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BECOMING RESTORATIVE: DISCOMFORT, PRAXIS, AND ECSTASY AT THE INTERSECTIONS OF RESTORATIVE PRACTICES AND TEACHER IDENTITY DEVELOPMENT

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BECOMING RESTORATIVE:
DISCOMFORT, PRAXIS, AND ECSTASY AT THE INTERSECTIONS OF RESTORATIVE
PRACTICES AND TEACHER IDENTITY DEVELOPMENT

by

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A dissertation submitted in partial fulfillment
of the requirements for the degree of

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TITLE OF DISSERTATION: BECOMING RESTORATIVE: DISCOMFORT, PRAXIS, AND ECSTASY AT THE INTERSECTIONS OF RESTORATIVE PRACTICES AND TEACHER IDENTITY DEVELOPMENT

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ABSTRACT

Restorative justice is inclusive of a philosophy and set of practices that have challenged long-standing paradigms that perpetuate harm in schools. Through this lens, schools are recognized as interconnected communities where the well-being and dignity of all members must be valued. While the restorative movement has demonstrated great promise in cultivating the aims of justice, educators have encountered significant hurdles in their efforts toward transformation. A substantial challenge educators face is to identify effective means through which to disrupt persistent pedagogies of violence in primary and secondary education. This dissertation proposed a *pedagogy of transcendence,* a framework inclusive of restorative and intercultural teaching practices, to invite educators into a process of transformation through examining the paradigms that informed their professional identity development. Moreover, the research questions sought to illuminate the reflections-of-self that emerged for educators as they completed a 3-day training in the pedagogy of transcendence and then implemented the teaching practices in the 1st months of the fall semester. Through a qualitative design, 12 participants engaged in a collective process of storytelling and exchanged 291 stories. I employed critical narrative analysis, as well as theory derived from the affective turn, to emphasize the dynamics of power, body, history, and politics as key theoretical filters through which to understand the complexities of educators' experiences implementing restorative practices within fixed and often harmful paradigms. In conclusion, I presented four interpretations to frame further inquiry into educators' experiences in the implementation of restorative practices. First, I recognized restorative practices as encounters of praxis, supporting the cultivation of critical consciousness. Further, I proposed implementation as occurring in structures of feeling, shaped by emotion interrelated with power. Then I offer assemblages, framing restorative practices are settings where emotions meet with discourses and

materials to produce an event or encounter, whereby violence or peaceful outcomes are constructed. Lastly, I presented becoming restorative as a moment-to-moment emergence. The results of this study supported the implementation of restorative practices by highlighting the importance of recognizing the complexities of identity, emotion, and power in reaching the ultimate outcomes of justice in schools.

Keywords: restorative justice, restorative practices, primary education, secondary education, teacher identity development, praxis

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"I am because we are" (Davis, 2019).

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CHAPTER ONE

INTRODUCTION

It must be recognized that most educators have entered the classroom with the intent to uplift student well-being and encourage academic achievement. And it must also be recognized that cultural, structural, and inter/intrapersonal harms have persisted within schools thereby generating (a) racial disproportionality in the application of punitive discipline, (b) inequitable academic outcomes, (c) school pushout, and (d) a clear school-to-prison pipeline that has predictably impacted Black and Brown students (Armour, 2016; González et al., 2019; Love, 2019; Morris, 2016; Riestenberg, 2013; Wadhwa, 2016).

Statement of the Problem

Restorative justice is a philosophy that has guided both a paradigm shift and a set of practices in primary and secondary education to call on educators to recognize schools as interdependent communities where the safety and well-being of all are considered a responsibility of educational institutions and the professionals therein (Moore, 2018; Thorsborne & Blood, 2013; Vaandering, 2010). The first formally documented applications of restorative practices in education, beginning in the 1990s, focused on a model of intervention in response to disruptive student behavior (Armour, 2016; Evans & Vaandering, 2016; González, 2012; Morrison & Vaandering, 2012). Shortly after, greater emphasis was placed on proactive approaches to restorative practices, emphasizing the importance of relationship building to foster a community where each member feels they are valued with a sense of belonging (Archibold, 2016; Boyes-Watson & Pranis, 2015; Riestenberg, 2013). Yet, Carter (2013) observed that in 2012, most restorative practices in schools framed disruptive behavior within the classroom as *caused* by the student, as opposed to the harmful processes of schooling. Therefore, many

schools pursuing restorative practices are failing to do so with the critical analysis of power necessary to address structural and institutional violence (Vaandering, 2010).

Therefore, Winn (2020) proposed a paradigm shift in restorative education that demands "justice on both sides" (p. 26), recognizing educational institutions, and the professionals therein, must remain accountable to the students who are impacted by social injustices. Winn continued to argue teachers and school leaders must approach their role with a critical lens toward the ways harmful power dynamics shape the educational context. To do so, educators must consider how the social contexts of history matters, of race matters, of justice matters, and of language matters in constructing spaces for teaching and learning in the classroom (Winn & Winn, 2021; see also Valandra, 2020).

Restorative activist Davis (2019) argued restorative practitioners (e.g., educators) must draw on their innate strengths as both warriors and healers. As healers, restorative practitioners must aspire to address harm and transform social systems in ways to nourish well-being. Further, they must tap into their strengths as warriors, embodying a fierce form of action driven to center power and compassion as means to address the prevailing dysfunctions of social systems. Informed by the healer/warrior archetypes, educators have been tasked to engage in the emotionally challenging work of confronting long-standing paradigms in education, and in turn, entrenched historical harms.

