Merging the Theory and Practice of Restorative Approaches in Schools: *An Exploration of 'Restorativeness' through Qualitative Research Synthesis and Appreciative Inquiry*

Melissa Whitby

Doctorate in Applied Educational Psychology

School of Education, Communication and Language Sciences

August 2018

Disclaimer

This thesis is being submitted for the award of Doctorate in Applied Educational Psychology. I confirm this work has not been previously submitted or assessed for any other qualification at either Newcastle University or other universities. The work completed is solely my own and, to the best of my knowledge, does not contain material previously authored by another person unless where referenced.

Overarching Abstract

This thesis explores the understanding and enactment of restorative approaches (RAs) in educational settings. It is made up of three chapters; a literature review, an empirical research project and a bridging document linking them.

Behaviour and discipline in schools, in the United Kingdom, has been a perennial concern of educators and politicians alike. Recently, an independent review exploring pupil behaviour in schools has expressly considered the important role of a school's disciplinary culture on pupil behaviour and outcomes. RAs are being increasingly adopted by schools and educators to offer an alternative response to other forms of behaviour management systems in schools which have been identified as punitive. When implemented over a long period RAs are considered to have transformative potential, with schools being able to develop a relational ethos/culture. However, for this to occur, schools and educators need to understand and enact the conceptual values and philosophies underpinning RAs.

How educators are conceptualising RAs whilst enacting them in school is the focus of a literature review in Chapter One. A qualitative research synthesis of six journal articles and doctoral theses is presented. The findings of each paper are analysed and synthesised to construct a broader understanding of how RAs are being conceptualised. Four key conceptualisations of RAs are presented: RAs as a tool, RAs as a process, RAs as a culture and RAs as an identify/belief. However, the synthesis goes beyond these conceptualisations and identifies how discourses of behaviour management and relationships discursively mediate these conceptualisations, whilst also recognising how the context of school further influences these. I propose and present a visual and metaphorical model, of a kaleidoscope, to understanding the fluid and shifting nature of how RAs are conceptualised. Implications for practitioners, who may be involved in facilitating training/development of RAs, are offered. These include an argument for the importance of developing educator understandings of the principles and philosophy underpinning RAs.

Based on the findings from the literature review, I suggest educators require opportunities to explore and reflect on the values-base and principles of RAs before attempting to enact specific practices, such as restorative conferences. An empirical research project, in Chapter Three, describes an Appreciative Inquiry (AI) project which involved a small group of educators from a primary school: developing their own definition of 'restorativeness', exploring how the school is already 'restorative', and considering how they can build upon this to further develop RAs in their setting. An inductive thematic analysis, utilising a hybrid approach of semantic-latent coding and theme development sessions is presented. 'Restorativeness' at the school is tentatively suggested to be understood under five broad themes: developing mutual and reciprocal relationships, working 'with' the pupils, being self-aware and in-tune with emotions of self and others, fostering an affective school climate and collaborating to develop a

community of 'restorative' practice. Further to this, insights and learnings from the AI process are considered, including the transformative possibilities. The project closes by considering the implications for professionals supporting the development of RAs in schools.

These chapters are linked by a bridging document which outlines the theoretical, ethical, philosophical and methodological stance underpinning the empirical research project. The ideas of prospective and retrospective reflexivity are utilised to explore the developing researcher-practitioner identity which has influenced the project.

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How are educators conceptualising restorative approaches whilst enacting them in schools? A qualitative research synthesis

1.0 Abstract

Behaviour and discipline in schools, in the United Kingdom, has been a perennial concern of educators and politicians alike. Recently, an independent review of behaviour in schools in England has expressly considered the important role a school's disciplinary culture plays in regard to pupil behaviour and corresponding outcomes. Restorative approaches (RAs) are being increasingly adopted by schools and educators internationally as an alternative to other, potentially punitive, behaviour management systems. When implemented over a long period RAs may have transformative potential; enabling a relational ethos/culture to develop. However, for this to occur, educators need to understand and enact the theoretical and conceptual values and philosophies underpinning RAs. This paper aims to contribute to an understanding of how educators are currently conceptualising RAs, whilst enacting them in schools, so as to inform future professional development opportunities for educators. A qualitative research synthesis of six journal articles and doctoral theses is presented. The findings of each paper are analysed and synthesised to construct a meta-understanding of how RAs are being conceptualised. Four key conceptualisations of RAs are presented. It is suggested these are mediated by two discourses, of behaviour and relationships. Additionally, the impact of the cultural context of schools, including the sharing of power, is considered. A visual and metaphorical model is presented, recognising the fluid and shifting nature of conceptualisations of RAs for educators. Implications for practitioners who may be involved in facilitating training/development of RAs are offered

1.1 Introduction

1.1.1 Focus of this Review

Restorative justice (RJ) has been readily embraced by schools and other education settings over the past two decades. Initially adopted as an alternative response to zero-tolerance behaviour policies, RJ in education has proliferated to not only describe a reactive strategy of responding to conflict situations, but also a proactive means of developing positive relationships and engaged pedagogies in schools (Brown, 2017; Costello, Wachtel, & Wachtel, 2010; Drewery, 2016; Gregory, Clawson, Davis, & Gerewitz, 2016; Hopkins, 2011; McCluskey, Lloyd, Stead, et al., 2008; Morrison & Vaandering, 2012; Shaw, 2007; Vaandering, 2014a). However, this widening of RJ in education has led to confusion about the meaning of 'restorative' for educators (Anfara, Evans, & Lester, 2013; Russell & Crocker, 2016). This has implications for how RJ is enacted in schools and the corresponding outcomes (McCluskey, Lloyd, Kane, et al., 2008).

I aim to seek some clarity regarding the meaning of 'restorative' in schools through conducting a qualitative research synthesis (QRS) exploring the question, *'How are educators conceptualising restorative approaches (RAs) whilst enacting them in schools?'* I hope this review will contribute to existing literature regarding how RAs are understood, but also offer an insight specific to education. It is possible these insights will have implications for how RAs are adopted and enacted by educators.

Before I present the review, I will describe the ways in which RJ has developed in education to aid contextual understanding. Current understandings of how RAs are conceptualised, and reasons for confusion, will then be introduced.

1.1.2 Restorative Justice in Education

RJ, as a mechanism for responding to wrongdoing, has its roots in traditions and practices of indigenous communities, such as the Māori people, who emphasise group accountability (Carruthers, 2013). The foundational assumption of RJ is that any wrongdoing should be viewed as a violation of relationships, rather than a violation of rules; the response to wrongdoing should seek to repair damaged relationships (Zehr, 2014b). This reparation is realised through bringing together all persons affected to explore what happened, who is accountable, what needs to happen to make things right and how this will be achieved (Zehr, 2014b). RJ therefore, stands in direct contrast to traditional punitive responses to wrongdoing, such as prison sentences. RJ in education developed from its use in the youth justice system (Hopkins, 2002, 2004). As a dissatisfaction with punitive, zero-tolerance approaches correspondingly grew in schools, the potential for RJ as an alternative was soon identified (Hopkins, 2002).

RJ was initially adopted in schools as a behaviour management strategy with intended outcomes being reductions in exclusions and behavioural incidents (Howard, 2009; Kane et al., 2009). Initially, the reactive practices of restorative conferences, restorative conversations and peer mediation were introduced (Cameron & Thorsborne, 2001; Hendry, 2009). Yet, it was soon identified the underlying principles of RJ, such as relationships, respect and responsibility (Zehr, 2014b), and the rites of indigenous groups, offered opportunities to engage in proactive practices to prevent conflict incidents from occurring. For example, the use of peace-building circles in classrooms to develop a sense of community (Bickmore, 2013). Therefore, RJ practices in schools may best be understood as being on a continuum from individualised, reactive processes to proactive, classroom and whole-school approaches (McCluskey, Lloyd, Stead, et al., 2008).

1.1.3 How are Educators Conceptualising Restorative Approaches?

As this idea of a spectrum or continuum of RJ in education has developed, there has been a turn away from utilising the term RJ. Instead, it is suggested terms such as restorative practices (RPs) or restorative approaches (RAs) are more appropriate as they encompass a broader understanding of 'restorativeness' in education. For instance, Stewart Kline (2016) defines restorative as a set of practices which aim to, 'establish positive relationships with all students… respond to conflict and repair relationships that have been damaged' (p. 98), incorporating both the proactive and reactive strategies. Other researchers suggest RAs should be defined as: a set of relational principles (Morrison, 2015), an inclusionary process (Kane et al., 2009), or 'a philosophy, in action, that places the relationship at the heart of educational experience' (Ministry of Education, 2012, p. 3). When restorative is understood more broadly, as an approach incorporating principles and practices, the outcomes extend beyond reductions in school exclusions. Reported outcomes include improved relationships with students, transformations in school climate and the adoption of relational pedagogical practices (Byer, 2016; Clark, 2012; Hopkins, 2011; Reimer, 2015). As such, the term RAs will be used in this review as it encompasses a broad understanding of the enaction and outcomes of 'restorative' in education.

RAs are strongly contested (Cremin, Sellman, & McCluskey, 2012); they are 'viewed as positive (one wants the label), they are internally complex, and our understanding of them changes over time based on experience and developments' (Van Ness, 2013, p. 33). Yet, broadening of the term can lead to the assumption that those speaking of RAs have a shared understanding when this is not necessarily the case (Cremin & Bevington, 2017). There is still concern, amongst advocates of RAs, regarding how 'restorative' is being conceptualised and understood by educators (Anfara et al., 2013; Morrison, 2015; Morrison & Vaandering, 2012; Vaandering, 2013). Anfara et al. (2013) suggest the interchangeable use of RJ, RP and RA continues to confuse due to limited agreement on the difference between the terms.

Additionally, RAs within education are considered to draw upon theoretical understandings of 'restorative' from criminology, psychology, sociology, anthropology, as well as education further complicating the matter (Cremin et al., 2012).

Whilst confusion is understandable, it is possible the potential for RAs to bring about transformation in school climate and pedagogical practices depends somewhat on how educators understand and enact RAs (Drewery & Kecskemeti, 2010; Morrison & Vaandering, 2012). Similar debates have been ignited in the justice system (Daly, 2016; Gavrielides, 2008), which suggest clearer conceptual understandings can aid application of RJ. Therefore, it is likely to also be important to seek conceptual clarity within education. I seek to contribute to this, through this review, by exploring how educators are conceptualising RAs whilst enacting them in schools.

1.2 Qualitative Research Synthesis

An initial scoping search indicated a proliferation of qualitative research exploring RAs in schools. Britten et al. (2002) assert the synthesis method adopted should broadly cohere with methods used in original research studies. As such, a qualitative method of synthesis was deemed most suitable.

An early method used to synthesise qualitative research was meta-ethnography (Noblit & Hare, 1988); the original aim being to integrate findings from a small number of ethnographic studies. Since the inception of meta-ethnography, the original method has been adapted and other methods have evolved from it (Hannes & Macaitis, 2012; Lee, Hart, Watson, & Rapley, 2015). Though this proliferation of methods and approaches provides opportunity and flexibility for reviewers, it also brings challenges in terms of identifying the most appropriate approach to employ (Howell Major & Savin-Baden, 2011). Frost, Garside, Cooper, and Britten (2016) suggest reviewers can be guided to an appropriate method through considering the aim of their review. In this review I aim to examine conceptualisations of RAs across studies to contribute a novel understanding. As such, qualitative research synthesis (QRS) was deemed the most appropriate method to answer this question, as it focuses on not only interpreting the original study findings and synthesising them, but also emphasises the construction of a comprehensive theoretical whole (Howell Major & Savin-Baden, 2011; Ludvigsen et al., 2016; Thorne, 2017).

1.2.1 Identifying Studies

The process of QRS has grown from meta-ethnography (Howell Major & Savin-Baden, 2011), with the initial processes/phases for identifying studies – prior to analysis of papers – similar to those of meta-ethnography (Lee et al., 2015). Additionally, reviewers generally re-construct their own understanding of the processes of QRS (Howell Major & Savin-Baden, 2011; Lee et al., 2015). As such, I have reviewed a number of QRSs and meta-ethnographies and named

the initial phases, for the process of identifying studies, in line with my understandings. The phases are exploring, focusing, locating and sifting.

1.2.1a Exploring & Focusing

Broadly, RAs were the initial interest driving this literature review. Before adopting a more focused interest, it seemed important to explore the already available literature reviews regarding this topic. Broad searches indicated two recent literature reviews; one looking broadly at the implementation and impact of RAs (Fronius, Persson, Guckenburg, Hurley, & Petrosino, 2016), the other exploring how RPs are utilised and whether they are effective in meeting the aims espoused (Byer, 2016). These reviews were strongly focused on the practical doing of RAs and their potential impact; there was less interrogation of how RAs are understood by educators. Hence, a justified focus for the review was duly identified.

1.2.1b Locating & Sifting

The next phase involved locating research papers, articles and theses; this was completed through systematic searches of relevant databases including British Education Index (BEI), the Education Resource Information Center (ERIC), PsycINFO, Web of Science and Scopus between September and December 2016. A search of grey literature was also completed through the British eTheses website. Key search terms, to identify relevant literature, were identified through reviewing 'keywords' of published articles found during the 'exploring' phase. The key search terms are detailed in Table 1.1.

Table 1.1 Key Search Terms

Key Search Term	Synonyms
Restorative	Restorative justice
	Restorative approach
	Restorative practice
Schools	School
	Classroom
Educators	Teacher
	Educator
	School staff

The initial search identified 100 articles which were initially whittled down based on title; 66 articles were immediately excluded for not meeting the first inclusion criteria point in Table 1.2.

An exhaustive search of literature is not considered necessary for QRS (Howell Major & Savin-Baden, 2011). However, due to the literature regarding RAs in school being relatively new, a reference and citation search supplemented the articles identified as relevant at this point (Hannes & Macaitis, 2012); a further 20 were located. For the remaining articles, a reading of the abstract identified relevant articles and a further 34 were excluded based on the remaining inclusion criteria. The remaining articles were read and six were identified to fully meet the criteria to be included. Table 1.3 provides an overview of the studies identified, including the

research question and theoretical framework of the researchers.

Table 1.2 Inclusion Criteria

Inclusion Criteria	Reasoning
Topic being studied must be primarily focused on restorative practice in schools.	To be of most relevance to the review question.
Population participating in study must be 'educators' defined as educational practitioners who are located primarily in schools who working with pupils on a day to day basis (e.g. teachers, teaching assistants, learning mentors etc.)	To be of most relevance to the review question.
Written in English.	To be accessible to the reviewer.
Qualitative research method.	To be detailed in expressing the spoken understandings of restorative approaches.

1.2.1c Critical Appraisal

As part of the sifting process, considerations regarding quality assessment/critical appraisal were made. Critical appraisal of qualitative research in synthesis is largely contested, with some researchers arguing quality assessment is incoherent with the intentions of qualitative research (Sandelowski, 2015). Arguably, critical appraisal is located in the quantitative paradigm; it generally involves measuring the quality of a study based on a specific set of criteria. I consider the adoption of any such specified criteria to appraise qualitative articles as counter-intuitive and incoherent with the philosophical aims and underpinnings of qualitative research. Sandelowski (2015) and Hammersley (2008) suggest qualitative researching is an iterative and reflexive process and may therefore, not meet systematic methodological requirements detailed in such criteria. Additionally, as Thorne (2017) suggests, use of such criteria could also lead to potentially relevant findings being excluded from a review.

However, I am aware of other forms of appraisal which draw from the qualitative paradigm. Sandelowski (2015) suggests critical appraisal and quality judgements of qualitative studies are a 'matter of taste' (p. 86); they are highly subjective and individualised to the reviewer undertaking the appraisal. Whilst I am aware my own preferences for research, such as the importance of exploring rich experiences, may have led to implicit judgements about quality, I did not explicitly allow these to inform any choices regarding the inclusion or exclusion of the remaining articles. In considering the words of Sandelowski (2015), I was uncertain whether my 'tastes' could be considered mature enough to warrant any decisions of exclusion due to my position as a novel researcher. Instead, I was drawn to the argument put forward by Hammersley (2007) who suggests there needs to be an element of trust amongst original authors and reviewers. Indeed, it is suggested reviewers should assume that the studies have

been conducted ethically and effectively unless there is obvious evidence to the contrary. In light of this, and with no obvious evidence apparent in the studies, I chose to trust the honesty of the original authors and did not conduct any specific critical appraisal of the studies.

1.2.2 Analysis to Construction

The process of QRS, as described by Howell Major and Savin-Baden (2011), involves four stages moving from analysis → synthesis → interpretation → construction. Unlike other methods of synthesising qualitative evidence, the process of QRS aims to go beyond an interpretation of the literature to a construction of further contextualised understandings (Howell Major & Savin-Baden, 2011). The process of this review will now be described.

The first stage involved identifying concepts and themes present within individual studies. An example of a table representing the concepts drawn from an analysis of one of the papers reviewed is shown in Table 1.4. The participant quotes are placed in italics, but I do not consider these as truly separable from the researchers' understandings. The concepts have been named based on phrases identified in the studies, as many of the studies did not have clear themes identified. The next stage involved synthesising the concepts identified across the individual papers (see Table 1.5). The process then moved onto the interpretation of concepts and construction of further meaning. This process is shown in Table 1.6 and involved grouping concepts together to construct a new understanding drawn from across the studies. In keeping with QRS, this involved looking at both the similarities and differences and locating these within the context.

Table 1.3 Overview of Included Studies

	Sample/ Setting	Research Question/Focus of Relevance[1]	Data Collection (Method)	Data Analysis (Method)	Theoretical Framework
Hopkins (2006)	England and Scotland	What sense are educationalists making of restorative ideas and philosophy within the school context?	Narrative inquiry	Narrative analysis (story-telling)	Social constructionism Narrative theory
Kane et al. (2009)	Scotland	How are schools working to develop restorative practices?	Case studies (interviews, surveys and documentary analysis)	Not specified	Not specified
Rasmussen (2011)	USA	How do the teachers, coordinators, and administrators differ on how they interpret and speak about restorative practices?	Ethnography	Thematic coding	Critical pedagogy Critical theory
Vaandering (2014)	Canada	What does rj look like, sound like and feel like in schools? What do the voices of teachers and principals reveal about the practice of rj and its philosophy?	Case studies (narrative inquiry)	Narrative analysis and thematic coding	Critical theory
Reimer (2015)	Scotland and Canada	How do the teachers, coordinators, and administrators differ on how they interpret and speak about RP? How does this affect the implementation of the practices?	Case studies	Critical discourse analysis and thematic analysis	Social constructionism Restorative values
Russell & Crocker (2016)	Canada	How do teachers make sense of RJ given the broader context of discipline in schools?	Case studies	Not specified	Critical sense-making

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[1] Not all research questions were specific to this QRS, as such, only the research question of relevance to the QRS question are detailed here.

