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Curriculum Evaluation and

Restorative Practice

Introduction

The most exciting development for me, recently, is the idea of having explicit practice that is easily understood by young people and their families when looking at making changes. The Children Act 2004 is the legal framework for the Government's national programme for change. 'Every Child matters' is a new approach to ensure the well being of children from birth to 19 years. The overall aim is that every child will have the support to enable it to be healthy, stay safe, enjoy and achieve, make a positive contribution and achieve economic well being. This means that the organisations involved in providing the services to children, from schools and hospitals, to police and voluntary groups, will be teaming up in new ways sharing information and working together to protect children and young people from harm and to help them to achieve what they want from life. Children and young people will have much more say about this approach.

Rationale

A crucial part of this will be how the children's voices will be heard. The development of shared responsibility and accountability across partnership agencies for safeguarding children and promoting their welfare must include children as individuals and collectively. I will undertake my curriculum evaluation and the impact that new thinking, practice and legislation may have, by using the UK model for schooling to examine what this may look like if the aspirations of 'Every Child Matters' are realised. Ivan Illich inspires this methodology through his book 'Deschooling Society',

"I want to raise the general question of the mutual definition of man's nature and the nature of modern institutions which characterises our world view and language." (Illich, 1971, p10)

Focus

The focus of this paper will be on citizenship now that it is a statutory part of the National Curriculum, and how restorative practices may help build community capital via the curriculum. Other legislation passing through parliament at this moment plans for a network of independently run "trust schools" and academies. The new Education Bill may allow all schools to seek trust status and go into partnership with private companies or faith groups who will then have the power to control the governing body and determine the curriculum. Is this a means to improve standards or a hidden agenda to end comprehensive schooling, as we know it, by placing the curriculum in the hands of financially driven controllers? I believe that corporate influence may lead to curricula being formulated and driven by the needs of industry and a lessening of free choice by young people at key stages of their education.

Education influences and reflects the values of society. Usually education has a curriculum base. A key question in any study or evaluation of a curriculum must be, 'What is a curriculum?' Defined in the Concise Oxford Dictionary (ninth edition) as, 1 'the subjects that are studied or prescribed for study in a school (*not part of the school curriculum*) 2 'any programme of activities' The very definition of the word curriculum in the dictionary starts a discussion about what it is and the breadth of what it covers. The National Curriculum in the United Kingdom recognises a broad set of common values that underpin the work in schools. I believe that education at home, in the community and at school is a route to equality of opportunity for all, a healthy and just democracy, a productive economy and sustainable development. Education should reflect enduring values that contribute to these ends. Education leads to valuing ourselves, our families and relationships, the wider groups to which we belong, the diversity in our society and the environment in which we live. Good

education affirms our commitment to the virtues of truth, justice, honesty, trust and a sense of duty. Education must enable us to respond positively to opportunity and the challenge of the rapidly changing world in which we live and work. We need to be prepared to engage as individuals, parents, workers and citizens with economic, social and cultural change, including globalisation of the economy and society. If schools are to respond effectively to these values and purposes they need to work collaboratively with families, local community, voluntary groups, local agencies and businesses in seeking the two broad aims of the National Curriculum. Bearing in mind the latest bill being enacted I will analyse gaps in the current curriculum to try to make it evident that the proposed partnerships might benefit from a new approach to rationalising behaviours in society, family life, school, community safety and politics. Parts of the main aims of the National Curriculum at primary school level are outlined below.

Aim 1

The school curriculum should aim to provide opportunities for all pupils to learn and achieve and should develop enjoyment and commitment to learning as a means of stimulating progress and attainment for all pupils. It should develop confidence and a capacity to learns and work independently and collaboratively. Pupils should be equipped with the essential learning skills of literacy, numeracy and information and communication technology and promote an enquiring mind and capacity to think rationally.

(National Curriculum. Handbook for primary teachers in England, 1999, p11)

Aim 2

 The school curriculum should aim to promote pupils' spiritual, moral, social and cultural development and prepare all pupils for the opportunities, responsibilities and experiences of life. Through promoting this development, the curriculum should develop principles for

distinguishing between right and wrong. Enduring values will help pupils to become good citizens. The curriculum should promote pupils self esteem and emotional well- being and help them to form and maintain worthwhile and satisfying relationships with respect for themselves and others at home, school, work and in the community. The school curriculum should develop their ability to relate to others and work for the common good.