Restorative activists and scholars, such as Davis (2019), have recognized the work to implement restorative practices as emotionally challenging work, although increasingly, schools have been recognized as complex human societies in which each of its members have lived an emotional, flesh-and-blood life (Kelly & Thorsborne, 2013; see also Thorsborne & Blood, 2013). An important point of inquiry is to understand further how teachers' emotions impact their

pedagogical choices while implementing restorative practices in the everyday. Boler (1999) stated that emotions are located in educational histories (of institutions and individuals) in visible or invisible ways. Furthermore, emotions inform, either to expand or limit, the possibilities teachers' see within their own teaching. Zembylas (2014a) argued "emotions play a powerful role in either sustaining or disrupting hegemonic discourses about one's self, others, belonging, and knowledge/truth" (p. 21).

In this study, I draw alignment between the implementation of restorative practices to the epistemologies of the *affective turn*. The integration of these two bodies of literature opens inquiries into restorative practices to questions of how educators embodied, sensory experiences, feelings, and resulting emotions in relationship to social and cultural forces of the moment, shape their implementation and moment-to-moment decision making, particularly in consideration to power. According to Zembylas (2016), "The affective turn has been defined as highlighting the interrelations of discourses and social and cultural forces on the one hand, and the human body and individually experienced by historically situated emotions and affects on the other" (p. 3). Although the affective turn is inclusive of a range of theoretical movements, the literature has addressed critical examinations of affect in relationships to power, body, history, and politics (Athanasiou et al., 2008; Zembylas, 2016).

Through a critical analysis of the role of teachers' emotions on their implementation of restorative practices, important points of inquiry emerge. Athanasiou et al. (2008) argued the affective turn raises considerations such as:

- "The complex relationship between memory and history and how it is mediated by emotion . . . . History . . . points to problems that are still alive [and] invested with emotion and value" (p. 10).

- "The ways that specific bodies, lives and forms of life [are] constructed as loveable, grievable and available to the normative culture of affective engagement, and how are others transformed into objects of hate and aversion" (p. 7).

- "The intimate [a persons' very sense of self, and the emotional entanglements] as a strategic site of colonial governance, [as means to illuminate] the ways in which the relation between the public and the private has been fundamental to racialised imperial states" (p. 9).

- "The manners through which discourses of emotions can be as moving beyond what is said in the classroom, to what emotions are *doing* in the classroom" (p. 9).

More simply, there is not enough research into how teachers' emotions impact their implementation of restorative practices, particularly with consideration of power and the implications toward (in)justice. Zembylas (2003b) argued:

Emotions are discursive practices operating in circumstances that grant powers to some relations and delimit the powers of others, that enable some to create truth and others to submit to it, that allow some to judge and others to be judged. (p. 115)

Therefore, it is of timely concern to further inquire into how teachers' emotions shape their implementation of pedagogies that foster relationship building. Particularly as critical scholars have noted that long-standing paradigms in education have informed pedagogical practices that are harmful to the emotional well-being of both teachers and students (Fanon, 1963; Leonardo & Zembylas, 2013; Matias, 2016).

Scholars in the fields of restorative and decolonial teaching practices make clear knowledge of self, reflexivity, the embodied experience, and the leveraging of the power of emotion are important points to liberatory pedagogies. Further, teachers' emotions are

inseparable from matters of power as they impact how teachers envision and enact their visions of good teaching (Kelchtermans, 1996). The bodies of literature coalescing on the terms of affective turn and restorative practices in education have overlapped in the following themes: (a) storytelling (Hochschild, 1983; Kelchtermans, 1996; Morrison et al., 2005; Vaandering, 2010; Zembylas, 2003a), (b) self and identity development (Baldwin & Linnea, 2010; Kelly & Thorsborne, 2013; Thorsborne & Blood, 2013; Zembylas, 2003a, 2003b, 2003c), and (c) critical praxis (Leonardo & Zembylas, 2013; Morrison & Vaandering, 2012; Vaandering 2014a, 2014b; Zembylas, 2014a); all components are imperative to teaching for transcendence (Alexander et al., 2022; Galtung, 1996; hooks, 1994; Leonardo, 2004).

Boler (1997) proposed educational institutions have historically operated within standards of Western rationality, a discourse of emotions rooted in well-behaved silences (see also Boler, 1999; Zembylas, 2003a). As a result, educators have been provided little opportunity for critical praxis when they have been denied spaces for storytelling and self-expression. Educators have not been offered the affective or pedagogical conditions to foster their own critical praxis (i.e., communal spaces of collective storytelling to envision new ways of being and positive affective scripts). This task is because an individual's identity as a teacher is closely aligned to their conception of self and is informed by deeply rooted, often invisible, paradigms. Thus, storytelling is an important component of any individual's journey of transformation.

This dissertation proposed a *pedagogy of transcendence*, which offers a framework to guide teachers in engaging in a process of peace-building transformation through examining the paradigms that informed teachers' development of their identity, and in turn, their conception of self. This study served to forward such research through exploring the experiences of educators

in primary and secondary education learning, engaging with, and subsequently implementing restorative practices through a qualitative study in the city of San Diego, California.

Purpose of the Study

The purpose of this study was to illuminate the experiences of primary and secondary educators as they navigated their efforts to learn and implement restorative and intercultural teaching practices in primary and secondary education. Toward that intent, in Phase 1 of the study, 12 educators completed a 3-day training. In Phase 2, 8 of those teachers went on to complete four fall circles during the first weeks of the academic year to reflect collectively on their efforts to implement the teaching practices. These circles included opportunities for participants to engage in critical self-reflection, take stock of their efforts at implementation, and revisit theoretical concepts introduced during the three days of training.