Table 1.4 Example of Concepts Identified in a Key Paper

Generating an inclusive ethos? Exploring the impact of restorative practices in Scottish schools (Kane et al., 2009)						
Relationship Building Tool	*Problem Exploration Tool*	*A Challenge*	*Conflict Resolution Approach*	*Response to Behaviour*	*Shared Ownership*	*Ethos*
RPs[2] were centrally about enabling a network of positive relations to emerge and/or be endorsed (p. 239) RPs encouraged connection at a deeper and more personal level (p. 248) *"I think restorative is all about relationships" (p. 239)* *"it could be a tool… to… secure relationships" (p. 239)*	*"it could be a tool that could be used to really explore what is it that is causing the problem" (p. 239)*	Some staff would have difficulty in participating in the processes of discussion/conferencing needed for a restorative outcome (p. 241) RPs were seen as challenging to the disciplinary standards of the school and as incompatible with existing sanctions (p. 242) There was insecurity… RPs were perceived to conflict with other behaviour initiatives (p. 245) *"I think the notion… would be very difficult for a lot of members of staff" (p. 241)*	RPs were used to sort out issues of bullying and conflict between pupils... the use of RPs would forestall further conflict (p. 241) … resolve… peer conflict such as bullying via texting (p. 243)	RPs sat alongside traditional punitive responses rather than being used consciously as an alternative to those approaches (p. 241) RPs were seen as offering no useful alternative to traditional sanctions (p. 242) RPs were used to tackle attendance and behaviour issues for a minority of pupils (p. 242) RPs would provide a tool to help teachers improve their behaviour management skills (p. 243) *"it's a jargon term" (p. 242)*	There was no sense from staff that they saw increased pupil involvement as undermining or diminishing of their own contribution (p. 239) *"you are involving the pupils in it and they are taking ownership of it" (p. 239)*	RPs gave an identity to changing school ethos through their capacity to knit together a range of practices (p. 248)

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[2] To be consistent with the authors of the original papers, the terms RJ, RP and RA are used interchangeably in Tables 1.3 and 1.4 as per the term used by the original author

Table 1.5 Concepts Identified Across all Six Papers

	Kane et al., 2009	*Vaandering, 2014*	*Russell & Crocker, 2016*	*Reimer, 2015*	*Hopkins, 2006*	*Rasmussen, 2011*
Relationships/ Relationality	RPs were centrally about enabling a network of positive relations to emerge and/or be endorsed (p. 239)	Rj nurtures relationship based-cultures and results in deeper, relational classroom cultures (p. 71 & p. 76)	… RJ as relational rather than a tool to use for discipline (p. 209)	Educators equated RA with supportive relationships (p. 189)	The word 'restorative' has been co-opted as an adjective to describe a school in which safety and caring respectful relationships can thrive (p. 189)	RP promotes a higher level of respectful interaction (p. 186)
Problem Solving/ Conflict Resolution Process	RPs are a tool/approach used to explore what is causing problems and conflict before, coming to a resolution (p. 239; p. 241; & p. 243)	Rj defined as a problem-solving approach used to deal with conflict situations (p. 72 & p. 73)		RJ was defined as a way to solve conflicts following individual incidents (p. 207 & p. 248)	Restorative approach was seen as a way to address conflict issues and letting the students resolve issues for themselves (p. 132 & p. 162)	
Response to Behaviour/ Behaviour Management Tool	RPs were seen as a tool to develop behaviour management skills for teachers and were situated within other punitive responses (p. 241 & p. 243)	Teachers viewed rj as a management tool to utilise when students misbehaved; it was co-opted as a method to maintain control and compliance (p. 71)		Primary understandings of RA were about order and control of pupils; a behaviour management strategy where staff remained the ultimate authority		RP is about classroom management and reinforcement; used to bring about a change in a student's behaviour (p. 99; p. 155; p. 156)

	Kane et al., 2009	*Vaandering, 2014*	*Russell & Crocker, 2016*	*Reimer, 2015*	*Hopkins, 2006*	*Rasmussen, 2011*
				(p. 206; p. 207; & p. 298)		
Teacher Identity/ Philosophy/Beliefs		Rj was seen to reflect personal educator philosophies (p. 75)	RJ principles were seen to be aligned with teachers' values and identity and how educators saw being a 'good teacher' (p. 205)	RA was seen as a way of 'being' an educator, a mindset and way of thinking, based on morals (p. 197 & p. 244)	Restorative approach was seen as a mindset connected to educator value systems and skills as a teacher (p. 132; p. 200; & p. 212)	
Whole school ethos/culture/ process	RPs were the identity given to a changing school ethos (p. 248)		RJ was a reflection of the framework and culture present in the context of the school (p. 207)		RA was seen as an affective process which permeated throughout the school; it was used as a framework to develop practice (p. 137 & p. 168)	RP was defined as a respectful, supportive and productive learning culture; aimed at developing sage environments (p. 100; p. 104; & p. 157)
Process to Empower Students/Give Students a Voice	RP defined as opportunity to involve pupils; pupils take ownership (p. 239)	Rj is a process that is fair and gives everyone a voice; Rj reminds educators that children have power too (p. 75)		RJ was understood as an approach that gave voice to all; about empowering students (p. 254 & p. 300)	Restorative is an approach that gives young people ownership of their problems; it gives them a voice, fosters empowerment and equalises power	RP understood as providing a space for student voice and student empowerment (p. 186 & p. 222)

	Kane et al., 2009	Vaandering, 2014	Russell & Crocker, 2016	Reimer, 2015	Hopkins, 2006	Rasmussen, 2011
					imbalances (p. 160; p. 168; & p. 212)	
Taking Responsibility/ Repairing Harm				RJ is a responsive process which allows students to take responsibility for their actions and make things right; it is about teaching them and developing their skills to repair harm (p. 206; p. 242; & p. 252)	Restorative is about taking responsibility for actions and healing harm done to others (p. 135 & p. 164)	RP is a different way of looking at students; it is about offering them opportunities to take responsibility, repair harm and fix what they have done (p. 155 & p. 156)
A Challenge	RPs were seen as a challenge to the disciplinary standards in the school leading to spoken insecurities from educators; it didn't fit with existing sanctions and behaviour initiatives (p. 241; p. 242; & p. 245)	Rj was seen as being opposite to the way school systems traditionally work (p. 72)	RJ was seen as uncomfortable by some educators; it shifts the power from educator to students; educators feel vulnerable (p. 207)	RA was seen as being lenient for some young people who misbehaved; RA was a soft approach (p. 199 & p. 200)	Restorative was an idea that flew in the face of conventional behaviour management; staff concerned about being disempowered and vulnerable (p. 160 & p. 197)	RP was seen as being too lenient for some misbehaving students; it was a change and involved a shift in power (p. 91; p. 126; & p. 207)

Table 1.6 Process of Construction

Synthesis →	Interpretation →	Construction
Problem Solving/ Conflict Resolution Tool *Teacher Identity/Philosophy/Beliefs* *Whole School Ethos/Culture* *Process to Repair Harm*	RAs were defined as a *tool* to be employed used when addressing conflict which may have occurred, supporting both pupils and educators to come to an agreed resolution regarding any issues, incidents or disputes. RAs were understood as a set of values, principles and *beliefs* which defined teachers' identities and personal teaching *philosophies.* RAs were said to be a *culture/ethos* within a school, supporting the development of a respectful, safe and supportive learning environment. RAs were considered to be a *process* aimed at repairing any harm which may have occurred following an incident. It did not involve an individual act, but a dialogic process where those involved were offered the opportunity to take responsibility for their actions.	***Conceptualisations*** A single conceptualisation of RAs within schools was not present within the descriptions, rather a multiplicity of conceptualisations was apparent with these continually shifting depending on other factors. Four broad conceptualisations were present within the literature, with educators conceptualising RAs as a tool, philosophy, culture/ethos and process. RAs as a tool focused on the practice, and doing of RAs as single strategy to be utilised in specific situations, such as when conflict has occurred. RAs as a philosophy link to a way of being for educators, it becomes a part of their personal selves. RAs as a culture/ethos was discussed as a way of collaboratively thinking and speaking within a whole educational environment and not limited to specific incidents. RAs as a process, differs to a tool, as it was not a strategy to be used, rather educators spoke of process as representing the opportunities for those involved in an incident to take part in resolving the difficulty and repairing the harm.
Relationships/Relationality *Behaviour Management*	RAs were considered to be about *relationships* and developing listening, connected and relational school environments. Words such as caring, respectful and supportive exemplified the centrality of relationships when discussing definitions of RAs by educators. RAs were also spoken of as an alternative to response to *behaviour* in schools. Words such as order, control and	***Mediating Discourses*** Spoken conceptualisations presented as being mediated through two discourses; relationships and management of behaviour or discipline. For example, when discussing RAs as a tool, there were comments pertaining RAs as being a tool to develop relationships and/or a tool to manage behaviour. Yet, these discourses were not presented in isolation, rather they were entangled and could be spoken of together within the same description of RAs offered.

Synthesis →	Interpretation →	Construction
	compliance indicated RAs as being defined through a behaviour, discipline and *management* lens.	
Empower Students/Give Students a Voice *A Challenge*	RAs were understood to be about opportunities for the empowerment of pupils; fostering student participation within schools. They were defined as equalising power across the school population, reducing the hierarchical imbalances within traditional school structures. RAs were described as being a challenge by educators; it was a significant change within schools where staff had historically been holders of 'power'. RAs were discussed as being too lenient and 'soft', with some educators identifying concerns regarding their own vulnerability in sharing power with pupils.	***Contextual Tensions*** Conceptualisations of RAs in a school setting were troubled/disrupted by inherent contextual factors within traditional structures of schooling. Whilst educators spoke of RAs as providing opportunities to empower students and support their voice to be heard, they also spoke of RAs being challenge for them. This was presented through discussions of 'giving power away' and vulnerability associated with this.

1.3 Discussion

This discussion presents the 'construction' element of the synthesis. Primarily, it provides an understanding of how RAs are conceptualised by educators. However, I go beyond the studies by considering the discourses which mediate the conceptualisations and outline contextual tensions contributing to this. In keeping with QRS, a visual metaphor is presented to depict a theoretical understanding of the constructions (Ludvigsen et al., 2016).

1.3.1 Conceptualisations

Four primary conceptualisations were noticed; RAs as a 'tool', 'process', 'identity/belief' and/or 'culture'. When initially enacting RAs, educators spoke of them as a 'tool' or method to be utilised when responding to wrong-doing, conflict or other disruptive behaviour (Kane et al., 2009; Rasmussen, 2011; Reimer, 2015; Vaandering, 2014a). The 'tool' based conceptualisations referred not only to reactive methods, such as conferences, but also described a spectrum of tools including circles, conversations and peer mediation, among others. In line with the key papers reviewed, other studies have identified a common conception of RAs as a set of 'tools' (Hendry, 2009; Shaw, 2007; Stewart Kline, 2016). However, if RAs are solely conceptualised as a 'tool', then proponents of the approach urge caution (McCluskey, 2013; O'Reilly, 2017; Wachtel, 1999). A tool based conceptualisation is likely to be reductive, de-valuing the broader aims of RAs through reifying particular practices, such as restorative conferences, as a one-size fits all, simple solution (O'Reilly, 2017).

A means of moving beyond this concern was identified through a 'process' conceptualisation of RAs. Educators described RAs as being a 'process' to resolve a conflict (Hopkins, 2006; Rasmussen, 2011; Reimer, 2015; Vaandering, 2014a). Specifically, some educators discussed the productive and transformative potential of the 'process' stemming from the tools (Drewery, 2004).Yet, there was a lack of consensus regarding what such a 'process' might include. Wider literature suggests it is a discussion between key stakeholders, which provides opportunity for responsibility to be taken, reparations to be made and reintegration into the educational community (Clark, 2012). The focus shifts from the practical doing of RAs, to understanding how any harm which has occurred may have violated or damaged existing relationships; the 'process' is relational, affective and responsive to each situation (Shaw, 2007). However, writing from the context of the criminal justice system, Umbreit, Coates, and Vos (2007) suggest conceptualising RAs as a process does not necessarily bring positive outcomes to fruition. Rather, they recognise a need for such processes to be integrated into a broader shift in the culture of judicial systems. Similarly, within education settings, it is deemed essential to explore how such processes can be enacted alongside shifts in culture to one considered consistent with RAs (Clark, 2012; Hopkins, 2015; Morrison, Blood, & Thorsborne, 2005).

In some studies reviewed, RAs were conceptualised and understood as a whole-school 'culture' (Hopkins, 2006; Kane et al., 2009; Rasmussen, 2011; Russell & Crocker, 2016). Culture within this review is defined as the espoused values, beliefs and traditions that inform ways of thinking and behaving in a particular setting/group, which both impacts on how people are, and experience interactions, with said group (Ingraham et al., 2016, p. 2). Unlike the understandings of RAs as a 'tool' and 'process', the descriptions of RAs being a 'culture' were subtle; discussions of 'culture' were accompanied by themes of respect, listening, kindness, support and safety. Whilst the 'culture' conceptualisation is challenging to specify, for both educators, researchers and myself as reviewer, its abstract nature is consistent with wider literature linking a restorative culture to relational values and principles being taken up across the school (Song & Marth, 2013). Examples of this include, values and principles being incorporated into school policies and other school processes beyond behaviour and conflict, including developing emotional literacy and establishment of student councils (Clark, 2012; McCluskey et al., 2011). This was more apparent in the studies conducted in countries where cultural beliefs reflected those of RAs; for instance, peace-making in Canada (Bickmore, 2013, 2014).

For some educators however, this 'culture' based conceptualisation was not a significant prospect; the enactment of RAs was occasionally described as fragmented, with educators relating some of their colleagues as resistant to adopting RAs (Hopkins, 2006; Vaandering, 2014a). Yet, those educators who did persevere spoke of doing so due to RAs being conceptualised as a 'belief/identity' that aligned with their philosophy, pedagogical approach and identity as an educator (Hopkins, 2006; Reimer, 2015; Russell & Crocker, 2016; Vaandering, 2014a). Russell and Crocker (2016) suggest, 'restorative approaches fit into how they understood being a 'good teacher'' (p. 205). Drewery (2016) suggests educators who conceptualise RAs as part of their personal philosophy are more likely to approach students as humans, rather than objects and promote care, rather than compliance. Additionally, conceptualising RAs as a 'belief/identity' was presented alongside an adherence to radical and critical pedagogies (Fielding, 2012; Freire, 2000; Vaandering, 2010). Here, it could be suggested the educators' sense of identity as educational professionals accorded with a particular understanding of the purpose of education i.e. to support young people in learning to be human, through relationships and care (MacMurray, 2012).

To summarise, the four conceptualisations discussed in this section were not spoken of by educators singularly, rather they were presented as co-dependent. One such co-dependence I noticed included the 'process' conceptualisation being dependent on also understanding RAs as a 'tool'; the 'tool' was described as the vehicle for the 'process'. A multi-constructed conceptualisation of RAs is arguably needed in working toward transformative and democratic aims (Bickmore, 2013; Reimer, 2015). Yet, there are also risks the values and principles of

RAs may become diluted, particularly if one conceptualisation dominates, such as RAs being primarily construed as a tool to control behaviour (Kane et al., 2009; McCluskey et al., 2011). Therefore, it was important to extend understandings beyond the conceptualisations and consider what mediates these.

1.3.2 Mediating Discourses

Across the studies reviewed, conceptualisations of RAs were primarily mediated by two discourses; behaviour management and relationships. Taking the conceptualisation of 'tool' as an example, the spoken understandings of RAs were presented as both a tool to manage behaviour in schools, and simultaneously build relationships. This was apparent both within and across studies. For instance, in Kane et al.'s (2009) study, spoken constructions of RAs were described as, '"a tool to help teachers improve their behaviour management skills"' (p. 231) and '"a tool… to… secure relationships"' (p. 239).

However, there was a clear expressed understanding of RAs being about: developing positive, supportive and caring relationships; nurturing relational cultures; and supporting educators to engage 'with' pupils (Hopkins, 2006; Kane et al., 2009; Rasmussen, 2011; Reimer, 2015; Russell & Crocker, 2016; Vaandering, 2014a). This was suggestive of a relationship-based discourse being privileged. Additionally, when discussing RAs through a relational-based discourse there was a greater focus on values, beliefs and principles; educators' conceptualisations of RAs as a culture or belief/identity were more likely to be discursively mediated by relationship. Yet, these ideas were held in tension with contrary understandings which presented RAs as being a further method to: maintain control in the classroom, gain compliance from students, and enable educators to remain the ultimate authority (Kane et al., 2009; Rasmussen, 2011; Reimer, 2015; Vaandering, 2014a). One intention of RAs in education is to bring about changes in disciplinary processes, through enabling the development of fair and just relational mechanisms for addressing conflict. However, if RAs are solely understood through a discourse of behaviour management they are likely to be subverted and become a further means for educators to seek compliance and control in the classroom (Harber & Sakade, 2009; Vaandering, 2014a).

RAs are typically presented as an alternative approach to zero-tolerance and/or behaviourist strategies in schools (Teasley, 2014). Therefore, as implied by use of the term 'alternative', it could be considered conceptually incoherent to situate RAs in a discourse of behaviour management. This incoherence can be understood in a number of ways; two of which will be presented here. Firstly, behaviourist strategies and zero-tolerance approaches to managing student behaviour are underpinned by an understanding of the educator being in control, with pupils expected to respond in a particular manner (Maguire, Ball, & Braun, 2010). In this approach, pupils are denied agency through the suggestion they will respond in mechanistic ways (MacAllister, 2014b). Indeed, this approach can be understood as educators doing

things 'to' pupils, which is in direct contrast to RAs which emphasises doing 'with' pupils, affording pupils to take responsibility agentically (Teasley, 2014; Wachtel, 2008). Next, behaviourist strategies, particularly those considered more punitive, utilise exclusionary, isolationist and occasionally shame based techniques for bringing about change in behaviour (Durrant & Stewart-Tufescu, 2017). RAs differ in orientation, instead seeking to bring about relational and connected communities and promote an inclusionary, rather exclusionary, response to conflict (Vaandering, 2014a).

Though perhaps conceptually incoherent a discourse of behaviour management, alongside a discourse of relationship, was presented as mediating the educators' conceptualisations. This begs the question as to why. One argument put forward is that a primary reason for taking up RAs is to improve student behaviour and discipline (Drewery & Kecskemeti, 2010), therefore initial understandings of RAs already have connotations with behaviour. In the studies reviewed, educators did speak of behaviour management intentions of enacting RAs (Kane et al., 2009; Rasmussen, 2011; Reimer, 2015). A further argument may relate to a theoretical understanding of RAs, the social discipline window, popularly shared with educators through training and professional development opportunities. The 'social discipline window' (McCold & Wachtel, 2003) argues for an authoritative - rather than authoritarian - stance towards those who may have committed a wrongdoing. However, this theory is underpinned by words such as control which may signify a behaviourist discourse to educators. Vaandering (2013) argues for more criticality regarding language used highlighting the need to be aware of the, 'subtleties of language… as being conveyors of power that can be oppressive or supportive' (p. 320). If initial presentation of RAs is bound up within discourses of control and behaviour management, it is likely educators' conceptualisations will also be mediated by this discourse (Bevington, 2015; Drewery & Kecskemeti, 2010; Harber & Sakade, 2009; Vaandering, 2014a).

However, Thorsborne and Blood (2013) suggest ways of moving beyond this. For instance, rather than considering RAs as part of a change in behaviour policy, they suggest shifting the focus to developing a relationships policy instead. A further suggestion is to offer professional development opportunities, focused on RAs, which are embedded within restorative principles. For instance, introducing RAs to educators through a relational pedagogical approach to continuing professional development (CPD) (Vaandering, 2014b). It is not clear how all the educators participating in the studies reviewed were introduced to RAs, but these are possible mechanisms which may promote the development of a relational-based discourse.

RAs are considered to operate at the juncture of disciplinary and pastoral systems within schools (Drewery, 2013), therefore it is likely conceptualisations of RAs will continue to be mediated through discourses of relationships and behaviour. However, Sellman (2013) argues educational settings have particular cultures which lead to habitual actions from educators and in turn, unique challenges for enacting RAs. Therefore, some of the ambiguity in the discursive

constructions of conceptualisations held by educators, may relate to cultures of school, such as adults being positioned as having power-over pupils. The influence of these contextual and cultural traditions will now be examined.

