researcher to share the understandings and perceptions of people and how they give meaning to their existence (Berg, 2009). Qualitative research allows the inclusion of multiple perspectives, showing that the world can be viewed and understood in diverse ways. It is also interpretive in nature, allowing a depth of perspective and so is an appropriate choice of methodology for my study (Creswell, 2019).

In order to examine the embeddedness of RP in schools I employed a multiple case study approach. Case study research is a qualitative methodology used to explore a bounded system or systems (Creswell, 2012). Case study research allows an in-depth understanding of the cases in the bounded system through multiple sources of data collection. Multiple case study research refers to case study research in which serval bounded cases are selected to develop a more in depth understanding of the phenomena than a singular case study can provide (Creswell, 2012). I choose this method so I could gain an in-depth picture of each of the three schools selected and compare across three cases; this allowed all themes to be tested internally and externally. This method is beneficial as case study research enhances our understanding of contexts, communities and individuals (Hamilton & Corbett-Whittier, 2013). Multiple case study research allowed me to explore and compare the extent to which

RP had become embedded in school culture and the barriers that may have prevented its full integration. Case study research differs from other research methods, like ethnographies, as they work to answer focused questions by producing in-depth descriptions and interpretations over a relatively short time period like that within a year (Creswell, 2012).

Merriam (1998) identifies that there three types of case study that can take place: **particularistic**, **descriptive** and **heuristic**. Particularistic focuses on a specific event or phenomenon. She suggests that it is an especially appropriate approach for practical problems, "for questions, situations, or puzzling occurrences arising from everyday practice" (p. 29). Descriptive case study focuses on thick description of whatever is being studied. Thick description may be defined as "the complete, literal, description of the entity being investigated" (pp. 29–30). Such studies may be longitudinal and study the ways in which many variables affect each other. The intent of heuristic case study is to increase understanding of the case, "they can bring about the discovery of new meaning, extend the reader's experience, or confirm what is known" (p. 30). My case study employed a heuristic approach, as my aim was to increase an understanding and extending the research on what we know of RP in these schools, in particular, what leads to sustained, successful transformative adoption.

3.4 Data collection methods

Information was collected through multiple methods to gain data on the same phenomenon. Mixed data collection methods are also a widely used attribute of case study research as the use of multiple pieces of data from a range of sources aid in uncovering convergent themes and patterns within the data. Yin (2012) argues that the different variables of case study research are likely to come from different sources of field-base evidence, as such case study research benefits from multiple methods of data collection. Multiple data collection methods consequently strengthen the validity of the research as it allows for triangulation of data to occur. The data collection procedures I used were focus groups, semi-structured interviews, observation of artefacts.

3.4.1 Semi-structured Interviews

It had been my intention to include student perspectives from each school, as I knew that this would offer more depth and range to my data and had gained ethics approval to do so.

However, the impact of COVID-19 meant this was unattainable. The time slot where I had planned most of data collection (March – May 2020) was when most schools across NZ were shut, and this shortened the window for data collection. Instead, I focused more on interviewing key informants through semi-structured interviews.

Semi-structured interviews are based around the use of open-ended, pre-prescribed questions. Semi-structured interviews are useful as they have a certain flexibility that allows the participant a type of freedom to deviate from the original questions into other areas that the researcher might not have been aware of or have considered relevant to the research. Berg (2009) refers to this as a valuable type of 'spontaneity' with in the research. This flexibility is what makes semi-structured interviews excel at collecting in-depth data. I conducted semi-structured interviews with expert informants at the three colleges (see Table 3.1). At Nui College this was the HOD of counselling and a Dean. At Iti College this was the school's Consult Liaison Officer, who also had the role of was the RP facilitator. At Hou College the expert informants were the RP facilitator and the Principal. My focus on expert informants, was to gain understandings from a member who could help understand the implementation and use of RP at their schools and how it became embedded initially, and for that, I would need someone who had been involved in that process. Semi-structured interviewing is utilised to acquire in-depth information about the interviewee's "thoughts, beliefs, knowledge, reasoning, motivations and feelings about a topic" (Johnson & Christensen, 2008, p. 207).

I used a template of a set of questions for the expert informants (Appendix Seven). These questions were designed to guide the interview and allow room for the participant to expand. The expert informants I interviewed provided an important contribution to this data. I purposefully excluded them from the general focus group as I did not want their authority on the subject to influence the other teachers' responses or participation.

3.4.2 Focus groups

Focus groups are particularly useful for drawing out teachers' thoughts, beliefs, and feelings towards RP in their schools. As they provide a relaxed discussion-based environment in which conversation is stimulated between members of group conversing. A focus group is when a "group of individuals is convened to discuss a set of a set of questions centred on a particular topic or set of topics" (Cyr, 2016, p. 234). The primary objective of a focus group

is to generate conversations that uncover individuals' opinions regarding particulate issues (Cyr, 2016). Focus groups are also helpful as the can unveil a group consensus where a problem may exist regarding the issue at hand. Each of the focus groups were recorded with a digital recording device, that I later transcribed myself. Each focus group were given the same question prompts to begin discussion (Appendix Eight).

At Nui and Iti College four members of staff participated in the focus group, at Hou College there were five participants (see Table 3.1). Berg (2009) suggests four to ten participants are a suitable number of participants as it can elicits a suitable breadth of responses but also allows the transcriber to identify participants effectively. Ideally, I would have wanted a slightly larger group, but again, COVID-19 meant that many teachers I had communicated with were under immense pressure and stress and that my research was not a priority. In the end, I was happy with the depth of conversion that occurred with four participants. The teachers who came were a range of age of age and genders, and exercise to ensure a balanced range of views was gathered.

3.4.3 Observation

I included observation in my methodology to help address the research question to what extent is RP embedded in school culture (Schein, 1984). The length of time in schools was also curtailed by COVID-19, so my observations of artefacts were pretty quickly conducted. This in turn, helps answer the following questions of level of embeddedness impacting use and consequently, what leads lasting integration of RP in a school setting. Schein's (1984) model of organisational culture includes artefacts, which he describes as visible, and physical expression values and beliefs; these are overt messages. My observation instead observed what you could call secondary data, this being the posters, flyers and signs in the school signs, and quotes from school websites (See Appendix Nine, for is the observation template I used). Creswell (2019) recommends the use of observation protocol to record information from observation, so I designed and used a template (see Appendix Ten).

Table 3.1: Summary of participants at each of the case study schools

School	Focus group Participants (pseudonyms)		Semi- Structured Interviews Expert informants		Total
Nui College	**Greg**	Dean, PE teacher, male	**Jan**	HOD of counselling, female	6
	Dan	Dean, PE teacher male			
			Rose	Dean and science teacher, female	
	Pete	Dean, English teacher, male			
	Sarah	Dean, Science teacher, female			
Iti College	**Anaru**	PE teacher, male	**Chris**	Community Liaison Officer, male	5
	Garry	Teacher aid & student support, male			
	Lilly	English teacher			
	Wiremu	Teacher aide, male			
Hou College	**Sophie**	Year 9 curriculum lead, Female	**John**	Principal, male	
	Lucy	Year 7/8 homeroom teacher, female	**Amy**	Restorative Justice Facilitator, female	
	Ana	Music teacher, female			
	Bill	Guidance Counsellor			
	Paul	Deputy and Head of Pastoral care, male			
TOTAL no. of Participants					**18**

3.5 Participants

I used *purposive* sampling method for selecting the schools for this study. A purposive sample is when the researcher recruits' people or institutions that have a certain set of criteria or attributes that they must poses to be included in the study. Michal Quinn Patton (2014) is frequently cited as an authority on purposive sampling. Patton (2014) states:

> *Logic and power of purposeful sampling lies in selecting information-rich cases for study in depth. Information-rich cases are those from which one can learn a great deal about issues of central importance to the purpose of the inquiry, thus the term purposeful sampling*. (p. 230)

I used mixed purposive sampling for two reasons. First, I wanted to select schools who had already demonstrated effective and sustained adoption of RP over eight years or more. This meant that I was selecting for a certain set of characteristics. Second, I wanted to invite schools who were willing and wanted to partake in this research. This meant that convenience sampling was also employed. Convenience sampling is using a sample that is both willing and available for research (Patton, 2014).

I invited schools to participate in the research by sending the Principal a letter of invitation through their PA, which outlined the nature and intention of my research (Appendix one). The schools I invited were either known to me prior to the research or had been recommended as possible participants by my supervisor and the Diana Unwin Chair in Restorative Justice, Professor Chris Marshall. There is currently no up to date running database on schools that practice RP, hence word-of-mouth was suitable strategy to employ.

My initial planned case study involved dissuasions with students. I sent the invitation to five schools, and two declined after some communication and three accepted. COVID-19 had a significant impact on the amount of data I was able to collect and the time I got to spend in schools. I began contacting schools at the end of level four lockdown in New Zealand. Despite restrictions of lockdown lifting and schools beginning to re-open, schools were very hesitant of research occurring. Ultimately, student participation was removed entirely from my study due to the impacts of COVID-19. After talking to three Principals', I realised much of the was hesitation about allowing research to occur was due to the large disruption that COVID -19 had already had on the school year. Understandably, the only

priority for Principals' was to ensure nothing else impacted students learning time. After removing the possibility of students from partaking and limiting the number of interviews with staff to two and only running one focus group, consent was given in three schools.

Principals that were willing to take part sent back a signed consent form (Appendix Two) and from there assigned the best contact person to continue communication with. For Iti and Hou College this was there RP facilitator, and at Nui College this the HOD of counselling. These were also the people with whom I conducted the first semi-structured interviews with and I liaised with to work out how to contact further for significant staff persons. These people were identified as expert informants and were also given consent sheets to sign (Appendix Three). This method worked well for Iti and Hou College. At Nui College I worked slightly backward. First, I contacted the HOD of counselling through a mutual contact, then worked with them following agreement to contact the Principal to gain consent. Table 3.1 above provides a full break-down of all the participants, their position in the school, their gender, the form in which data was collected and their pseudonym used in the study.

All staff at each of the schools were invited to participate in this research. This was done by sending an email to all staff (Appendix Four) and asking the designated contact person to pass the message on to staff about the focus group. The method worked well in all three of the schools. This message that included information sheet (Appendix Five) and participants then they emailed me back if they were interested. The focus group was open to all staff as it was designed to gauge a range of opinions, experiences, and beliefs about RP running in their school. However, it is important to note that the focus group at Nui College, was comprised of only Deans (who also were teachers). This was not my intention, however, due to COVID-19 I was not in a position to try and get more participants. It does however signal that Deans were the staff at Nui College who wanted to share their experiences, but this may have distorted the data somewhat (see Table 3.1). At the beginning of the focus group, I asked all participants to look over the information sheet again, and then they were asked to sign a consent sheet (Appendix Six).

3.6 Data Analysis Methods

Qualitative data analysis, generally, is inductive and seeks to find patterns that emerge from the data. As a result, qualitative research is generally strongly guided by its original research questions. Yin (2002) states that analysis of case-study evidence can be difficult as there are multiple data collection methods and data sets, that can make it difficult as well as being not clearly defined. For this reason, I adopted Braun and Clark's (2006) six phases of thematic amyls for coding and theme selection of my data; thematic analysis relates to capturing themes that highlight or underpin patterns in the data. There are two forms, identified by Braun and Clark (2006), theoretical and inductive; I will be using the later. Inductive theme selection worst from the 'bottom-up' finding themes which link directly to the entirety of the data set (Braun & Clarke, 2006). The six phases are explained below.

Phase One involves familiarizing yourself with the data. This is a process of initial reading followed by a re-reading of the transcribed data, from groups, interviews, and looking over the observations. Phase Two involves generating initial codes. This is a systematic process of finding features and grouping them to match codes. Barbour (2008) also notes that some people may like to go from extremely detailed codes in the beginning, categorizing them later into more specific categories or adversely begin with broader codes and then later conceptualise these into smaller codes — I choose the former. This meant I could see the similarities from smaller specific codes, which eventually helped with phase three.

Phase three is the beginning of theme identification. This occurred once all my data had been coded and collated. This is important as Barbour (2008) warns of the importance of avoiding pre-determining coding categories prior to data collection and analysis. This may lead to over-reliance on particular themes that were pre-determined by the researcher due to aspects, such as, being an expert in the subject one is studying. Thematic analysis is reflective and dynamic form of research involving constant moving back and forth between the data and the coded pieces, as a result writing is not the final step but an "integral *part* of the analysis" (Braun & Clark, 2006, p. 86). After assessing the coded data, I looked for potential themes. This required me to look at how codes relate to become one theme or if initial codes have the potential to be main themes in themselves. This phase is where I began referring to Schein's model as I used the three levels of culture to help inform theme selection.

Phase four is a 'two-step' reviewing process. The first step is cheeking that the themes identified match individually coded extracts, re-reading for each theme, and ensuing a pattern is apparent. The second step is a similar process but is an entire review data set, to check that it "accurately reflects the meanings evident in the data set as a whole" (Braun and Clark, 2006, p. 91). This phase is especially important when using focus group data. Barbour (2008) emphasises that focus group data is also about portraying shared identifies, "rather than simply extracting the comments made by individuals" (p.130). Phase four allowed me to analyse the focus group data at an individual level, to then ascertain a collective view — including across schools and separately. This limited me providing a purely descriptive analysis and helped me present a more accurate and comprehensive picture. Following, I used the observation data to see if teachers' receptions and feeling towards RP in their schools aligned with the artefacts present and the physical level of embeddedness witnessed in each school.

Phase Five involves naming and defining themes, not just stating them but capturing the *essence* of the theme in a clear definition and name. Finally, Phase Six is the production of the report. Burton et al. (2014) recommend that your data is presented alongside its analysis, as advised I have followed this and presented my data with its analysis in Chapters 4 & 5, guided by the framework provided in research questions.

3.7 Integrity and trustworthiness

Qualitative research is often scrutinized due a lack of integrity, as it tends to be less structured, less standardized compared to quantitative research. Integrity refers to how "plausible, credible, trustworthy and therefore defensible" the findings are (Johnson & Christensen, 2014, p.299). Validity is the term often used to encompass its integrity; validity is the extent to which the research truly addresses the research questions that it aims to address. There are multiple ways to ensure integrity and of relevance to my study, in particular, were researcher bias and descriptive validity, both of which are explained below.

Research Bias is one of the largest threats to the validity of data. Researcher bias is caused due to selective observation, selective recording, and the influence of personal perspectives on data interpretation (Johnson & Christensen, 2010). One of the main strategies

used to minimize research bias, identified by Jonson and Christensen (2010), is reflexivity. Reflexivity is self-awareness and critical self-reflection by the research regarding their biases and predispositions. One of the ways I ensured reflectivity was through using Braun and Clark's (2006) six phase of thematic analysis. What these steps allow for is a chance to review and re-review themes in the data to check they accurately portray beliefs. Following the steps also made me consider my personal views before theme identification and minimize my impressions in the data analysis process. Before interviews and focus groups, I also made it clear to participants that I wanted to know their own views, not reflections on what they thought would help me or the school. Berger (2013) identifies that reflexivity is commonly viewed as the process of a continual internal dialogue and critical self-evaluation of researcher's positionality but it also the "active acknowledgement and explicit recognition that this position may affect the research process and outcome" (p.220). Acknowledging that my presence influenced the data is also how I recognised researcher bias.

Descriptive validity is the factual accuracy of one's findings and *interpretative validity* is the acculture portrayal of meaning given by participants. As Johnson and Christensen (2010) recommend increasing these forms of validity, I provided participants an opportunity to provide feedback on my representation of their meaning. In the case of focus groups, I briefly reported a summary of what I believed the respondents were saying and gave them a chance for a reply. Similarly, with interviews, I briefly summarised what I believed they were saying and also gave them an opportunity to respond to correct if I had made misconceptions. Descriptive validity is also increased through drawing on multiple sources of data. Triangulation means comparing many sources of evidence to determine the accuracy of information or phenomena (Scott & Morrison, 2005). Using semi-structured interviews, focus groups, and observations minimizes inaccuracy through increasing where and how the data was collected.