Educators' efforts to implement restorative practices in primary and secondary classrooms can have been recognized as akin to fitting the "circle in the square" (Riestenberg, 2013, p. 112). The pedagogy of circle practice can be a significant mismatch to the daily realities teachers experience that often include large class sizes, rows of desks, and an emphasis on policing student behavior and punitive discipline practices (Riestenberg, 2013, see also Darling, 2019). Boyes-Watson and Pranis (2015) argued circle practices offer a pedagogy, or way of being, that directly challenges many of the unspoken assumptions and routines that are habits of school cultures. According to Boyes-Watson and Pranis (2015), circle practices "[swim] against the current" (p. 24) through (a) asking participants "to slow down and be present" (p. 25), (b) cultivating equality in "tension with hierarchies" (p. 25), (c) inviting participants to "speak from the heart and deal with emotions" (p. 25), and (d) asking participants to prioritize "building good relationships" (p. 26). Therefore, scholars have recognized the implementation of restorative

practices in education represent more than a shift in teaching practices but a deeper transformation in the paradigms that have informed the purpose of education (Thorsborne & Blood, 2013; Vaandering, 2010; Winn 2020). Although there is great promise, not enough research has captured teachers' experiences in the effort of embracing this new/old paradigm to inform the purpose of education. The purpose of this study was to make strides toward this aim and document the reflections-of-self that emerged for educators as they completed a 3-day training in restorative and intercultural teaching practices and went on to implement these practices in the fall semester of the academic year.

Teaching is recognized as far more than cognitive work or acts of instruction, rather teaching is further emotional and moral work (Kelly & Thorsborne, 2013; Leonardo, 2004; Love, 2019; Sousa Santos, 2018; Winn, 2020; Zembylas, 2003c). Therefore, the design of this study demanded a pedagogy that could both empower participants to engage in their own processes of collective storytelling to foster praxis and equip their future students to do the same. I selected the restorative practice of the circle as the primary structure for data collection in both Phase 1 and Phase 2 of the study. The restorative practice of the circle offered participants the opportunity to share their own narratives while hearing the narratives of others. In this structure, participants arranged their chairs in a physical circle with no furniture in the middle. The group affirmed agreements of how they would treat one another. During the circle, participants passed a talking piece as a symbol to recognize the speaker. Every person was provided the opportunity to speak through the passing of the talking piece. Further, if a person did not want to respond, they could always take the opportunity to pass the talking piece, or simply hold the talking piece in silence (Boyes-Watson & Pranis, 2015). Through engaging in this circle practice, participants engaged in identity development over the course of the study and in influence of one another.

As an outcome of design, this study was an odyssey of collective storytelling. I selected critical narrative analysis because this lens offered an approach to recognize educators' narratives—stories of teachers' own experiences and the meanings they ascribed to those events—as crucial to the study of teachers' thinking, culture, and behavior, with growing emphasis that emotions are central to these experiences as "it is from feelings that we learn the self-relevance of what we see, remember, or imagine" (Hochschild, 1983, p. 196). Critical narrative analysis thus framed stories as the space of possibility of who teachers believed that they *were*, *are*, or *could become*, thus charting courses of transformation.

Research Questions

In the introduction to this dissertation, I made the argument educators who strive to implement restorative practices will likely encounter some form of transformation-of-self in their efforts. The initial research questions were thus deductive in design. In other words, I looked to theory to chart the path of inquiry (Ravitch & Riggan, 2017). Researchers have argued the role of the educator must be transformed (Armour, 2016; González et al., 2019; Love, 2019; Morris, 2016; Riestenberg, 2013; Wadhwa, 2016). I argued there is not enough known about what that experience of transformation is like from the perspective of the teacher. The purpose of this study was first to evoke educators' reflections-of-self while engaging in restorative learning material. Further, I designed a second research question to elicit educators' experiences while implementing these strategies during the fall semester of the academic year. The research questions of this study were:

- What reflections-of-self emerge for primary and secondary teachers while completing a training focused on a restorative and intercultural pedagogy within primary and secondary education?

- What reflections-of-self or self-described transformations in teaching practices emerge for primary and secondary teachers while implementing a restorative and intercultural pedagogy within primary and secondary education?

However, as the study progressed, a path of inquiry did "bubble up" that I had not originally anticipated within the scope of this dissertation (Ravitch & Riggan, 2017). Therefore, I added an additional set of research questions that were inductive in nature. I recognized the depth with which participants spoke about and experienced emotion and developed two subsequent research questions:

- How do participants' emotions shape their participation in restorative practices?
- What are the implications of the emotions participants experience toward the outcomes of restorative practices?

Organization of the Study

In this study, my research was guided through a conceptual framework inclusive of both the pedagogy of transcendence and body of literature coalescing in the affective turn (see Figure 1). This conceptual framework "guided the important theoretical traditions" that informed each phase in the design of the study (Marshall & Rossman, 2011, p. 58). The first portion of this dissertation was organized to present the elements of the conceptual framework (Ravitch & Riggan, 2017).