1.3.3 Power and School Culture

Across the studies it was identified that conceptualisations of RAs were both influenced by, and embedded in, the unique context of schools. A tension emerged regarding who does/should legitimately hold power in schools. RAs were described as offering a chance to empower students, promote opportunities for participation, and provide spaces for their voices to be heard (Hopkins, 2006; Kane et al., 2009; Rasmussen, 2011; Reimer, 2015; Vaandering, 2014a). As such, RAs were understood as an opportunity, or as having potential, to re-distribute power in schools. Many educators reflected much of the language of restorative theory when describing possible redistribution of power, focusing on how they go about doing things 'with' students, rather than 'to' them. However, this sat in tension with descriptions of RAs also being a challenge. For some educators, RAs were described as involving too great a shift in power in schools; they were spoken of as being too lenient and associated with a feared loss of control/authority leading to possible noncompliance from pupils (Hopkins, 2006; Kane et al., 2009; Rasmussen, 2011; Reimer, 2015; Russell & Crocker, 2016; Vaandering, 2014a).

The tensions regarding power in schools contributed to the conflicting conceptualisations of RAs. For instance, Vaandering (2014a) describes a discussion in which an educator speaks of RAs as providing the opportunity to support pupil participation and empowerment, yet during a further discussion with the same educator, they suggest using a restorative process to seek compliance from a student. Reimer (2015) argues how such understandings of RAs might offer a means of affirming the educator's authority to control students, rather than seeking to transform schooling for social engagement. Such contextual and cultural structures place the enactment of RAs at risk of being subverted, to offer a false shift in equalising power between pupils and educators. For instance, pupils are offered opportunities to speak, but permission for their voice to be heard is dependent on whether their message fits with these normative structures of schooling (Murris, 2013). Lustick (2017) recognises such tensions are present in understandings of RAs but stresses the need for educators to be authentic when enacting them. If not, empowering and emancipatory potential of RAs may be undermined and become a further form of surveillance of students in school.

Such tension regarding RAs as both an opportunity and a challenge is not a novel finding. McCluskey (2013) discusses RAs as being radical due as they disrupt the status quo of power structures within school settings. The status quo is deemed to relate to the legitimation of educators to utilise their position of authority/power so as to discipline through punitive measures (Parsons, 2005). However, the suggestion that educators are utilising RAs in a

manner which seeks to maintain their authority may be a simplistic understanding. Kitchen (2014) suggests ideas of teacher authority have been too often confused with adult dominance in schools, with authority becoming linked to ideas of punishment, control and compliance. Yet, there are alternative ideas of authority in schools which fit more comfortably with RAs for instance, the notions of personal and caring authority. Personal authority suggests pupils respond to teachers due to mutual respect, whilst caring authority suggests pupils do what is asked as they believe teachers have their best interests in mind (Macleod, Fyfe, Nicol, Sangster, & Obeng, 2017). Authority therefore, becomes something which is negotiated between the pupils and teachers, and could be construed as underpinned by restorative values.

The issues of power, influencing conceptualisations of RAs, may also be understood by exploring other cultural elements of schooling, such as the purposes of education. Arguably, educators' conceptualisations of RAs may be influenced by school agendas of performativity and the political discourse of neoliberalism. For example, educators are increasingly being held accountable for not only the results achieved by pupils they teach, but also the behaviours and actions displayed by pupils within their classrooms (Irby & Clough, 2015). Indeed, the political pre-occupation with raising attainment in schools, which is considered most achievable when pupils have appropriate behaviour for learning, may enhance the dominance of conceptualisations of RAs which privilege the behaviour management discourse (Drewery & Kecskemeti, 2010).

Whilst these differences, in viewing RAs as an opportunity or challenge, can be partially understood through exploring school cultures, they also need to be considered within broader cultural differences in how RAs emerged. For instance, within some countries there are local histories and traditions which have provided a foundation for how RAs have emerged within school settings. For instance, in Canada, where a number of the studies included in this review took place, there is a history of peace-making circles being utilised by indigenous peoples prior to the adoption of RAs in school settings (Pranis, 2005). Such practices are underpinned by relational values, philosophies and principles which include the equalisation of power across a community (Bickmore, 2013). Arguably, in other countries such as England there are no historical and cultural traditions, I am aware of, that can act as the foundations on which RAs can emerge in schools. As such, it is possible the understandings of RAs, as being either radical or emancipatory, may be linked to the historical and cultural definitions of RAs (McCluskey, 2013; Reimer, 2015).

Arguably, RAs provide both an opportunity to shift school culture to one of participation for pupils. However, educators also identify RAs as being a risk/challenge. This challenge can be understood by considering alternative views of authority or exploring the power structures

governing educator practice. Yet, there is a significant need for educators to be cognisant of this to ensure RAs are not utilised to re-enable current power structures.

1.3.4 A Kaleidoscope Model of Conceptualisations

In returning to the review question of, 'How are educators conceptualising restorative approaches whilst enacting them in schools?' the review process identified four primary conceptualisations of RAs as a: 'tool', 'culture', 'process' and 'belief/identity'. However, through the review process it was noticed that educators' conceptualisations of RAs in schools were mediated by two discourses, of behaviour management and relationships, with these in turn being influenced by cultural and political pressures within the education system and traditional power relations in schools. Therefore, the findings from this review align with other literature which identifies a multiplicity of how RAs are conceptualised by educators (Cremin, 2013; Cremin & Bevington, 2017). Yet, I have attempted to go beyond these by offering an understanding of how the context of schools influence these conceptualisations.

To helpfully explain this further I propose a visual metaphorical understanding (see Figure 1.1). I propose educators' conceptualisations can be understood as kaleidoscopic; they are complex, multi-faceted and continually shift depending on who is looking through the kaleidoscope and what situation the looking is occurring in. For instance, some conceptualisations may be hidden in one situation or context, yet a shift in time, space, place or relation might uncover the hidden conceptualisations, but in turn hide the previously spoken understandings.

Zehr (2014a) proposes the lens through which persons look impacts on how they approach a challenge and identify an appropriate solution. I argue the kaleidoscopic lens educators look through, mediated by their intentions for adopting a RA, is likely to define the potential outcomes. I also suggest this may accordingly relate to whether educators view the kaleidoscope pattern from the outside-in, or inside-out. For example, if an educator were to look through the kaleidoscope, outside-in, I suggest they may see contextual parameters, such as adults being required to maintain control. Therefore, they are then more likely to view RAs as being about behaviour management and conceptualise them as a tool. In comparison, an educator who conceptualises RAs from the inside-out may begin by conceptualising RAs as a belief/identity. In turn, they are more likely to speak of RAs through a relational discourse and seek opportunities to engage and empower pupils in other areas of school life. There are two important implications of this suggestion. Firstly, the findings suggest it is likely educators would benefit from opportunities to reflect on their intentions for adopting a RA. Through this, educators may be alerted to any prejudices or preconceptions, such as a clear intention to adopt RAs to manage behaviour, which may impact on how RAs are utilised. Secondly, and relatedly, the findings further extend arguments for educators to be offered training in RAs

which mirror the relational underpinnings (Vaandering, 2014b) to emphasise the relationships discourse and opportunities for cultural transformation.
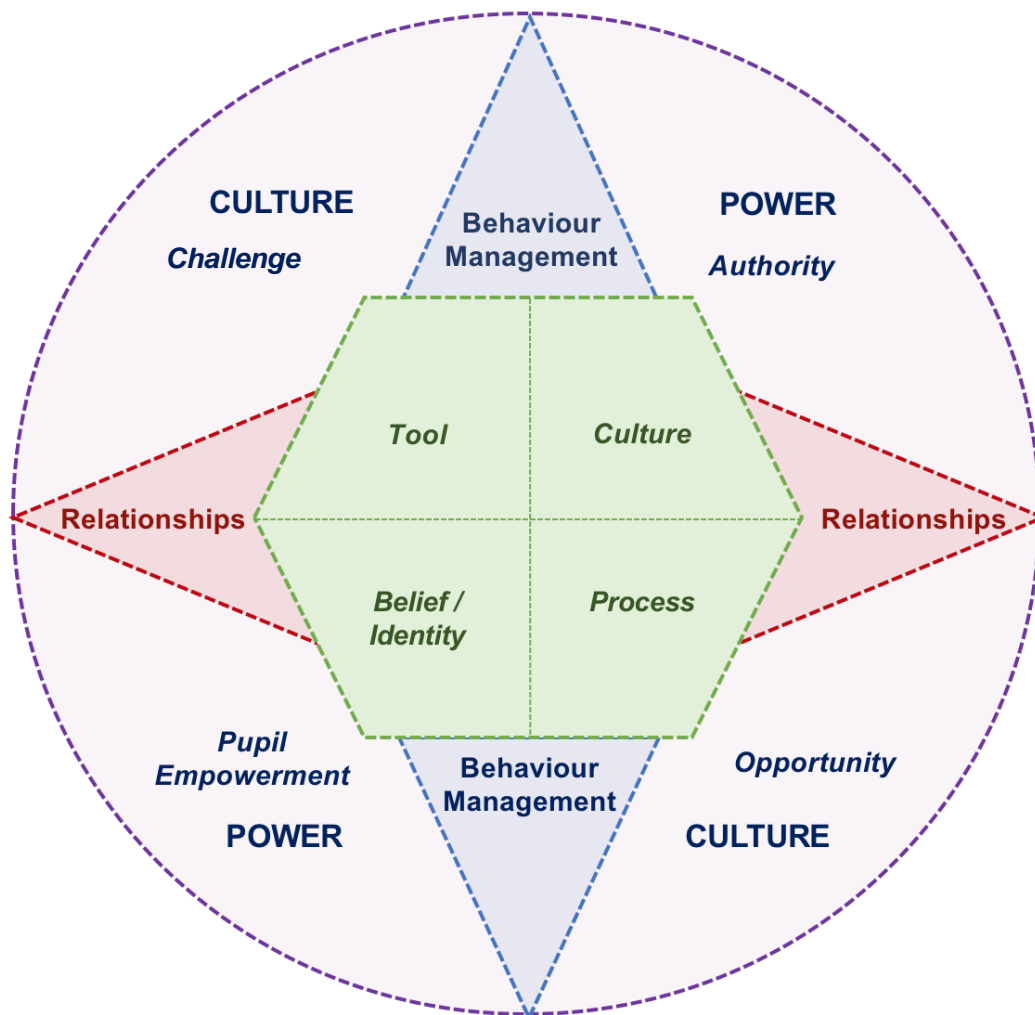
Figure 1.1 Kaleidoscope Model of Conceptualisations

The aim of this review was to contribute some conceptual clarity to RAs in education. This review has identified four primary conceptualisations of RAs and also added further credence to how the discourses of behaviour management and relationships mediate these conceptualisations (Harold & Corcoran, 2013; Vaandering, 2014a). In addition to these understandings however, this review extends beyond the conceptualisations and discourses to identify how cultures of schools may influence how educators come to understand and enact RAs. In particular, the notions of power and authority within schools leads to possibilities for RAs to either be utilised as a vehicle for compliance - continuation of the status quo - or as a mechanism for bringing about transformation and emancipation. This, in turn, seems to relate to the worldview of educators and whether they consider RAs to match their own beliefs/identity (Reimer, 2018). Therefore, offering educators the opportunity to explore their own values,

worldviews and intentions for adopting RAs may enable a more transformative approach to emerge.

1.3.5 Boundaries of this Review

These suggestions need to be considered alongside limitations of this review. Current tensions regarding evidence-based practice suggest reviews undertaken should be replicable by other reviewers (Lee et al., 2015). However, this review has used the basis of QRS as a guide and has been a reflexive and iterative process. Additionally, my own understandings and constructions of RAs have changed and shifted through the process of review. Therefore, if I were to begin this review again, it may not develop the same constructions as have been presented above. As such, this review is boundaried by the circumstances and contexts of not only the reviewer, but also authors of studies included and participants who took part in these studies. Therefore, review contributes one potential understanding of how RAs are conceptualised but does not present a final understanding. Rather, it aims to ignite further debate, discussion and research regarding the meaning of 'restorative' in schools.

1.4 Conclusions

Conceptualisations of RAs by educators were not singular and independent within a school context, rather the school culture and mediating discourses of behaviour and relationships led to dynamic, ever-shifting and multi-faceted conceptualisations. The conceptualisation of RAs as just another tool, to be used alongside other techniques to control behaviour within the school, has limited scope for developing a relational culture (Stutzman-Amstutz & Mullet, 2005). The traditional cultures of schools, with teachers being required to maintain control, precludes the opportunities for a restorative culture to develop (McCluskey, Lloyd, Kane, et al., 2008). As expressed by Morrison (2015), theoretical understandings of RAs are required for practitioners to engage in meaningful practice. The model above may provide educators a means to reflect on their understandings of RAs and how these might be enacted in ways which extend beyond the control of behaviour, towards pedagogical and cultural transformation.

Chapter Two. Bridging Document

Bridging Researcher & Practitioner: A Narrative of Reflexivity

2.0 Introduction

In this chapter I aim to offer the reader a 'bridge' between Chapter One of this thesis, a literature review exploring conceptualisations of restorative approaches (RAs), and Chapter Three, an appreciative inquiry (AI) project exploring a primary school's current 'restorativeness'. Additionally, I hope to provide a narrative of how participating in this process has formed a bridge between my researcher-practitioner identities. I wish to share how these roles have become entangled through drawing upon the notions of prospective and retrospective reflexivity (Attia & Edge, 2017); I aim to explore influence of my practitioner identity on the research process and vice-versa.

I begin by introducing the focus of the research project and how this developed. Specific assumptions will then be attended to, including theoretical, ethical, philosophical and methodological. Interspersed within these sections will be prospective and retrospective reflexive comments, italicised in boxes, drawn from entries in my research diary. My intention is that these narrative comments will illustrate how the bridge was built.

2.1 Bridging the Review and Project

The history of RAs is steeped in cultural traditions, such as indigenous peace-making circles and Maori community values (Bickmore, 2013) and is grounded in relational theory (Zehr, 2014a). Yet, when enacting RAs in school settings there is a reported focus on practices, rather than theoretical understandings. Morrison and Vaandering (2012) assert restorative theory has clearly lagged behind the adoption of restorative practices in school settings. More recently, Morrison (2015) has called for explorations of theoretical understandings of RAs in education settings.

For myself, as a Trainee Educational Psychologist (TEP), theory is a guide for all of my practice. Theories I draw upon are not limited to the psychological, rather I draw upon other disciplines including sociology, philosophy, dialogical and economic. This attention to theory drove my interest in exploring conceptualisations of RAs in the literature review. Yet, I also consider theory to be both impractical and incomprehensible if it is not linked to practice. I have a strong inclination toward praxis; I view theory and practice as bounded; both inform the other through ongoing reflection.

The focus for this research project drew from both the findings of the literature review and my own professional views regarding the importance of theory. As such, the aim of the project was to consider how the theoretical, values-based underpinnings of RAs can be introduced to educators. Through a group of staff engaging in an in-depth exploration of 'restorativeness',

both theoretically and practically, I hoped it may support capacity building to further promote RAs within a school.

2.2 Theory, Stance and Assumptions Underpinning the Research

2.2.1 Theoretical: Relationships Window

As described above, my developing practice has been heavily influenced by theory. Yet, this is also coupled with an intention to ensure coherence between my espoused values, theoretical stance and practice. I believed it was vital the practice of this project had clear theoretical underpinnings which cohered with those I draw upon in my practice as a TEP. Additionally, I believed it was vital any theoretical framework should also be pertinent to RAs.

A primary theoretical framework associated with RAs is the 'social discipline window' (McCold & Wachtel, 2003), more recently developed into the 'relationships window' (Vaandering, 2013) (see Figures 2.1 and 2.2). Both of the windows offer a visual representation of the notion that persons, 'are happier, more cooperative, more productive and more likely to make positive changes when those in authority do things *with* them rather than *to* them or *for* them' (Wachtel, 2008, p.2). The words describing these windows have provided a visual framework for reflecting on my working relationships in day-to-day practice. For instance, my placement supervisor and I have utilised the windows as a tool to reflect on our supervisory relationship. In my practice I endeavour to work *'with'* persons in all situations to enable perspectives to be shared and explored, and joint actions to be agreed upon. Therefore, I also view 'restorative' as a philosophy which not only influences how I think about others, but also informs how I am with others and what I do with others.
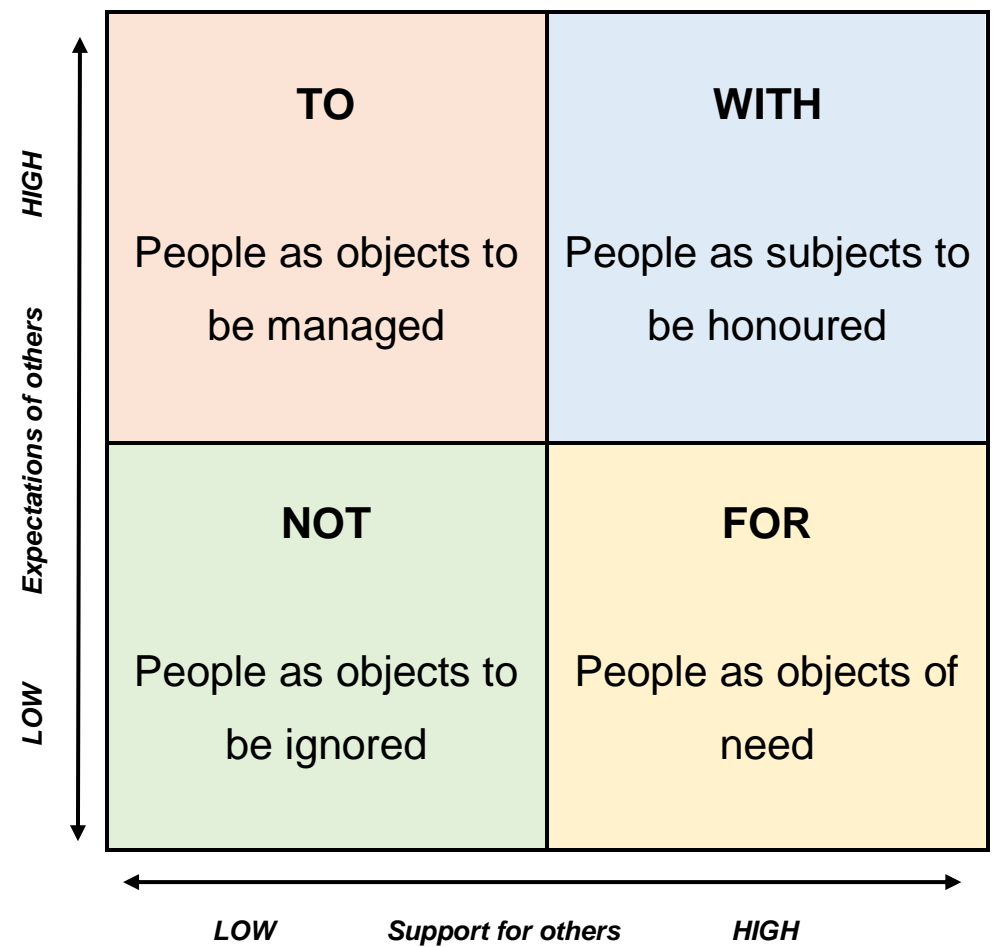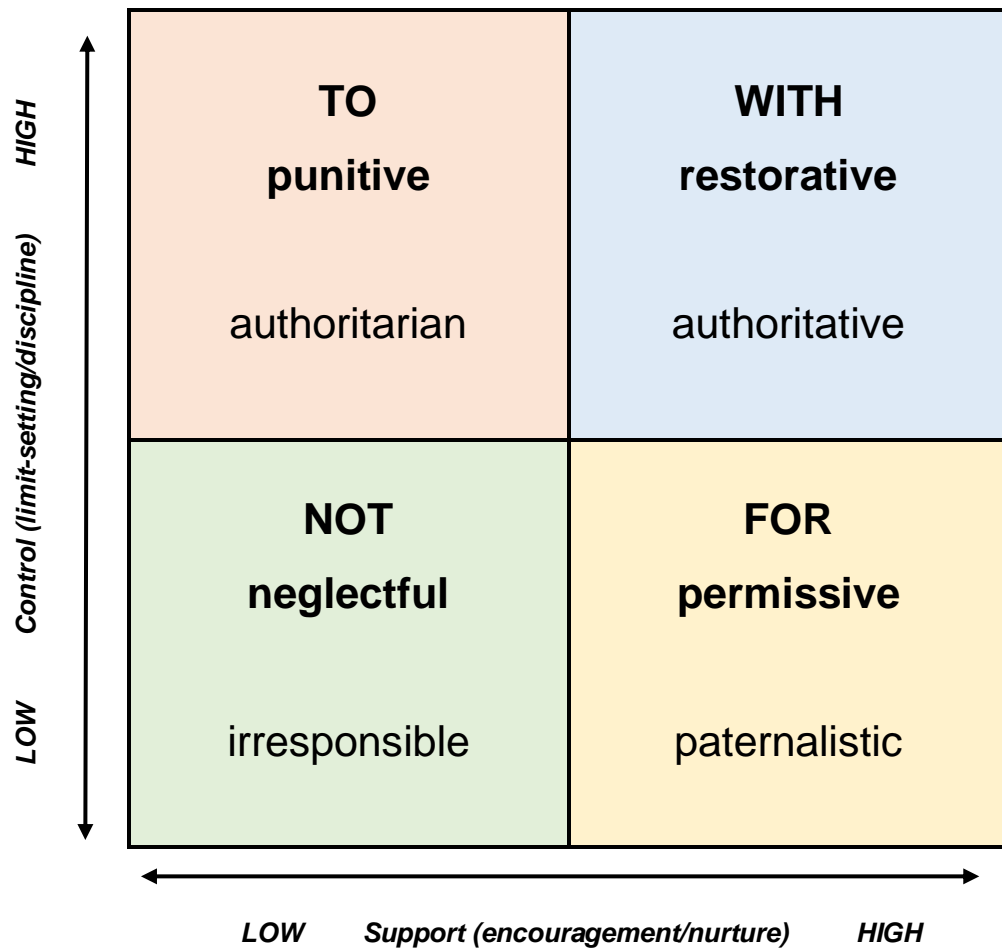
Figure 2.1 Social Discipline Window and Relationships Window