(National Curriculum, Handbook for primary teachers, 1999, p11)

I want to show what a change in practices currently used in schools at primary and secondary level might look like by promoting the growth and maintenance of worthwhile and satisfying relationships.

How does the National Curriculum deliver the broad aims? It has four main purposes. The first is to secure for all pupils, irrespective of social background, culture, race, religion, gender, differences in ability or disabilities, an entitlement to a number of areas of learning and to develop knowledge, skills, understanding, and attitudes required for self-fulfilment as active and responsible citizens.

The second establishes national standards and makes expectations for learning and attainment explicit to pupils, parents, teachers, governors, employees and the public.

The third purpose contributes to a coherent national framework that promotes continuity and progression in pupils learning. It facilitates the transition of pupils between schools and phases of education.

The fourth purpose recognises that the curriculum cannot remain static. It must be responsive to changes in society, the economy and changes in the nature of schooling itself.

Curriculum Evaluation

Reflection on my own experiences of having a 'good' education and an interesting, productive life leads me to think on how things were at the beginning of the journey and how they are today. The curriculum structure delivered to my peer group in the 60's enabled me to learn what I 'should know' as dictated by the perspectives of the authoritative teachers in place at the time of my primary learning and was rigid and memory based in numeracy and literacy. Freedom of expression was limited and if I could memorise my multiplication tables and could recite them together with spelling tasks the process was complete. Stages of movement through the curriculum were marked by tests and examinations both formal and informal. I learned about religion as an apprentice accepting the wisdom and knowledge of family, school and church in a village community setting. Although much had to be absorbed, there were finite amounts of knowledge in various subjects, particularly if there was a clash between the church views and those of a wider society outside the closed community in which we lived. My learning process was enhanced by knowledge from experience and exploration often dampened by a fear of sanction from the adult world that controlled me. The present day approach emphasises in knowing what you do not know. (Socratic approach: Socrates seems to have often stated that his wisdom was limited to an awareness of his own ignorance and he may have believed that wrongdoing was a consequence of ignorance.) (enwikipedia.org/Socrates) I can question received wisdom and challenge the rationale of processes. I can look at a problem, gather evidence, appraise and store it and act to solve it. I complement experience with knowledge and research to work with a problem-solving approach to learning.

My childhood school experience must have been influenced by post war realisation that around 1945 when the Second World War had ended 50% of conscripts were illiterate. The 1944 Education Act set out to reform the British Education System with a tri-partite, divisive model to meet the needs of social groups and societal needs. Grammar schools educated 18% of pupils; secondary modern schools took 80% and technical colleges the remaining 2%. This was based on the views of Plato who saw society made up with three main groups of people, thinkers, soldiers/guardians and workers. Following the introduction of the National Curriculum, it was decreed that schools should plan their curriculum as a whole rather than a collection of different subjects (DES, 1981:12) While the curriculum is to be considered as a 'whole' educationalists take a wider perspective. A V Kelly (The Curriculum, Theory and Practice.1999, p3) states that there are four possible perspectives of the curriculum. The total curriculum reflects a syllabus with subjects taken as blocks of knowledge. Kelly challenges this by stating that it is a limited, inadequate and reductionist view. The planned curriculum discusses the two aspects of planned (syllabus); conscious delivery as distinct from the received curriculum that can be the pupils experience. The curriculum should have a clear rationale to build, plan, and programme. The planned curriculum is based on the syllabus with a conscious effort to create a learning experience. There is an intentional rationale to create knowledge based learning.