Figure 1

Conceptual Framework
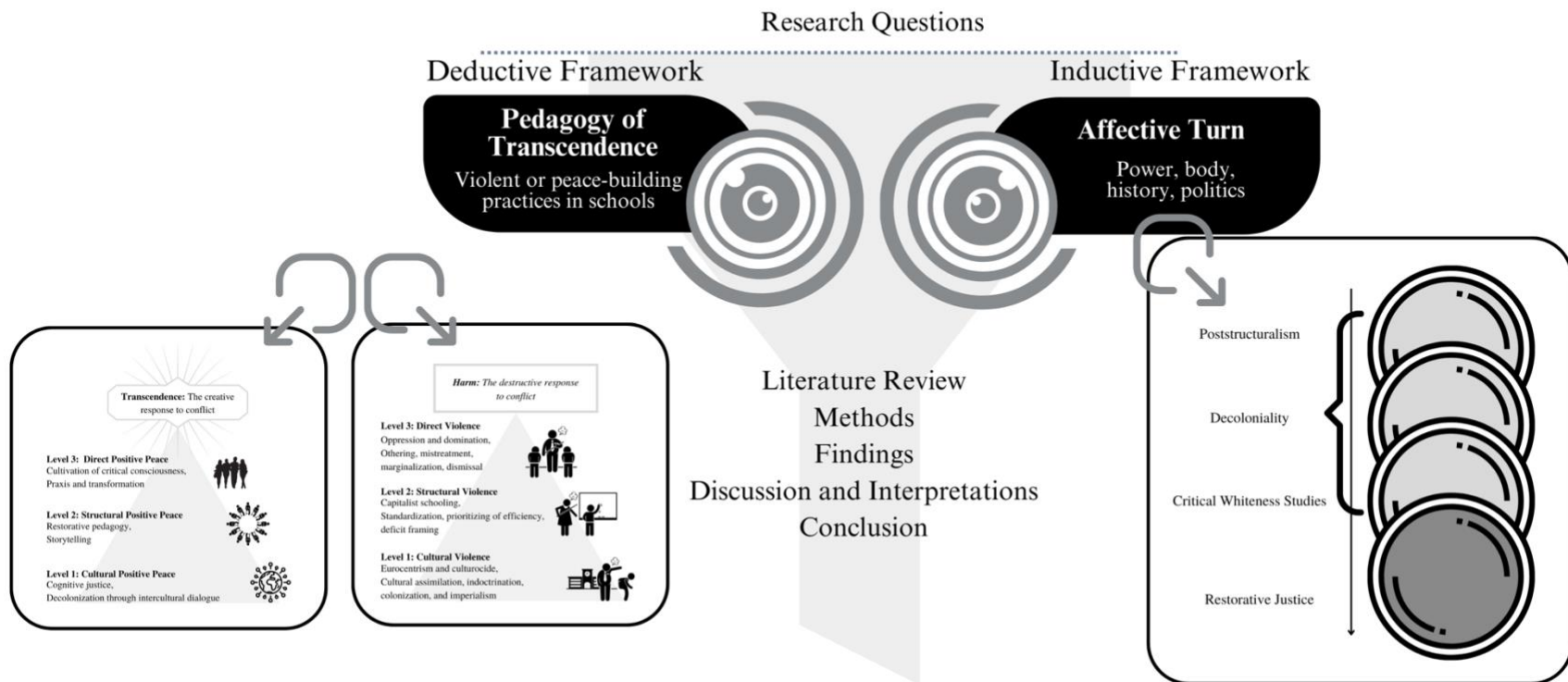
In the next section, I introduce my identity and positionality. In Chapter 2, I present the first part of the literature review, covering the topical research on the implementation of restorative justice in primary education along with the literature about teacher identity development and emotion. In the Chapter 3, I present the second portion of the literature review, articulating the theoretical framework for this study and drawing alignment between the pedagogy of transcendence and the body of research on the affective turn. As the study developed, two paths of inquiry emerged, a deductive and an inductive path. Therefore, the theoretical framework was built in a similar structure. An initial set of research questions aligned with the pedagogy of transcendence and the corresponding pedagogy of violence was designed. Later, I developed a subsequent set of research questions in response to the inductive theme of emotion and the integration of the body of literature coalescing in the affective turn.

In Chapter 4, I present the methods and design of the study along with the method of analysis. In this case, educators working in primary and secondary education in San Diego, California participated in a 3-day training in the introduction to restorative and intercultural teaching practices. Then, in the subsequent fall semester, eight of the participants went on to complete a series of four reconvening circles to discuss their efforts at implementing the practice within their distinct professional contexts.

In Chapters 5 and 6, I present the findings. The findings of the study were organized around the two sets of research questions. In Chapter 5, the findings related to the initial research questions are presented. In this section, I discuss the reflections-of-self that emerged for participants as they participated in the 3-day training and went on to implement restorative and intercultural teaching practices. These reflections of self often took the form of stories, related to taking stock of their efforts, their reflections on White-supremacy culture, or experiences with

emotion, and praxis. In Chapter 6, I present the findings related to the set of inductive research questions. In this case, the literature of the affective turn offered a breadth of concepts to make sense of participants' experiences with emotion while engaging in restorative practices. In this section, I offer terms such as ecologies of emotion, assemblages, social management of emotion, and affective technologies as useful language to explain the dynamics of participants' experiences with emotions.

Lastly, in the final Chapter 7, I offer discussion and interpretations of the findings. Here I argue the affective turn offers promising new concepts through which to explore the implementation of restorative and intercultural teaching practices. These concepts include "structures of feeling," and "assemblages." In these conceptual frameworks "becoming" restorative can be realized within the moment-to-moment relational and discursive experience of the practice, in which vulnerability and interconnectedness are enhanced, and participants come to know each other more fully. The outcome can be a feeling participants described as "bliss," "magic," or "freedom."

Positionality

This research is closely aligned with my own experience as a classroom teacher. I often felt disappointed in my inability to build positive relationships with my students. Like many teachers, I identify as a White woman and have taught in classrooms serving students with great cultural diversity. In this setting, words that would describe how I often felt, and how I believe my students often felt, include *edgy*, *tense*, *worried*, or *watched*. Although I worked hard to cultivate positive relationships, I still encountered difficulties related to "bad behavior." I felt the only tool I had to address behavior was punitive discipline. Too often, I felt the activities in the classroom were a performance, or an inauthentic embodiment, of what I believed constituted

"good teaching" and "good students." My desire to learn more about developing authentic and peace-building relationships in the classroom became the topic of my graduate studies and how I came to study the field of critical, intercultural, and restorative pedagogies.

Ravitch and Riggan (2017) argued the positionality of the researcher is the space to unite reflexivity with epistemology. In other words, this space of the dissertation is an opportunity for me to express ways the conceptual framework and methodologies were designed in consideration of my own biases, personal limitations, or preconceived notions and to enhance the authenticity, agency, and complexity expressed and captured in the stories of participants.