2.2.2 Ethical: Values Based Research

Ethical approval for this project was sought from the Ethics Committee of the School of Education, Communication and Language Sciences at Newcastle University. I recognise ethics procedures and codes as important for guiding ethical research. Yet, I also appreciate the risk that focusing solely on these may, 'actually close down reflection on what we are doing' (Parker, 2016, p. xi). The project, detailed in this thesis, aimed to be one of action and collaboration with the process not pre-determined. Therefore, I could not account for all the ethical scenarios or dilemmas which may occur during at the review stage (Brydon-Miller, Coghlan, Holian, Maguire, & Stoecker, 2010).There was a clear imperative to move beyond procedural ethics, to view ethics as an ongoing process (Guillemin & Gillam, 2004) (see Box 2.1 for an example). Other researchers, engaging in participatory or collaborative projects, have sought to develop various frameworks to guide ethical reflexivity (Brydon-Miller, 2008; Brydon-Miller et al., 2010; Guillemin & Gillam, 2004; Locke, Alcorn, & O'Neill, 2013). Arguably, what links these frameworks is the centrality of using values and principles to support the researcher in navigating an uncertain process. Brydon-Miller (2008) suggests having an awareness of personal values can guide a researcher to respond to ethical moments, and make ethical decisions, in an authentic manner. I had previously been introduced to a framework of covenantal ethics as a means of exploring how values and principles may guide decisions at each step of the research process (Brydon-Miller et al., 2010). As such, I utilised this framework as a guide and adapted it to develop a reflective tool to ground this project within a clear and consistent values-base (Grant, Nelson, & Mitchell, 2008).

2.2.3 Philosophical: Attending to Worldviews

During the course of my doctorate journey I have been encouraged to explore, interrogate and reflect on the philosophical assumptions underpinning my practice. Whilst I have embraced this opportunity, I have also been puzzled by the assumption that I will be able to align myself to a particular meta-theoretical worldview. This enigma is borne from viewing my researcher-practitioner identity as fluid; it is continually changing in conjunction with my relational interactions. As such, I do not wish to assert a worldview which may be perceived as fixed or static. Rather, I construct worldviews as being orientations and stances towards the world, instead of a description of what 'is' in the world (McNamee & Hosking, 2012).

Yet, I am aware of particular stances and orientations I have been drawn to over the past three years. I wonder, through reflecting on this, whether I may already have been living in accordance with some stances; reading literature offered a name for these and also offered further stances I have an affinity with. Accordingly, it is likely these worldviews have influenced the practice of this project. Table 2.1 provides an overview of three worldviews, I believe, have informed the process of this project.

__Prospective Reflexive Comment: Responding in the Moment__

As we began our second session, some of the co-inquirers began to speak about difficulties and challenges they had experience during their school week. Some of the co-inquirers were discussing challenging situations and the difficult emotions these had invoked. The intended focus of the session was to explore how the co-inquirers were most restorative, an inherently important and positive aspect of the AI process and what the remainder of the process would be built around. I felt a tension between wanting to support the co-inquirers to explore their feelings but was also worried this fell outside the boundaries of the session. Yet, I was required to make a quick, 'in the moment' decision regarding how to proceed. Let them talk about their feelings or plough on with the session regardless of what they had already expressed? Guillemin and Gillam (2004) state moments such as this are, 'the difficult, often subtle, and usually unpredictable situations that arise in the practice of doing research' (p. 262).

I regularly face similar situations in my daily practice. For instance, I negotiate the focus of consultations at the start of each meeting, yet neither I nor those I am meeting with are able to predict what may come to light. For instance, if a parent begins to discuss difficult situations in the home, which is not the focus of the consultation, I naturally listen and respond with empathy rather than shutting them down. Whilst it may not have been initially negotiated with the co-inquirers, it seemed important for them to discuss their current feelings together. Following this discussion, and sharing of my own thoughts, we agreed that the start of each group session would begin with a check-in and opportunity for each person to reflect on their week.

I wonder whether my stance as a practitioner, in terms of responding empathically toward those I meet with, offered a guide for action in this situation as a researcher. As both a practitioner and research I am entering into relational spaces which can be muddy and uncertain. Yet, my experiences as a practitioner allowed me to respond in the moment in a manner consistent with my values and principles.

Box 2.1 Prospective Reflexive Comment: Responding in the Moment

Table 2.1 Overview of Worldviews Influencing the Research

	Relational Constructionist Stance (McNamee & Hosking, 2012)	**Dialogic Stance (Bakhtin, 2010; Marková, Linell, Grossen, & Salazar-Orvig, 2007; Matusov, 2011; Sampson, 2008; Wegerif, 2008)**	**Transformative Activist Stance (Stetsenko, 2008)**	**Stance in this Research**
Ontological and epistemological assumptions	Persons are relational beings; there is a multiplicity of self-other relations being created and negotiated through continuous interactions with ourselves and others. Knowledge development is done through dialogue and multi-voiced approaches. New knowledge develops through ongoing dialogue and inter-acts with others.	Persons exist in communicative, relational and interactional processes.	Social and psychological processes occur in relational and interactional context; they happen between persons and the world but are not separable from it. Persons only come to know their world through changing it. The production of knowledge is contingent on agentic acts of creation and development of reality and a constant transformation moving to the future.	Persons are considered to be relational; an understanding of what/who/where we are develops through connection and interaction with others. There is a multiplicity of self-other relations being negotiated. Following these assumptions, knowledge is socially shared and transformed through dialogue with self and others.
Consideration of social, local, cultural and historical context	Forms of life, including knowledge and doing, is either justified or questioned through ongoing local and historical practices.	Knowledge shared in dialogue is socially, culturally and historically situated.	Development and change is a social, cultural and historical project.	Knowledge which is shared, and potential development/changes, occur within social, local, cultural and historical context which influence the realities developed.

Assumptions about change	Assumes that change (in the process sense) is ever present and accepts that inter-acts always have the possibility (however remote) to change the 'content' of some local relational reality (Hosking, 2011, p. 55).	The social sharing of knowledge, through dialogue, has the potential to be transformative with an openness to the other and a willingness to be changed by their utterance.	Persons are continually developing, creating and transforming their environment actively through day to day interactions. Persons and contexts are in a constant state of becoming.	Change is an ongoing event; the simple act of inquiring, through dialogue, is likely to bring about change.
Assumptions regarding positioning, agency and collaboration	Inquiry is viewed as a process of reconstructing relations and local realities; it supports the notion of doing research 'with' others rather than 'on' others. Individuals are positioned as being able to draw upon personal understandings to support new understandings to develop through collaboration.	Space is made for agentic acts in dialogic perspectives, as well celebrating diversity of perspectives which may be offered by persons working in collaboration.	Persons in communities have opportunities to change their worlds, through agentic acts, at individual and collective levels.	Persons in communities have opportunities to engage in emancipatory inquiries, through doing research in collaboration which celebrates diversity. Agency is possible at both the individual and collective level, but is enacted relationally.

2.2.3a Ontology: Relational Beings

The three worldviews have a commonality in ontological assumptions; persons are understood as being in relation with both other persons, and with their context. In Western culture a popular ontological assumption describes persons as bounded and self-contained individuals acting in a manner decontextualized from others, communities and society (Cushman, 1990; Sampson, 1988, 2008). I contend this discourse of individualism has pervaded many aspects of society and can be linked to what I consider to be unjust ideologies such as neoliberalism where individuals are constructed as wholly responsible for their own lives (Newbury, 2012; Smyth, Robinson, & McInerney, 2014; Sugarman, 2015). Additionally, I believe individualism, as a way of being, has been constructed by dominant populations in society leading to particular ways of speaking and acting being privileged, whilst difference and diversity is suppressed and/or feared (Sampson, 2008). In this project, I adopted a relational stance; I see persons as being in constant relation, or interaction, with both persons, communities and society both presently and historically. I consider change to be ongoing, mediated through continuous interactions, and the future to be actively created in our relational actions (Gergen, 2009; Marková et al., 2007; McNamee & Hosking, 2012; Stetsenko, 2008). Within this, I also make space for a socio-cultural approach to agency where persons are active in negotiating how these interactions may develop (Eteläpelto, Vähäsantanen, Hökkä, & Paloniemi, 2013).

2.2.3b Epistemology: Knowledge as Socially Shared and Negotiated

Following on from the ontology described, I believe knowledge is shared and negotiated through dialogue, social inquiry and action (Hosking, 2011; Romm, 2015). I view meaning making as a social and lived act (Salgado & Clegg, 2011), where knowledge emerges in the space between persons (Wegerif, 2008). Additionally, I recognise multiplicities of knowledge that are impermanent and emergent within local, cultural, historical and social contexts (van der Haar & Hosking, 2004). I am drawn to viewing meaning-making as a fluid, social shared process where 'interaddressivity' is present; a genuine interest in what the other has to say (Matusov, 2011). Finally, I consider the social sharing of knowledge to be transformative where there is an openness to what the other has to say and a willingness to be changed by it (Cooper, Chak, Cornish, & Gillespie, 2013; Haynes, 2013).

2.2.4 Methodological: Approach and Positionality

2.2.4a Participation or Collaboration?

When imagining this doctoral project, I had grand plans for a participatory project and was initially led by ideas from participatory action research (PAR) literature. PAR aims: to be practical and collaborative; transform ideas around theory and practice; and support critical, emancipatory and reflexive practice through engagement with a relational process (Kemmis, 2009; Kemmis & McTaggart, 2005). Furthermore, PAR has emancipatory potential; co-

researchers/co-inquirers are encouraged to have autonomy and control regarding the focus, design, process and analysis of the researcher (Grant et al., 2008; van der Riet & Boettiger, 2009). Yet, whilst initial intentions were for a PAR project, I soon realised the doctoral research process constrained this possibility. Prior to even approaching co-researchers, I had to choose the topic of inquiry and consider methods for the research. Therefore, I believed it was fallacious to consider this project 'participatory' as some of the decisions were initially directed by me.

Whilst the values and stance underpinning the research drew broadly from a participatory approach, I was uncomfortable labelling it as such. During further explorations of PAR, I happened upon 'collaborative', rather than 'participatory', constructions. Bevins and Price (2014) define collaboration as both, 'a reciprocal and recursive venture where individuals work together to achieve a shared aim by sharing the learning, experience, knowledge and expertise' (p. 271). Some researchers propose the labels are used interchangeably and describe projects with similar aims; to challenge, reorient and improve praxis (Locke et al., 2013). Flinders et al. (2015) suggest the concept of co-research continues to be conceptually stretched as researchers re-envision, re-define and re-enact a collaborative approach based on their own values, principles and beliefs. Therefore, I decided to utilise the definition of collaboration outlined above as a methodological framework, as it aligned with my aspiration of working *'with'* a group of educators. Thus, I consider this project to be most helpfully described as a collaborative action research (CAR) project.

2.2.4b Roles in the Project: An Emerging Reciprocity?

As the project continued I became more assured of 'collaborative' being an apt description as I perceived the co-inquirers to be working together toward a shared aim, understanding their 'restorativeness' (Bevins & Price, 2014). However, the understanding of my own role and position within the group was less assured. Following early sessions, I questioned in my research diary whether I had been *'collaborative enough'* or if I may have been *'too directive'* within the group. I liken my experience to constantly walking a tightrope, trying to balance on the line of collaboration but with the constant fear of falling from this. I was uneasy the project may ultimately be perceived by myself, the co-inquirers and outsiders as tokenistically or fraudulently collaborative.

In discussing her researcher identity, Mockler (2011) offers a narrative of 'being authentic' which she describes as, 'congruence between the researcher's own way of seeing and being in the world and the enactment of the research' (p. 159). Likewise, I also aimed to be authentic and act congruently with my espoused views of the world. Through returning to my philosophical stance I came to realise I was applying my understanding of the world to others,

but not to myself. Indeed, I seemed paradoxically to be outwardly authentic, but inwardly inauthentic.

A shift in my stance occurred during a negotiation with the group where I was encouraged to share my understandings of RAs. Bevins and Price (2014) identify reciprocity as an important element of working collaboratively. Reciprocity can be likened to an equal give-and-take in relationship; within research, this can be surmised as projects involving a sharing of expertise whilst also being mutually beneficial and jointly undertaken (Bridges & McGee, 2011). In my commitment to be 'collaborative enough' I had overlooked opportunities for reciprocity. Yet, as the project developed reflections in my research diary changed to focus on the emerging reciprocity, identified through transformations in the understanding of my position and role within the project (see Box 2.2).

Retrospective Reflexive Comment: Sharing Expertise Reciprocally

I aim to start every piece of practice work with a conversation with all key stakeholders. Broadly drawing from the social discipline/relationships window I endeavour for all my consultations to occur 'with' others. Yet, it has sometimes been difficult to identify the line between doing things 'with', understood here as persons developing solutions to concerns jointly, and doing things 'to', understood here as taking an expert knowledge stance where I tell others how to solve their problems. I am very much inclined to take a collaborative, non-expert position; I adopt a stance of curiosity where local knowledge is privileged and persons are seen as the experts of their own lives (Anderson, 2012). In practice, this position has meant not always sharing knowledge regarding topics I may have understanding of, due to the worry of doing things 'to' persons rather than 'with' them.

I was also faced with this concern within the research. As the awareness of RAs within the group was limited, a co-inquirers suggested I share my understanding of RAs during the first AI session. They said something similar to, "you have spent a whole year exploring RAs, it would be daft for you not to share some of what you have learned". Rather than viewing a sharing of knowledge as being done 'to' them, the co-inquirers were inviting me to share 'with' them. Indeed, it could be considered I was being invited to join the group as an 'insider-outsider', rather than viewing myself as only an 'outsider (Corbin Dwyer & Buckle, 2009)'. The notions of having to re-consider my position in the research process also led to a reframing and rephrasing of my role (Postholm & Skrøvset, 2013) in a practice-consultation process. Indeed, I began to view reciprocity and parity as all, including myself, sharing knowledge in a distributive and dialogic way where differences and ideas can be openly and collaboratively discussed (Lau & Stille, 2014).

Box 2.2 Retrospective Reflexive Comment: Sharing Expertise Reciprocally

2.3 Procedural: The Perils of Method

2.3.1 The Purpose of Research and Methodolatry

Method may be defined as the tools, processes and procedures explicitly used during a research project to collect and analyse data (Cordeiro, Baldini Soares, & Rittenmeyer, 2017; Gough & Lyons, 2016). This is a readily described and accepted definition; student researchers – of which I would identify myself as being – are introduced to qualitative methods through teaching focused on how to collect data and then accordingly analyse (or code) data (Brinkmann, 2014; St. Pierre & Jackson, 2014) to generate new knowledge. This understanding of qualitative research has proliferated due to the traditional structure of research papers, dissertations and theses (McEwan & Reed, 2017).

This traditional understanding is predicated on the assumption that the purpose of research is to generate new knowledge to the wider academic community. Yet, this did not seem in keeping with the intention of CAR. Indeed, when considering the project my purpose was to work toward transformation or social change (Mertens, 2014) through invoking reflection and action. Underpinned by these assumptions, and the philosophical and methodological underpinnings, I agreed with the co-inquirers to adopt an appreciative inquiry (AI) approach (see Chapter Three for further justification).

However, I was aware there would be an expectation for me to produce a research report, to meet academic requirements, which itself may involve new knowledge being presented. Therefore, I was still left with the troubling questions of *'what data am I collecting… and how?'*, followed by *'what then do I do with this data?'* Led by the research questions and processes adopted, alongside a need for theoretical flexibility in data analysis, I chose to audio record the sessions and thematically analyse (TA) (Braun & Clarke, 2013) the data gathered.

It is obvious to me now, on reflection, my intentions did not fit neatly into the traditional assumptions of qualitative research. This may have contributed to the challenge of deciding what data to gather, how to collect it and how to analyse it, particularly when methods adopted are typically identified through reflecting on the purpose of the research and hoped-for outcomes (Netolicky & Barnes, 2017). Yet, at the time of considering the processes of data collection and analysis I assumed there were specific, limited ways of going about this which were considered correct and required. Arguably, I was prescribing to the traditional principles of inquiry based on, 'the persistence of traditional, positivist criteria and practices… [meaning] methods employed in qualitative research become subsumed as (just) another set of (technical, rational) tools in the psychologist's toolbox' (Gough & Lyons, 2016, p. 237). I had become, in some ways, a victim of methodolatry; I considered there to be a correct way of going about qualitative inquiry (Chamberlain, 2000).