3.8 Ethical considerations

An application for ethical approval was submitted to and approved by the Victoria University Wellington Faculty of Education Ethics Committee (application number 28466). My research also observed the ethical guidelines of the New Zealand Association for Research in Education (NZARE).

Informed consent was obtained from all participants of this research. Information sheets were provided before research began and ensured that participants had time to ask questions about and fully understand what they were taking part in and what would be done with the information that was given. Participants were given pseudonyms, and descriptive information that may have increased the chance of them identify being identified was removed. Confidentiality meant observations I made have been altered and abbreviated where necessary as not to give away the identity of the schools. Commitment to confidentiality, also has meant I have only provided summary descriptions of what I witnessed or recorded to ensure the identity of all the schools was maintained. The schools that took part were all also given pseudonyms. To maintain the school's confidentiality, I provided a brief description of the school and excluded the region or city that the school is located in, to mitigate identification.

I also tried to ensure that participants had the opportunity to provide feedback. I did this by allowing time at the end of interviews and focus groups to listen to final thoughts, as well as emailing focus groups practicing summaries to respond to if they wish, to ensure the correct meaning was communicated. All participants, if they choose, were sent a full copy of my thesis as well as a brief summary of my findings.

3.9 Limitations of study

This was a small-scale explorative study in line with the time limitations of a one-year ninety-point Master's research thesis. This means that findings are not generalisable however, they do have the ability to establish new frameworks, inform future policy, and guide and promote future research into implementation RP in New Zealand secondary schools.

Another limitation is that in keeping with researching schools, is the constraints and complex nature of accessing teachers with busy schedules. The daily demands and expectations that teachers must juggle from intense types of interactions and response to requests by colleagues, administrators, parents, and community members has been well documented (Allwright, 1997; Rust, 2009). Consequently, the use of teachers as research subjects adds unique limitations. As a researcher I was acutely aware of the already immense pressure that teachers are under, and this was also amplified by the impact of COVID-19 and at all schools' teachers mentioned 'burn out' in some sense. This being the case I aimed to keep my research efficient. It also meant I did push staff in any form to partake, and why I

believe my focus group turn-out was low. Nonetheless, I believe the data I did gather was detailed and considered and I was grateful for the time I spent with the teachers.

In the next chapter, I begin the analysis of my data. Chapter Four covers the processes that each of the three schools went through to adopt and implement RP.

Chapter 4: What did schools go through to adopt and implement Restorative Practice?

4.1 Introduction

The primary focus of this chapter is to examine the processes which took place in order for RP to become embedded within the schools. The chapter begins with a description of each of the case study schools to offer background and contextual information. It also provides an outline description of the initial adoption of RP at each school. Following this, I analyse the schools Restoratives Practices through Schein's model of organisational culture. I then identify two key processes in the three case study schools that have led RP to become deeply embedded: a paradigm shift in thinking and the formation of a shared identity.

4.2 Description of case study schools

The three case study schools were selected because they each had RP programmed that had RP have all been running for a minimum of eight years and were recognised as being leaders in their field.

4.2.1 Nui College

Nui College is a large decile 4, co-educational state high school established in a large urban city in the North Island. The school has a culturally diverse student population, with over 50 percent of whom are Asian and almost a quarter are Pacific students. The school is renowned for its learning philosophy that focuses on positive relationships through clear expectations of respect, its extensive pastoral network, and its cross-campus collaboration with nearby primary and intermediate schools (Education Review Office, 2010-2015).[1] Nui College has a school role between 2000 – 2500 students, meaning it sits at the top end of school size for NZ secondary schools.

[1] Information from schools has been gathered from ERO reports but I have not provided a link to a specific school report in order to maintain the confidentiality of the school. Some details, such as the exact percentages of students' ethnicities have been deliberately left approximate for the same reason.

Initial adoption of RP at Nui College began in the early 2000s through the school's counselling department. The Head of Department of Counselling, Jan, wanted to help her students in more productive manner. Jan described the pivotal moment, when dealing with an issue of stealing at Nui. The student who had their money stolen by a peer did not just want their money to be returned, they wanted an apology and an opportunity to talk with their peer. From then on Jan championed RP at Nui. She attended the intensive three-day training course with RP leader Margaret Thorsborne, and then advised her counselling colleges to attend. For close to 10 years Jan worked, in her words "covertly", without the support of senior management at Nui. However, the successes that the counselling department were having, combined with the positive feedback from students who were involved in RP, and new staff entering leadership positions led to then senior management at Nui College supporting a change to become a fully restorative school. Over a decade later the school adopted a policy for all Deans and all members of the senior management team to attend the three-day RP training. Nui is now labelled as a 'restorative' school and this is displayed explicitly on the school's website, is written into the school expectations/rules and is well known in the field.[2] The majority of the school RP is now run through the schools 'Dean's Centre'. The Deans at Nui take on the role of RP facilitator collectively (as well as teaching and Dean duties) and facilitate RP conferences for the students who are in their select school house. The Counselling department continue to use RP, but the majority is now run through senior management.

4.2.2 Iti College

Iti College is located in a low-income suburban area of a large city. It is a Decile 1, state, coeducational high school. Students come from a wide range of cultural backgrounds, particularly Pacific and Māori. This cultural composition of the school reflects migration patterns into this suburban area predominantly from Pacific Nations (such as Samoa, Tokelau, Cook Islands, and Niue) over the last 40 years. The importance and celebration of cultural difference is a key feature I noticed while at the school (Field notes, May 2020). The College is known for its long-established connections and links within the wider community, which include strong student learning-centred partnerships with parents and whānau and its

[2] I was recommended to contact this school by the Diana Unwin Chair of Restorative Justice, Dr. Chris Marshall and by multiple members of staff from neighbouring schools.

development of a culturally responsive curriculum to meet the needs of their diverse range of students (Education Review Office, 2015-2020).

Initial adoption of RP at Iti College was caused through Iti being a part of the original pilot programme for RP, which ran in 2002 under the suspension Reductions Initiative (School Website). Four members of their staff received training in September 2001, one of the first training courses to be led by RP leader Margaret Thorsborne. Chris was one of those staff members, he had been working at the school for about a decade before and was impressed with what he witnessed while at the RP training course. He Championed RP at Iti and met with there then Principal to discuss how to continue using RP after the pilot ended. The pilot programme at Iti College was extremely successful, and Chris saw it as natural progression away from a punitive model to continue help the students in restorative manner. Chris led the change to becoming a 'restorative school' with the help of the principal they continued to train new members of their senior management team, the counsellor and a few other select staff. Chris's title for the almost 10 years is now 'Community Liaison Officer', RP facilitator falls under that that title as well helping students with numerous other pastoral duties.

4.2. 3 Hou College

Set in the lower half of the North Island, Hou College, is located in a provincial city, in a rural a region of New Zealand. It is a small Decile 2, state co-educational, secondary school, for years 7 - 13. The school is separated into two distinctive areas, Middle School (for years 7-9) and Senior school (for years 10 -13). The school has a large proportion of Māori students and this is reflected in within the school's values. The school is known for its successful accelerated learning programme, and its culturally responsive pedagogy. Hou College also takes an inclusive and supportive approach to young people, focused on realising their potential. This is actioned through powerful learning relationships and a whole-school commitment to community collaboration (Education Review Office, 2014-2017).

Initial adoption of RP at Hou College was signified by the appointment of a full-time restorative practice facilitator, Amy whose sole position and responsibility at the school is to coordinator and run RP. Although this was not actioned until 2012, the schools use of RP began less formally years prior with Hou's Colleges involvement in Te Kotahitanga project. Te Kotahitanga project was about ways to improve Maori educational outcomes (see Section

2.6 for further explanation). The project found that culturally responsive teaching benefited Māori learning outcomes. Hou College therefore had strong culturally responsive values. Hou College's newly appointed Principal, John, in 2009, personally believed in RP and viewed culturally responsive teaching and RP as "*hand in hand*". John thus set off to align the previous school values with those of RP and worked for three years generating a strategic plan to embed RP at Hou. Part of that plan was getting all teachers, both current and new, restoratively trained as well as all members of the Senior Leadership Team[3]. Part of the planning process led John realised that Hou College required a sole RP facilitator and thus Amy was hired. Hou College is now known to the wider public as a fully 'restorative' school.

4.2 Why use Schein's model of organisational culture?

As discussed in Chapter Three, Schein's (1984) multi-layered model of organisational culture offers a way to interrogate the extent to which RP is integrated into an institution. The model is explained in more detail in the methodology section 3.2; however, a reminder of the details is necessary when reading the upcoming findings in Chapter Four and Five. The complex nature of RP means its existence in a school does not mean it is well integrated or successful. Consequently, I required a theoretical paradigm that would allow me to evaluate the extent to which RP had been adopted and embedded. Schein argues that an organisation's culture is a social force that is largely invisible, but very powerful. Applying Schein's model of culture in schools, I examined the three levels of culture he determines as significant.

1. The first level of culture comprises **visible artefacts**, by which is meant everything from school layout, dress codes, school rules and websites, to stories, posters and symbols — explicit images or statements that expose feelings and attitudes.
2. **Values and beliefs** are part of individuals consciously held conceptual apparatus, which they use to justify their actions and evaluate outcomes, school documents and verbal statements from school members and staff.
3. **Basic assumptions** are unconsciously held learned responses which determine how group members perceive, think and feel.

[3] I have used the term Senior Leadership Team to describe, Deans, Deputy Principals and Principals. This differs from the view of Dean's at Nui who viewed themselves as outside of Nui College's senior management.

The three levels are progressively more difficult to measure. Artefacts are the most visible and can be documented through visual observations. Although, less obvious values and beliefs can be assessed through, public and informal, statements and quotes. The most difficult to measure is the aspect of assumptions, which is the culture of practice of an organisation. To do this, I made myself aware and listened for examples of how RP became default practice not an 'add-on'. This allowed the process of adoption, a lens to be viewed through which I discuss in the following section.

4.3 Processes that supported the embedding of Restorative Practice in schools

4.3.1 Why study processes?

Despite the growing use RP, González et al. (2019), a small strand of research which focuses on the processes and associated stages of implementation of RP. The focus of this body of research, however, is much more on the on introduction of RP and not the ongoing processes that have led to successful embedded adoption of RP in schools (see section 2.5, for further elaboration), so this became the focus of my study as discussed earlier.

Before beginning, I would like to emphasise that RP challenges deeply held beliefs around notions of discipline and authority. A traditional approach to these concepts focuses on the apportioning of blame, establishing which school rules have been violated and making wrongdoers accountable by punishing them (Blood and Thorsborne, 2007). This is why it is imperative to identify the ongoing processes at play, not just in the first stages of implementation, but those that continue to challenge and work against historical and traditional norms throughout the entirety of implementation. My analysis of these processes in the three schools identified two key processes.

4.3.2 Paradigm shift in thinking

A paradigm shift in thinking by staff was referenced regularly as part of the adoption process that supported embedding RP in schools, either as an evolution from previous school policy in keeping with RP like at Hou College, or as an adoption of something completely new, as at Iti and Nui College. A paradigm shift in thinking included two sub-processes: (i) the extended period of time it took for RP to become embedded, (ii) the process of addressing misconceptions and preconceived ideas that needed to occur to enable a shift in thinking. Nonetheless, a paradigm shift in how schools viewed not only behaviour, but teaching and learning, was cited by all of them. John, the Principal from Hou, noted that the introduction

of RP in schools differed from regular policy change "*because what you are trying to do is, you are trying to change the culture of behaviours of adults it's a paradigm shift*". Wiremu, a teacher aid from Iti College, felt that "*restoratives in the classroom changed the way I help and teach my kids entirely."* Jan, at Nui conveyed the change in mindset that needed to occur:

> *The preconceptions about restoratives were very fixed and hard to shift. To shift these ridiculous ideas that some people carry about RP being the 'wet bus ticket' nonsense you need to change the way teachers understood learning and teaching entirely.*

Paul, the deputy Principal from Hou, reinforced the notion that RP novels a complete change in mindset, that runs deeper than a policy change:

> *Restorative is actually a way of being, it is a perspective power to view upsets and conflicts. So, it's actually more than just a system, it's a way of thinking. You can't see [RP] in isolation, but if you take a long-term approach, it does make improvements because the other thing that's really important about restorative practice is actually around changing behaviours.*

The descriptions from Wiremu, Jan and Paul highlight the change in assumptions about learning and behaviour management. Paul uses the term a "*a way of being*" while Wiremu describes his "*change*" in teaching style. Both statements exemplify how RP shapes the way the act in a classroom. These changes can be seen to support a change in basic assumptions (Schein, 1984), there are unconscious decisions occurring about how RP has affected their teaching.

The act of experiencing the restorative process was how many teachers described their shift in thinking from punitive to a more relational pedagogy. Sarah a Dean from Nui, said:

> *As classroom teacher, not really knowing anything about it, I didn't really get it [RP], so I probably didn't use it. But since becoming a Dean and actually seeing it, like how it can be really good for kids to have that kind of conversation, shows the reason why we have things a certain way*.

Additionally, Greg another Dean from Nui, agreed that:

> *We've had teachers going into restoratives who just aren't, don't see the benefit of it and there's been some really cool outcomes where they have been in a really powerful [restorative session] one and they've come out and gone 'Oh, wow, okay I get it, I understand it'.*

Likewise, Chris from Iti College, gave the example of how he held a restorative meeting with a whole class and "*all the teachers were sitting outside watching and just were like, 'wow', look at him, all of those students are zeroed in and yeah, that's how you get teachers to change their thoughts*." Jan, from Nui College, concisely summarised the journey people have after partaking or witnessing RP: "*people will do an initial RJ and then our enemies became our allies*." What these statements highlight is that the experience of RP shaped the beliefs of staff, consequently the staff beliefs in RP were closely tied to experience they are provided with.

Hou College's shift in thinking differs slightly from the other schools due to them being a part of the Te Kotahitanga project. In short, the project was about ways to improve Māori students' educational outcomes. This programme uncovered that good relationships with teachers had a large impact on improving Māori educational achievement and thus promoted culturally responsive pedagogy (see section *2.6* for more detail). At Hou College, Amy noted the shift in thinking that occurred was a "*natural progression"* as they were already running Te Kotahitanga with the "*basics of both being around relationships and how we interact with people*". This view was reiterated by the Principal, John:

> *I suppose probably what really kicked it off was our involvement also in Te Kotahitanga. And so culturally responsive pedagogy is about power sharing. I don't know how you can run a culturally responsive pedagogy without restorative practice. I don't think you can do it genuinely…And so, we thought, well, we really needed to do this hand in hand*. (Individual interview)

The shift in thinking that occurred At Hou College seemed to be more of rolling change due this previous work on culturally responsive pedagogy, whereas the views that were more polarized at Nui and Iti College at the time of implementation, that then shifted. Schien's model allows us to see that the values and beliefs of staff at Hou discussed were presented to be already quite relationally based, because of the school's involvement in Te Kotahitanga. This meant the shift in thinking that occurred was be perceived to be less controversial. Regardless, a paradigm shift in thinking still occurring at all schools.

4.3.2.1 Addressing misconceptions

Part of the shift in thinking involved the planning and work across the schools to address and change the misconceptions surrounding RP. Jan, the HOD of counselling at Nui College stated she *"faced massive concerns, all the misconceptions, of a wet ticket, a small tap on the wrist, of softness*". Paul, the Deputy Principal from Hou, agreed that part of the journey was *"people thinking that restorative is this namby-pamby nonsense, I don't want to waste my time on that, I have heard bad things about that*".