I recognize my position as a White woman in San Diego, California, having been born and reared, and having completed this research, on the unceded Kumeyaay ancestral homelands. I take seriously the call for restorative practices that are not in preservation of Western, White supremacist, settler societies but rather explicitly address the harms of racism and colonization (Davis, 2019; Valandra, 2020). In one view, I see peacebuilding practices as the peoples' process and therefore can trace restorative and circle practices in my own cultural and ancestral traditions and values (Pranis, 2005). I also explicitly recognize my positionality as a White settler in this land (Smith, 2012; Valandra, 2020). On my paternal side, I am the fifth generation to be born into the region now known as San Diego. On my maternal side, I am the second generation born here. I recognize myself as a descendant of Settler Colonialism whereby "colonizers arrive[d] at this place ("discovering" it) and ma[d]e it a permanent home (claiming it)" (Tuck & Yang, 2014, p. 224). As I designed this study, my intent was not to repeat a too common harm in research and engage in an examination of a subjugated other as means to render myself an authority of another's experience or world (Smith, 2012). Therefore, it was important to me that I consider

how to design this study with methods that would allow me to develop horizontal relationships of power with participants in the study.

As I reflected on my racial identity, I also recognized that I have been harmed by my investment in my Whiteness. hooks (1995) stated "White supremacy is frightening. It promotes mental illness and various dysfunctional behavior on the part of whites and non-whites. It is the real present danger—not Black rage" (p. 30). Therefore, it was important to me that in this study, with love and concern, my path of inquiry would allow the possibility to illuminate White supremacy as a harm to self that White educators must also navigate. Although this is not an easy or comfortable point to ponder or reflect upon, it is critical and urgent to address to support the well-being of all. I was first made aware of the importance that I engage in this important reflection when I was exposed to the field of critical Whiteness studies. I remember being particularly struck when challenged by reading the passage from Leonardo (2013):

> Du Bios posed the question to African Americans: "How does it feel to be a problem?" Partly ironic in the sense that African Americans were on the receiving end of racism, the question was none the less profound in extrapolating what life is like when you are *perceived* [emphasis added] to be a problem within the audacious assumptions of American Democracy. To turn to whiteness, which is now in full swing, perhaps asks whites the same question, without the implicit irony: How does it *feel* [emphasis added] to be the problem. (p. 84)

So then, it is important to me that this research be open to the possibility that I as the White researcher, a White restorative justice practitioner, or a White educator could be the problem. This question was not considered with anger or disdain, but with concern, curiosity, reflexivity, and a desire to dig for deeper complexity and to address persistent patterns of injustice.

My positionality as the lead researcher has informed "the language [I] use to describe the research, the methods [I] employ, and how [I] write up and present results" (Ravitch & Riggan, 2017, p. 105). Therefore, I have intentionally selected a conceptual framework to support a path of inquiry that is in line with my values and beliefs. Both the pedagogy of transcendence and affective turn emphasize critical examinations of power, coloniality, and Whiteness as well as White supremacy. My intent in this design was to create the space of acknowledgement of the harms of White supremacy and colonization and to move toward accountability and transformation. Further, I embraced restorative practices as the methods in the design of the study whenever possible to facilitate, to the best of my ability, (a) horizontal relationships, (b) complexity through storytelling, and (c) opportunities for self-determination. In other words, every use of language, method, and presentation reflects a conceptual framework designed in consideration of my positionality.

Lastly, I recognize my identity is not limited to my gender, race, location, and professional experience. Therefore, to add to my own complexity, I was 36 at the time of this study. I am the third generation in my family to have been raised in San Diego. I am single and do not have any children. My closest relationships are with my parents, siblings, and surviving grandmother. I was raised in a family I consider lower middle class. We did not have a lot, but we always had enough. I was a visual art teacher for 7 years and taught in both Orange and Los Angeles counties. I absolutely loved it, but it was hard. I miss it all the time.

CHAPTER TWO

LITERATURE REVIEW

I designed this dissertation study to illuminate the experiences of educators as they completed a training on, and subsequently implemented, restorative and intercultural teaching practices in primary and secondary education. This literature review articulates the conceptual framework for this situs and, therefore, is presented in two chapters. In Chapter 2, I present topical research providing a comprehensive synthesis of relevant literature on implementation of restorative practices in primary and secondary education. This section is divided into four categories: (a) philosophical threads, (b) reactive practices, (c) proactive practices, and (d) pedagogies. Then in Chapter 3, I present the theoretical frameworks that guided the study, including the pedagogy of transcendence and the body of literature coalescing in the affective turn. I have chosen to craft the filter of the affective turn through the alignment of (a) poststructuralism, (b) decoloniality, (c) critical Whiteness studies, and (d) restorative justice. These theoretical frameworks offer structure and bound the relationships among the concepts presented throughout the dissertation. Although the relationship among concepts is multilayered and complex, I used the theoretical frameworks to explain the relationships between observed phenomena with cohesion, with each theory illuminating a unique but important concept (Ravitch & Riggan, 2017).

Philosophical Threads for Restorative Justice for Education

Throughout the literature on restorative justice in education, three primary philosophical threads were repeated, setting vital context through which to weave a restorative paradigm to rest the context for this study. The threads include an exploration of the global and ancient origins of

restorative practices as well as the introduction of two common conceptual frameworks, the social discipline window and the implementation relationship triangle.