At the point of this realisation, I was too far into the project to return and go about it in a different way. Much of what I was doing, including AI and TA, had already been agreed with the co-inquirers and was part of an ongoing process. Whilst Tanggaard (2013) suggests the process of research is usually changed and shifted as it occurs, in response to the messiness of qualitative inquiry, this was not necessarily feasible for this project. I was also aware I was a novice researcher, undertaking my first qualitative project, and found some comfort in the notion of 'method'. Therefore, I continued as initially agreed, using the AI and TA. However, being cognisant of the risk of methodolatry meant there was also opportunities for me to resist it (see Box 2.3).

Prospective and Retrospective Reflexive Comment: Discarding the Method 'Safety Net'

This bridging document, in places, might suggest the decisions made regarding this project and the process of undertaking it with co-researchers, have been easily navigated and simple. However, during the project there were significant moments of anxiety, discomfort and unease about whether I was 'doing it right'. This thread of anxiety, uncomfortableness and unease has also been present in my day to day work as a practitioner. I regularly wonder whether divergence from a set framework (such as consultation) or assessment method (such as dynamic assessment) means I am 'doing it wrong'. I believe, in practice, I have typically utilised specific tools, methods and frameworks in a very structured way; in many ways, I saw methods as a 'safety net' for practice.

On reflection, I believe was the initial intention of utilising a structured AI process. However, the co-production of this research has been fraught with messiness and uncertainty; at times, we diverged from the structure of AI to explore the cynical conversations (Bright, Barrett, Fry, & Powley, 2013) being shared. Additionally, there were ongoing 'ethically important moments' (Guillemin & Gillam, 2004) which could not be ignored.

On coming to the end of the research, I realise I my approach to the research had been informed by a construction of research being well-ordered (Cook, 2009). Indeed, I had approached the research, and my practice, in a performative way, rather than engaging with the process passionately (Fox & Allan, 2014). However, unlike in practice, my stance shifted in the research to one of acceptance of uncertainty. I liken the shift to a liminal moment, where I became open to the unexpectedness and uncertainty which comes from messy and real world research (Mercieca, 2009; Mercieca & Mercieca, 2013). Since the project, I have noticed changes in my approaches to practice also, where I am no longer being led by a framework or tool but am instead being guided by it through an uncertain process.

Box 2.3 Prospective and Reflexive Comment: Discarding the Method 'Safety Net'

2.3.2 'Knowing Responsibly'

The final point to be discussed in this bridging document relates to the process and outcomes of the TA, particularly in regards to 'knowing responsibly' (Code, 1987 cited in Doucet & Mauthner, 2012). Doucet and Mauthner (2012) argue the ethics of research go beyond the process of data collection, continuing through the data analysis and possible dissemination to

others outside of the project. Within this, they draw attention to a researcher's responsibility to how others may come to know participants, respondents or co-inquirers, as was the case in this project. Indeed, data analysis typically occurs away from those who participated in the project. As such, the researcher could be considered to hold an epistemic privilege (Doucet & Mauthner, 2008; Fricker, 1999). I have been aware of this epistemic privilege, in relation to my practice as a Trainee Educational Psychologist. Therefore, I drew on these reflections to guide how to go about 'knowing responsibly' in this process.

A means of going about 'knowing responsibly' was to involve the co-inquirers in the process of data analysis. Curry (2012) suggests reciprocity and collaboration should be present in all steps of the process, including the analysis and interpretation of the data. Following TA being considered as an appropriate method, I offered a tentative suggestion of how to proceed with analysis to the group. This suggestion involved me completing tentative, initial coding of each session following it, but bringing this to the group for discussion at the start of each session, similar to a member-checking process. This member-checking process was not completed on the basis of uncovering a truth, rather it was viewed as a possibility to open dialogue which may offer further interpretations and perspectives regarding what is shared (Arruda, 2003; Harvey, 2015). As another means of 'knowing responsibly' I agreed to ensure the TA was focused only on the AI questions and did not extend to other aspects of discussion, which though interesting, may have compromised the identities of the co-inquirers.

2.4 Reflection: Bridging Researcher-Practitioner

The above provides a commentary of what has been an ongoing, reflexive process of developing a researcher-practitioner identity. Over time, I have come to reject the separatist notions of researcher and practitioner (McEwan & Reed, 2017). Rather, I have come to see my researcher-practitioner identities as being entangled; I am no longer aware of where my researcher identity ends, and my practitioner identity begins. Similar to Anderson (2014), I orient myself to the above ways of thinking regardless of the context in which I am acting. Doing so enables me to maintain the foundational values on which my practice has been developing, particularly the value of authenticity. Prior to starting this research journey, I approached my practice, as a TEP, in what others may have perceived as a 'purist' or 'dogmatic' fashion. Indeed, on beginning this project I had somewhat rigid, high-expectations of what a collaborative project should look like. Yet, through this process I have come to realise the dogmatism I exuded may have been a reflection of professional anxieties of not being, in the case of this project, respectful, collaborative, or appreciative enough. Yet, through this collaborative and reciprocal endeavour I too have been transformed and changed.

This bridging document, and descriptions of reflexivity, aims to share the acceptance of messiness and uncertainty in research and practice. In moving forward, with my researcher-practitioner identity, I aim to continue being: open to those I work with; comfortable with sharing

my expertise; and aware of key opportunities for me to be challenged and transformed by the 'Other'.

Chapter Three. Research Project

How are we 'restorative'? An appreciative inquiry exploring a school's present 'restorativeness' and possibilities for future developments

3.0 Abstract

Behaviour and discipline in schools, in the United Kingdom, has been a perennial concern of educators and politicians alike. Recently, an independent review of behaviour in schools in England has expressly considered the importance of the disciplinary culture adopted by school leaders and staff. Restorative approaches (RAs) are being more readily adopted by schools as an alternative to other, potentially punitive, behaviour management systems. However, RAs are considered to place a 'radical demand' on schools through the suggested changes required in traditional structures and cultures of schooling, such as educators being in control of pupils in their classrooms. As such, in this project, an alternative means of developing RAs is presented in an attempt to reduce this 'radical demand'. I describe an appreciative Inquiry (AI) project which involved a small group of educators from a primary school: developing their own definition of 'restorativeness', exploring how the school is already 'restorative', and considering how they can build upon this to further develop RAs in their setting. An inductive thematic analysis, utilising a hybrid approach of semantic-latent coding and theme development sessions is presented. 'Restorativeness' at the school is tentatively suggested to be understood under five broad themes: developing reciprocal and mutual relationships, working 'with' the pupils, being self-aware and in-tune with emotions of self and others, fostering an affective school climate and collaborating to develop a community of 'restorative' practice. Further to this, insights and learnings from the AI process are considered, including the transformative possibilities. The project closes by considering the implications for professionals supporting the development of RAs in schools, including learnings regarding the 'radical demand'.

3.1 Introduction

In this paper an appreciative inquiry (AI) project, exploring the developing of restorative approaches (RAs) in a primary school, is described.

RAs have become popularised within education over the last two decades (Hopkins, 2002, 2006; Karp & Breslin, 2001; McCluskey, Lloyd, Kane, et al., 2008). Initially introduced as a set of practices to manage pupil behaviour, and reduce school exclusions (Drewery, 2004; Hopkins, 2011), RAs have become to be understood as an umbrella term for both a group of practices and an overarching philosophy to work toward a relational school culture (Anfara et al., 2013; Stewart Kline, 2016). RAs continue to be a significant challenge for educators as the underlying philosophies differ considerably to the traditional culture of schooling. This introduction aims to offer an understanding of the challenges associated with RAs in schools, before considering an organisational approach to enacting RAs which may mitigate some of these concerns.

3.1.1 Challenges for 'Restorative' in Schools

Educators identify how RAs require a significant shift in traditional structures of schooling; McCluskey (2013) summarises this by suggesting RAs place a 'radical demand' (p. 132) on schools to change traditional and conservative structures. A literature review exploring how educators are conceptualising RAs whilst enacting them in schools led further credence to the influence of school culture on how RAs were understood. Indeed, four conceptualisations of RAs were acknowledged including RAs as being a tool, process, culture or belief/identity. These were mediated by two discourses, one related to behaviour management and the other focused on relationships. However, the review also highlighted the influence of school culture, on both the conceptualisations and the mediating discourses, particularly in relation to power and authority within schools.

A Kaleidoscope Model of Conceptualisations (see Figure 3.1) was developed to represent the shifting and multi-faceted conceptualisations within schools. The purpose of this model is to consider how educator views of RAs will change depending on the situation they are looking at through the lens of the kaleidoscope. Additionally, the educator may also understand RAs by looking from the outside in, allowing the school culture and traditions to inform their conceptualisations, or the inside out, enabling their conceptualisations of RAs, including worldviews and beliefs, to inform whether they view RAs as an opportunity for pupil empowerment or a challenge. It was concluded that educators who view RAs from the outside-in, focusing on traditional and conservative school cultures, are more likely to view RAs as a challenge and as placing a 'radical demand' (McCluskey, 2013) on them.
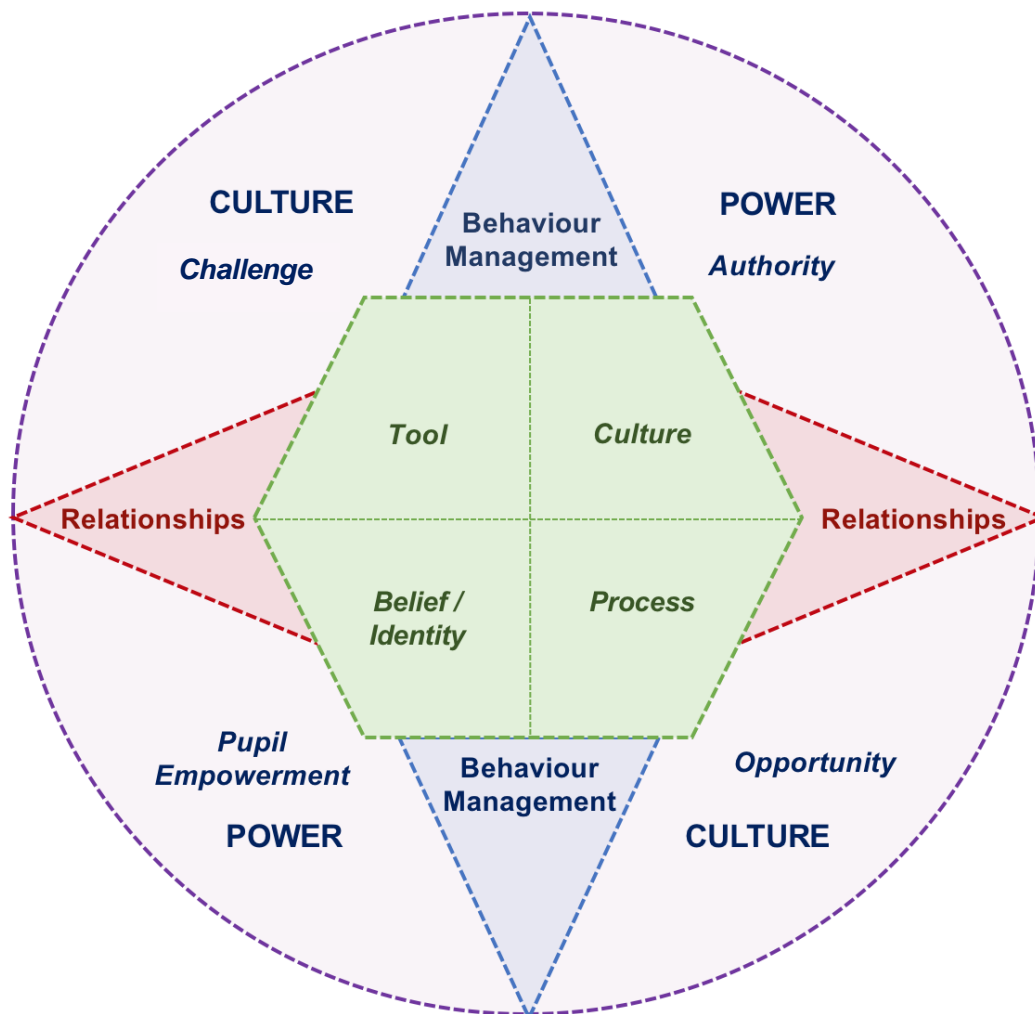
Figure 3.1 Kaleidoscope Model of Conceptualisations

RAs may be considered to be a challenge as they require a shift in how educators think about and respond to conflict. One of the primary understandings of RAs, as developed by Zehr (2014a), is the need to shift the understanding of wrongdoing from being a breaking of the rules to a harming of a relationship. Yet, one of the foundations of modern schooling is, arguably, that schools are rule-based institutions (Payne & Welch, 2018); if rules are broken, a zero-tolerance approach may be utilised (Harold & Corcoran, 2013). Therefore, RAs become a challenge as they are seen as incompatible with school approaches already in place (McCluskey et al., 2011). Additionally, RAs are spoken of by educators as being 'too soft' and a risk as they implicitly require educators to give up some of the power they are deemed to hold (Kane et al., 2009; McCluskey et al., 2011). It could be argued RAs not only challenge the traditional structures of schooling, but also challenge the position and identity of educators who may have been inculcated into particular ways of teaching (Shaughnessy, 2012). Morrison and Vaandering (2012) suggest a significant paradigm shift is required by educators wishing to enact RAs both theoretically and practically, which challenges many of these taken for granted assumptions about schooling.

A potential means of removing this challenge is to consider the approach taken to adopting RAs in a school. For instance, a whole-school approach could reduce such challenges as all staff are 'on the same page', whilst isolated efforts can easily be undermined by other priorities within a school (Du Rose & Skinns, 2013; Warin, 2017). Ingraham et al. (2016) argues for the establishment of professional learning communities in schools to support collaborative development of RAs. However, these suggestions do not directly challenge the 'radical demand' of RAs; even when a whole-school approach is adopted there can be resistance and ambivalence (McCluskey et al., 2011). In other settings, where RAs have been deemed to be successful, educators expressed prior intentions to develop a relational schooling approach (McCluskey, Lloyd, Kane, et al., 2008). Perhaps this prior commitment enabled staff to embark on the enactment of RAs from a position of familiarity, meaning the demand of RAs was not so radical (Kane et al., 2009; McCluskey, Lloyd, Kane, et al., 2008). Therefore, grounding the introduction of RAs in current school practice may be a means of moving beyond this 'radical demand'.

3.1.2 Aims of this Project

Through this project I aim to explore an alternative means of introducing RAs to a school premised on the following assumption,

> *'in developing a restorative school culture it will be relevant for participants in the school community to move from their known and familiar practice to what it is possible to know and do, in a process of scaffolded learning' (Macready, 2009)*

Rather than introduce RAs in a manner which directly emphasises the 'radical demand', I suggest there should be a focus on building upon the current knowledge, practice and values in a school setting. The aim being to enable the development of capacity and agency (Drew, Priestley, & Michael, 2016) across a school setting to enact RAs, and further develop 'restorativeness', based on current and familiar practice. Therefore, two questions were initially held in mind to present to schools interested in the project:

1. *How are we 'restorative'?*
2. *How can we build upon our current 'restorativeness' to develop this further?*

3.2 Process of Inquiry

This section will outline the processes of this inquiry project. Prior to undertaking this project, my intention was to work as collaboratively as possible to develop and complete an action research project with a group of co-researchers. I believed it essential to remain cognisant of my own positioning within the research group, particularly paying attention to my status as an insider-outsider (Corbin Dwyer & Buckle, 2009; Nakata, 2015; Thomson & Gunter, 2011). Whilst this is considered briefly in point 3.2.2, and in greater depth in Chapter Two, it is relevant to bring attention to the second-person inquiry nature of the project and how this influenced

the process (Torbert & Taylor, 2008). Second-person inquiry includes persons coming together, in partnership, to explore a subject of mutual interest or concern. This can include an outsider researcher working with a group of insiders, as was the case for this inquiry. McArdle (2008) splits a second-person inquiry project into three phases; 'getting in, getting on and getting out'. I have borrowed these terms to detail the phases of this inquiry project (see Table 3.1).

3.2.1 Context of the Project

This project took place in a larger than average English primary school, Millden Primary[3], in a town in the North East of England. The immediate area surrounding Millden is considered to be disadvantaged; a high proportion of pupils who attend the school are eligible for free school meals. Millden Primary was identified, as a possible site for this research, following discussions with members of the Achievement Team in the LA. Whilst I initially wished to invite interest from all schools within the LA, in keeping with the participatory and democratic aims of the project (McNiff & Whitehead, 2013; van der Riet & Boettiger, 2009), this was not deemed possible in the limited timescales. Millden Primary and another School within the LA were identified as possible sites for the project. I immediately rejected the other School as reasons given by the LA for approaching them were problem-focused and LA oriented, meaning the school may feel coerced into participating (Grant et al., 2008). Millden Primary were presented for more neutral reasons including a reported interest in developing research endeavours within the school and a noted commitment to professional development across teacher's careers. As such, the Headteacher was approached by the Achievement Team and invited to express interest in the project.

Ethical approval for this project was provided by Newcastle University Ethics Committee in August 2017. As well as developing a consent form, I set up a meeting with the group as an opportunity to seek informed consent. This meeting included: negotiating the process of the project; enable staff the opportunity to ask questions; and clarifying their right to withdraw at any time. All seven of the identified teachers consented to take part in the project.

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[3] A pseudonym has been used to preserve anonymity

Table 3.1 Description of the Research Phases

Phase	Session	Description
Getting In Establishing Relationships (October 2017)	Pre-sessions	I had begun a Trainee Educational Psychologist placement with the LA Educational Psychology Service (EPS) in September 2017 and had limited relationships with all schools within the authority. Initial relationships were established with an Achievement Team in the LA, who work with schools on development projects, with the aim of identifying a school to take part.
		Millden Primary School were invited to participate in a collaborative project under the broad focus of developing restorative approaches in schools. Following a declaration of interest from the Headteacher an information sheet and consent form were shared (see Appendices 1 and 2) and a face-to-face meeting was organised to develop a negotiated focus for the project.
		A meeting between those identified by the Headteacher, as potential co-inquirers to share more detailed information about the project. The aim of this was to seek informed consent, develop 'ground rules' for the group sessions and agree a process for the project.
Getting On Inquiring Collaboratively and Appreciatively (November – December 2017)	Session One	The first session of the project involved sharing of information about restorative approaches. This included a brief and informal presentation, sharing of resources and a reflective activity based on the restorative windows (McCold & Wachtel, 2003; Vaandering, 2013). The aim was to familiarise the co-inquirers with RAs and for them to critically develop their understanding.
	Session Two-Six	The following five sessions followed a cycle of the 5-D model of appreciative inquiry (AI) (see Appendix 3) which was audio-taped and transcribed following each session. A process of initial coding of the information gathered at each session was completed and shared/discussed with the co-inquirers at start the subsequent session.
Getting Out Analysing Information Gathered (January – April 2018)	Post-sessions	As agreed in the group sessions, the information gathered during sessions three to six were analysed using Thematic Analysis (TA) (Braun & Clarke, 2006) to explore the inquiry question.