These misconceptions are echoed from staff when they were discussing their thoughts on joining schools know to them to be 'restorative':

> Lilly: "*When I first came here, I thought restorative justice was much of say what you want the other person to hear kind of thing, something very soft."* (Iti College)

> Sophie: "*When I first started working here, I was really sceptical about the restorative process. I don't think I've shared that before. We just need like punitive punishment, you know, they need to get punished for the actions."* (Hou College)

> Sarah: *"When I started here, it was my first experience ever being at a restorative school, and I was super unsure that it would work, I was uneasy about the whole thing."* (Nui College)

The misconceptions and apprehensiveness of staff across the schools towards RP because of the associated notions of softness or lack of accountability sits in agreement with Hill (2019) and Blood and Thorsborne (2005), who both advocate for the need to bring these misconnections to light for successful implementation in schools.

Part of the journey for the schools was how they managed and changed these preconceived ideas of staff and the wider community. At Nui, Jan, noted how she would *"[hold] fortnightly breakfast meetings called Restorative Justice for Cynics, for years*" and she faced "*people like Heads of Departments, like science and mathematics, [who were] really against RP."* At Hou they faced similar challenges. John, the principal noted that:

> *A lot of the work we did was with the teachers who didn't want to share themselves, you know there is level vulnerability there. And so, you know, some teachers would stop referring and would try and jump to a Dean to skip the restorative process and try get Deans to give them some response as they weren't sold on restorative.* (Individual interview)

What we can see is that it was values and beliefs of staff that took time to change. Staff beliefs, notably those in leadership rolls, such as, Heads of Departments were tied to misconceptions or preconceived ideas of RP. Their beliefs previously were based on more traditional behaviour management beliefs, such as the punitive model. Therefore, their understanding of RP shifted through professional development and expanding their awareness of RP philosophy and values (Schien,1984).

The journey at Iti College differed slightly as they were involved in the first pilot programme for RP in 2002 (School website). Chris, Iti College's Community Liaison Officer, explained how Iti was lucky to test RP as a pilot, as the successes they had meant that they "*were so confident in what we [they] do, you know we just needed time to get new teachers on board*". In contrast to the other schools, the misconceptions they faced at Iti were less negative but just as harmful, as Chris noted that some *"people viewed [RP]as an instant fix like waving a magic wand".* Part of the journey at Iti College was ensuring that RP was not used superficially as an 'easy way out'.

4.3.2.2 Changes over time

In all of the schools, it is important to note, that a paradigm shift in thinking took place over a number of years. Chris, the Community Liaison Officer, from Iti College, emphasised this process "*remember it's taken me years… 20 years in the school. It's developed. It's grown*". Likewise, Jan, form Nui College, stated that "*for years and years I trained teachers in RJ, I worked covertly as I didn't have proper consent*". John, the principal from Hou College, reiterated that the process of embedding was not fast "*you know, it's not a one-year change, or two-year change. It's a five to seven year change you know*". Five years for a high school is a strategic number of years as it reflects a cohort moving from Year 9 to Year 13 and this is what is often what takes to shift practice in a school (Timperley, 2007). This means a year group had the opportunity to use RP from the beginning of them entering the school to the

end, and by the time they were in their final year of study all of the years below had entered the school when RP was working.

The time it took for a shift in thinking to occur is not unpredictable, however research shows that often new policy, markedly in school settings, is rushed (Coffee & Horner, 2012, Fullan, 2007). Schein (1984, 1992) articulates across his work that organisational culture is by in large an extremely fixed system. The fixed nature of organisational culture is caused by deeply embedded values of a culture that are not altered with ease (Torben, 2015). Therefore, time is needed to shift thinking, that in the process alters the values, beliefs and then the assumptions of those in an organisation. At Nui, Hou and Iti College the paradigm shift in thinking was a fundamental change in approach to the way schools taught and the underlying assumptions the used to run them. This poses questions about the extent to which this occurred at each school and why, which will be elaborated on in Chapter Six.

4.3.3 Formation of a shared identity

The formation of a shared identity was is the second vital process recognised by participants across the schools that supported successful embedding of RP programmes. The process of the formation of shared identity can be considered as part of a whole-school (Kidde, 2017) which involves the establishment of shared grounding values and a normative conceptualisation of restorative approaches as philosophy, a way of being rather than solely a programme or process. This section will cover how participants described this identity, how they noticed the shared identity permeating into the wider school community, and how policy impacted identity. This section will end by discussing the influence of culturally responsive teaching and its role in forming a strong sense of shared identity at Iti and Hou College.

All participants at Nui, Iti and Hou College's in some form referred to RP as something that belonged to them, a unique characteristic of the school, but also themselves. Chris, Iti College's Community Liaison Officer, referred to RP as, "*it's what we do, its who we are."* Almost identically, John, Hou's Principal said RP was "*who we are.".* In the same vein Dan, a Dean from Nui felt to RP as "*this is our thing."* Despite these statements being small, they provide immense weight to the notion that RP has evolved into every aspect of the school to become a defining characteristic of not just the school, but also the people. The language used by staff such as 'we' and 'our' signal their identity being linked to a community larger than themselves. The discourses used when describing RP show how they

become a part of, and therefore a lasting fixture inside schools. Reiche et al. (2017) highlight that a shared language can have significant impact on the knowledge uptake inside institutions and therefore the identity of those comparing them.

Chris, from Iti College, highlighted how this identity means eventually "*RP use is common and at times unspoken that it's the right thing to do. You don't even need think about it at time*". Likewise, Rose from Nui stated, "*it's just the thing that's done".* Similarly, at Iti College RP has evolved to the extent that, as Chris reiterated, RP is a part of "*our everyday life*". Their identity at Iti was linked to using RP unconsciously. What can be gathered from these sentiments is the extent to which RP had permeated into thinking and decision making at the schools. In line with, Schein (1987), these quotes signal that RP has shaped some of the basic assumptions of the school's organisational culture. This is seen through these statements as there is no longer a need to address RP as an addition, it has become deeply embedded into their assumptions that it goes unquestioned, "*it's just the thing that is done."*

The formation of a shared identity was not limited to the staff. Staff at the three schools referenced that this sense of a shared identity stretched beyond themselves to students and the wider community. The teachers from the focus group at Iti College discussed this:

> Wiremu: *We have quite a few students that know, and just want to get the RP over and done with because they know that what they did was wrong and they kind of just want to fix the problem, yeah talk about it and resolve it.*
>
> Anaru, agreed: *Yeah, our students here know that there is an adult here that cares and that's why I think it works the most. And especially for our kids at our school they're just wanting to know that there is someone to go to that will actually fix the problem rather than punish them for it.*

Chris emphasised the same notion: "*our kids will ask for it. Teachers will ask for it, families will ask for it and we ask for it*". The same can pattern can be seen at Nui College, Pete stated, "*Its constantly, being referred to our students know this is what we do."* Correspondingly, Amy from Hou, noted that "*students will come up to me…. students will come up and go, I need one of those meetings Miss, because otherwise I'm goanna smack someone*". Students and whanau asking for RP exemplifies the previously identified link in

prior research between a shared identity and endorsement of a restorative philosophy (Okimoto et al., 2009; Wenzel et al., 2010).

School policy that reflected and reinforced RP was recognised by participants at all three schools in generating and the cementing a shared identity. Jan, from Nui, spoke to the this:

> *It is our policy that all of the SLT, all counsellors must do the three-day training and all ten Deans. We have offered for the last 10 years or so that Heads of Departments can also do the training if they choose.*

Sarah, a Dean from Nui, explained that RP had become embedded because *"it's in the school because we have to do it."* As Jan elaborated, "*senior management, I perceive, needs to create an explicit expectation that all Deans practice it, there has to be no tolerance for people saying, 'oh, I really don't believe in it'*". This is felt by Sarah as well as Dan, another Dean at Nui who stated, "*restorative doesn't work if it's optional"*.

The espoused school values at all three schools were also all restoratively based (see Table 4.1). Jan believed, *"that most teachers really know definitely, that there is an ethos in the school of relationships being everything. These are represented in the core values of the school, especially Manaakitanga"*. The quote below was retrieved from Nui College's website and describes the three school values[4].

These ideals are underpinned, enhanced and enriched by the values of:

- ***Manaakitanga –*** *Demonstrating respect and responsibility by uplifting the mana of each person, through empathy, tolerance and celebration of diversity*
- ***Whanaungatanga –*** *Demonstrating participation, leadership and service through working with others and representing our school with pride*
- ***Tūmanakotanga –*** *Demonstrating aspiration, and excellence, through a growth mindset, creativity and resilience.* (School Website)

[4] These values are also displayed on Nui's school motif, that is located in the school office and on school website (Field Notes, July 2019). For confidentiality direct images have not been provided.

Hou Colleges principal and staff linked their school policy directly to their shared school identity, to a greater extent than Nui College. In the focus group, Bill, the HOD of counselling discussed, that "*every staff member has bought into it [RP], brought into the system because everyone has done the training".* At Hou College, unlike the other two schools, it is required for all staff, not just the SLT to partake in the three-day restorative justice training course, as the Principal stated, "*all teachers eventually go on the full three-day training course".* Providing all members of staff with professional RP training generates a more nuanced understanding of practice. A more sophisticated understanding of RP practice is often linked with a stronger belief in its philosophy (Blood & Thorsborne, 2005). The teachers at Hou College seemed to understand RP fully and viewed it as a non-negotiable expectation. As illustrated by Sophie, a teacher at Hou College:

> *[RP] is hugely embedded in the culture. That's not to say that everybody thinks it's the be all and end all but certainly, it's an expectation of staff. And certainly, it's an everyday occurrence. The conversations we have with the students, the conversations students and teachers have with each other, and between teachers and teachers. We use restorative through all those processes.*

Paul, the deputy Principal at Hou discussed, how RP is also "*embedded in the fact that it is a big part of our strategic direction. It's a fundamental question were ask in every interview".* Part of the hiring process at Hou College is the assessment of potential staff to either to believe in RP or have the capacity to. Bill, the HOD of counselling elaborated on this:

> *Restorative is a whole way of life, a whole way of being and if that's not your cup of tea, then this isn't the right school for you and that's quite explicit, I think when staff come here, there's an understanding that this is how you do things.*

Participants at Iti College referred less explicitly about school policy but addressed the school's mission in a more holistic sense of ethos of the school. Sarah, a teacher in the focus group stated, "*we fully breathe it in our senior management team".* Chris conveyed a similar idea, "*RP is definitely embedded in this and the school is a part of it. It is its essence*". McCluskey et al. (2008) uncovered that where the ethos of the school was regarded as already very positive, aims for RP were broader, tended to complement existing practices and

engage more explicitly with discussion of underpinning values. We can see from these statements that RP is what defines the schools.

One further way I observed the extent of RP in integration was through visible schools' artefacts (Schein, 1984). Table 4.1 below, provides a visual depiction of the artefacts identified at each of the schools. This will be examined further in Chapter Six. However, it was interesting to note that Iti and Hou Colleges, had the most visible number of artefacts and also had the strongest sense of shared identity, and used communal terminology more such as 'we' and 'our' more compared to Nui College. The possible reasons for this difference, and the school's perceptions of embeddedness of RP, both are discussed further in Chapter Six.

Table 4.1: Documented Artefacts at Each School

Possible Artefacts Documented	**Nui College**	**Iti College**	**Hou College**
Posters		■	■
Classroom Hangings		■	■
School rules	■		■
Restorative Chat Cards	■	■	■
School Values	■	■	■
Strategic Plan		■	■
Principals Welcome			■
Explicit School Policy	■	■	■
School Prospectus		■	■
Use of PB4L	■	■	■

Sources of information: School websites, observations, and field notes.

4.3.3.1 Cultural Responsiveness and RP

Culturally responsive teaching has been a feature of many New Zealand schools in recent times. It was interesting in this study to note how significant this aspect was for schools adopting RP. At both Hou and Iti College the formation of their shared identity was closely tied to cultural responsiveness, interestingly this was less so the case at Nui College which

was more multicultural rather than bicultural. Culturally responsive teaching incorporates different elements of culture and identity, such as, language and places values on students' individual identities (Ministry of Education, 2018). In the literature review, section *2.2.1* there is an elaboration on the connection of RP to Mori culture.

At Iti College Chris explained that RP was a "*a Māori concept and that is our normal".* Participants at Iti College viewed their identity as tied to the demographic of students they have. Iti College had a strong presence of Maori and Pasifika students, that was visibly celebrated while I was at the school (Field notes, 25/06/2020). As opposed to taking a punitive-approach, RP reframed the students' mistakes and viewed them as an opportunity for the student to learn. Sarah, a teacher from Iti said:

> *It would be the kids that we've got in front of us I mean, they are largely Pasifika and Māori. Already, that's a system you know, they're in a system when they feel like they're the underdogs. And this here gives them a chance to have their own voice even in the midst of them potentially getting blamed for mistakes. Because so often teachers have got no idea about what these kids' lives go through. I mean, we teach them every day and we hear things. But we often don't quite know the extent of it, so sitting here in a space where you're actually not allowed to talk and just have to listen to why this kid decided to explode today or felt like they just couldn't not explode today, its eye opening and transformative…I think everyone gets to feel like a winner at the end of it rather than you're constantly picking on my kid or a cultural thing.*

A key factor in regards to cultural responsive teaching is that students are given the chance to be heard by their teachers and to explain or defend their behaviours (Warren, 2018). This was noted by teachers at all three schools:

> Garry*: I think its effective, it's a good way to, you know, sort out the issue and why it happened…So, I think it's a really effective method to be able to understand students' side and see what they are thinking behind the whole process, of the incident. It takes into account so many more things than 'you swore at the teacher, you're getting stood down' lives are so much more complicated than that.* (Iti College)

> Rose: *It kind of feels like you're building a relationship, even though you might actually be having a really serious conversation with a student. I really like that about restoratives.* (Nui College)
>
> Sophie: *I think it's great, the person that we have as our restorative practice lead does an incredible job at facilitating the meetings and helping students to see kind of our perspective how we feel and how they how they feel.* (Hou College)

Culturally responsive teaching was also a part of Hou College's journey towards embedding RP (*see section 4.2.3*). Their identity at Hou was therefore previously relationally-based, and like Iti College, Hou had high Māori student population. My perception while I was at Hou College was that they were a very inclusive school (Field Notes, 28/07/2020). What we can see at both Hou and Iti College is an underlying assumption that the punitive model was not benefiting all of their students. Although staff at Iti College did not always explicitly state that the problem with the punitive model was that it negatively affected certain culture groups (as the literature has found on numerous occasions), there was the idea given that RP benefited all students in a more equal sense. However, John, the Principal from Hou explicitly described that RP not only aligned with culturally responsive practice, but it moulded the way that RP was used, and therefore the beliefs of those who used it. John, spoke in particularly about the use of Te Reo in RP at Hou College

> *Using for us in particular [Te Reo] Around Manakitanga, whanaungatanga because they have much more wairua, a spiritual value to them. There wellbeing values. Respect, you got to get rid of that word, because that has a hierarchical perception. They're not respecting me. Whereas you can't say they're not 'manaakitangaing' me*.

The cultural responsiveness of the RP at Hou was far more overt than at the other two colleges. This was because their identity was caught up in notions derived from culturally responsive practices. The shared beliefs surrounding RP identity was linked, as John stated to the "*decolonising process*" as the "*default system was the colonisers default, and whether you know it or not, it is…therefore it is a racist default or a white supremacist default*." These clear sentiments highlight the understanding of RP at Hou from a definitive decolonising perspective and showed how their shared identity was linked to addressing explicit problems associated

with the punitive behaviour management model. RP challenges westernised traditional notions of right and wrong, victim and offender, and good and bad (Drewery, 2004). The finding that identity is closely tied to culturally responsive teaching therefore can be viewed as logical, as it takes a shared belief to implement and adopt a system that can be seen to challenge ingrained dichotomies that many of us have been socialised to accept as fact. That is not to say that RP is only for certain cultural groups, in fact the opposite. As John, the Principal from Hou emphasizes:

> *What they are failing to recognise is that kids are different. And so you do need to think of your Māori kids as culturally located individuals who have a different culture… understanding that..., everybody feels better…Restorative practice works for everyone, not some.*

RP can work for all students, and Hou and Iti College's identity is linked to RP being beneficial for everyone and not just one cultural group.