There is a potential disparity between the planned and the received learning experience. (Kelly, 1999, p5) What does the pupil experience and receive? Can the amount of absorbed knowledge or experience be measured to demonstrate the reality of how young people receive the content? How much of a gap is there between the planned and the received content? The hidden curriculum embraces the things that children learn because of the way that the school

curriculum is planned and organised. The values and attitudes previously discussed are implicit in curriculum and school organisation and the nature of the experiences and hidden forms of learning conscious or unconscious experienced by the pupils. The final part of Kelly's analysis relates to the formal and informal aspects of the curriculum. The formal side is the timetabled day, which is broken, interspersed with breaks, voluntary sessions, clubs and pre-school or after school activities. (Kelly, 1999, p6) Kelly states that both have validity, that all learning that is planned and guided by the school, in groups or individually, in or out of school is a curriculum. Kelly maintains that the curriculum is the totality of the experiences and is a result of the provisions made by the school. The curriculum is linked to social context, historical, cultural, economic and political forces interrelated to form and shape the teaching. The curriculum is not only concerned with the acquisition of knowledge and skills but also the development of desirable values. These values are what we might deem as worthwhile and good. Good values may underpin good character. Teachers will help shape some of the values and virtues that pupils will learn in school. Many teachers may see that their main aim is to enable pupils to think for themselves and grow through this process. Teachers also have a clear formative role on the development of civic, moral and social development of their pupils. This part of the curriculum hovers around the concept of citizenship.

Citizenship is a complex idea. The variation of individual teacher's perceptions of citizenship must be enormous. Citizenship is now part of the curriculum and is based on what pupils might become in the future. This depends on many assumptions, beliefs, experiences, and what the pupils receive, intentionally or unintentionally. In the late 1990's citizenship education became a cause for concern. There was a marked deterioration in social and cultural

conditions highlighted by the media. Community networks fragmented and there was less trust in the institutions that make up society. The social normality changed with increased anti-social behaviour, exclusions from school and other social alienations. The solution appeared to be citizenship education to address the moral decline of youth and perceived decline in moral direction of society. The publicity around teenage pregnancies and public behaviour could be interpreted as a further call to prevent a further slide of moral and civic values by addressing adolescent attitudes. Dissenters and disaffected youth could be sent to military style camps to discipline them. Luckily, there are historical links between declines in standards and strong advocacy of citizenship education. Frederick Swann's 'Primer of English Citizenship' was published as a 'guide to right action' as a response to the aftermath of the 1914-18 war. The book was written to help build the character of young people in that era. In the revised 1999 National Curriculum New labour gave an emphasis to civic, moral and social aims. The 1998 Education reform Act had simply stated that spiritual, moral, cultural, mental and physical development was to be part of the academic curriculum. The new statutory statement is focused on the development of children's social responsibility, their community involvement, making effective relationships and understanding society and its affairs. (Teaching Citizenship in Secondary Schools.2000, Arthur J, Wright D) Pupil participation would develop respect for others and build stronger communities. This new area of curriculum has been a statutory requirement since September 2002 in all secondary schools.

The new citizenship order has been implemented as part of the National Curriculum. Education for citizenship poses new challenges and questions for teacher and pupil. A balanced curriculum may help children learn about citizenship and relationships within the family and other communities. Skills and values are required to deliver education for

citizenship and pupils must experience a learning process in and out of school to become citizens through active participation and the 'whole' community. Professor Bernard Crick led a Government advisory group on 'Education for Citizenship' and the 'Teaching of Democracy'. All members of the group agreed that citizenship education consisted of three main areas, civic, social and political and redefined them in terms of the curriculum. They defined community involvement as positive involvement in the life and concerns of the school and wider communities. Good citizenship was defined as an individual's sense of social and moral responsibility. Pupils would be encouraged to develop knowledge and understanding of moral values that would form and guide their actions in a democratic but pluralist society. Schools are largely left to organise their own provision for citizenship education. This tall order requires commitment and participation from teacher and pupils. New and imaginative approaches to teaching and learning are required to carry out community involvement experiences and activities.