3.2.2 Researcher Position on Restorative Approaches

During the time participating in this project I considered myself to be in a position of insider-outsider (Corbin Dwyer & Buckle, 2009; Nakata, 2015). I aimed to position myself as a member of the inquiry group, an insider, who could collaborate and participate with the co-inquirers. I also remained aware that my role, as a Trainee Educational Psychologist, led to me being an outsider; I was not a member of the school community. Yet, this position of insider-outsider provided the opportunity to share my outsider understandings of RAs, but as an insider; a member of the group. As I did share information about RAs during the first group session, I believe it is essential that my position regarding RAs is also made explicit here as my position is not one which is neutral, unbiased or value-free. I will not be explicitly considering how this may have influenced the project. Instead, the aim of sharing this is to offer the reader an insight into my personal experiences and understandings which may have contributed to the shaping of the project.

At present there are ongoing debates regarding the philosophical basis of RAs, particularly in relation to the utilisation of RAs in schools (Cremin, 2013; MacAllister, 2017; Morrison, 2015; Morrison & Vaandering, 2012; Vaandering, 2013; Van Ness, 2013). Whilst in depth debate can be found in these articles, Reimer (2018) helpfully considers philosophical understandings of RAs in two ways, either transformative or affirmative. RAs are described by some practitioners as having the potential to be transformative; it is able to change school cultures to bring about just educational systems and fairer society (Drewery, 2016; Morrison, 2015). This is considered to be a broader understanding of the potential RAs may have in schools. Whilst other practitioners utilise RAs in an affirmative sense; to repair broken relationships following incidents, but not attempt to utilise RAs as a means of changing the system. Indeed, some practitioners argue that viewing RAs as transformative is a linguistic paradox. MacAllister (2017) argues that restoring a relationship to how it was previously – the primary aim of RAs – cannot occur concurrently with transforming the relationship i.e. somehow making it different.

My position is one which supports the transformative potential of RAs. Indeed, I define 'restorativeness' more generally as a way of action and being which is consistent with the values and philosophies of RAs including relationality, justice, fairness and respect. Indeed, I consider the 'restorative' element of RAs in schools to relate to the need to restore the purposes of education to ones which have a moral, relational and ethical focus on wellbeing and 'learning to be human' (MacMurray, 2012). Additionally, in response to the linguistic critiques of MacAllister (2013, 2017), I argue from a relational constructionist and dialogic epistemological stance (see Chapter Two) that we are changed through all interactions we have. Therefore, relationships cannot be returned to how they were previously. Rather the RA taken can provide the vehicle for improving and changing that relationship in a positive manner, whilst also challenging and shifting the systemic inequalities which may have contributed to

the breakdown in the relationship. As such, I have approached this project from a position which views 'restorativeness' and RAs as a worldview and way of being.

3.2.3 Appreciative Inquiry

When developing RAs in schools, school staff are likely to benefit from initiatives which are consistent with the values and practices of RAs i.e. initiatives which develop RAs relationally, *'with'* schools (Kane et al., 2009; Vaandering, 2014b). In keeping with the collaborative and inquiry-based focus for the project, as well as reflecting ideas underpinning RAs (see table 3.2), AI (Cooperrider & Whitney, 2005; Lyons, Thompson, & Timmons, 2016; Verma, 2014) was utilised as a framework for the research process. AI approaches systems development from a strengths-oriented perspective, identifying what is already present in the system and building upon this (Cooperrider, Whitney, & Stavros, 2008). AI is considered to be a form of action research, focusing on exploring appreciative narratives and building upon these to bring about organisational and social change (Ridley-Duff & Duncan, 2015; Zandee & Cooperrider, 2008). The aim of AI is to support co-researchers to explore their strengths, resources, values and high points to nurture a sense of positivity (Bright et al., 2013). This focus on positivity has the potential to lead to generative conversations, where a new and hopeful reality is created in discussion through community engagement, enthusiasm and energy (Kadi-Hanifi et al., 2014; Zandee & Cooperrider, 2008). This approach was adapted to consider how Millden Primary was already 'restorative' and how they could develop this further.

Cooperrider et al. (2008) suggest AI is a process underpinned by a set of principles and assumptions, therefore no single method for undertaking AI is advocated for; doing so may inadvertently work against the conceptual essence of AI, as a process, being different for each group or community engaging with it (Fitzgerald, Oliver, & Hoxsey, 2010). Whilst cognisant of this, a more structured AI approach was adopted in this project; utilising the 5-D cycle which involves defining, discovering, dreaming, designing and destiny (Hammond, 1998) (see Appendix 3 for a description of the process). There were two reasons for this; as a co-researching group we were all new to AI so agreed as a group a structure may be of benefit. Secondly, the co-inquirers did not have a definition of 'restorativeness', therefore the define stage offered an opportunity for this to be explored within the overall process. There is some concern, within AI literature, that some inquiries may overemphasise the positive, with critical and cynical voices being suppressed or silenced (Zandee & Cooperrider, 2008). On first considering AI as a method, I too conceptualised it as a solely positive approach. However, after drawing upon the evidence further (Bright et al., 2013), and being reflexive within the process itself, I realised the generative potential of cynical conversations in terms of being able to identify a polar hopeful, anticipatory image (Bright et al., 2013; Hornstrup & Johansen, 2009).

Table 3.2 Links between Restorative Approaches and Appreciative Inquiry

Restorative Approaches (RAs)	Appreciative Inquiry (AI)
RAs are considered to offer dialogic space, to collaboratively come to a resolution, utilising a set of specific questions (Macready, 2009; Zehr, 2014b).	AI is considered to be dialogic, collaborative and informed by a set of questions to be discussed (Kadi-Hanifi et al., 2014).
RAs are underpinned by philosophies and principles drawn from indigenous communities (Cremin & Bevington, 2017).	AI is conceived primarily as a philosophy – a way of understanding the world – with it being viewed as a process/tool second (Cooperrider et al., 2008).
RAs are informed by a number of principles and values, three primary ones are respect, responsibility and relationship (Morrison, 2015).	AI is underpinned by a set of principles - constructionist, simultaneity, anticipatory, poetic, positive (Cooperrider & Whitney, 2005; Cooperrider et al., 2008).
The intentions of RAs are to transform understandings of how to respond to conflict and develop relational based-cultures (Zehr, 2014a, 2014b).	AI is considered transformative through its potential to enable generative conversations where a new and hopeful reality is discussed (Ridley-Duff & Duncan, 2015; Zandee & Cooperrider, 2008).
RAs in schools can be utilised at an individual or systemic level, though whole-school adoption of RAs can lead to cultural change (McCluskey, Lloyd, Stead, et al., 2008).	AI moves beyond problem-focused approaches to organisational development, instead it is a strengths-based model of change (Ludema & Fry, 2013).

3.2.4 Visual Tools

During the define stage, diamond ranking (Clark, 2012) was used as a visual tool to support the co-inquirers in constructing their definition of 'restorative'. Diamond ranking is a participatory approach which allows for a distanciated perspective to be taken, enabling an open and dialogic space to be formed, where the constructions could be shared and not attributed to one member of the group (van der Riet & Boettiger, 2009). Therefore, it provided a less threatening forum for discussion. The space created can be likened to Clark's (2015) concept of 'visually mediated encounters', where a reflective space was opened to consider shared views through a different medium allowing for views to continue developing. As diamond ranking was found to contribute to developing a distanciated, non-threatening space, the co-inquirers were offered further opportunities to actively record their discussions on paper in other sessions of the inquiry.

3.2.5 Emerging Focus of Inquiry

As highlighted in the introduction, the exploratory questions of *'How are we restorative?'* and *'How can we build upon our current 'restorativeness?'* were the broad focus for the project.

Collaborative projects, such professional development/organisational change projects are more likely to be successful when the question is developed and agreed with the co-inquirers (Cooperrider & Whitney, 2005; Cooperrider et al., 2008; Kennedy, 2011). Therefore, the following questions framing the AI were negotiated with the co-inquirers:

1. *How is Millden's current behaviour policy most 'restorative'?*
2. *How can we build upon this to further develop 'restorativeness' in the behaviour policy?*

Additionally, a secondary aim of the project was to consider how an approach such as AI may support capacity building. As such, a further question was held in mind during the process:

3. How might AI support the development of capacity building and agency amongst a group of teachers?

3.2.6 Thematic Analysis

Following each session, I transcribed the audio-recording and it was these transcripts which were analysed; the visual artefacts were not analysed. The information gathered was analysed through a process of inductive thematic analysis (TA), utilising a hybrid of semantic and latent interpretation (Braun & Clarke, 2006, 2013; Terry, Hayfield, Clarke, & Braun, 2017). TA was identified as an appropriate method for three reasons: TA can be used flexibly within a number of research methodologies including action research; TA is considered to be appropriate for novel researchers undertaking their first research projects such as myself; and TA seemed an accessible, and in some instances a familiar, approach for the co-inquirers (Braun & Clarke, 2013).

Whilst the approach taken was inductive, so not explicitly driven by theory, it is likely both the definition of 'restorativeness' provided by the co-inquirers and my understanding of theories underpinning RAs may have implicitly influenced how the data were analysed. Indeed, Terry et al. (2017) suggests no researcher is a 'blank-slate' and TA will accordingly be influenced by theoretical and philosophical orientations of the researcher. Additionally, there was a hybrid usage of both semantic interpretation in the initial stages of the analysis, which shifted into a latent interpretation when developing the primary themes.

The analysis was carried out using the stages described by Braun and Clarke (2013) as a guide. The stages were not followed strictly but were considered and adapted according to both the purposes of the analysis and my interpretation of the stages outlined. Table 3.3 describes the phases as defined by Braun and Clarke (2013) and the enaction of them for this analysis. Additionally, during phase one a process of dialogic member checking was undertaken (Harvey, 2015). Dialogic member checking enabled co-inquirers to share their thoughts on the analysis and interrupt any meanings I may have overlooked as the outsider

Table 3.3 Phases of Thematic Analysis

Phases	Original Description (Braun & Clarke, 2013)	Adaptation for this Project
1. Data familiarisation	Immersion in the available data; including re-reading the data to understand meaning, and writing memos regarding points of interest.	Self-transcribing of data followed by re-listening to data whilst reading transcript, and initial semantic coding following each research session to discuss with the group through a process of dialogic member checking.
2. Generating initial codes	Going through the data and generating both surface level and interpretive descriptors (codes) of parts of the data.	Re-reading/listening to the data and developing both semantic codes and possible interpretive codes guided by the two primary questions of the project.
3. Searching for themes	Stepping back from the individual codes and trying to identify patterns of meaning through clustering together codes which are similar in their concept, idea, meaning etc. and developing candidate themes.	Clustering of codes which may link or present as showing a pattern of meaning; developing candidate themes with descriptive names for the two primary questions of the project (see Appendix 4).
4. Reviewing themes	Returning to the data and codes, and reviewing whether candidate themes relate to/link with the extracted data for each code and across the data set; a thematic map may be developed.	Reviewing the candidate themes in relation to the data and identifying links across the themes for each question, through a latent interpretation, to develop candidate themes into overall themes (Appendix 5).
5. Defining and naming themes	Ongoing analysis of, and refining, of themes where names and clear descriptions of each theme can be generated.	Refining and naming each primary theme and developing a clear and unique description of each theme.
6. Writing up analysis	Opportunity for final analysis where data extracted to represent themes and ideas can be identified and reviewed against the overall research questions/purpose.	Writing up the analysis describing both the findings and critically discussing these to develop a broader understanding of 'restorativeness' at Millden Primary.

3.3 Findings & Learnings from the Project

The intention of this project was two-fold: to support a school to recognise their current 'restorativeness' and build upon this through AI, and to explore the potential for AI to enable positive change. The first part of this section outlines the understanding of 'restorativeness' at

Millden and considers some implications of this. The second part explicitly considers the process of the inquiry, AI, and how this may support transformative change.

3.3.1 'Restorativeness' at Millden Primary

3.3.1a Defining 'Restorativeness'

'Restorativeness' was defined through a diamond ranking approach (see Figure 3.2). There were not specified criteria for ranking as such; the co-inquirers stipulated their own criteria identified as what is most needed for an inter-action to be restorative to what is least needed to be restorative. Therefore, it may be considered the definition of 'restorativeness' was focused on doing/acting within Millden Primary.

Figure 3.2 Diamond Ranking of 'Restorativeness'

Through the thematic analysis five themes were constructed; each theme has been developed

through reflecting on the associations between how the current behaviour policy is restorative and how this can be built upon. Whilst the definition of restorative, identified through the diamond ranking, was not utilised in a theory-driven analysis, it is likely the words identified to define restorative have influenced the analysis in some way. The five themes constructed are: reciprocal and mutual relationships; being 'with' the child; tuning into emotions; developing an affective school climate; and building a community of 'restorative' practice and capital. Each of these will then be described and critically discussed, through linking to wider literature.

3.3.1b Reciprocal and Mutual Relationships

From determinedly building relationships to mutual respect

The building and maintaining of relationships was described as a key element of 'restorativeness'. The co-inquirers discussed the importance of building a bond with pupils:

> *'The first thing that you do… it's all about working on building relationships isn't it'*
> *(Charlie, 3: 339-340)*

This building of relationship was considered to take time with some pupils; educators spoke of needing to remain determined and persist if a relationship did not flourish naturally. The building and maintaining of relationships is a readily described aspect of RAs in schools (Anfara et al., 2013; Hendry, 2009), yet what this constitutes in regards to 'restorativeness' is not always explicitly described. The co-inquirers shared specific examples of how they determinedly build relationships including giving the pupil attention to show you care about them and offering positive praise in an attempt to interrupt negative narratives a child may have. The aim of this seems to be about making explicit how the pupil is valued within the school community:

> *'… if they think that you just think they're a trouble causer then it won't necessarily work… they have to know that you see them as more than that' (Charlie, 3: 689-690)*

This determination to build relationships also reflects a principle of RAs which states that all persons have inherent worth and value (Vaandering, 2010).

The teachers go on to assert how a determination to build relationships is only one component of 'restorativeness' for them. When discussing the determined building of relationships in school, 'respect' was noted as foundational. The persistent building of relationships was likened to showing respect to all pupils, though this was not always reciprocated by them:

> *'… they [pupils] might not always show you respect, but if you show them it, then maybe… eventually they'll come around a bit' (Charlie, 3: 370-371)*

When discussing 'restorativeness' in the future, a hope was expressed that pupils would begin to reciprocate respect afforded by the educators, but to also respect themselves, other pupils and school equipment. This need for mutual respect extended across the whole school community:

> *'All people in the school community respect each other'* (Ash, 5: 100)
>
> *'Lunch time supervisors… children need to learn to respect them as well'* (Frankie, 6: 365-366)

The teachers suggested pupils at Millden do not yet have a clear understanding of respect and what this might look like in their relationships with others. Goodman (2009) suggests a difference between 'respect-due', being acted toward in a way which sees persons as having dignity and inherent human worth, and 'respect-earned', being acted toward in a mutual and reciprocal manner due to positive relations with the other (*ibid.).* Restorativeness at Millden may currently be underpinned by 'respect-earned' due to the educators focus on developing relationships. In developing restorativeness further, the descriptions discussed a hope for pupils to develop a 'respect-due' based understanding:

> *'… they [pupils] would be able to empathise and discuss it [an incident]… hear sides of the story'* (Ash, 5: 237-239)

To encourage this, the educators discussed strategies such as explicit teaching of what 'respect' is and organising 'respect celebrations' where pupils are offered the opportunity to share how they have been respectful during a week.

As previously noted, within literature about RAs, one of the foundational beliefs is that all persons have an inherent worth (Vaandering, 2010). It is speculated RAs draw upon humanistic psychology (Cremin et al., 2012; Macready, 2009), particularly Rogers's (1967) person-centred counselling approach (Bevington, 2015). The descriptions offered by the educators are reminiscent of one of Rogers's (1967) core conditions, unconditional positive regard. This is shown through the educators descriptions of non-judgment and acceptance of the person (Gatongi, 2007), though there may not be an acceptance of the pupil's behaviour. Through continuing to do this, it is possible educators may elicit a mutual positive regard from the pupils also.

3.3.1c Being 'With' the Pupil
From negotiating jointly to questioning restoratively

The educators identified 'working together', 'what could we do better next time?' and 'agreed consequences' as three primary aspects of their definition of 'restorativeness'. These were explicated further when discussing how the current behaviour policy is most restorative. The

educators suggested the majority of the time, pupils are given the opportunity to speak to an adult following any incident and work together to come to an agreement about what should happen next. For instance, when describing an incident regarding a pupil in their class, Alex explained:

> '… we then sat together and decided what the consequence should be' (Alex, 3: 500)

The teachers claimed entering into a joint discussion is prioritised; the adult focuses on supporting the pupil to share their understanding. The teachers contrasted their approach with one where an adult may take an immediate punitive approach, or pre-conclude what has happened without hearing the pupil's story. Here, Charlie describes their understanding of the role:

> 'I think if you go in… trying to lay blame on them they won't respond… it's more being a facilitator… what happened why did it happen…' (Charlie, 3: 365-368)

Arguably, the approach taken by the educators embodies the theoretical underpinning of RAs through working 'with' the pupils to come to an agreed consequence (McCold & Wachtel, 2003; Vaandering, 2013). The educators' descriptions illustrate a relational ethic and moral approach to education (Noddings, 2012). Furthermore, the educators suggested it was essential they were also involved in these discussions, particularly if they were involved in the incident, to restore the relationships. Here, Alex describes what happened when they expressed a want to be involved in a reintegration meeting:

> '… it was going to be just a meeting with the parents, the Head and the child… and I wouldn't have been part of that conversation, I wouldn't have been able to then build that relationship back up with the child' (Alex, 3: 736-739)

The educators also emphasised a developing practice of giving the pupils choices and spoke of, *"giving them some control"* (Charlie, 3: 558-559) over the outcomes. This understanding of sharing power and giving the pupils choices was combined with an understanding that there should be negotiation with the limited choices being determined by the teacher. An example of such choices was offered by Frankie:

> '…you have to say well right then what would you rather do, would you rather do your work now or would you rather do it in your playtime… we're trying to do with them' (Frankie, 3: 550-552)'

A challenge for educators, when considering the enactment of RAs, is the need to challenge the traditional understandings of teachers' positioning in the classroom (McCluskey, 2013). Whilst the teachers at Millden emphasised the need to jointly discuss with the child, and give them some choice, this continued to be overshadowed by the motivation for teachers to remain in control. Even when there is an emphasis on authoritative rather than authoritarian approaches, there may still remain a distortion in power between the educator and child (O'Grady, 2015). This is not uncommon in discussions of RAs, indeed Bickmore (2014) identifies RAs alter the power balance in schools which can be unsettling to educators. Whilst 'working together', 'what we could do better next time' and 'agreed consequence' aspects of their restorative definition were enacted through discussions which involved negotiation with the child, these remained determined by the teachers.

When moving on to consider how the current 'restorativeness' could be built upon, the teachers made comments which expressed an understanding of the tension described. Whilst they were pleased with how they currently engaged in joint discussion, the teachers identified how this needed to be built through a subtle change in language. This was broadly described as:

> '…it's just changing the way you word things' (Charlie, 4: 483-484)
>
> 'I think the way you word certain things can really have an impact on how effective it could be' (Sam, 5: 441-442)
>
> '… the way that the questions are worded would be restorative' (Sam, 6: 232-233)

This was coupled with a developing understanding that the way the educators speak with pupils can have a significant impact on the outcomes, but what this impact might be was not made explicit. Relational understandings of RAs could offer an interpretation of what this subtle shift in language could represent for the teachers at Millden. Macready (2009), drawing upon the Buberian modes of relationship – I-It and I-Thou - (Buber, 2000), suggests being 'with' can either be construed as aiming to come to a clear consensus about what happened, as in I-It, or moving toward non-judgementally seeking the child's understanding of what happened, through an I-Thou relationship. This shift in language could lead to a subtle change from negotiating with the pupil to working restoratively with them, achieved through a move from authoritative dialogue, where the teacher's spoken word embodies authority, to engaged dialogue, where the educators become more open and engaged with the spoken word of the pupils (Brown, 2017; Smyth, Down, & McInerney, 2014).