4.4 Conclusion

This chapter has discussed the two processes of adoption that have led to the embedding of RP at three New Zealand Secondary schools. A description of each of the case study schools provided some brief background information regarding the nature and history of the schools' RP programmes. The process of a paradigm shift in thinking has been addressed though also analysing the misconceptions that needed to be addressed for school culture change and the time that it took to do so. The process of a formulation of a shared identity was discussed through the identification of participants' language, beliefs, and school policy. Finally, the effects of culturally responsive teaching were discussed in its relation to the development of strong sense of shared identity. Chapter Five provides an analysis of the factors that led to the sustainable adoption of the RP.

Chapter 5: What Factors Lead to Sustained Commitment of Restorative Practice Programmes in a School Setting?

5.1 Introduction

The findings in this chapter identify three key factors that participants across the three schools identified as leading to sustained adoption of RP: a 'Champion', senior management support, and ongoing professional development and resourcing. In addition to these sustaining factors, the impact of the structure of the schools RP programmes will be discussed. As noted in the introduction, the field of education is known to be a space where behaviour management initiatives come and go and New Zealand has its own history of forgotten initiatives (Coffey & Horner, 2012; Savage et al., 2011). Sustainability for my purposes is used to denote the durable, long-term implementation of a practice that allows the desired outcomes to be produced and maintained (McIntosh et al., 2010).

5.2 Factors that have sustained the use of Restorative Practice programmes

In Chapter Three, I presented the processes that have led to adoption of RP across the three schools. What is needed is an understanding of the factors which contribute to these programmes becoming sustainable in schools.

5.2.1 A Champion

The literature across a number of fields identifies the importance of key advocates when adopting new ideas and polices. A 'Champion' is a term I have borrowed from the field of environmental sustainability in education (ESD) to describe such advocates. Critical to the success of education for sustainability in tertiary institutions is the role of 'champions' (Ryan & Tilbury, 2013; Wood et al., 2016). With reference also to ESD, Ryan and Tilbury (2013) describe Champions to be "educators with experience in ESD [environmental sustainability development] and that drive to support it" (p. 285). They describe how Champions are considered vital in the initiation, support, and ongoing delivery of ESD. Similarly, all three schools in my study spoke of the importance of a Champion – a passionate, driven advocate and leader, who fought to introduce RP in schools.

The presence of a designated Champion was referenced across the schools for RP to thrive. At Iti and Nui College, leadership was cited as the reason for their programme's success and longevity. Lilly, a teacher at Iti College, noted that if there use of RJP "*didn't have someone as the figurehead, it wouldn't work,*" and Dan, at Nui College, echoed this view, "*you really need someone to take the face of it*."

There is a widespread agreement that the quality of educational leadership makes a significant difference to both the school and the outcomes of new policy (Bush, 2007). When describing leadership of RP, teachers at Iti and Nui College pointed to an emotive and personal leader, then purely a figurehead – a Champion. Having passion and devotion towards RP, were referenced as central attributes of the RP Champion and given as reasons for sustained success. Jan, the RP facilitator at Nui college, stated, "*that you need to have a flame and someone's heart and spirt in it*". Likewise, Chris, the RP facilitator at Iti College, advocated for the special role RP could have in school:

> *If you know what you are doing it is a really beautiful resource and learning tool to have you know what I mean. It really is, especially if you have the essence of it, and hold it your heart, where it should be*. (Individual interview)

Lilly at Iti College felt that "*success has a lot to do with the person, a lot of it is natural*". Garry agreed that "*the success we have had comes to Chris [there RP facilitator], because he has the key*". These kinds of descriptions painted a more detailed picture of a leader with characteristics of a moral kind. Moral leadership, as described by Bush (2007), is where the central focus of the leadership "is on the values, beliefs, and ethics of the leaders themselves" (p. 400). Similarly, West-Burnham (1997) summarises moral leadership in two forms. The first as 'spiritual,' not to indicate metaphysical or transcendent components, but to offer higher-order prepositives – something that felt as Lilly described, is "*natural*." The second is 'moral confidence'; as a leader, this is the way you act consistently with the ethical system. This encapsulates the championing of RP at each of the schools. The fact that moral leadership has been noted across schools to support sustained adoption of RP is not surprising, as the successful embedding of RP was linked with the process of generating a shared identity (as discussed in section *4.3.3*). Identity growth, as explained earlier, is tied to the formulation of deeply embedded school values, having a leader who not only resonates with these values but as Lilly from Iti states, "*lives it and breaths it*", ensures that their programme is sustained.

At Hou College, the longevity of the programme was pinned to a Champion even more so than at Nui and Iti College. This was because there RP programme began with the hiring of a new member of staff with the sole position and title as the RP facilitator, known here as Amy. The Principal from Hou, John, pins their success with RP down to Amy's role and leadership position to the extent of stating that:

> *We would get rid of nearly everything else before we would get rid of Amy's role…Its more important than the library, than books and almost anything else you could think of. Because you know, no one will access a library if the culture of relationships is not strong and no one will learn* [Individual Interview]

The rest of the staff from the focus group at Hou felt similarly to John.:

> Ana: "*it's because we have [Amy], and we are so lucky to have her."*
>
> Paul: "*I think it's because we have that separate, specified role, who is very talented, and the kids know her and that [RP] is what she does."*
>
> Lucy: *"[Amy] is there for both staff and students, in an unbiased way. And the kids know that, and the staff feel that, without her it [RP] wouldn't work."*

Amy herself identified the time that her role allowed her leadership as key to the programmes sustained success:

> *Because of the position I'm in. So, I'm a full-time dedicated person. I'm the only one… because I'm a dedicated person with time who takes charge of RP and we have a process… the kids know right from day one what to expect, they are introduced to me and the process becomes part of their daily routine. If things aren't going well, they know they're going to end up coming over to my room, the restorative room that I run with them. And so, for those that come in more frequently, they have that relationship with me as well. Whereas, if you're trying to squeeze in those sorts of conversations in meetings with other staff, who are already teaching with huge workloads, they don't get followed up. Some students say to me, 'how come you never forget miss?', and I go like I will I'm the one who writes every little thing down.* [Individual Interview]

The presence of an RP Champion was also given as the reason for success at Nui College. However, they also believed it was time for their Champion to be provided with more support. RP at Nui had begun in the counselling department with Jan the Head of Counselling pushing for it to be introduced to the rest of the school and the school then placed the responsibility of the programme with the Deans. The focus group with the Deans, shows that they felt they needed an additional person or Jan needed to be given extra support:

> Dan: *I think we're at the stage at [Nui] now where we need someone with more management units and with time to be in charge of restorative…there are so many restoratives going on daily and weekly that there does need to be someone overseeing it making sure that all the people doing restoratives, are doing so correctly…So, I think we are at the stage where someone needs to be given the time in and monetary management units needs to be in charge of that. Because there are times where it is falling over either because Deans are waiting for SLT to do stuff and vice versa.*

Greg, another Dean from Nui College agreed: *"yeah, completely agree, we need that person now to keep RP going".*

The Deans at Nui College echoed a view that without the explicit support of a Champion, they did not see the RP programme growing any further. A passionate Champion was key to the continued growth and sustainability of these RP programmes. Rose expanded that she no longer believed it *"was a matter of time"* for *"effectiveness to increase",* as the at Nui College journey (see section *4.2.*1) had already been going for almost 20 years and it was time for the *"way things are done to change*" in reference to getting a clear Champion. Interestingly, the Deans at Nui were struggling the most with the issue of burn-out (See section *5.2.3.2*) and an additional role could be seen as an answer to this challenge. I will return to this final section of this chapter.

5.2.2 Senior management support

Beyond a Champion, having a senior management team (SMT) that is committed to RP within schools was viewed by participants as essential for RP to thrive and progress. This has also been confirmed in a study of the processes of sustainable adoption of PB4L School-wide (see section 2.6 for more detail) (Elder & Prochnow, 2016).The sustainability of successful prolonged integration of RP into schools required senior management capability to lead the

implementation and manage the change as dramatic shifts in practice were required. Senior management support for RP was perceived to be strong at each of the schools, however, to varying degrees. At Hou and Iti College, staff felt they were strongly supported by SMT but less so at Nui as complications arose which I discus in the following section.

At Iti College, Chris, the RP facilitator explained that their programme's longevity was because *"it comes from the top and she's [the Principal] is a great believer of a restorative*". Sarah, a teacher, reiterated that their *"Principal was really on board with process… we fully breathe it in our senior management team*". Chris, described that when Iti College's original principal who was employed when they ran the pilot programme resigned "t*he essence and of [RP] power became diluted"* and after hiring a new principal who was supportive of RP, they *"got it back to its roots."*

At Hou College, the John, the Principal was also fully supportive of the RP programme. John described in his interview that when he started at Hou his goal was to "*ensure a restorative school*" at all levels. The staff at Hou College believed that having senior management on board was critical to the programme's success. Amy believed that there must be "*senior management that are to be proactive and work with staff*". Senior management support was described to enhance the sustainability of programmes as they provide direction for all staff. Paul, the deputy Principal at Hou, noted the significance of having support from those in the management positions how this support diffused into the beliefs and actions of staff:

> *I think the support from our Board of Trustees, and you know, our senior management is vital. It is our way and if it wasn't emphasised and lived and breathed and walked, then it would fall over. You know, we've had people leading here and leading it from the front and upholding it. And having that expectation, who truly believe it and then, then it just becomes a part, a vital part of how we work.*

Senior management support was also important from the Board of Trustees, whose support came in at a more strategic level through resourcing and ideological support. This was described more at Iti and Hou College than at Nui College. Chris stated, *"our Board of Trustees believe in it. Yeah, at all levels. So, from the head to the feet it's there"*. John from Hou emphasised that "*the board need to be made explicitly aware of that as well".* The Board of Trustees was discussed as critical to sustainability as they are key in making funding

decisions, such as who gets to receive RP training and also deciding the strategic direction of the school. At Iti College, Sarah also discussed that the Board of Trustees support was vital as it reflected the views of the wider school community, she also noted that parents and local Iwi sat on the board, therefore, their support was key to the sustained use of RP at Iti College. At Hou, as noted in section *4.3.3*, their strategic plan and hiring process is underpinned by RP philosophy. Table 4.1 shows that Iti College also used RP within the school's strategic plan, however, at Nui College, this was not the case.

All the Deans from Nui agreed that the longevity of their RP programme was because of the support of senior management. Pete, expanded on this "*SLT [The senior leadership team] do genuinely believe in it, and it is pushed through. So, the restorative philosophy starts at the top and comes down*". In an individual interview Rose echoed this view, that reason for Nui's ongoing us of RP is that "*all the Deans and SLT are restoratively trained and there is quite a like top-down approach".* To reinforce this further, Jan, Nui's first Champion for RP described the effects of having senior management on board, she described how "*as a counsellor, you can hold the flame by yourself for a while*". She describes how after almost ten years *"something shifted*, *I had someone in senior management to hold the flame with me"* and "*the moment I got given a license for senior management to run the workshops and you have a dialogue it shifted really quickly."* Jan's experience highlights the power of senior management in the final outcome of RP programmes. We can see that 'Champions' are not mutually exclusive to the support of senior management, but alternatively work in conjunction to support the sustainability of RP in schools. Jan's experience highlights the significance of senior management support in developing sustainable RP programmed.

The narrative described at all schools is, in short, top-down. Sustained changes in school setting towards RP require the support of senior management to ensure lasting integration. Champions can be viewed like a pioneer species in nature, laying down the frameworks for senior management to build, grow and prosper.

5.2.2.1 Concerns of over-reliance on a core group

One of the unintended consequences of the structure of the schools RP programme was a concern of an over-reliance on a core-group. Interestingly, the risks of relying on a core group of staff was emphasised across the three school. Whilst previous studies have viewed a

core group as a key factor in sustainability of RP (Ministry of Education, 2018), participants expressed a wariness that was wary of an over-reliance on a small group of over worked staff. Over-reliance on the group and subsequent follow-on factors, such as staff leaving, were reasons for concern. Jan, at Nui, noted that at school "*It's impossible to build a perfect core right people because there is staff turnover and things change. So, you have to be very fluid in your thinking about what constitutes right now training and PD*". Chris, from Iti College also explained that lots of staff who had been trained in RP had "*all left*" and that's why he "*prefer[s] to get it done staying on the ground…. having your face there*". By this he meant that relying on only some to practice RP was unsustainable and he felt he had to make sure he was always leading by example. Additionally, John, from Hou noted that "*I think there's a risk in just expecting a core group of leaders to lead [RP]. So that core group needs to realise that sustainability comes when everybody owns it."*

A core group in a school to run RP can initially be perceived as useful, yet participants at all schools were wary of the effects that this could have on sustainable RP use. Inevitable occurrences in schools, such as staff turn-over and new staff, meant that the instability or loss of a core group may prevent whole staff ownership of the RP philosophy. This raises questions about the reliance on a small group in relation to successful sustained embedding of RP and may provide answers about the problem of unrealistic expectations, such as those that occurred at Nui, that will be discussed later in this chapter.

5.2.2.2 Unrealistic expectations of senior management

Whilst the support of senior management was undeniably crucial to the sustainability of RP programmes, there was another unintended consequence of the structure of the RP programmes uncovered in my research related to this, the unrealistic expectations of senior management. This consequence was felt most strongly by staff at Nui College to the extent that it could threaten the success they had been experiencing. Notably, the Deans at Nui College did not identify themselves, as part of the Senior Leadership Team (SLT) and used SLT to distinguishes higher level management, such as the Deputy Principals and Principal.

The unrealistic expectations of senior management at Nui College was expressed by all Deans and the counselling department. Greg, a Dean, and P.E teacher described the pressure from the "*SLT is telling us, run it [the restorative conference] again, run it again, run it again and it gets to a point where you're trying so hard to teach them …. it's pointless trying*

to run the same thing over and over again, so that's where the frustration comes in". Likewise, Dan, another Dean felt as the Dean's "*we're getting squeezed in from both sides*" that the Deans were "*getting the pressure from both sides, 'Why isn't this happening? Why isn't this happening? But at the same time, we're pushing for the students to get ready for a restorative*". In her individual Interview, Rose another Dean from Nui echoed the exact same view:

> *SLT, expect, a really quick turnaround and just to do it well, that's not always realistic. Sometimes you can the first conversation with a kid, and you're just like, no, they're not ready. And you could have just spent an hour with them. And, you know, you're pressured into just doing it anyway. Getting the restorative over and done with.*

Jan, the HoD of counselling felt the same that "*sometimes the expectations of senior managers are unrealistic*". Jan explained that there is an attitude of "*So this will happen, and this will happen, and then in the end you all apologise and shake hands and that's it. So, completely undoing the unique power of RJ".* What can be perceived from these statements collectively, is that the senior management team had unrealistic expectations of the Deans, who run the RP at Nui College. Dan summarised this when he said "*SLT want to see [RP] it more as an outcome. So, they're like, well, it's been a week why hasn't this restorative happened?*" This outcome-based practice does not align entirely with the philosophy of RP and will be discussed later in Chapter Five.

In contrast, the teachers at Hou College expressed an acute awareness of this pressure and the advantage of a full-time RP facilitator. Lucy, a teacher at Hou summarised how difficult and how much time a restorative conference could take:

> *…You might have a kid with you in that hour who can't actually write it out, who can't talk about it…and then there is no way to resolve it within that hour. Because you've got to give the child the time that they need, just go to deescalate, overcome the emotion and be prepared, because it can be scary to go into a room and front up… And you can't get it done in a one-hour slot. So, then you're chasing things up in your own time and trying to fill things in and resolve things with time that teacher just don't have.*

Lucy's understanding of how complex and time-consuming RP can be and Hou's College collective nuanced understanding of this and the presence of a full-time RP vacillator, may explain why they were not facing the same issue and pressures that the Dean's at Nui College were experiencing. I pick up on this again in Chapter Six.