The thread of citizenship is evident throughout all Key Stages of the National Curriculum but is statutory only at Key Stages 3 and 4. Literacy and numeracy skills are fundamental to effective learning. The notions of these two skills of communication and the application of number are central to learning. They are critical issues to progress in education and training. The relationship between low attainment in literacy and numeracy is not clear when we examine some behavioural issues but here are more obvious associations between low levels of attainment and failure to achieve qualifications. This is then associated with decreased employability and increased risk of poor behaviour or offending behaviour both in and out of school. It is vital to secure the co-operation of pupils in all activities with stimulating ideas and concepts in order to achieve a positive and constructive approach to citizenship. The

management of resources and all aspects of life in the school and greater community are key elements for good practice. Imaginative teaching and good behaviour management policy touches all aspects of the formal and hidden curriculum and the relationships with the wider community. Good behaviour and good teaching are inseparable. The 'whole' curriculum should support the 'whole' person. Values and beliefs in keeping with the school ethos will promote empowerment, autonomy and responsibility in pupils. A consistent inclusive approach thorough all aspects of the curriculum, including the psychological and emotional well-being of the pupil will ensure high levels of quality. The positive school ethos should extend to all partner agencies that touch on it. Partners should be engaged to support school life to help lay a strong foundation for good communication.

Where is it all going wrong? It is not proposed to divert to deal with all of the challenges and difficulties that are manifested in the modern school environment or the more problematic aspects of behaviour such as bad language, violence and truancy. Yet to move this argument forward it must touch on areas of behaviour that sit firmly in the delinquency zone. Prior to the 1960's most explanations of delinquent behaviour assumed that human behaviour is determined by natural laws. Auguste Compte (1798-1857) the father of sociology, argued that society could be understood by scientific study and that laws of behaviour would be discovered. Today this scientific research continues as well as the classical school of thought. The core thinking in this method is that people have free will and can be held responsible for wrongdoing. Cesare Beccaria (1819) an Italian philosopher was one of the influential classic scholars. He argued that offenders or guilty people deserve to be punished because they had violated someone else's rights, that punishment should fit the crime and wrongdoers held responsible for their behaviour. Similarly, in the 18th century an English legal scholar, Jeremy

Bentham argued that repeat offenders should be punished more severely, that the punishment should fit the crime and that people who commit similar offences should be punished in the same manner. (Regolina. Hewitt, 1994:78-82) By the late 1960's a new perspective was being put forward. This is known a the labelling theory and changed the positivistic thinking by asking questions about the crime rather than the person. This theory had a significant impact on social policy and responses to criminal and deviant behaviour. Positivistic theories seek to discover the cause of deviant behaviour where the labelling perspective focuses on power relations and social control. This new process is known as the critical perspective on crime. Edwin Lement and Howard Becker worked to put this theory forward but their views can be traced back to Frank Tannenbaum and his book, Crime in the Community. Tannenbaum [1983] argued that children engage in delinquent behaviour without knowing that others view it as bad. Tannenbaum describes the process,

 'there is a gradual shift from the definition of the specific act as evil to a definition of the individual as evil, so that all his acts come to be looked upon as with suspicion'… [T]he young delinquent becomes bad because he is not believed if he is good. [17-18] For Tannenbaum the best adult response to delinquent behaviour is to do nothing! In his view, the conflict develops between a child's play group and the community that turns play into delinquent or criminal behaviour. Adults in the community become annoyed or angered by what the children are doing. They respond by trying to control or stop the activity. The children resent the adult intervention and become defiant and behaviours escalate. The adults then label the children as bad. The children then become excluded or isolated from the community and other children. This is the process in which,
"The person becomes the thing he is described as being" (Tannenbaum, 1938:21) there is one more theory that must be discussed before returning to citizenship issues and the curriculum.

This is the conflict theory where the emphasis is on law rather than labels. The conflict theory assumes that social order is based on an assumption that conflict is a natural state of affairs in society and order is possible only because one group has the power to impose its view, values or culture on another. Power is an important component in society and must be considered when explaining delinquent behaviour. Conflict theory focuses on law, lawmaking, the application of law and the impact of law on different societal groups. Some conflict theories have been influenced by Weber (Liberal conflict theory) Although Marx wrote very little about crime some of his work forms the theoretical basis of radical conflict theory. Capitalism is the root cause of crime. Capitalistic society is composed of two major classes: the bourgeoisie who control the means of production; and the proletariat who sells his labour to the producers. In this society conflict is inherent between the two major classes and the criminal justice system is but one means of control for the bourgeoisie to control the proletariats. One of the first contemporary theorists to apply Marxist ideology in explaining delinquent behaviour was David Greenberg (1977) He argues that young people are at greater risk of becoming involved in criminal activities because the age structure of a capitalist society forces them into economic dependency. Working class youth are forced into low- paid or degrading jobs or no job at all. These are more likely to commit property crime. Many criminological theories are similar or complementary. Regoli and Hewitt view some aspects of social control as oppressive. Their definition of oppression is the unjust or misuse of authority and this,