3.3.1d Tuning into Emotions and Needs

    From staff attunement to pupil attunement

The teachers from Millden also determined 'empathy' to be an element of their restorative definition. When exploring current 'restorativeness' in their behaviour policy, empathy was not explicitly mentioned. The educators spoke of being self-aware of their own emotions, when faced with an ongoing conflict situation, coupled with an attunement to both the pupils' emotions and needs, but also those of other staff members. The teachers explained they try to remain aware of their own feelings when incidents are ongoing. For instance, Charlie explained, *"you have to be calm as well"* (3: 363). The educators mentioned the term, *"mindset"* on a number of occasions and suggested a calm mindset is essential. This was also coupled with an awareness of what could impact on this:

> *'… like the teacher mindset… the other day I was furious, a child's behaviour made me furious, so if I'd responded to that child there was absolutely no way that response was going to restorative… cos of the way I was feeling' (Charlie, 4: 72-75)*

This comment demonstrates the emotional work involved in being a teacher (Tuxford & Bradley, 2015); the teachers described being regularly faced with school situations which are emotionally demanding. Educators may not always be aware of their own emotions in the classroom, but when they are this is likely to provide a reflective space to consider different courses of action (Brackett, Palomera, Mojsa-Kaja, Reyes, & Salovey, 2010). In the quote above, Charlie is in tune with their own emotions and reflects on these to develop an awareness that it may not be an appropriate time for them to engage 'restoratively', interpreted here as meaning responding with 'empathy' and being able to work 'with' the pupil.

Whilst the example above may be interpreted as a negative example of 'restorativeness'; discussing this enabled an exploration of how their 'restorativeness' goes beyond the current behaviour policy to being culturally enacted. The educators spoke of the supportive culture where staff work together, making time and space available for reflection. In the following extract, Ash describes the fluidity of such support:

> *'…a child came in my class… he just came in and began disrupting it and I had to swap with Jac just to get out for ten minutes so I could actually think and have a breather before I did anything' (Ash, 4: 76-79)*

There was a sense that this supportive culture was present across the school day, not just during particularly incidents. The educators described being able to engage in reflective, confidential discussions with other members of staff to explore their feelings and consider different ways of approaching incidents which may occur in the future:

> *'…talking on a night… like a full on debrief session… I think talking to other staff helps you understand you're not the only one' (Sam, 4: 134 & 139)*

Drawing back to the idea of the emotional work of teachers, social support is argued to be a key mechanism by which potential negative effects of emotional labour in teaching can be mitigated (Kinman, Wray, & Strange, 2011). This supportive culture could be linked to the restorative ideas of 'empathy' and 'honesty' which the staff regularly draw upon.

Whilst the educators at Millden were alert to their own emotions, their descriptions also alluded to an attunement to the emotions and needs of their pupils. Proponents of RAs suggest a core principle of 'restorative' is an understanding that unmet needs can drive behaviours (Hopkins, 2015). Cubeddu and MacKay (2017) define attunement as, 'how responsive an individual is to another's emotional needs and is marked by language and behaviour which reflect awareness of the individual's emotional state' (p.4). For instance, Frankie described being aware that a young person in their class may need a longer time reflecting, as they were able to identify when the child was, *'still in the angry stage'* (Frankie, 3: 520). It could be surmised, the educators' attunement was mediated by the extensive focus on building relationships and developing an understanding each pupil's needs:

> *'…you might feel a bit of empathy as well…there might be something underlying why they're behaving like that' (Frankie, 3: 646-647)*

When considering how their current self-awareness and attunement toward pupils could be built upon, the educators focused on a desire for pupils to be able to empathise with others. The educators suggested a first step toward this would be supporting the pupils to develop an awareness and understanding of their own feelings:

> *Ash: 'young people label their feelings'*
>
> *Charlie: 'they do need to be able to label them because that shows they have an understanding of their feeling doesn't it?'*
>
> *Sam: 'and I think as well as labelling it they need to say why… what's caused them to feel that way' (5: 85-90)*

Being able to identify feelings, explore these, and also attune to and empathise with the feelings of others are considered important aspects of RAs in schools (McCluskey, Lloyd, Stead, et al., 2008). There is debate between whether these are pre-requisites to RAs in schools, or develop through the introduction of practices such as restorative circles (Costello

et al., 2010). For the educators, there was some suggestion the young people required opportunities to explicitly learn about emotions and feelings to develop pupil competence to engage with RAs. Yet, this was considered limited due to wider curriculum expectations:

> Jac: '… we've got to fit that many things into the curriculum, we don't tend to do things like PHSE'
>
> Ash: 'you don't have time to actually talk about feelings… with the curriculum and expectations'
>
> (4: 457-460)

The discussions identify an aspiration for Millden Primary School to develop toward being attuned to others through privileging an emotional curriculum. Emotions education is suggested to be an element of 'restorativeness' in schools (Cremin et al., 2012). However, schooling within England has become focused on national testing and standardised attainment; an understanding of education being more than this has been lost (O'Brien & Blue, 2017). In drawing upon John MacMurray's work, educationalists suggest emotions education should continue to be a key aspect of schooling (Fielding, 2012; MacAllister, 2014a). The educators at Millden also emphasised this in order to develop 'restorativeness' further.

3.3.1e Affective School Climate
From time for reflection to a safe space for emotional expression

When defining 'restorative', the teachers at Millden School agreed that 'time to calm down and reflect' was one component and ranked this highly. This was also discussed when considering how the current behaviour policy is most restorative. The educators described how the school has a space called, *"reflection"* which the pupils go to if there are incidents at break time or lunchtime, as spoken of here. When conflict incidents occur in the classroom, children are regularly encouraged to take, *"time out"*. This is typically led by the adults who prompt the pupils when they may benefit from some time:

> '…I can say to her go and sit on there and calm down… she knows that's her place to go and have time' (Frankie, 3: 289-290)

Whilst reflection is a broad concept, with a number of definitions (Schon, 2016), the teachers' use of the term seemed to draw upon the idea of 'thinking through' an event or incident and how to make it better. As Frankie goes on to explain:

> *'…I think that during that time she was able to think about how she could make things better'* (Frankie, 3: 458-459)

Reflection and thinking time, as a component of RAs, is exemplified in the restorative questions which encourage persons to think about and reflect on: what happened?; what they were thinking and feeling at the time?; what they've been thinking and feeling since the incident?; who might have been affected and how?; and how they can make things better? (Zehr, 2014b). There was also an emphasis that working with the child (theme two), was more likely once the child has had time to calm down and to allow any emotional feelings to be reduced:

> *'… with some of the children we've got it would just be impossible to have those conversations… cos they get themselves really worked up don't they… so it's definitely having time'* (Charlie, 3: 508-512)

The educators identified these opportunities for reflection as being highly valuable. When discussing opportunities for reflection in school Deakin and Kupchik (2016) suggest reflection areas are readily made available to pupils. Yet, opportunities the use of these are typically controlled by teachers who send teachers out of class. Hence, reflective spaces can become another vehicle for exclusion. The teachers seemed aware of this as an unintended outcome of their current practice. When moving on to explore how to build upon their current 'restorativeness' the educators stated they would like young people to have a child-friendly space to reflect, where they could express their feelings, and hoped this would develop into being somewhere children choose to go, rather than being directed to:

> *Jac: '…somewhere they could really kick off'*
>
> *Charlie: 'where they can't damage anything'*
>
> *Mel: 'so if they need that time to express how they're feeling?'*
>
> *Jac: 'yeh… a room they are allowed to do that in' (4: 399-307)*

The educators followed up this discussion with an exploration focusing on the potential outcomes of having a space to express emotion, determining that a positive and affective classroom/school climate would be available for all; children and staff included. The discussions identified an aspiration for Millden Primary to develop toward becoming:

> *'…a calm place where children want to learn'* (Charlie, 5: 313)

Additionally, the educators spoke of a greater enthusiasm about coming to work:

> *'…I'd be like buzzed to come to work… we'd put more into our lessons… you'd be able to do a lot more I think' (Ash, 4: 580)*

In studies exploring the enactment of RAs, school staff report shifts in the climate of the school, utilising words like safe, caring and connected (Cronin-Lampe & Cronin-Lampe, 2010; Hopkins, 2011; Morrison, 2003; Shaw, 2007). The comments offered by the educators may offer a further extension of this, by connecting the use of reflection, and reflective spaces, to an affective climate in classrooms and the school where pupils present with increased engagement and enthusiasm with learning (Reyes, Brackett, Rivers, White, & Salovey, 2012) and educators adopt more creative pedagogical practices.

3.3.1f Fostering a Community of 'Restorative' Practice and Capital
Staff consistency to community collaboration

One of the elements of the teachers' definition of restorative which has not been discussed thus far is 'fairness'. Whilst this was spoken of as important when defining 'restorativeness', it was not explicitly discussed when considering how the current behaviour policy is most restorative. However, the educators did suggest there was a clear policy in place, where the rules and boundaries were shared with the pupils, and all school staff practise the policy with the intention of being consistent. The educators' descriptions illustrated attempts to be consistent with the process taken following any incidents in the classroom and suggested it benefits the pupils as,

> *'…they [the pupils] need to know what you say you're going to do' (Alex, 3: 375)*
>
> *'… they [the pupils] know that they can trust in what you're… they believe in what you're saying and doing' (Charlie, 3: 382-383)*

One tentative interpretation might be that the enactment of the current policy was considered to display 'fairness', due to the consistent application. In building upon this the educators discussed a need for RAs, and 'restorativeness', to be understood and practised amongst all the staff:

> *'… so I think it needs to be approached with a positive attitude… from the school as a whole' (Sam, 4: 361-362)*
>
> *'… all staff need to get on board with restorative practice' (Ash, 4: 367)*

The understandings shared by the staff reflected understandings in the wider literature which suggest all school staff need to be aware of the values and beliefs underpinning RAs and how these can be enacted in practice (Vaandering, 2014a, 2014b). This may be of particular relevance when a shift in culture is being worked toward (Standing, Fearon, & Dee, 2012) as was the case in this organisational change project. The educators who participated in the project considered their opportunities to share learnings with others. It could be suggested reflecting on current 'restorativeness' had fostered an intellectual capital (Nahapiet & Ghoshal, 2000) which they would be able to share with other school staff in their supportive networks.

The educators also considered the need for this more widely, emphasising a desire to include the whole community, including parents/carers and other adults outside school, to collaborate to develop 'restorativeness' across the whole Millden estate:

> '… I think parents and teachers working together is quite an important one' (Sam, 6: 255)

There was some apprehension about how best to invite parents to participate in developing 'restorativeness' both within and outside the school. However, the elements of 'restorativeness' already present in the school, such as 'working together', provided a mechanism to explore this:

> '…what if it was framed in a way of we're trying to build this… can you build this with us… so they're involved' (Ash, 6: 306-307)

Wearmouth and Berryman (2012) draw upon the theoretical concept of 'communities of practice' (Wenger, 1998) to suggest RAs utilise the strengths of all persons in a community to bring about positive change, regarding behavioural and social concerns within a school. The teachers, perhaps, hoped to develop a community of practice whereby teachers, parents and other members of the community could discuss their differing perspectives to develop a shared way of moving forward with 'restorativeness' (Laluvein, 2010).

From the idea of consistency amongst staff at present, to all staff being, *'on the same page'*, to the involvement of parents and community members, there seem to be clear shifts in understandings of 'capital'. At present, there is currently both social and intellectual capital amongst the staff. However, this social capital could currently be considered as a 'bonding' form (Putnam, 2000). Working together to develop 'restorativeness' further, through developing a community of practice, could instead be considered a form of 'bridging' social capital (Putnam, 2000) where heterogeneity and difference amongst the group is seen as an asset. Bringing together a community of practice may be a means of developing social capital

further across Millden through a joint purpose of developing a 'restorative' community (Botha & Kourkoutas, 2016).

3.3.1g 'Restorativeness' at Millden: Summary and Implications

As outlined above, 'restorativeness' at Millden School was constructed and explored in a multitude of ways. From reflecting on the restorative definition offered, and the themes constructed from the spoken understandings of present and future 'restorativeness', I noticed there was a number of nested levels at which 'restorativeness' was potentially being enacted. The following visual (see Figure 3.3) aims to offer a representation of 'restorativeness' at Millden Primary School, but should be considered as provisional; it is continually in negotiation for those engaged with it (Arruda, 2003).

Being Collaborative

Being Affective

Being Relational

Core Values and Beliefs
Respect, Honesty, Fairness, Empathy

Building Relationships, Working 'With'

Space to Express Feelings, Attunement to the 'Other'

Staff Support,   Community Participation

Figure 3.3 Nested 'Restorativeness at Millden School

A key understanding presented by the teachers was that 'restorativeness' was underpinned by a set of core values which were foundational to various ways of being 'restorative'. Indeed, 'restorativeness' was considered to begin at an individual/relational level through educators identifying the core beliefs which underpin their practice and ways of being/relating. The three ways of being which were nested around these core values were being relational, being affective and being collaborative. These core values, of respect, honesty, fairness and empathy, informed the various ways of being restorative. The inner elements of 'restorativeness' were described as more abstract ways of being, such as building

relationships, working 'with' and attunement to the 'other'. Whilst moving outwards, 'restorativeness' becomes more tangible, such as having a space for reflection, offering staff support and collaborating with the community.

There was a clear emphasis on collaboration being key to developing 'restorativeness' further amongst the whole community. Indeed, the teachers stressed the desire to invite all members of the Millden community to participate in the development of 'restorativeness' including parents, carers, dinner ladies, local shopkeepers etc. Yet, the core beliefs and values were present in practices going on in the school, but the educators were less certain of whether these were being emulated in interactions with the wider community, including parents. Indeed, there was uncertainty of how to develop 'community participation'. In engaging with this further, the educators may wish to utilise the visual above as a reflective tool on which they can map on their practices which link the core values and beliefs to the 'community participation' strand.

3.3.2 Appreciative Inquiry as a Transformative Process

Alongside the primary focus of exploring 'restorativeness' at Millden this project had a secondary aim, to consider how AI, as a strengths-oriented organisational approach, may lead to transformative change and/or build capacity for further development of 'restorativeness' in the school. To consider this, time was set aside at the final group session to jointly reflect on the process and any changes which may have occurred. When asked about the project process as a whole, it was described as being positively reflective:

> *'...I think it's the reflective element and the discussion that's influenced my thoughts really the most' (Jac, 6: 674-675)*
>
> *'I think I've become more self-aware of what I'm doing, when I'm doing it' (Charlie, 6: 660-661)*

This suggests the AI process has been a mechanism for opening up a reflective space where change has occurred. In particular, the utilisation of AI opened up a space where tacit knowledge regarding 'restorativeness' has been made explicit, which in turn has led to a more overt recognition of this in-action (Schon, 2016). This provides further support to an argument, put forward elsewhere, where the utilisation of AI is considered to have provided an opportunity for school staff to articulate their tacit understandings of what was important to support inclusive practice (Hindmarch, 2017). AI could be considered a means by which local knowledge was generated which drew on both theory and practice (Ulvik, Riese, & Roness, 2017)

This project was not only about the acquisition of knowledge. A further aim of AI is to generate capacity and ideas to build upon what is already working within the setting; building upon the

best of what is (Kadi-Hanifi et al., 2014; Sharp, Dewar, Barrie, & Meyer, 2017; Waters & White, 2015). The following extract outlines a view in relation to this:

> '… now I think about the ways that we can use what we've got and just tweak it slightly'
> (Jac, 6: 658-659)

This was further re-iterated among others in the group and may provide some support to the generative aims of utilising AI as a method for organisation transformation (Verma, 2014); it generated an image of a future of 'restorativeness' they hoped to work toward. This was balanced with an understanding that they were at the start of this journey, and though there were sometimes, 'cynical conversations' this seemed to represent an understanding of ongoing development and led to further generative discussions (Bright et al., 2013). A potential mechanism for this was further discussed:

> Mel: 'what is it about this process in comparison to… a bit of training… that you think has supported these changes that you've spoken about'
>
> Frankie: 'we've done it… we've come up with the ideas'
>
> Sam: 'and we've developed it, you haven't said this is what it [RAs] are and this is what you do, go and do it, we've established this together'
>
> Jac: 'and I think we've done that through our own reflection on our practice'
>
> Sam: 'and made it appropriate to our own practice… we know the children so we can adapt it to suit them'
>
> (6: 682-696)

It could be argued the process of AI afforded a form of relational agency to be practised. The term relational agency describes the capacity of persons to act in particular ways, or to engage with particular approaches, based upon the shared expertise and skills of persons together, rather than attempting to act independently of each other. Arguably, the use of AI may have enabled a relational agency to develop as it offered space for the teachers to identify the ecological resources (cultural, relational and material) which could support 'restorativeness' at Millden Primary School and critically discuss how to utilise these further (Drew et al., 2016; Edwards, 2010; Priestley, Biesta, & Robinson, 2015). It is possible a form of learning occurred, focused on meaningful and personal growth and agency, which supported the teachers' frames of practice to change (Armour, Quennerstedt, Chambers, & Makopoulou, 2017). However, this relational agency may also have arisen through the use of other forms of collaborative

research. Therefore, it cannot be concluded that AI itself was the process which enabled this to develop.

Additionally, the outcomes from the AI process may have been supported by a 'readiness' to engage with 'restorativeness' which was projected by the staff and others during the process. For instance, when I met with the Headteacher she spoke of how the school were already focused on developing school values and practising based on these. Additionally, the teachers who participated were all recently qualified meaning they were still engaged in forms of reflective practice as part of ongoing early-career teaching support within the school.

3.4 Conclusions and Implications for 'Restorative' in Schools

3.4.1 Implications for Organisational Development of Restorative Approaches

In drawing together the constructions, explorations and reflections of 'restorativeness' across the sessions, the description of this project illustrates how one school is beginning to embark on a unique journey to develop 'restorativeness' in their setting. The discussion above tentatively suggests that the AI process supported a relational agency to develop amongst the group. The insights from this project suggest engagement in a collaborative and reflective process can positively support staff to navigate the unknown and uncertainty of 'restorativeness, through building upon what is known and familiar (Arkhipenka et al., 2018; Macready, 2009; Vaandering, 2014b). Those wishing to develop 'restorativeness' in a school may wish to consider AI, or other forms of collaborative inquiry, as a means of building capacity. Additionally, further research may wish to consider such a process on a longitudinal basis to consider how 'restorativeness' may continue to develop.

3.4.2 Implications for Conceptualising 'Restorative'

This project did not explicitly aim to bring about new knowledge or understandings in regard to conceptualisations of RAs in schools. Yet, the descriptions of 'restorativeness' at Millden school suggests RAs may be underpinned by five key elements: mutual and reciprocal relationships, working 'with' others, being attuned to the needs of others, developing an affective climate within the school and encouraging community collaboration and participation. In drawing back to the Kaleidoscope Model of Conceptualisations, the descriptions offered by the teachers linked primarily to the culture and belief/identity conceptualisations mediated by a discourse of relationships and relationality. Indeed, whilst their initial discussions focused on behaviour management, much of their described 'restorativeness' was underpinned by a theme of 'relationality'. Arguably, introducing RAs in a way which did not focus on tool-based training, such as introducing restorative conference, but instead focused on daily actions and interactions may have enabled this relationship-based understanding to emerge.