5.2. 3 Professional development and ongoing resourcing

The third key factor identified for sustained adoption was the need for professional development (PD) and ongoing resourcing. This is a view echoed by Blood and Thorsborne (2005), who assert the need for "high quality ongoing professional development and dialogue" which engages "all staff at this level and maintain[s] an ongoing dialogue about the issues which emerge" which will "assist in the development of a climate of cooperation and collaboration" necessary to develop sustained "cultural change" in relation to RP integration (p.12). Kaveney and Drewery (2011) agree with Blood and Thorsborne (2005) that professional development and resourcing is critical to the success of RP implementation. Across the three schools there was agreement that professional development and ongoing resourcing as key to sustained success, albeit through contrasting issues.

5.2.3.1 Understanding the Restorative Practice Philosophy through Professional Development

At Nui and Iti College teachers and staff perceived a need for more whole-staff PD in order to understand the philosophy of RP more comprehensively. Jan, the HoD of counselling at Nui College spoke to the fact "*to make restorative justice work well and last in the school [there needs] to be a knowing of all staff members around what Restorative Justice Conferencing is about and how it works*". Sarah, a teacher from Iti College explained how teachers need:

> *To get taught the kind of philosophy behind it as well as just doing the training. Instead of getting taught first question, second question, this is the third question…you need to kind of understand the whole idea and what the end goal is, to be able to unpick the problem completely, instead of just saying a script because that …seems like a counselling session. Like it's not just 'who did this? When did they do it? What can we do to fix it?' It is so much more, like let's unpack some actual problems so that we can get to the root of it and fix it.*

In addition, Garry, a teacher from Iti requested that he "*want[ed] more communication and more training, from what I'm hearing and seeing I have an idea, but I don't know how to implement the idea properly*". Rose, a Dean from Nui College echoed a similar view, that prior to her being a Dean, "*as a classroom teacher"* she "*didn't really know anything about [RP] it"* and she "*didn't really get it"* so she did not use RP before reaching senior management level as she had not had any training.

A manifestation of this lack of whole staff understanding of RP was the was escalation of small-scale classroom disturbances through to full-blown RP conferences. The use of RP was minimal at a classroom level at Nui College. This was acutely noticed by the Deans:

> Greg: *I don't know in if in a classroom-based level if the majority of our staff are kind of trained enough to know what they're doing.*
>
> Dan: *Teaching staff are still that there is that thinking that restoratives are only for Deans or SLT.*
>
> Pete: *Some of the problems we get, or that I have encountered is that the idea of the restorative stuff being just for us, is that we get teachers who kick kids out of class, and they get sent to the Deans centre, where that should have been a situation where a restorative conversation or chat happed in class around that. So, we get inundated with that.*
>
> Rose: *Low level stuff could be dealt with in class by a teacher, but instead it gets sent to a Dean which sometimes loses its effectiveness, it [RP] could've happened on the spot.*

At Iti College there was similar, but less acute, realisations for the importance of PD for all staff. Sarah, a teacher at Iti College, felt "*more PD needs to happen on a whole staff level, just to understand the importance of the process and to use it*" and that "*there is a lot of techniques that we could probably be taking to our classrooms, like restorative chats and using the language…all the little stuff*".

What can be perceived at both Iti and Nui College's is a lack of whole staff understanding of RP, that prevented RP being used inside classrooms, and escalated minor classroom issues. As Pete from Nui College stated the need for "*training and in-house PD"* was vital for sustained use RP. Most prominently at Nui College, RP was predominantly used

behaviour management tool and therefore was not used at a classroom level to the extent it could be.

This was not the case at Hou College, where all teachers completed a three-day training course. Ongoing re-education was therefore prioritised, and they ensured that all new staff were restoratively trained to a high standard which led to more sustained practice. Lucy, a teacher at Hou noted that any "*PD or any programmes for the school [are] looked at, to see if it is going to fit and within our cultural relationships lens and fit in with our restorative lens, so we actually look at anything we want to implement into the school to see if it will fit in with that*". The resourcing and PD at Hou College was therefore consciously selected benefit the use of RP, and teachers therefore felt more comfortable using it inside their classrooms.

5.2.3.2 Ongoing Resourcing Prevents Burn out

Ongoing resourcing was noted as key factor in sustaining RP use and this was also exemplified through discussions of what participants coined as 'burn out'. At Nui College Deans were experiencing 'burn out' due to being "*inundated"* with minor classroom disturbances and that he "*needed time to do the right prep work*" (Pete, Dean). Greg, another Dean, described times when Deans had been completing *"two or three [restorative conferences] in a week. Yeah, big ones in you, and it leaves you shattered".* There was a lack of resourcing at Nui that left the weight of RP to Deans alone. Dan, another Dean describes the predicament they are at Nui facing:

> *...there have been times where we've done two or three in a week [restorative conferences]. Yeah, big ones in you, and it leaves you shattered. You know, and you're still running sports, and doing all this stuff as well.*

At Iti College, the call for more resourcing was less explicit than at Nui College. However, there was still discussions of from staff that of 'burn out'. Sarah, a teacher noted that often "*everything gets dumped on Chris [Iti's RP facilitator] which isn't sustainable*". Part of the reason for of why Iti College may not have been experiencing as many issues of over escalation and burn-out may be because of the smaller size of the school (e.g., 600 students compared with the 2500 students at Nui College), this raises questions about size and effectiveness of RP which will be addressed in Chapter Six.

Noteworthy of consideration is how at Hou College PD and resourcing was extremely high. They were the only school to have a member of staff whose sole role and position in the school was RP facilitator. John, the principal of Hou noted that "*teachers don't have the time to manage those sorts of things themselves. And also, they feel victimised too, so you don't get the victim to do it".* John spoke to the fact that prior to hiring Amy *"things would escalate really fast and Shane [the old Deputy Principal, who was in charge of behaviour] was dealing with too much*". John made explicitly clear that at Hou College they "*don't get burnt out*" because "*the majority of conversations teachers have are on how we can support students… because of our Restorative mindset".* Resourcing of RP at Hou College was stated to be of the utmost priority.

Sustainability of RP, like most new policy, needs PD and ongoing resourcing to ensures it becomes not just an 'add-on', but a philosophy used at all levels of the school. The experience of these schools demonstrates the need for ongoing PD to train all staff and upskill them with restorative techniques to use at an everyday level and resource the programmes fully. What can be seen from the experience of these three schools is how only training some staff, runs the risk of diluting RP and its effectiveness. This raises questions about how to successfully embedded RP in a school setting which will be discussed further in Chapter Six.

5.3 Conclusion

In summary, these findings have identified some of the factors that have sustained the use of RP in schools. It would appear at Nui, Iti and Hou Colleges, RP has been sustained by a champion, senior management support, PD and ongoing resourcing. It appears at this point that Nui College was experiencing more barriers to sustained RP practice, followed by Iti, then Hou. It seems that the RP programme at Hou College had been smoother due to the fact that the programme was initiated and driven by senior leadership from the start and made clear as an expectation to all prospective staff, which paved the way for a less bumpy journey. In the following Chapter, I examine the pattern of adoption and implementation in greater depth.

Chapter 6: Discussion

6.1 Introduction

Chapters Four and Five have considered the processes that needed to occur to adopt RP and the factors that have sustained the use of RP in three New Zealand secondary schools. The analysis illustrated that while there was a shared level of commitment and enthusiasm toward RP held by all schools, there were, however, considerable differences in how RP was enacted, used, and supported. These differences are worth exploring in greater depth. In this chapter, I provide detailed consideration of how Schein's (1984) model organisational culture could be used as an analytical tool to evaluate the schools' implementation of RP, including an individual summary of the extent to which RP had become embedded at each school. I also reflect on how RP challenges traditional notions of behaviour management in schools entirely. Finally, I discuss, in greater detail the implications of these findings, and I outline factors that supported the lasting integration of RP, namely, the influence of context and the pivotal role of leadership and support.

6.2 Alignment between organisational culture and Restorative Practice

In this section, I will analyse the extent to which RP had become embedded in each of the three schools' organisational culture using Schein's model of organisational culture, and thus how the level of embeddedness aligned with their practice (see section 3.2 and Figure 3.2 for theorical explanation). I begin with an individual analysis of each school. Throughout, I offer some suggestions to explain why schools contrasted so greatly, such as at Hou and Nui College, whereas at others, they were more comparable, like at Hou and Iti College. I conclude this section with a discussion of RP as a whole-school philosophy and the importance participants across the schools placed deconstructing the notion of behaviour management.

It was apparent that while the schools held much in common with regard to the processes they underwent to implement RP and the factors that sustained them, there was significant variation in the level that RP became embedded in each of the school's organisational culture. The information gathered showed that staff perceptions of practice, their use of RP, and resulting issues and problems which occurred at each of the three schools

closely aligned with the level of RP integration. In Figure 6.1, I have provided a continuum of RP embeddedness, using Schein's (1984) three levels of organisational culture (*artefacts*, *values and beliefs*, and *basic assumptions*) to compare RP embeddedness both within and between the three case study schools. The continuum highlights the differing degrees of integration of each school in relation to each of the three levels of Schien's (1984) organisational culture. Each individual school is represented by a colour on each of the three continua. As Figure 6.1 shows, Nui College was the least embedded for all three levels of culture and Hou College was the most embedded. Importantly, this figure is an approximation of the my impression of the three aspects of culture that were formed by the data collected in each of the schools and is aimed at helping the reader understand the differing levels of integration through an image, rather than being viewed as a precise science.

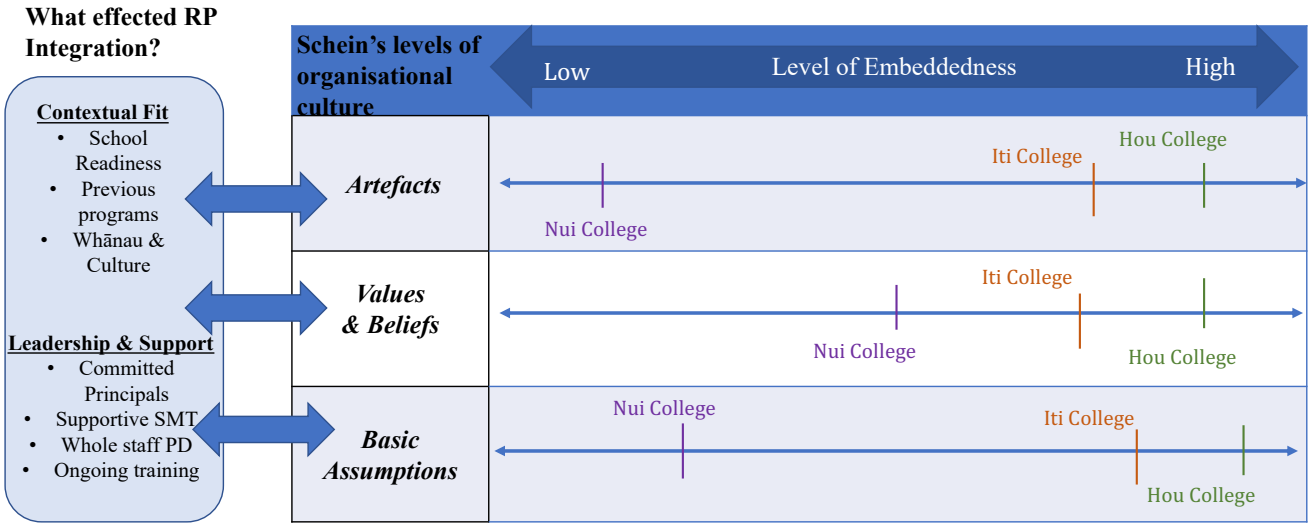

Figure 6.1: Comparison of RP embeddedness across all levels of organisational culture

Figure 6.1 shows that Nui College was the school where RP was the least embedded within the school's organisational culture. The number of *artefacts* viewed at Nui College while I was there was significantly lower than the other two schools. As *artefacts* are the

visual cues and observable items of the school's *values and beliefs*, it was not surprising that they were also had the lower levels of embedded *values and beliefs* and *basic assumptions* compared to the other two schools. Interestingly, Nui College's RP programme was the oldest, which means a lack of time to integrate RP is not a possible explanation for the lower levels of embedding – Nui College's RP programme was introduced close to the same time as Iti College's. The staff from Nui College discussed the most issues in regard to their use of RP, namely, the pressure the Dean's felt from senior management and the over-escalation of minor events that occurred that had led to increase workload for Deans and burn-out. What these issues highlighted was that the *values and beliefs* of RP had not been embedded across the majority of staff at Nui College, but instead remained in the hands of the Deans. Regular teaching staff were either unaware of RP, choosing not to use it, or most likely, were ill-equipped and poorly informed about how to use RP in their own classrooms which resulted in the over-escalation and reactive use of RP. This demonstrates how the *beliefs and values* of Senior Leadership Team had not been evenly dispersed across all levels the staff.

What Nui Colleges experience shows is that despite strong *values and beliefs* within the Senior Leaderships Team, including the Dean's, there had been an inability to infuse the *basic assumptions* within the whole school regarding the use of RP. The reactive use of RP at Nui College signals that the *basic assumptions* at play within the school had not shifted completely, as the staff were using RP primarily as a behavioural management tool, not as a philosophy or pedagogy itself. Consequently, aspects of the schools' organisational culture remained, at least to some extent, in a punitive mindset, despite this not being present within the Senior Leadership Team. Lower levels of RP integration in the school's organisational culture can therefore be viewed as limiting or inhibiting aspects of RP use. The *beliefs and values* surrounding RP seemed to have reached a point of stagnation, from when Jan had received approval to run RP by senior management until today. The Dean's themselves perceived this stagnation. They called for someone with more "*managerial units*" (Dan) to take control of RP at Nui College, as discussed at the end of section *5.2.1*, highlighting the importance of continuous regeneration for RP to last. Nui College would be likely to benefit a lot from greater levels of RP PD for staff and those outside of the Senior Leadership Team, thus spreading *values and beliefs* more evenly through the school.

Structure and culture are inextricably intertwined, and successful changes in both tend to be concurrent (Schein, 1984). Nui College's experiences demonstrated that their changes seemed to be mainly structural. Elmore (1995) has concluded that changes "in structure are weakly related to changes in teaching in practice, and therefore structural change does not necessarily lead to changes in teaching" (p.25). Consequently, non-structural forces, like *shared beliefs*, *values* and *assumptions* – organisational culture – need to be attended to as well as attending to structure. At Nui College, a disconnect had seemingly occurred between culture and structure. While structural changes had been made, such as referral to the Deans to use RP to solve a behavioural issue and the school being advertised as a 'restorative' school, the cultural changes appeared to be less significant, or at least at the time of data collection. There is no doubt that cultural change occurred during the initial phase of RP implementation but the extent to which this has become embedded has, at the very least, slowed. Despite this, I want to note, that RP at Nui College was embedded into some aspects of the school's organisational culture, as shown in Figure 6.1, and that RP was still a noteworthy part of the school. However, in comparison to the other two schools, RP was the least embedded at Nui College.

One point of consideration, however, is the size of Nui College. Before beginning this study, I did not expect size to be an influential factor in successful embedding of RP at schools. However, it has seemed to have an effect. Nui College was by far the largest school, with nearly double the student roll of Iti and Hou College. In another study Atkinson (2015), found that in larger schools, senior management are more likely to use RP for managing conflict and dealing with behavioural issues, as was the case with Nui. Using RP as purely a behavioural management tool allowed for tensions to arise that limited embedding of RP, such as it being viewed as 'just another tool' inside the overflowing behavioural management toolbox. Atkinson (2015) suggests that the lack of individualisation of RP from other behaviour management tools, like positive behaviour interventions, prevents staff ownership of RP. Similarly, in my study RP was less embedded in Nui's organisational culture, as some staff were disconnected from RP use.