"often results from the attempts by one group to impose its conception of order on another group" (1994:206)

People who are subjected to oppressive measures of control are made into objects or are viewed as things. The individual then views himself like this and become passive to the

system. In a sexist workplace, women are viewed as inferior to men. In a family or school where children are treated as objects, they are viewed as inferior to adults. The balance of power is such that the child is unable to make changes. Regioli and Hewitt state, 'Compared to parents and teachers, children are relatively powerless and must submit to the power and authority of these adults. When this power is exercised to prevent the child from attaining access to valued resources or to prevent the child from developing a sense of self as a subject rather than an object, it becomes oppression.' (208). This argument allows all children to be oppressed because of their status in respect to adults but the oppression is a matter of degree. Regoli and Hewitt describe their theory of differential oppression in terms of four principles.

1. Adults emphasise order in the home and school and children are continually forced to abide by the rules of those in authority. These rules are determined by adult's views about how children should behave.

2. Adult perceptions establish children as inferior, subordinate and troublemakers. Adults assume that children must be controlled and that this is being done for "the child's own good". Often adults do not acknowledge that if children are not controlled they may not be a threat to themselves, but they are a threat to adult order, or order as defined by adults. A child who refuses to obey orders as given by an adult is defined as a "problem", a troublemaker or "out of control". Children are inferior, as they do not know what to do for their own good.

3. The imposition of adult conceptions of order on children often becomes extreme and can be oppressive. The most destructive oppression is that which occurs at the individual level. The most destructive are those that involve force as a result of relational coercion. Children most at risk are those who are obedient out of fear of

losing approval or the adult withdrawing affection. When coercion and force become abuse or neglect children often generalise this abuse of authority to other adults such as police, school authorities or other community based adults (shopkeepers). Regoli and Hewitt argue further that children who are disempowered will adapt their response,

4. Oppression leads the child to adapt and respond to react to the situation in different ways.

Regoli and Hewitt (1994) describe their theory of differential oppression in terms of four reactive principles,

1. Children who are obedient out of fear are like slaves, prisoners or battered women. They are fearful of freedom and learn to hate. This hatred is repressed and can lead to low self-esteem and alcohol or drug abuse.

2. To redress the balance of power and seek power over adult's children will indulge in illicit activities concerning the use of alcohol. drugs, crime or sexual misbehaviour.

3. The oppressed child will seek to manipulate peers by coercing them into group behaviours and gain power through this process.

4. The oppressed child will retaliate and strike back at the people and institutions that oppress them. School and public vandalism are common responses. No matter what the child's adaptation strategy the adult response is more repression and an escalation of the problem. Solutions to youth disorder or crime will not come from the criminal justice system reforms that promise "more of the same". They will come from changes to the social structure and current social arrangements within the family and school that will enable adults to see children as equally valuable, autonomous and independent human beings. Restorative practices are a consideration for a new approach but using ancient methods. By restoring the

balance in conflict situations the needs of all parties concerned in conflict may be met. By confronting behaviour and allowing, the wrongdoer to take responsibility for his actions tension can be diffused. Possible solutions may be found in moving away from neglectful, punitive and permissive practices by focusing on an approach that involves working with young people in a respectful, relational way. Acts that amount to bad behaviour and crime, whatever they are, are behaviours that are not well regarded by a community in comparison with other behaviours. This depends on the community that is institutionalised in its view of poor behaviours. Through established values and beliefs, the community shows disapproval of certain acts and labels them as such. Members of the community will be uncomfortable when they commit acts contrary to the social norms.