Global and Ancient Origins of Restorative Practices

Restorative practices are emergent from global and ancient justice theories both western and nonwestern alike (Gavrielides, 2011; Reed, 2021; Valandra, 2020; Wong & Gavrielides, 2019). Early documented applications of restorative justice in education have been critiqued for deemphasizing the Indigenous roots of these practices, thereby creating the opportunity for White practitioners to appropriate and dominate the scholarly narrative and subsequent discourse of restorative practices (Valandra, 2020). In accountability to "colorizing restorative justice" (Valandra, 2020, p. 1), scholars have called for applications of restorative justice that address the Indigenous roots of restorative practices seeking "shared-power, dialogue-based approaches that invite excluded or marginalized individuals and/or groups into the center of decision making" (Dundas, 2020, p. 218). More recently, scholars and activists in the field of restorative justice in education have directly called for more intentional paradigms and conceptual frameworks for restorative practices that recognize the matters of race, history, and power in considerations of justice (Davis, 2019; Valandra, 2020; Winn, 2020).

In the pursuit of justice, researchers and practitioners have called for recognition that restorative practices emanate from such Indigenous origins as the conflict resolution practices of the Māori people of New Zealand, the concept of Ubuntu, stemming from southern Africa's Zulu, Xhosa, Tswana, Venda, and other African traditions (Davis, 2019), and can be linked to numerous North American Indigenous cultures (Reed, 2021) among other global traditions (Bickmore, 2012; Bouchard et al., 2016; Davis, 2019; Harrison, 2010; Hollweck et al., 2019; Moore, 2018; Pranis, 2005; Reed, 2021; Rerucha, 2021; Vaandering, 2010; Valandra, 2020).

An important element of teacher preparation to implement restorative practices has been related to cultivating approaches toward explicitly integrating Indigenous practices into colonial and Eurocentric institutions (Hansen & Antsanen, 2014; Harrison, 2010; Llewellyn & Parker, 2018). Reimer (2019) found that students recognized the hypocrisy in applications of restorative pedagogies that failed to acknowledge the harm of colonization to the well-being of Indigenous groups. However, Reimer also stated that students responded positively when this historical harm was openly grappled with within circle practices.

Social Discipline Window

The restorative approach to relation building was commonly presented through the literature in the form of the social discipline window (Barnett, 2020; Fine, 2018; Morrison et al., 2005; Muhammad, 2020; Thorsborne & Blood, 2013; Vaandering, 2010, 2014a, 2014b). Initially presented by Wachtel (1999; see Figure 2), scholars have offered variations across the literature. For example, see Figure 3 for a variation modified from Vaandering (2014b).

Figure 2

Wachtel's (1999) Social Discipline Window
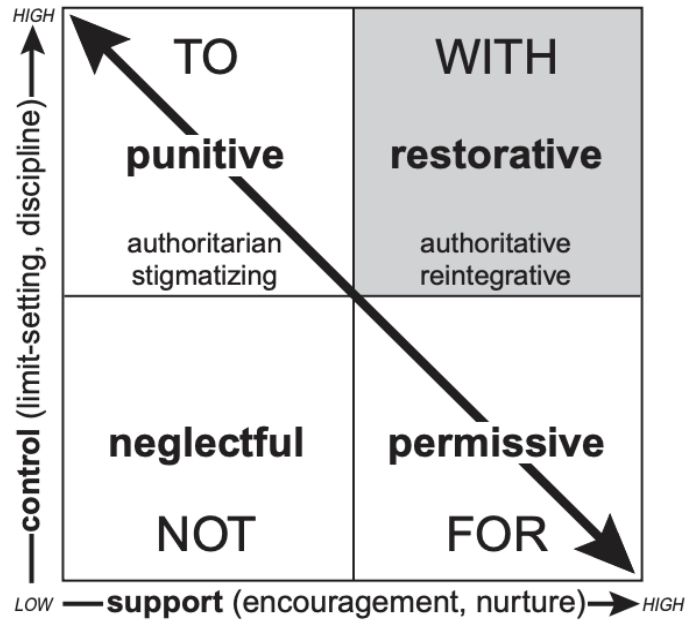
Note. From "Safer Saner Schools: Restorative Community in a Disconnected World," by T. Wachtel, 1999, (https://www.iirp.edu/images/pdf/SSSRestoringCommunity.pdf). Copyright 1999 by T. Wachtel.

Figure 3

Modified from Vaandering's (2014b) Social Discipline Window

Relationship Window
(subject-object relationship)
[modified from McCold & Wachtel, 1999]
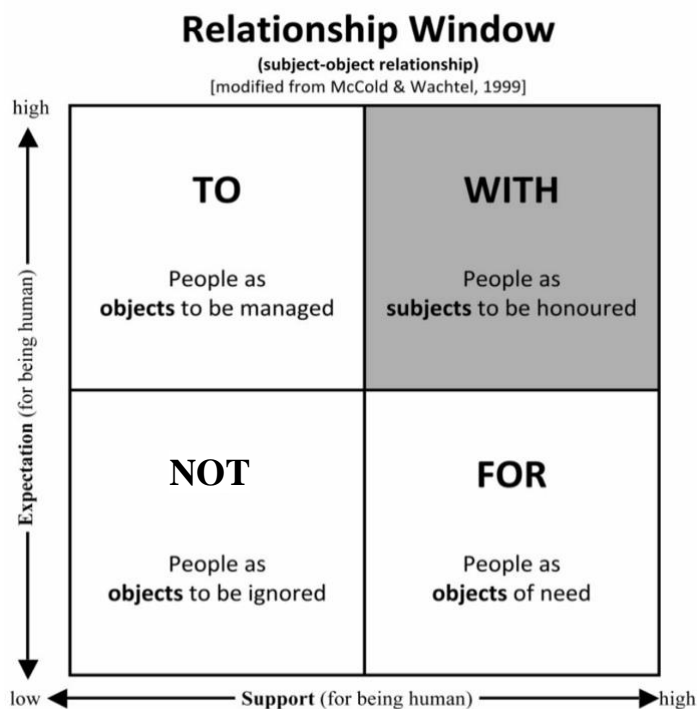
Note. Adapted from "Relational Restorative Justice Pedagogy in Educator Professional Development," by D. Vaandering, 2014, *Curriculum Inquiry*, *44*(4), p. 511 (https://doi.org/10.1111/curi.12057). Copyright 2014 by Taylor and Francis Group.