Size also may have played in role in the contrasting levels of RP integration at Nui and Iti College. These two schools had very similar levels of integration of their *values and beliefs*, yet their *assumptions* (and *artefacts*), were noticeably different. Nui

Colleges large size may have impacted why the *values and beliefs* had not shaped the school's *basic assumptions* as deeply and thus were not as visible in the schools' *artefacts* as they were at Iti College. Iti College had just under half the number of students as Nui College. Interestingly, although staff expressed similar issues at Iti College as they had at Nui College, such as the over-escalation of minor classroom disturbances, these issues did not seem to affect the integration of Restorative Practice's into Iti College's organisational culture. It seems likely that smaller staff and student population mitigated the issue of lack of staff training and prevented it from generating into larger scale issues as it had at Nui College. Training only senior management did not result in a structural/cultural disconnect at Iti College as *beliefs and values* of staff, were still able to flow freely across the school's members, forming a shared identity with greater ease and sense of whole staff ownership of a restorative philosophy.

Overall, RP at Iti College was deeply embedded within the school's organisational culture, as seen in Figure 6.1. One of the reasons for this was because of the strong alignment between RP and Tikanga Māori (cultural, practice or custom) that matched Iti College's large Māori student population. As discussed below in *section 6.3.1.2*, part of the reason staff identified that RP been integrated well was because it worked for their students and matched the community focused previously running at Iti. Importantly, as shown in Figure 6.1, Iti College's *basic assumptions* appeared to be more embedded than their *values and beliefs*. This is due to what was 'not said' during data collection. As Chris, Iti's RP facilitator noted, RP "*was our normal*", as the process of RP matched the Whānau and community input already at play within the school's organisational culture. A consequence of this was that there was a less explicit declaration of Iti College's *values and beliefs*. Alternatively, the belief and value placed on RP was by in large implied throughout the interviews and focus groups, as the assumption was that Iti College ran from a restorative mindset did not need explaining as RP had become part of their unconscious decision-making process. Part of this was because RP at Iti was, as Sarah, a teacher stated, "*just what was done*", and therefore explaining something that was 'normal' was not needed. These discussions highlight how the schools' *basic assumptions* were clearly underpinned by a restorative mindset.

RP at Iti College did not get questioned or scrutinized to at the extent it was at Nui College. The cultural change (Fullan, 2007) that occurred had shifted the school's

organisational structures enough that RP was not seen as an 'add-on' but was what is 'done', which Fullan (2007) determines to signal lasting change within education. RP at Iti was viewed not as behaviour management policy, but as a way of being. Deep embedding of RP in Iti College's organisational culture meant that RP aligned closely with the philosophy of relational teaching, and stretched beyond reactive practices (Macfarlane et al., 2007). Iti College sat just behind Hou College across Schein's (1984) three measurements of organisational culture in Figure 6.1. Despite deeply embedded levels of RP, what prevented full integration was that not all members of the school had a comprehensive understanding of RP. This meant that while staff greatly valued RP and understood its benefit, questions remained about how best they could practice it, as discussed in *section 5.2.3.1*.

RP at Hou College was the most embedded of the three schools in the school's organisational culture. This was apparent across the numerous *artefacts* present, the *values and beliefs* expressed by staff and the *basic assumptions* underpinning the school's philosophy. Hou College showed many examples of deeply embedded culture of RP, as it had infiltrated multiple levels of the schools. Central to their approach was a focus on relationships at every level of the school and into the community; extending to whom they hired, how new PD was selected and how they ran staff meetings and their classrooms. Unlike at Iti College, all staff at Hou College had a comprehensive understanding of RP that allowed for collective ownership of RP. This meant that RP was used equally across all school structures.

Cultural change at Hou College had begun prior to the introduction of RP through Hou's involvement in Te Kotahitanga (see section *4.3.2*). Metaphorically, the environment at Hou College in which RP was planted can be viewed as the most fertile. A steady commitment toward RP by a new Principal and senior management who had done the most groundwork and planning before initial implementation had enhanced adoption. Hou College invested in a full-time RP facilitator and RP training for all staff members, and staff had already become attuned to aspects of relational teaching through their involvement in Te Kotahitanga. RP at Hou College was the most embedded as it had been diffused across all levels of the school. There was no structural/cultural disconnect. Hou College's culture of restorative philosophy was instead what informed and directed the school's structures. Ownership of RP was formed through careful consideration of RP use, ensuring there was

flexibility within the process and that the processes were working with staff, not to them. Returning back to Fullan (2002), deep lasting cultural change occurred at Hou College as what the people at Hou value shifted (towards RP) and they work worked collectively to accomplish it.

To some extent, participants across all the three schools had placed significance around the idea of deconstructing the notion of behaviour management. Whilst at Nui College, RP had got caught up in becoming a behaviour management tool, the Deans were aware that RP needed to be larger than this. Greg, a Dean from Nui, stated he thought of RP as "*teaching tool first and foremost"*, and this sentiment is one that needed to be more evenly dispersed across Nui College. At Iti College, RP was embedded in the school's culture enough that it was an ethos; no longer a behaviour management tool but a philosophy that guided the actions of those with in school and the wider community. RP is a philosophy and, for it to work as these cases have shown, it needs to be treated as one. This requires RP to become deeply integrated into schools' organisational culture, as when it can do so deeply, as it had at Hou College, and closely behind Iti College, it has the power to completely change the way that school community views behaviour — not as something that needs to be manged, restricted or controlled but as opportunities for learning and change, where mistakes are not punished but built on. Therefore, RP deconstructs the notion of behaviour management. To manage implies hierarchy, one where teacher holds the power (Blackmore, 2006). RP works to build relationships across and over traditional power relationships, in which students feel listened to, understood, respected and safe, with the ability ultimately to improve learning.

6.3: Supporting lasting integration of Restorative Practice

In Chapter Five, I raised several factors that served to sustain the use of RP in each of the schools. These factors were (i) a Champion, (ii) senior management support, and (iii) professional development and ongoing resourcing. In Chapter Four, I looked at the journey schools took to adopt RP. Reflecting further on these findings and the previous analysis I want to delve deeper into what supported the lasting integration of RP in a way that not only sustains, but also embeds RP in a schools' organisational culture. This section covers two pivotal influences on lasting integration: context and leadership and support. Figure 6.2

below, a closer look at Figure 6.1, provides visual depiction on how these two factors informed the embedding of RP at each school.

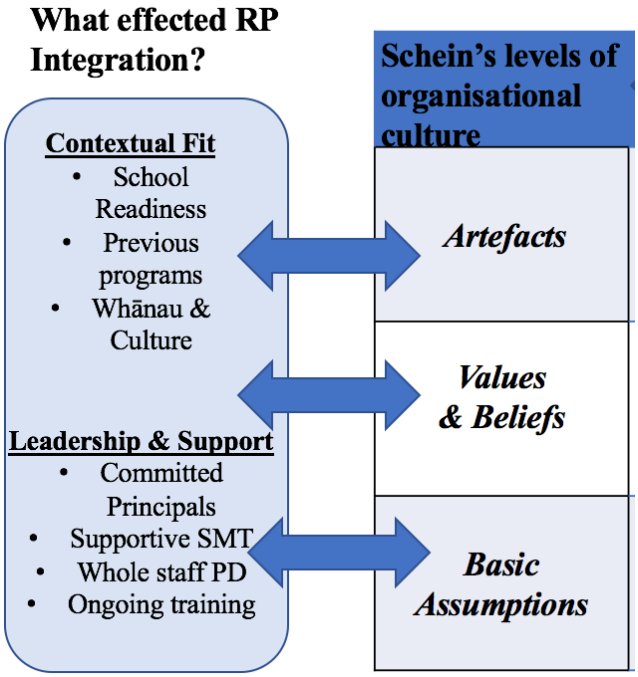

Figure 6.2: Relationship between factors of RP integration and organisational culture

6.3.1 A contextual fit

Across the three schools, a contextual fit was needed in order for RP to become integrated and to thrive. The context and environment in which RP was introduced, therefore, had an impact on its success. In a longitudinal study, Furney and colleagues (2003) found that state and federal policy initiatives can influence outcomes for all students but cannot be wholly effective unless contextually appropriate implementation of policy is considered. A critical factor in generating an effective contextual fit in this study was each school's readiness for change. School reform requires investment and commitment from schools' staff to ensure that change takes place. Therefore it is the individuals who comprise of the institution who limit or allow progress and advancements of new school initiatives (Fullan, 2007). What can be seen from the experiences of all the schools is that RP requires a large commitment and effort from staff to ensure initial adoption and then also to sustain its embedding.

At Nui College, school readiness was somewhat delayed. While they had Jan, their 'Champion' advancing the use of RP from the early 2000s, it was not until close to 2010, that Deans and other staff members outside of the counselling department began using RP. Nui College's experience highlights the effect of school readiness on delaying full integration of RP. The rest of the staff, bar those in the counselling department, as Jan states, were extremely cynical surrounding the use of RP (see section *4.3.2.1*). Without a consensus about the benefit of RP and thus a school readiness for change, integration was significantly slowed.

At Iti College, a very different sequence of events occurred. As Iti College participated in the initial pilot of RP (see section *4.2.2*) and their journey of addressing misconceptions was smoother and less fraught (see section *4.2.2.1*), staff buy-in from the outset was higher. School readiness at Iti College can be perceived as almost ideal. The school understood the problem with their previous behaviour management model, namely, that they had extremely high suspension and exclusion rates and those disproportionally affected Māori and Pasifika students who made up the highest proportion of their school (this was also the reason why Iti College was selected for the pilot programme). Consequently, staff, including the Principal, perceived the benefit of implementing RP. This sits in line with the findings of Lorman and colleagues (2008), who found that staff scepticism is a significant barrier to school policy change and therefore recommend that schools need to build a case for change using strategies that include assessing staff readiness and presenting a logical rationale for new policy implementation. The rationale for change at Iti College was clear and present to all staff —to improve glaring cultural disparities present in the previous behaviour management model.

In contrast to Nui and Iti, the RP programme at Hou College began less abruptly through the school's involvement in the Te Kotahitanga project (see section *4.2.3*). What the experiences of staff at Hou College display is that staff and senior management were not only ready for the new policy but, in fact, as John, the Principal noted, they were already using aspects of RP within their school. Hou College's readiness for change was formed through a synergy between their involvement in Te Kotahitanga and an emphasis on relational pedagogy. This synergy was generated through the emphasis Te Kotahitanga placed on relationships that matched the relational underpinning of RP (Macfarlane et al., 2007). A culture of change at Hou College, towards relational pedagogy, had most likely already

occurred prior to RP adoption. Like RP, Te Kotahitanga requires a shift in schools' organisational culture and significant structural changes to the institution it enters (Bishop et al., 2011; Hynds et al., 2011). Hou College's integration of RP therefore greatly befitted from the contextual fit of the previous school initiative — Te Kotahitanga — that had prepared staff and community for RP to be accepted and also perceived as beneficial.

6.3.1.2 Whānau, community and culture

In addition to school readiness, a contextual fit relates to the broader context of whānau, community, and culture. It would be remiss not to discuss the environment in which RP takes place. While each of the schools were implementing the same philosophy, their strategies and use of RP differed. The model at Iti College was the least structured, followed by a behaviour-based system at Nui College, to a highly systematic process-based system across all levels of the school at Hou College. What can be seen is that the staff, students, and communities created their own systems and strategies that fitted their school community and culture. Savage (2009) expresses a similar notion that educational practices and policies reflect the values and beliefs of the individuals who create them; consequently, beliefs about student disruption are infused with cultural norms.

Community input and support at Iti College was considered by staff to be one of the reasons for the success of their RP programme. Meyer and Evans (2006) contend that it is essential in New Zealand for there to be a connection with Whānau and Iwi, respectful of the mana and contributions of the wider community to new education reforms. Ties to the wider community, including the local Iwi were seen as fundamental to the success of Iti's RP programme. At Hou College, there was a similar but less explicit nod toward community input. John, the Principal, discussed holding yearly parent information nights regarding their use of RP, as well as making sure all students and family were aware and informed of Hou's RP programme during the enrolment process. At Nui College, community involvement was not signalled during my study. I believe engaging with the wider community, as Iti and Hou Colleges had, would benefit more embedded use of RP across the school, expanding the focus from the Deans outwards deeper integrating RP into Nui College.

Decisions concerning behaviour and classroom expectations and interactions are created within a culturally specific frame (Munroe, 2005). As a result, when teachers are not

the same culture as the student, as is the case increasingly in New Zealand, a cultural discontinuity that can occur. A cultural discontinuity is when teachers misinterpret culturally specific behaviours and vice versa, students misinterpret teacher expectations, often in a negative light. RP provided a way to overcome a cultural discontinuity from occurring. Sarah, a teacher at Iti College, in Chapter Four, identified this mismatch between cultural frames: *"It's really important, I think, to have the right people in front of [students] them, including gender wise, cultural wise, that kind of thing… a Pākehā teacher might generate a different influence*". John, Hou's Principal also noted that RP could prevent cultural discontinuity, as discussed in section *4.3.3.1*. RP in all schools can improve cultural discontinuity from occurring through reframing behaviour issues and looking to match these with a school's student population and community. This awareness was displayed at Iti and Hou Colleges and can be seen to benefit its overall integration.

A one-size-fits-all model of RP policy will not work. Like at Iti and Hou College, as discussed above, there needs to be careful consideration from the community and staff of what will work best for the school. Part of this consideration is a focus on what works for Māori students, to borrow Bishop et al. idea, 'a cultural fit' is required that does not isolate or further alienate Māori or other cultural minorities (Bishop et al., 2003 ; Savage, 2009; Savage et al., 2011; Wearmouth & Berryman, 2012).[5] Having localised contextually relevant policy that reflects students and community helps to promote RP that is sustained and integrated into schools' organisational culture (See section *6.2* for full evaluation of organisational culture at each school). As seen in Figure 6.2, a contextual fit influenced schools' *values and beliefs* through creating a setting that is ready for change. Untimely, when students perceive that their lives and experiences are valued and respected, as RP does, they are less likely to engage in behaviours that retaliate against school protocols which alienates them (Savage et al., 2011). RP works by building relationships and respecting individual identity therefore, for it to last, it must be contextually appropriate to the environment it is placed within.

[5] The relationship between RP and culture deserves further analysis and would benefit from another in-depth study.

6.3.2 Leadership and Support

At all three schools, it was apparent that the support of senior management was integral to the lasting integration of the RP. Several studies and studies have found that despite many initiatives being promoted as 'bottom-up,' led by individual teacher efforts, such as sustainability in education, curriculum integration, and enterprise programmes, ultimately the support from senior or middle management is what led to successful integrated programmes (Arrowsmith, 2013; Ávila et al., 2017; Lee et al., 2015; Mader et al., 2013). The findings in this study sit in line with this. Two pivotal aspects comprise of leadership and support: the commitment of Principals and senior management and the continuous regeneration of RP through professional development.

The support from senior management as a factor that sustained the use of RP was apparent at each of the case study schools, as discussed in section *5.2.2*. The commitment of the Principals, however, emerged as particularly significant. At Nui College, their journey to full integration of RP took the longest as a result of limited commitment form senior management. This meant that their Champion, Jan, worked inside the constraints of her counselling department for close to ten years advocating for the use of RP. As soon Jan had the Principal on her side and was given permission to run RP out across the school, change began quickly. Lack of senior management support can lead to an increased workload setting up programmes, increased demands on lead teachers, isolation from other colleagues, a constant need to justify the programme's merits, and subsequent burnout (Sharpe & Breunig, 2009). Nui College's experience indicates that Champion's alone cannot support lasting integration of RP; they are a crucial factor of sustainability but not full integration.