As previously stated some young people will act and have behaviours that they do not see as deviant or wrong. When the rules are made known and the perpetrator continues to engage in unacceptable behaviour, making an informed choice, then the consequences are social deviance or criminal. It is this defiant nature of this choice of behaviour that differentiates it from other social action. Most deviant behaviours are mutually agreed by society as unacceptable. Burglary, rape and other serious assaults are condemned outright. Smoking cannabis and acts of criminal damage by tagging and graffiti may not warrant majority condemnation. Australian criminologist John Braithwaite postulates that potent shaming of offenders is a condition necessary to promote low levels of criminal behaviour. Bratihwaite argues that a community made up from families, individuals, offenders, police, teachers, lawyers, judges, other professionals share a view of what crime and bad behaviours are. (Braithwaite, 2005, p2) There is an institutional sense of order in place and all parties interact to produce the action of the justice system. A young offender will experience the 'real'

concepts of all those involved. These institutional relationships are experienced by the interactive processes.

" The criminal law and the criminal justice system are 'real' precisely because countless people like these accept them as real and reproduce them through such social action" (Braithwaite. 2005,p3) Braithwaite contends that if shaming is used in a productive, reintegrative way then it can lead to lower rates of offending. He also argues that shaming can be counterproductive if it is used to push offenders into excluded subcultures. It is a powerful tool when used to reintegrate an offender back into a community of responsible citizens. Stigmatising can produce more criminal acts and behaviours. Ivan Illich recognised this point many years earlier,

"Only recently have we begun to claim that locking people up in cages will have a beneficial effect on their character and behaviour. Now quite a few people are beginning to understand that gaol increases both the quality and the quantity of criminals, that, in fact, it often creates them out of mere non-conformists." (Illich 1971, p59)

A sketch of Braithwaite's theory of reintegrative shaming shows how labelling offenders makes things worse and that there is a distinction between stigmatising shaming (outcasting, excluding, giving deviant status) and reintegrative shaming that maintains bonds of love and respect, terminating disapproval with forgiveness rather than using stages of punitive sanctions to progressively exclude the perpetrator. (Braithwaite, 2005, p12) This theory also crosses the multiple moralities of the pluralist societies that make up the modern world. The theory of reintegrative shaming is applicable to mainly to predatory crime where laws that forbid one person from preying on another are broken. Where a young person is excluded and joins a subculture he may be subjected to a shaming within that group for any movement back

towards compliance with the majority consensus of norms and laws. This theory is not satisfactory generic method of explaining deviancy but works well where the behaviours involve victimisation of one party by another. (School bullying)

In 1990 police sergeant, Terry O'Connell was appointed as supervisor in charge of a Community Beat Policing in Wagga Wagga, New South Wales, Australia. O'Connell had reason to question the effectiveness of the prevailing approach to dealing with young offenders. The local community expected that the formal court processes would challenge offenders in a way that helped them to become more responsible, accountable and bring about behavioural change. It appeared that the exact opposite was happening and that the court process was working against the expected behavioural change. He surmised that the young people were not directly involved in the process as someone was either doing something 'to' or 'for' them. The system demanded that offenders take responsibility for their actions but did not provide any meaningful way for this to happen. Blame and punishment are the core mechanisms of the of the adversarial justice system that did not provide much opportunity for either offender or court to understand the impact of the offending behaviour on victims and their families.

O'Connell became committed to changing the way that police dealt with young offenders. His initial interest in what the changes might look like was influenced by the New Zealand Family Group Conference 1989 legislation. He developed a model that is now known as the Wagga Wagga Police Conference Model. (Wachtel, 1997, p22) This involved bringing victims, offenders and families of both together to discuss three crucial issues. These were dealt with by posing questions. What happened? What harm or hurt has been caused? What is

needed to put things right? The focus is clearly on harm and the impact on relationships, rather than blame and punishment. O'Connell states that he did not set out to change the criminal justice system. He was only interested in changing the experiences of those who became involved in it. All parties with a stake in the criminal behaviour were invited to take part in a conference. Everyone had a chance to tell their story and to discuss what was needed to put things right. The conference started with the offender responding to the following questions;

- What happened?

- What were you thinking of at the time?

- What have you thought about since?