In each social discipline window, four approaches to relationship building are presented as dependent on two axes. The vertical axis is the measure of control or expectation that an authority (e.g., teacher) asserts over subordinate (e.g., student) behavior. The horizontal axis measures the amount of support or encouragement an authority invests in a relationship. Neglectful relationships are an approach in which people are ignored and denied expectation and support. Permissive approaches to relationship building include high levels of encouragement but low levels of expectations, and people are treated as objects in need. In a punitive approach, people are treated as objects to be managed with great expectations for discipline but low levels

of support. Lastly, a restorative approach to relationship building is measured as high levels of expectation and support, with people treated as subjects to be honored.

The social discipline window offers a useful model to approach relationship building in this study. Morrison et al. (2005) stated, "This framework . . . dispels a common misconception that restorative [practices are] a soft option; in contrast, restorative practices seek to be firm and fair, strong on accountability and support" (p. 349). High-quality relationships occur when learning is an act in which teachers engage *with* students, rather than an instruction delivered *to* or *for* students, who in turn become entirely dependent on the teacher.

Implementation Relationship Triangle

The tiered model illustrating the implementation relationship triangle was cited throughout the literature in several variations (Vaandering, 2014b; see Figure 4). The triangle model was presented in the hierarchy of restorative responses (Morrison et al., 2005) and also developed as the whole school model of restorative practices (Morrison, 2007; Morrison & Vaandering, 2012).

Figure 4

Vaandering's (2014b) Model of Implementation Relationship Triangle
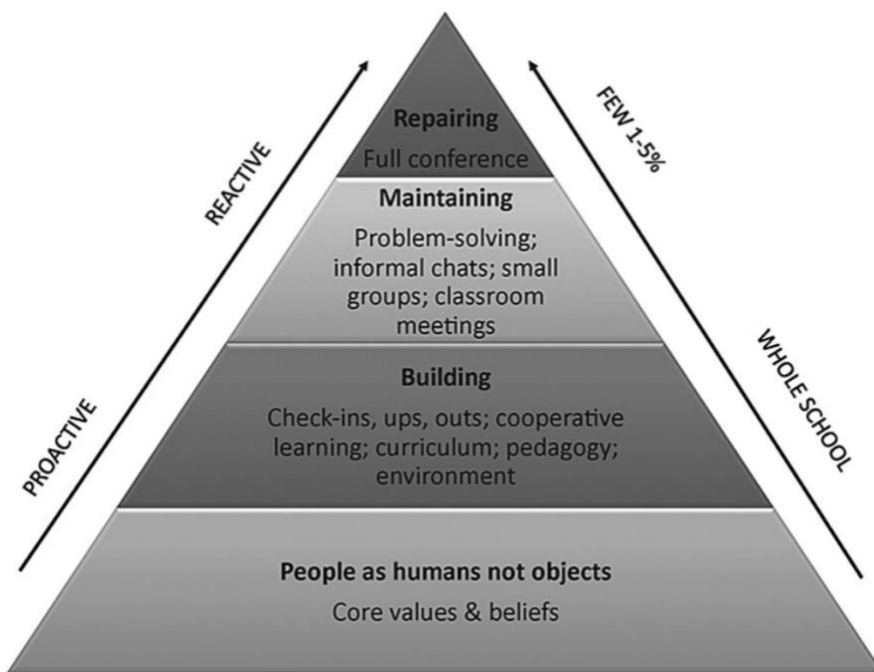
Note. From "Relational Restorative Justice Pedagogy in Educator Professional Development," by D.

Vaandering, 2014, *Curriculum Inquiry*, *44*(4), p. 511

(https://doi.org/10.1111/curi.12057). Copyright 2014 by Taylor and Francis Group.

This model illustrates restorative practices as a four, or sometimes three, tiered

framework. At the base of the framework are proactive restorative practices. These base tiers are

designed to influence the structure and culture of the school community by establishing core

values and beliefs. Further, these efforts should result in direct relational proactive practices that

become available to every member of the school community. The highest two tiers represent

reactive practices that occur as a response to harm. These practices are more aligned to

conferencing, consisting of "intensive interventions that include repairing damage, reintegrating

back into the school after a student absence, and resolving differences" (Armour, 2016, p. 1018).

The need for reactive restorative interventions should be reduced by the effective implementation of proactive restorative practices (Vaandering, 2014b). The entirety of the implementation relationship triangle comes together to form the whole-school approach to restorative implementation (Morrison, 2007; Morrison et al., 2005; Thorsborne & Blood, 2013; Vaandering, 2014b).

Restorative Justice in Schools

The philosophy of restorative justice leads to a set of concrete practices that can be implemented within diverse relational settings. However, Hollweck et al. (2019) stated the "paradigm shift required to create a restorative culture—with a focus on the primacy and quality of relationships—is impossible to achieve with short-term thinking or through traditional teaching methods" (p. 5). As a result, professionals who take on the effort to implement restorative practices in education often face the difficult task of culture change (Morrison et al., 2005; Thorsborne & Blood, 2013).

Restorative practices were first integrated into the structures of education in the 1990s (González et al., 2019; Vaandering, 2010). Over the last several decades, restorative justice practices in education have emerged and expanded in response to the growing social movement drawing national attention into the harmful and oppressive functions of zero-tolerance discipline policies, punitive discipline practices, and inequitable numbers of suspensions targeted toward students of color (Armour, 2016; González, 2012; Wadhwa, 2016).