Additionally, I also wish to draw attention to a key finding from the project which has specific implications for RAs in schools, and links to the Kaleidoscope Model. As discussed in the

introduction, RAs are considered to place a 'radical demand' (McCluskey, 2013) on schools due to the change in culture and traditions it requires. As such, I expected some concerns to be expressed by the teachers which reflected this. However, the educators rarely discussed concerns related to a loss of authority, or a concern regarding disorder if rules were undermined. Much of what the teachers were already doing represented relational practices, such as working with the pupils, being attuned to their needs and ensuring there was time for reflection. It is possible this may be partially due to the positive focus of AI, however I argue this was not necessarily the case as the educators did share some concerns. For instance, the educators discussed how current focus on attainment means other educational opportunities, such as PSHE, are pushed aside. Examples such as these illustrate the challenges of enacting 'restorativeness' and may represent the 'radical demand' RAs place upon educators. However, I suggest the 'radical demand' is not placed upon school staff by the principles of RAs. Rather, the teachers expressed a clear want and hope to work 'restoratively'. Instead, I suggest the idea of 'radical demand' can be inverted. Current school policies and wider initiatives place a 'radical demand' on RAs to fit into an educational system which may not value the relational or affective pedagogical practices it prescribes. Yet, there were numerous practices described by the educators which resisted this. More projects, exploring the bi-directional interaction between RAs and school cultures/policies further, through methods which embody the values and principles of 'restorativeness' may be beneficial. Only through such continued projects and explorations might the 'radical demand' become to seem less radical.

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Appendices

Appendix 1: Project Information Sheet

PROJECT INFORMATION SHEET

How are we 'restorative'? A collaborative inquiry exploring the meaning of 'restorative approaches' and developing school practice

Introduction

My name is Mel Whitby and I am a Trainee Educational Psychologist working in the Psychological Service for XXX Council. As part of my training I am required to complete a research project; the topic I hope to explore is restorative approaches in schools.

Aims and Rationale

In this project I want to work with a group of staff in a school to both, explore and discuss restorative approaches and identify aspects of their current practice which may be considered 'restorative'. The aim is to inform future development of restorative approaches within the school. This will involve the staff partaking in a collaborative inquiry which offers the opportunity for reflective discussion between staff members. The discussions will provide opportunity to begin to develop shared understandings of restorative approaches and how they may offer staff an approach to dealing with behaviour incidents, but also an approach to teaching and learning.

I am hoping this research project can be a joint endeavour where you, other members of school staff and I work together. I am pleased that you have expressed interest in joining me on this venture. The information below provides details regarding the project including the aims of the project, what the commitment may look like for you, the process of the research and what might happen to the information gathered through the course of the inquiry.

Commitment

As this project aims to be collaborative I am hoping you and your colleagues will be able to have some ownership regarding the process of the project. Currently, I have some ideas of what the process may look like and believe it is likely to involve six, one hour group discussions across the course of the Autumn Term. The timing and potential focus of these sessions can be negotiated between the group and myself.

There is no requirement to attend, or to have attended, any training on restorative approaches to prior to taking part in this project however, an interest in developing restorative approaches in your practice would be beneficial.

Possible Outcomes

The hope is that the process of a collaborative inquiry into restorative approaches may aid you and other staff taking part to cultivate new, shared understandings and insights into your practice, whilst also informing the future development and sustainment of restorative approaches across the school.

What will happen to the information gathered?

As this research project is being undertaken as part of my doctoral training a research report will be required. As such, audio recordings of the group discussions will be taken and transcribed, by myself, following each session. The audio will then be securely destroyed and the transcribed data will be stored on a password protected computer solely accessed by me (the researcher). This information will be analysed, as part of my doctoral studies, to explore how a collaborative inquiry into restorative approaches might aid future developments in schools. After the final session has been completed, and I have explored the information gathered, I hope to share and discuss the interpretations with the group in the Spring Term.

The transcriptions will be stored in line with Data Protection legislation and will be kept for up to a year, or when the research report is completed if this is a longer period. Any names or identifiers will be changed to protect anonymity and confidentiality. Additionally, in the future, the information gathered may be used in other research articles or presentations to inform the use of restorative approaches more generally, but again, this will be anonymised.

You are under no obligation to take part in this project. If you do wish to take part you have the right to change your mind and may withdraw from the project at any point without giving a reason.

If you have any further queries or questions regarding the project, please do not hesitate to contact me. My email address is m.whitby2@ncl.ac.uk. Alternatively, you can also direct questions to my research supervisor at Newcastle University, Wilma Barrow (Educational Psychologist & Course Director for Doctorate in Applied Educational Psychology). She can be contacted via email at w.barrow@ncl.ac.uk.

Thank you for taking the time to read this information sheet

Appendix 2: Consent Form

CONSENT FORM

A collaborative inquiry exploring restorative approaches in schools

<div align="right">**Please circle**</div>

I have read and understand the information sheet regarding the research and have had the opportunity to seek clarification on aspects I did not understand.	*YES / NO*
I understand my participation in this research is voluntary and I am free to withdraw from the project at any point and do not need to give a reason for this.	*YES / NO*
I agree to take part in above named research project	*YES / NO*
I agree for the group discussions to be audio recorded and transcribed by the researcher.	*YES / NO*
I understand that my name will not be disclosed in any reports, articles or presentations, unless I request for it to be.	*YES / NO*

Name: …………………………………………………

Signature: ………………….………………………..

Date: …………………………………………………

Appendix 3: Appreciative Inquiry Process

Session 1-2. Define

'What is 'restorativeness' at Millden?'

- A presentation introducing RAs was shared with the co-inquirers,
- The co-inquirers discussed and reflected on the 'social discipline' and 'relationship' window,
- The co-inquirers completed a diamond ranking exercise to define 'restorativeness'.

Session 3. Discover

'How is Millden's current behaviour policy most 'restorative?'

- The co-inquirers reflected on their defintion of 'restorativeness',
- Co-inquirers explored 'restorativeness' in the current behaviour policy,
- The discussion was transcribed and coded following the session.

Session 4. Dream

'What would Millden's behaviour policy be like if it was as 'restorative' as it could be?'

- Co-inquirers reflected on the codes drawn from the previous session,
- Co-inquirers discussed their dream for what the behaviour policy would be like if it was as 'restorative' as it could be,
- The discussion was transcribed and coded following the session.

Session 5. Design

'How can we make the current behaviour policy more 'restorative'?

- Co-inquirers reflected on the codes drawn from the previous session,
- They discussed what they may wish to focus on for making the current behaviour policy more 'restorative',
- A provocative proposition was developed.

Session 6. Destiny

'What do we need to do to build on our 'restorativeness'?

- Co-inquirers reflected on the provocative propositions and discussed key themes in it,
- An action plan was developed to consider the next steps to build upon 'restorativeness',
- All members of the group reflected on the process of the project.

Appendix 4: Example of 'Searching' for Themes

'How are we 'restorative'?

Initial Code	Examples (S:L)	Quote	Code Description	Candidate Theme
Second Chance	3: 221-222	you can go down but you can get yourself back up so… once you're in red… you can pull yourself out	If a child has done something wrong, they are offered the opportunity to redeem themselves	*OPPORTUNITIES FOR GROWTH*
	3: 226-227	even though you're there doesn't mean you have to stay there		
	2: 239	I think they can turn it around		
	3: 679	I think sometimes they feel that's it now and there's no coming out of it… they've got to realise… if we change it we can have a better day		
	3: 684	rather than it being all or nothing		
Make it right	3: 244	come up with the solution together and how they could maybe move themselves up again	If a child has done something wrong, they are offered the opportunity to act to make it right	
	3: 447-448	together we went through the process of well how could we make this right		
	3: 678-679	they have got to understand that there's a way out of it		
Fresh Start	3: 361-362	I think you've got to take everyday… like a fresh day like a new start with them not hold grudges	If a child has a difficult day, they are offered the opportunity for the next day to be a fresh start	
Joint discussion	3: 229	you have that discussion with them don't you	Following any incidents, all involved are offered the opportunity to engage in a joint discussion about the incident	*DISCUSSING WITH THE CHILD*
	3: 307	have a chat with the teacher… about what's happened… unknowingly follow these questions		

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	3: 328	you'd unknowingly have those conversations with them		
	3: 418-419	we kind of had that discussion with them all together… how are you feeling why did it effect you and what happened how did you end up getting involved		
	3: 497	and then we got the parents in and Headteacher came and we sat and we talked together		
	3: 500-501	… and we then sat together and decided what the consequence would be		
	3: 639	if you're discussing it you can feel that they're actually making a bit of progress		
	3: 738-739	if I wouldn't have been part of that conversation I wouldn't have been able to then build that relationship back up		
Asking questions	3: 308-309	they have a chat with the teacher… kind of unknowingly follow those questions	Following an incident, educators ask children questions to seek their view on what happened; asking not telling	
	3: 365-368	I think if you go in… trying to lay blame on them then they wont respond… its more being a facilitator… what's happened why did it happen		
	3: 542-545	your not kind of saying but you've done this it's what's happened asking them questions rather than telling them what they've done		
Working 'with' the child	3: 270	you need that time to let them have time you have time and then come back together	Educators be 'with' the child and work out a way forward together/collaboratively	
	3: 478	it was more I think working together and what you could do about it		

Initial Code	Examples (S:L)	Quote	Code Description	Candidate Theme
	3: 552	like that sort of thing… we're trying to do with them so it's more like they think that they're making a choice		
	3: 680	so I think they've got to realise when you're working with them if we change it we can have a better day		
Listen to the child	3: 566-567	well you are listening to them… they see it as oh you're thinking about what I want	Educators seek opportunities to listen to the child and understand their perspective	
	3: 655	understanding what the child's trying to tell you		
Time to reflect/ think	3: 354-258	I think the time out to reflect… I think giving them the time out to reflect that works well for them	Following any incidents, children are able to take time out of the activity to reflect	*TIME FOR REFLECTION/REGULATION*
	3: 430-431	we gave her time to calm down and reflect and it was the same place I was talking about earlier		
	3: 458-459	I think that during that time she was able to think about how she could make things better		
	3: 464-465	it's the well she needed time to reflect and calm down		
	3: 496 & 502	… and then we gave it a couple of days… it was about three or four days she had to think about it		
	3: 508-510	with some of the children we've got it would just be impossible to have those conversations… cos they get themselves really worked up don't they		

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	3: 525	the longer you give her the longer she actually thinks it through and actually thinks about the effects		
Adult led reflection	3: 283	we would normally maybes ask them time out… go and sit somewhere	Educators encourage children to take time to reflect; they lead the children to this	
	3: 289-290	I can say to her go and sit on there and calm down… she knows that's her place to go and have time		
	3: 306	if there's been incidents kind of at playtime or at lunchtime children get taken to reflection		
Time is essential	3: 508-512	it would just be impossible to have those conversations… so it's definitely having that time	It is essential the time given to reflection is 'enough' and flexible to each individual child	
	3: 513	I think as well the longer the time the better for them		
	3: 650-655	what's important?... time… yeh massively		
Time to calm down	3: 263	he needs five minutes just to calm himself down	Children are offered the opportunity to take time to calm down	
	3: 464-465	well she needed the time to reflect and calm down		
Child has choice/autonomy	3: 292-294	she'll take herself over not up to that chair but in the corner… she'll often play in the sink but I think that's her way of reflecting	Educators offer children choices, or are flexible to how children follow an instruction; children have some autonomy	***NEGOTIATED CHOICES***
	3: 296	I think she sometimes likes to see that on her own terms		
	3: 546-547	I think we're starting to have a big push on giving the children choices that they make		

Initial Code	Examples (S:L)	Quote	Code Description	Candidate Theme
	3: 550-551	you have to say well right then what would you rather do would you rather do your work now or would you rather do it in your playtime		
Sharing power with child	3: 554	I think they see it as more being in control	Educators share power with the child and enable them to have some control over 'what happens next'	
	3: 556	… and so giving them some control of that moment		
	3: 563-565	it's like giving them a bit of power isn't it really… all be it maybes a little bit kind of		
	3: 587-589	but you're still controlling that at some point they are doing that work… so they don't have complete control		
Personalised approach to child	2: 294	I think that's her way of reflecting and having the time out herself	An educators response to a child is personalised to meet the child's needs	***CHILD-CENTRED APPROACH***
	3: 327-329	they'll sit and have time out with the timer… depending on the child… it depends on how much they kind of understand		
	3: 360	I don't know because it's different for every child I think		
	3: 518-520	especially with the child that we've been talking about… you might think she's had that time and she's calmed down but she's still in that angry stage		
	3: 591-592	I think it depends on the work as well… for kind of the younger they are it's child led so you know you've got to try and coax them		
Knowing the child	3: 294	… but I think that's her way of reflecting		

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	3: 438-439	I think she was still in that reflective stage… so she stayed in the corner of the room	Educators are committed to getting to know the children; this helps them understand what works for them	
	3: 646	I think you might feel a bit of empathy as well… there might be something underlying with why they're behaving like that		
	3: 747	if you're building that relationship with that child and you're starting to realise what works for them		
	3: 768-770	… we tend to cover within school… a bit more understanding of the children		
Offer new identity	3: 714-718	I am a naughty boy… and if they do think that then that's obviously how they're gonna act… so it's kind of getting rid of that	Educators attempt to support children to develop a new identity	
	3: 720	you're not naughty boy you just made some wrong choices or some different choices		
Inclusive process	4: 57	and it fits like all children really	Educators try to respond in a way which fits all children	
	4: 59	I think it just fits everybody		
Building relationships	3: 336-337	[building and maintaining relationships] I don't think you see that in the policy as such I think it's just something that happens naturally	Educators focus on building and maintaining relationships with pupils	***RELATIONSHIPS AT THE HEART***
	3: 339-340	the first thing that you do it's all about working on building relationships isn't it		
	3: 342	I mean you work on that [relationships] through out		
	3: 360	it's different for every child I think		

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	3: 465	I think it's the building and maintaining relationships I think… we've finally got that bond with her now		
Valuing the pupil	3: 370-371	… they might not always show you respect but if you show them it them maybes eventually they'll come round a bit don't they	Educators build relationships by showing they care, respect and value the child	
	3: 395-396	I think you need to give them your time… I think they see it as they're willing to work with me		
	3: 566-567	it's almost kind of like… you are listening to them but I think they see it as oh you're thinking about what I want		
	3: 689-690	so if they think that you just think they're a troublecauser then it won't necessarily work… they have to know that you see them as more than that		
	3: 694	I think you've got to show that you care about them		
	3: 701	they don't see themselves as worthy a lot of the time		
	3: 709-710	you've got to show them attention and show them that you care		
Persistence	3: 342	I mean you work on that [relationships] through out	Educators are persistent in their development of relationships; they do not give up	
	3: 400-401	you might have a bit of a break through with that child and you've got to keep going and going		
	3: 466-467	I think she's now starting to trust us and what we're saying is going to work		

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Works because of relationship	3: 485	I think it's because of the relationship we're starting to build with her	The approach taken by educators works because of the focus on relationships	
	3: 501-502	we then sat together and decided what the consequence would be and again… that was the point where we had that relationship		
Educator calmness	3: 363	I think you have to calm as well	Educators try to remain calm during any incidents	*SELF-AWARE EDUCATOR MINDSET*
	3: 539-540	I think it's the way you respond to it as well… making sure that you're in a good calm mindset		
	3: 735	I think teacher kind of mindset is really important		
	4: 78	I had to swap with C just to get out for ten minutes… so I could actually think and have a breather		
	4: 109-110	you've got to think practically and calm down which is difficult when the child is still in the room		
	4: 167-168	… you've got a calmer mindset and more reflective outlook		
Educator self-awareness	3: 731=732	I know I need time as well…. I need to think about how I'm coming across to the child	Educators have a good self-awareness of their own feelings and how this may impact on how they interact with children following incidents	
	4: 72-74	like the teacher mindset as well… the other day I was furious a child's behaviour made me furious so if I'd responded to that child there was absolutely no way that respond was going to be restorative… cos of the way I was feeling		

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	4: 83-84	I knew I was furious and wouldn't be able to deal with it in the best possible way		
	4: 89 & 95	I think that's important though to recognise… your feelings and your emotions towards the situation		
Positive mindset	3: 565	I think the teachers mindset… even if you've taken time if you're still not in the right frame of mind then you're still not gonna be so I think mindsets important as well	Educators attempt to have a positive and enthusiastic mindset, even in challenging situations	
	3: 725	I think how important your energy is in that situation		
Educator consistency	3: 375	they need to know what you say you're going to do	Educators attempt to be consistent with the approach and process taken following incidents	
	3: 380	I think it goes back to you following what you're saying… don't make empty promises		
	3: 382-383	they know that they can they trust in what your… believe in what you're saying and doing		
	3: 467	she's now starting to trust us and that we we're saying is going to work		
	3: 753-754	we've built up that relationship with her and we follow the process		
Staff support	4: 77	I had to swap with C just to get out for ten minutes just so I could actually think and have a breather	All school staff are willing to help and support each other when an incident may be ongoing in the classroom	***SUPPORTIVE CULTURE***
	4: 132	supporting each other… talking		

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	4: 137-138	children are removed from class by SLT sometimes to give you that chance to reflect and breathe		
	4: 379	it came back with a positive attitude and someone helped me		
Reflective discussions between staff	4: 134	talking like on a night… like a full on debrief therapy session	School staff engage in debriefing and, confidential, reflective discussions to consider different ways of approaching incidents in the future	
	4: 139	talking to other staff helps you understand you're not the only one		
	4: 151	you see how like different people have done it like… have solved a problem		
	4: 153-154	it's not always the experienced members of staff it could be like one of us… I tried this so you give it a try		
	4: 155-156	it's nice to have that shared understanding as well to know that someone else is feeling the same		
	4: 157-158	just to actually talk about it… it gets it off your chest doesn't it		
	4: 159-160	talk about it but then know that whatever you say it's not gonna like bite you on the arse in the future		
	4: 161-162	it helps you understand a bit more about like how to approach a situation or how you actually feel about the situation		

Appendix 5: Example of 'Naming' and 'Reviewing' Themes

Diamond Ranking - How do we define 'restorative'?	Thematic Analysis - How are we 'restorative'?	Thematic Analysis - How can we build upon our 'restorativeness'?	Overall Themes – 'Restorativeness' at Millden Primary School
Building and maintaining relationships Respect	*Determinedly building relationships* (Relationships at the heart and opportunities for growth)	*Mutual respect* (Respect as a foundation)	*RECIPROCAL AND MUTUAL RELATIONSHIPS*
Working together What could we do better next time Agreed consequences	*Discussing and negotiating together* (Discussing with the child and negotiated choices)	*Questioning restoratively* (Listening to the other)	*BEING 'WITH' THE PUPIL*
Empathy Honesty	*Staff attunement* (Self-aware educator mindset, supportive culture and child-centred approach)	*Pupil attunement* (Emotional literacy)	*TUNING INTO EMOTIONS AND NEEDS*
Time to calm down and reflect	*Time for reflection* (Time and space for reflection)	*Safe space for emotional expression* (Positive space for reflection and positive view of school)	*AFFECTIVE SCHOOL CLIMATE*
Fairness Working together	*Staff consistency* (Staff consistency)	*Community collaboration* (Whole staff implementation, community collaboration and a working/inclusive approach)	*FOSTERING A COMMUNITY OF 'RESTORATIVE' PRACTICE AND CAPITAL*