The staff from Iti College described how their RP programme had received full commitment for its initial implementation from the then Principal. Chris, Iti's Champion, emphasised that he had no problems in rolling-out RP through school quickly as the Principal and the Board of Trustees supported him. However, the departure of the original Principal meant that the status of RP became far less significant, or as Chris stated, "*its essence became diluted*". The arrival of a new Principal, the second from the original, however, completely reversed the dilution Chris mentioned. The now Principal was fully committed to RP at the school and had reinvigorated RP at Iti College. This example confirms that Principals play a critical role in promoting or hindering teaching

engagement in new school initiatives (Russell et al., 2020). The lack of ongoing commitment and a rocky journey to full integration also may highlight why some staff at Nui and Iti College felt ill-equipped or lacked an understanding of RP to use it in their classrooms. This may have occurred as these staff members could have entered the school at a time when RP lacked clear strategic direction and commitment, exemplifying Principals' pivotal positions.

At Hou College, the commitment of the Principal and senior management had begun from the initial phase of implementation and continued steadily over the years. Hou College was the only school where staff felt that the majority of colleagues were on board with RP. Out of all the schools, RP at Hou College was the most evident in its strategic direction, and the staff were acutely aware of the Board of Trustees' and Principal's expectations around RP. Hou College's journey towards full integration was by far the smoothest. Fullan (2002) contends that to "accomplish lasting reform, there must be a leader who can create a fundamental transformation in the learning culture of schools and of the teaching profession itself" (p.18). Transforming culture, therefore, is about changing what people in an organisation value and when enacted well, the process that leads to deep, lasting cultural change (Fullan, 2002).

The experiences of each of the schools demonstrated that senior management, namely, Principals who articulated the face of change, with a commitment to RP, strongly shaped the *values and beliefs* of staff at each of the schools, consequently shaping the *basic assumptions* of staff and therefore influencing the way that staff teach. Staff at Hou College collectively believed in and valued RP the most (shown in Figure 6.1) as they were members of an institution that had strong, stable support from senior management which allowed for lasting integration of RP. The irregularities of senior management commitment towards RP stagnated cultural change from occurring in Nui College and slowed it at Iti College (see Figure 6.2, for how leadership and support influences, all levels of organisational culture).

Support provided by senior management through professional development was viewed by participants at all three schools as essential to sustaining RP use, as discussed in section 5.2.3. This is because PD allows for continuous regeneration of RP. Regeneration is the set of procedures that allow a system to "continually compare valued

outcomes against current practice and modify practices to continue to achieve these outcomes as the context changes over time" (McIntosh et al., 2010, p. 14). Regeneration is necessary to prevent or to remedy 'implementation dips', which Fullan (2002) describes as a decrease in 'implementation fidelity,' caused by decreasing use and level of interest in a programme. PD generally prevents implementation dips from occurring.

The lack of in-class use of RP use was a common problem raised by staff at Iti and Nui College. This meant that often over-escalation occurred, as discussed in section *5.2.3.1*. For Nui College, over-escalation of small-scale classroom disturbances led to Deans experiencing burn-out as they were dealing with numerous issue that could have been solved by a teacher at the classroom level, while also dealing with the more serious extreme cases that required higher intervention. As a result, Nui College was using RP as a reactive tool for managing and resolving conflict.

Alternatively, at Hou College, RP was used in a much more proactive manner. This proactive use was signalled through the constant building of relationships throughout the school and the multiple ways RP guided classroom activists and teaching. The proactive use of RP at Hou College most likely occurred because all staff were restoratively trained. This allowed for all teachers at Hou College to have the tools themselves to use RP in their classrooms, which staff at Nui and Iti College did not. In addition, training all staff removed the focus from Deans who are traditionally the bearers and instigators of punishment in a punitive sense (Mignolo, 2009). The presence of a sole RP facilitator, at Hou College, Amy, who also sits outside the physical environment of the Deans and Principal's offices, is likely to also have aided more proactive and wide-ranging use of RP. Likewise, Amy's role removes the focus from a notion of punishment to prevention and relationship building.

This was somewhat the case for Iti College, who had Chris. Chris's role was a Community Liaison Officer and part of his position includes RP facilitator. Noteworthy of consideration is that Chris's position also sits outside the traditional punishment environment; he is not directedly related to the Senior Leadership Team. which seems to have aided RP being used less reactively. Buckley and Maxwell (2007) point out that "if approached solely as a behaviour management tool then restorative practices... not only runs the risk of being identified as another form of punishment but also of having its greater impact and implications being ignored" (p.18). This supports my findings, particularly in relation to Nui

College, with less embedded RP use, see Figure 6.1. Nui College's experience is signalling an 'implementation dip', with staff outside the Deans and senior management ignoring RP use, which highlights the need for whole-staff PD.

Another aspect of leadership of RP was the resourcing of it by senior management, including PD. The need for continued PD was also found by Savage et al. (2011), as staff were likely to revert back to old ways of managing behaviour even after attending the training for different models. At Hou College, despite restoratively training all staff, they continued to make RP a focus, by tailoring all future PD that occurred to align with or benefit RP use. Principals' and school board's shape the enactment of the PD that occurs in consequential ways through framing the purpose and goals of PD indicatives (Mangin & Dunsmore, 2015). At Nui and Iti College there was very little PD available to staff. This suggests the need for Nui and Iti College to do the same as Hou; even after initial training occurring, over time, the schools should work to generate their own professional development training so that they could meet the needs of new teachers and continue to support those teachers already within the school.

In order to embed RP more deeply these two schools would befit from, a) whole staff PD at Nui College and b) ongoing PD at Iti College. This seems particularly important in larger schools, like Nui College, where the majority of teachers felt somewhat distanced from the work that the Dean's did. PD at Nui College would mean there was support for all staff and learning tailored to meet the needs of everyday teachers, not only those senior management or leadership roles. This PD, I would recommend to be on the 'basics' of RP, such as restorative chats, restorative language, and mini-conferences. These are tools that can be used far more proactively to build stronger relationship in the school and are not necessarily used in the cases of class disruption. Providing teachers with these smaller-scale tools through PD would benefit the classroom environment and aid in solacing the 'burn-out' that occurred, as well as allowing for deeper integration RP at Nui College. Iti College could also be seen to benefit from this. Hou College had achieved proactive use of RP well. Continued whole-staff PD would mean the *beliefs and values* of senior management and the Deans, who fully supported RP philosophy, would be diffused deeper across various levels of the school structure, allowing for continuous regeneration of RP to occur.

Wallace et al. (2007) found that in reference to curriculum integration, "when reform does make a difference in individual classrooms, the impact erodes over time ... with participants often reverting to traditional teaching ways" (p. 30). Similar for RP this highlights the need to continually reflect on practice, both at a classroom and system level, to ensure that all of the necessary and essential contributing conditions for integration of RP are adequately maintained. Such reflective practice was not evident at Nui College, but was at Hou College, through PD, and to some extent was at Iti College. This shows that PD is needed to keep staff informed, curious, and supportive of RP – preventing implementation dips. PD allows for continuous regeneration to occur, creating and sustaining a shared vision of RP in an institution (which supports lasting integration), allowing meaningful cultural change to occur.

6.4 Chapter summary

This chapter examined three key findings of this research into the integration and sustainability of RP within New Zealand secondary schools. I discussed how the context, timing and environment in which RP was placed was crucial to the sustained integration of RP, in particular each of the school's readiness for change, as well as the support and leadership provided by senior management throughout all stages of integration. The extent to which RP becomes embedded in the school's organisational culture significantly affected its practice and use. A lack of embedding of RP has implications for the authenticity and consistency of practice at each school. Where there was deeper embedding of RP in school culture, RP more closely aligned with RP philosophy and less issues arose as consequence.

In summary, the implementation of RP risks the fate of many other well-intentioned programs unless we understand what it takes for these programmes to become embedded in school culture and what sustains them. It is not simply a case of replacing punitive systems with restorative techniques. RP in schools is much more than confronting serious misconduct or a change in language, it is about changing the organisational culture of schools, the ways schools think about conflict, difference and learning. It is deconstructing the idea that behaviour must be 'managed' from the very root and re-constructing it to notion that schools are systems with an array of relationships, that can be maintained in a healthy and cooperative fashion to enhance learning. As my study has shown this requires educated senior management and supportive and committed Principals ready to provide funding,

training and resourcing combined with schools and communities who are willing and wanting to make change, and make RP fit for them and their people.

The final chapter draws conclusions from this study, looking at how it has addressed questions regarding the embedding of RP in secondary schools, as well as other wider implications of this work, and how this study can be applied in New Zealand and further afield.

Chapter 7: Conclusion

7.1 Introduction

The aim of this research was to explore the integration and embedding of RP within three New Zealand secondary schools and the extent to which RP had become embedded in these secondary schools' organisational culture. The interest in RP New Zealand schools has gradually been built on from its initial success in the youth criminal justice sphere, on top of the need to address alarmingly high suspension and expulsion rates, glaring cultural discrepancies, and, in part, RP's addition and promotion within the Ministry of Education's 2014 PB4L programme. In the first chapter, I contended that this was important area of research due to the recent increase in the use of RP, and if we are to heed the lessons of the past decade of pioneering work in schools, then we must approach the implementation of RP with a broad and deep understanding of what makes a difference in a school and how this difference comes about. This chapter revisits the research questions in light of the findings, from which I draw several conclusions. It concludes with the implications for stakeholders and finally areas of future research.

7.2 Revisiting the research questions

My study has contributed a number of theoretical, empirical and methodological insights into questions surrounding RP implementation in schools. At the outset of this research, I identified that:

a) little data exists on RP and its implementation.
b) there is considerable ambiguity about what creates sustainable RP use.

Leading on from these two propositions, the theoretical contribution that this research has provided is that it illustrated the appropriateness of using Schein's (1984) model of organisational culture for assessing and evaluating RP integration in school setting. Moreover, by linking Schein's model to Fullan's (2002, 2007) insights into policy reform in schools, I drew attention to the effect of school leadership on setting an effective environment for RP implementation and their influence on shaping culture change. This in part, helped answer my third research which asked: *to what extent was RP embedded in the three case study schools' culture, using Schein's model of organisational culture*? The findings indicated a number of differences in the levels of RP integration across the three schools. Hou College had the most deeply embedded articulation of RP, Iti College was positioned closely behind, while Nui College was the least embedded, as shown in Figure 6.1.

The findings present a clear relationship between RP integration and consistent use of practice. What the experiences of the three colleges showed is that in order for RP to be fully embedded in schools, their organisational culture needs to encompass restorative philosophy deeply at all levels, not at some levels. Schein's model of organisational culture helped to illuminate that the introduction of RP into schools requires all aspects and levels of the schools to be on board in order for RP to work effectively and to its fullest potential, i.e., a whole-school approach (Fullan, 2007).

In the absence of many studies surrounding sustained RP integration, this study provides empirical insights into three successful adopter schools of RP. This study showed the significant amount of work it took to adopt and sustain RP in a school setting. My first research question asked, *what processes did schools undertake to adopt and implement RP?* The findings in Chapter Three demonstrated that there are two key process that schools encountered throughout the adoption process: a paradigm-shift in thinking and the formation of a shared identity. These processes took time and energy. At Hou, Nui and Iti College there was a strong sense that in some form, the school's identity had been moulded by their use of RP. Advancing the small pool of existing research, this finding sits somewhat in line with Blood and Thorsborne's (2005) second stage of RP integration that they refer to as 'developing a shared vison', although, my findings take this idea slightly further beyond development, to the very shaping of a school's identity. RP implementation and adoption is therefore intrinsically tied to forming a school identity that values and believes in the philosophy underpinning it.

One of the themes that emerged at Hou and Iti College was that their development of a shared identity was closely tied to the culturally responsive teaching at play previously within the schools. What can be inferred from this is that RP excels in settings in which individual culture is acknowledged and celebrated and relationships are core. Additionally, this finding adds to the body of research that supports the use of RP in countering the discrimination and racism apparent within education. Moreover, this theme demonstrates that, in line with Macfarlane et al. (2007), RP can work for Rangatahi Māori and helps alter the traditional power dynamics that exists within the punitive model.

My second research question asked, *what supports lasting integration of RP in a school setting?* There were numerous factors that sustained the use of RP as discussed in Chapter Five. In my study I identified the importance of the presence of RP a Champion, senior

management support and ongoing resourcing and PD. In Chapter Six, I delved deeper and found that a contextual fit and leadership and support were key to lasting RP integration, as shown in Figure 6.2. At Hou and Iti College there were significant successes in their integration and at Nui College integration had somewhat stalled. What can be inferred from the experience at Hou College is how whole staff and ongoing PD, a stable committed Principal combined with the school's prior involvement in Te Kotahitanga allowed for RP to become the most embedded in the school's culture. As a result, we can see that these structural shifts are best initiated from the top-down. Senior management need to make an explicit expectation that RP is non-negotiable, and support staff on this journey through training and ongoing PD. Teachers and staff also must work to change the way they view classroom disturbances and the way they act in their classrooms. Ultimately, what Hou College had done best was deconstruct the notion of behaviour management itself.

The differences in integration across the three schools, shown in Figure 6.1, also helped to answer questions regarding issues that arose. Nui College's, stalled integration can seemingly be tied to a lack of embedding RP in the school's culture. Nui College had the fewest staff restoratively trained and also was the largest schools. My study also supports Atkinson's (2015) finding that school size is influential in how RP is enacted, and consequently in larger schools, senior management are more likely to use RP as solely a conflict resolution method. The lower levels of embedding at Nui did seem to cause an overall lack of ownership across staff of RP that had run-on effects, such as, RP being used reactively, and the pressure being piled on the Dean's expected to resolve all issues. At the other end of the spectrum, Hou and Iti College had deep levels of integration and demonstrated consistent use of RP. RP at Hou College was used not only reactively, but proactively, and staff from all levels of the school collectively valued and believed in RP. This indicates and reinforces the need for a whole-school community approach (which Blood and Thorsborne (2005) indicated in their fourth stage of RP adoption).

Overall, my findings indicated that RP integration and sustainability, in a school setting, is heavily influenced by the context of the environment it enters and the considerable amount of support and leadership it requires. Therefore, a detailed understanding and recognition of the environment RP enters is vital to successful integration. As a result, the process of RP

integration should be seen to happen ‘with’ not ‘to’ the school. In addition, my findings showed that RP is a complex and diverse policy that is moulded and shaped by the school it enters and that a school’s existing attitudes and beliefs play a pivotal role in the enactment of RP. Moreover, the enactment of RP is also heavily influenced by the quality of leadership and support at play within the school, as seen in the experiences of Hou, Nui and Iti College.

The methodological contribution my research provides is through its comparative case study design. By employing Schien’s (1984) model this research has demonstrated both positive and negative aspects of RP integration between, and within, three schools. The comparative design allowed insights to made about what causes successful integration to occur at some schools and what barriers other faced. This increases the integrity of my findings and allowed for insights, such as the effect of size and the over-reliance on a core group to be uncovered, that would not have been possible with a sole case-study design.

7.3 Implications for Stakeholders

One of my research aims was that my findings might help inform schools who have already embarked on implementing RP and those who are wanting to do so. If schools continue to adopt RP, then there is a critical need for PD to ensure effective and lasting integration. This study has highlighted the need for PD for all staff members, or in the very least staff across all levels of the school, to ensure cultural change that is not superficial and in turn RP is not left only to those in traditional positions of authority. My study has also highlighted a need to emphasise the basics of RP use, such as language and chats, that have previously seemed to be side-lined from the conversation or overshadowed by larger structural changes of RP implementation. These basics would aid in more proactive, in-class use of RP, and help in the paradigm shift in thinking needed to occur across all staff for schools wanting to implement RP.

Where the responsibility lies for providing RP PD is an important consideration. The issue of support raised in this study exposes the question of who should be held responsible. Waikato University had been contracted by the MOE to help support RP and PB4L, but it seems funding is still limited. While all three schools in this study have taken it on themselves to use RP, there are tensions that have occurred. Namely, that the smaller the schools had more success at sustained integration, and therefore there may be a need for the

Ministry of Education to provide more support to larger schools, if they wish for to integration of RP last.