- Who has been affected by what you did? In what way?

- What do you need to do to put things right?

The victim and supporters are then asked;

- What did you think when you realised what had happened?

- What impact has this had on you and others?

- What has been the hardest thing for you?

- What do you think needs to happen to put things right?

(O'Connell, Wachtel, Wachtel, 1999, p2)

Offender's families were then invited to respond to the same questions. Now that he was aware of the impact of his behaviour on others and his family, the offender was asked if he would like to say anything. Finally the victims were asked what they wanted from the conference triggering a discussion on what was needed to put things right. O'Connell had created a powerful process. This idea of respectfully confronting offenders with the inclusion

of the victims, their families and the offenders families provided a forum to talk about harm and ways of making things right. The programme developed by O'Connell spread from Australia to the U.S. Canada and the U.K and other parts of Europe. The process influenced Ted Wachtel who was a founder of the Community Service Foundation in Pennsylvania. He was so inspired that he became determined to apply the principles to the day-to-day events that occur in the Buxmont Academy that now operates six school/day treatment centres in SE Pennsylvania. All of the programmes use "restorative practices" in the broadest terms, providing high levels of control and support to encourage appropriate behaviour. A culture has developed where "restorative" characterises staff/youth interaction as well as staff-to-staff and student-to-student relationships.

Paul McCold (Director of research IIRP) has used the term "restorative milieu" because the Buxmont culture is comprised of many restorative techniques and processes, not just isolated restorative interventions. (Evaluation of a Restorative Milieu, McCold, 1999-2001) Within the milieu (social environment), young people are held accountable for their actions while being given the social and emotional support necessary to make changes. Restorative practices empower the young person and the group to develop their own behavioural standards and actively confront misbehaviour. An evaluation of the restorative milieu from 1999-2001 at Buxmont school presents empirical evidence sufficient to show that there were significant improvements in both attitudes and behaviour. Improvements were positively related to the length of participation and engagement in the programmes. (Minimum 3 months)

The reduction in offending behaviour following 3 months full participation remained significant. Full examination of the study shows strong empirical support that restorative practices are effective and that youth in such an atmosphere will become more positive in their social values, develop an improved self-image and be less likely to offend in the future. (McCold, 2002, p14) The critical function of this practice is the restoring and building relationships.

"The fundamental, unifying hypothesis of restorative practices is disarmingly simple: that human beings are happier, more cooperative and productive and more likely to make positive changes in their behaviour when those in positions of authority do things *with* them, rather than *to* or *for* them. This hypothesis maintains that the punitive and authoritarian *to* mode and the permissive and paternalistic *for* mode are not as effective as the restorative, participatory, engaging *with* mode. If this restorative hypothesis is valid then it has significant implications for many disciplines." (www.iirp.org/library/ whatisrp.html)

O'Connell's method is Socratic in nature as his questions are designed to force one to examine one's own beliefs and validity of such beliefs. The series of questions help a group to determine the underlying issues when examining harm that has been caused.

Conclusion

Citizenship education is reflected and promoted within the whole life and ethos of the school. The school community and how it is run, within the wider community, will be significantly influenced by the relationships between all a parties who have a stake in the process. Restorative practices may be the linkage required for behaviour management to enhance cross-curricular collaboration to build strong social capital via the curriculum. The restorative concept is transferable from justice systems to schools and businesses and its simplicity makes it a perfect vehicle to enable voices to be heard in all processes. New drives for

community safety strive to maintain a social climate to control behaviour. In the area where I work police officers are being placed in schools and in one case a team actually work within a school site as a base. The immediate result was an increase in the number of young people arrested for minor offences in and around the school zone. The same area is being controlled with CCTV and other professional and scientific systems at the risk of de-communitizing the micro-community of the school and surrounding area. There is a real risk of individuals coming to believe things are best left in the hands of "experts" by taking a backward step in school discipline and allowing the police to deal with issues within the school. The police are best at doing things *to* people who break the rules. A change in this culture is required to inspire real partnership that will constitute all partners working *together* and *with* each other. Socrates once said, "I know you won't believe me, but the highest form of Human Excellence is to question oneself and others."

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