Additionally, the Ministry of Education have taken a stance to promote the use of RP in schools through its inclusion within PB4L-Restorative Practice policy. As this study has shown, RP is most effective and sustainable when fully embedded into a school's organisational culture, where there is shared identity of school members combined with a collective ownership of RP use. This confirms studies such as Lewis (2009) and Fronius et al. (2019) who have also found that positive outcomes of RP relies on the full conviction and sole-reliance on RP for it to work. However, placing RP as one of several other PB4L initiatives removes the focus on RP as a philosophy, and runs the risk of it being used as purely another behaviour management tool from its outset.

Teacher training institutions could also invest time into teaching secondary trainee teachers about the use of RP if there are indeed an increasing number of secondary schools adopting its use. Sharpe and Breunig (2009) suggest an opportunity for teacher training institutions to counter the prevalent enculturation found in schools, so that newly trained teachers can be confident to initiate alternative or counter-hegemonic praxis, such as RP. Including education surrounding RP for new teachers would make the process of implementation less fraught as we have seen much of the energy and time of implementing RP goes into addressing misconceptions and changing beliefs about punishment and misbehaviour. If trainee teachers encounter RP in their study, they will be more equipped to use RP and also provides more opportunities for future RP champions to enter schools. Equipping the teacher workforce with the counter hegemonic praxis, I believe is of the utmost importance.

6.4 Future research in this area & limitations

My research has looked at a small number of case study schools and so the findings are not generalisable. Due to the time limitations of a ninety-point Master's thesis, I have provided insights into RP in only three secondary schools in New Zealand. However, I believe that the area RP offers huge potential for future research and so I have suggested two possible areas that I think would be valuable to pursue in future research of RP.

The first area of future research that would be valuable would be a much larger mixed-methods longitudinal study of RP implementation in NZ secondary schools. It is still not known the exact extent of how many schools use RP and the lasting effects this has had, despite the introduction of RP over a decade ago. This research could also track schools'. progress and how many may have been less successful in their RP adoption, which would help answers question surrounding of weak or failed adoption. This research would also include more perspectives during data collection. My research has looked at implementation of RP from purely the perceptions and insights of staff, and school observations at three secondary schools. To ensure lasting integration of RP the inclusion of student-centred insights and analysis would be beneficial. In knowing that the formation of shared identify is crucial to integration, student perceptions on how this occurred for them would add clarity and depth. The same argument can be made for the inclusion of community perspectives, as we have seen in these findings RP is not an isolated policy, community insights would also add clarity to how identify was formed and sustained for those not directly located in the school, which could be highly beneficial to schools who are wanting to begin RP use.

The second area of future research would be look into the effects of RP in New Zealand secondary schools. More localised evidence that evaluates the impact and outcomes that RP is having in schools is needed. This would provide much needed clarity on the effects of RP on aspects like suspension and exclusion rates. Without substantive and rigours data it is difficult to make policy changes and sway resistors of RP in favour of its use. Internationally, we have seen that RP can make significant school improvements, such as improving school climate and safety, reducing expulsions and suspensions, and minimising racial, gender and disability disparities within schools. For these benefits to be experienced, research surrounding RP must continue in New Zealand to support its adoption more widely and its longevity.

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Appendices

Appendix 1: Email invitation to Principal

Restorative Justice in New Zealand Schools: An Evaluation of sustainable Practice
Email Invitation to Principals

Kia ora _____(Principal name)
My name is Healy Jones and I am a Masters student at the Faculty of Education at Victoria University of Wellington.

I am conducting research about secondary schools with ongoing Restorative Justice programmes and your school has been highlighted as having a successful programme. I aim to conduct an evaluation about what leads to sustainable adoption of Restorative Justice in schools.

My research would consist of interviews with either yourself or your restorative justice coordinator, potentially student interview(s), a focus group with staff and some on-site observation. Overall, I would aim to be efficient in my research and ensure it does not hinder you, your staff or you students. It could easily occur in over one school day.

If you are interested, please take the time to read the information sheet attached to this email. If you have any questions, feel free to email me back.
If you wish to be a part of this research or want to discuss any of this further, please do not hesitate to email me back. I appreciate you taking time to consider this request.

(information sheets and consent sheet will be attached.)

I look forward to talking to you soon.
Kind regards,
Healy Jones [details about supervisor/contacts supplied]

Human Ethics Committee information

If you have any concerns about the ethical conduct of the research you may contact the Victoria University of Wellington HEC Convenor: Associate Professor Judith Loveridge. Email hec@vuw.ac.nz or telephone +64-4-463 6028.

Appendix 2: Consent sheet (Principal)

Restorative Justice in New Zealand Schools: An Evaluation of sustainable Practice

Consent Sheet: Principal

This consent form will be held for five years.

Researcher: Healy Jones, Faculty of Education, Victoria University of Wellington.

- I have read the Information Sheet and the project has been explained to me. My questions have been answered to my satisfaction. I understand that I can ask further questions at any time.
- I consent for the researcher (Healy Jones) to approach a nominated teacher and students in my school to invite them to participate in the research.

I understand that:

- I may withdraw my school from this study at any point before October 1st 2020 and any information my school has provided will be destroyed.
- I understand that data provided in this study will be stored in a locked cabinet or on a password-protected computer to ensure that it is safe.
- The identifiable information I have provided will be destroyed on the 1st March 2025.
- I understand the findings may be used for a Masters thesis and potentially academic publications.
- I understand that the data collected will be kept confidential to the researcher and the supervisor.
- My school will not be named and will receive a pseudonym for the research and that no staff or students will be named or identified in the research.
- I understand there is limited confidentiality to this research in naming the city.
- My name will not be used in reports and utmost care will be taken not to disclose any information that would identify me.
- I can receive a summary of findings for my school and have added my email address below.
- I will aim to not refer to any third parties using identifiable information, such as names, when talking about specific cases, I will try to generalise.

You can send this completed consent form to me via email at jonesheal@myvuw.ac.nz

I give consent to participate in this research: ☐

I would like to receive a summary of findings (please remember to include an email address): ☐

Signature of participant: Date:

Contact details: Name of participant:

Appendix 3: Consent sheet (expert informants)

Restorative Justice in New Zealand Schools: An Evaluation of sustainable Practice

Consent sheet: One-on-One Interviews

This consent form will be held for five years.

Researcher: Healy Jones, Faculty of Education, Victoria University of Wellington.

- I have read the Information Sheet and the project has been explained to me. My questions have been answered to my satisfaction. I understand that I can ask further questions at any time.
- I give my consent to be involved in a one-on-one interview in this research.

I understand that:

- I may withdraw the information I provide from this study at any point before October 1st 2020 and any information provided will be destroyed.
- I understand that data provided in this study will be stored in a locked cabinet or on a password-protected computer to ensure that it is safe.
- The identifiable information I have provided will be destroyed on the 1th of March 2025.
- I understand the findings may be used for a Masters thesis and potentially academic publications.
- I understand that the data collected will be kept confidential to the researcher and the supervisor.
- I understand there is limited confidentiality to this research in naming the city.
- My name will not be used in reports and utmost care will be taken not to disclose any information that would identify me.
- I can receive a summary of findings for my school and have added my email address below.
- I will aim to not refer to any third parties using identifiable information, such as names, when talking about specific cases, I will try to generalise.

You can send this completed consent form to me via email at jonesheal@myvuw.ac.nz

I give consent to participate in this research: ☐

I would like to receive a summary of findings (please remember to include an email addr ☐):

Signature of participant:

Name of participant:

Date:

Contact details

Appendix 4: Email Invitation for focus group

Restorative Justice in New Zealand Schools: An Evaluation of sustainable Practice
Email Invitation to Staff to partake in Focus group

Kia ora staff of (name of school),
My name is Healy Jones and I am a Masters student at the Faculty of Education at Victoria University of Wellington.

On the (insert date of proposed focus group) I will be running a focus group about your school's restorative justice programme. I would like to invite you to join to share your experiences and thoughts around the Restorative Justice at your school.

I will be putting on a morning tea or afternoon tea for all who attend. If you are interested, please take the time to read the information sheet attached to this email. If you have any questions, feel free to email me back.

If you wish to be a part of this research, you are welcome to bring your signed consent forms to the focus group or email them back to this address.
(information sheets and consent sheet will be attached.)
I look forward to meeting you soon.
Kind regards,

Healy Jones [details about supervisor/contacts supplied]

Human Ethics Committee information

If you have any concerns about the ethical conduct of the research you may contact the Victoria University of Wellington HEC Convenor: Associate Professor Judith Loveridge. Email hec@vuw.ac.nz or telephone +64-4-463 6028.

Appendix 5: Information Sheet focus group

Restorative Justice in New Zealand Schools: An Evaluation of sustainable Practice

Information Sheet: Staff (for focus group)

You are invited to take part in this research. Please read this information before deciding whether to take part. If you decide to participate, thank you. If you decide not to participate, thank you for considering this request.

Who am I?

My name is Healy Jones and I am a Masters student at the Faculty of Education at Victoria University of Wellington. This research project is work towards my thesis.

What is the aim of the research?

My study explores the effectiveness Restorative Justice within a school setting. I'm also interested in how Restorative Justice programmes become embedded in school culture, and therefore what prevents this and what leads to sustainable practice. Your participation will help support this research by providing the opportunity for your community to express their experiences and thoughts surrounding Restorative Justice — ultimately addressing issue of youth exclusion in NZ.

The findings will be written up in a final thesis. This research has been approved by the Victoria University of Wellington Human Ethics Committee [INSERT NUMBER HERE].

How can you help?

You have been invited to participate because you work in a school with a running Restorative Justice programme. If you agree to help me you will be join a focus group, either one morning before school, a lunchtime, or an afternoon for about a 30-minute discussion (potentially online discussion through zoom). I will provide you with you some prompts and record your discussion with an audio-recorder.

After the focus group discussion, I will also check with you the key points discussed and confirm or amend these. The information shared during the focus group is confidential. That means after the focus group, you may not communicate to anyone, including family members and close friends, any details about the identities or contributions of the other participants of the focus group.

You can withdraw from the focus group at any time before the focus group begins.

You can also withdraw while the focus group it is in progress. However, it will not be possible to withdraw the information you have provided up to that point as it will be part of a discussion with other participants.

What will happen to the information you give?

The information shared during the focus group is confidential. I will not name you or your school, but I will give your school a code name and you can choose a name for yourself so

you can't be identified. This research has limited confidentiality. This means that the researchers (my supervisor and myself) will be aware of your identity but the data will be combined, and your identity will not be revealed in any reports, presentations, or public documentation.
If I come across information that gives me reason to believe there is a risk of harm for a participant, I will follow your school's policy, and I will seek advice about how to proceed (in consultation with my supervisor).
All data collected will be stored in a locked filing cabinet and all electronic information will be password protected. All data will be destroyed 5 years after completion of the research.

What will the project produce?

The information from my research will be used in my Masters thesis, and potentially academic publications.

If you accept this invitation, what are your rights as a research participant?

You do not have to accept this invitation if you don't want to. If you do decide to participate, you have the right to:

- choose not to answer any question;
- ask for the recorder to be turned off at any time during the focus group;
- receive a summary of the key ideas from the focus group;
- withdraw from the focus group while it is taking part however it will not be possible to withdraw the information you have provided up to that point;
- ask any questions about the study at any time;
- read over and comment on a written summary of the focus group
- be able to read any reports of this research by emailing the researcher to request a copy.

If you have any questions or problems, who can you contact?

If you have any questions, either now or in the future, please feel free to contact myself or my supervisor. [contact details of student/supervisor supplied]

I appreciate you taking time to consider this request.

Human Ethics Committee information

If you have any concerns about the ethical conduct of the research you may contact the Victoria University of Wellington HEC Convenor: Associate Professor Judith Loveridge. Email hec@vuw.ac.nz or telephone +64-4-463 6028.

Appendix 6: Consent Sheet (focus group)

Restorative Justice in New Zealand Schools: An Evaluation of sustainable Practice

Consent Sheet: Focus Group

This consent form will be held for five years.

Researcher: Healy Jones, Faculty of Education, Victoria University of Wellington.

- I have read the Information Sheet and the project has been explained to me. My questions have been answered to my satisfaction. I understand that I can ask further questions at any time.
- I give consent to be involved in:
    - An audio-recorded focus group interview for this research ☐

I understand that for the focus group:

- I understand that I am agreeing to keep the information shared in the focus group confidential. I understand that after the focus group, I cannot talk to anybody (including family and close friends) any details about the other people involved in the group, or what they contributed to the discussion.
- I understand I may leave the focus group while it is in progress. However, it will not be possible to remove the information I have provided up until that point as it is part of a discussion with other participants.
- The identifiable information I have provided will be destroyed five years after the group takes place.
- I understand that the findings may be used for a Master's thesis and academic publications.
- I understand that data provided in this study will be stored in a locked cabinet or on a password-protected computer to ensure that it is safe.
- I understand I won't be named or identified in the research and I can give a pseudonym for myself.
- Any information I provide will be kept confidential to the researcher and their supervisor.
- I can receive a summary of findings and have added my email address below.
- I will aim to not refer to any third parties using identifiable information, such as names, when talking about specific cases, I will try to generalise.

You can send this completed consent form to me via email at jonesheal@myvuw.ac.nz

I give consent to participate in this research: ☐

I would like to receive a summary of findings (please remember to include an email address): ☐

Signature of participant: Name of participant: Date:

Appendix 7: Questions for Expert Informants

Interview questions (for Principle OR Identified Staff Member)

Restorative Justice In New Zealand Schools: An Evaluation of sustainable Practice

1. How long have you been employed at this school? Have you always been involved in senior management?
    a. How many years?
2. I have chosen your school because of its running RJ programme, what were your initial thoughts either about staring the programme or entering a school that uses RJ,
    a. Did you feel like it was going to be successful?
    b. Did you have any concerns, if yes, what were they?
3. To what extent do you think RJ has become embed in your school culture?
    a. Has RJ been received well by the rest of the staff?
    b. Do you think it gets used often?
4. What have been some challenges in using RJ?
    a. Can you think of any examples where RJ has not been appropriacy used, initiated or accepted?
5. Prior research has found that continued training and professional development alongside the support of a core group of leaders has led to successful and sustainable RJ programmes. Do you agree?
    a) Can you think of anything else that led to sustainable practice or has prevented it?

Appendix 8: Focus group prompts

Focus Group Prompts

These are the questions that will be written on cards around the room to help initiate and guide discussion (or asked in online meeting).

- What do you think about the Restorative Justice programme at your school?
- Do you think Restorative Justice is effective? If yes, why? If no, why?
- Have you experienced some problems with RJ? If yes, what were they?
- What do you feel are reasons for the programme's longevity?
- Prior research has found that continued training and professional development alongside the support of a core group of leaders has led to successful and sustainable RJ programmes. Do you agree?
- Can you think of anything else that led to sustainable practice or has prevented it?

Appendix 9: Observation table

Artefact	***Picture or quote***	***Location / area of school***	***Extra Comments***
Posters			
Signs			
Classroom hangings			
School rules			
School website			
Other			

Appendix 10: Observation protocol

Restorative Justice in New Zealand Schools: An Evaluation of sustainable Practice

Observation Protocol

- I will be examining the school environments for 'artefacts'. Schein's (1992) multi-layer model of organizational culture offers a way to interrogate the extent to which RJ is integrated in an institution.
- Schein (1998) suggests that culture is largely invisible but can be seen through three distinct levels of origination artefacts and behaviours: espoused values and assumptions.
- Artefacts and behaviours are the easiest to see in an organization and involve aspects such as, dress code, jokes, posters - overt and explicit messages.
- The observations will be conducted at a time when there are no students in lessons, to ensure I do not disrupt learning time (I will aim to conduct observations before conducting an interview or a focus group).
- I have specified in the information this in the information sheet for the Principal.
- They observation would take an estimated 45minutes & would include filling out the matrix below.