Restorative practices in education can be located along a continuum ranging from proactive to reactive and informal (e.g., classroom and corridor conferences, peer mediation) to formal (e.g., restorative conferencing; Bickmore, 2011; Morrison, 2005; Riestenberg, 2013; Vaandering, 2014b). In all structures of schooling where restorative practices are integrated,

emphasis is placed on the relational and dialogical processes necessary for feelings of connection and community to thrive (Vaandering, 2010). Circle practices are common entry points to restorative practices and are well applied in both proactive and reactive contexts as the pedagogy of storytelling is well aligned to the philosophical foundations of the movement. (González, 2012). Across recent decades, restorative practices in education have steadily grown to a whole-school model, now applied to many functions of the classroom and broader school community (González et al., 2019; Morrison, 2005; Thorsborne & Blood, 2013).

Affect Script Psychology

Restorative practices, wherever they are applied, occur through affect and emotion. Restorative practices work because people *feel*. Therefore, when considering dynamics of relationship building, identity development, and responses to harm, it is important to understand how people develop feelings and assign meaning to those feelings. Affect script psychology (ASP) provides a framework for the biological basis of human emotional dynamics and a language through which to discuss affect and emotion as occurring among members and through restorative practices in schools (Kelly & Thorsborne, 2013; see Table 1).

Table 1

Definitions of Affect, Feeling, and Emotion

Term	Definition, inclusive of	Description
Affect	Precognitive impulses and desires connected to the sensory (nervous) system, not psychological or mental processes	Stimulation of the nervous system
Feeling	The innate conscious response to a sensory trigger of an affect	Conscious response to stimuli
Emotion	Conscious processes and cultural constructs, which can be explained by social and psychological dimensions	Social meaning one ascribes to feelings associated with stimuli

In this study, the term *affect* refers to the biological programming wired to the nervous system of all newborns. The affect system is inclusive of nine affects, subconscious responses to stimuli. Each of these affects is triggered through a program in the sensory system (e.g., sight, smell, taste, touch, hearing, and/or pain). These triggers are termed sensory conditions. A sensory condition may trigger a positive, neutral, or negative affect (see Figure 5).

Figure 5

Kelly and Thorsborne's (2013) The Affects

Positive affects	*Neutral affect*	*Negative affects*
interest-excitement	surprise-startle	distress-anguish
enjoyment-joy		fear-terror
		anger-rage
		shame-humiliation
		disgust
		dissmell

Note. Adapted from "*The Psychology of Emotion in Restorative Practice: How Affect Script Psychology Explains How and Why Restorative Practice Works*, by V. Kelly & M. Thorsborne, 2013. Copyright 2013 by Jessica Kingsley Publishers.

A *feeling* is a persons' innate response to a sensory trigger of an affect. Emotion is the scripted response, or meaning a person assigns to the feeling resulting from the affect. An *emotion*, or the meaning assigned to the feeling, is the outcome of a complex interaction between the social relationship of a child's birth culture, that child's inborn temperament, and the brain's motivational and cognitive effects and interactions. As argued by Kelly and Thorsborne (2013), emotion is a bio-psycho-social phenomenon. Every person's innate goal is to maximize positive affects and minimize negative affects (Kelly & Thorsborne, 2013; Thorsborne & Blood, 2013).

Because the negative affect of shame/humiliation arises solely from social interactions, a

particular form of communion, it is of special interest in application to schools.

The Emotional Stages of Change

The movement to implement restorative practices in education necessitates change, and

change is an emotional process (Kelly & Thorsborne, 2013; Morrison et al., 2005; Thorsborne &

Blood, 2013). The emotional stages of change are represented through seven stages positioned

on a transition curve (Thorsborne & Blood, 2013). Thorsborne and Blood (2013) posited each of

the seven stages represent a person's sense of competence as they move through the change

process. The seven stages are ordered as: (1) shock, (2) denial, (3) awareness, (4) acceptance, (5)

practice phase, (6) search for meaning, and (7) integration. Thornsborne and Blood (2013)

argued using these seven stages as an indicator of where others are in the change process could

provide guidance for the support needed to help them move to the next phase. Further, it might

be possible to recognize another's position relative to change before the process is put into place.

Then, it might be possible to support others in entering the change process at a later stage, such

as entering the process at *acceptance* rather than *shock*. The emotional stages of change provides

one developmental framework for leaders in education to envision the transformations-of-self

required by teachers to implement restorative teaching practices in primary and secondary

education.

Reactive Restorative Practices

As demonstrated in Figure 4 in the implementation relationship triangle model, the top

two tiers of restorative practices consist of reactive practices: problem solving and repairing.

Restorative practices as responses to student behavior or harm comprise some of the earliest

applications of restorative work and have provided proven evidence of being effective. When

using this framework, harm between people is considered in the context of understanding what happened, listening to the needs of those most affected, and responding to the harm done (Zehr, 1990). Through restitution, the harm is repaired; through resolution, the community reduces the risk of the harm reoccurring; through reconciliation, comes emotional healing. For many schools, restorative practices begin as a response to specific, harmful student behaviors, and then school leaders may attempt to grow their approach into one that engages all students in an environment that encourages respectful, caring interaction (Vaandering, 2014a).

The introduction of reactive restorative practices (e.g., conferences) marked a significant moment in shifting paradigms in thinking about the cause of student misbehavior, in framing students as developmentally normative as opposed to "out-of-control youth" who were best managed by punitive and exclusionary school-based interventions (Armour, 2016, p. 1000). Through such exclusionary thinking, rewards and punishment became the dominant mode of the regulation of behavior. Alternatively, a restorative justice philosophy elicits a reactive approach that identifies social engagement as an important element for creating "rich motivational ecologies that nurture bonds of belonging" (Morrison & Vaandering, 2012, p. 139). This philosophy entails giving back the harm or wrongdoing to the community most affected. Such an approach further enables a process for the community to address the harm by nurturing the human capacity for "restitution, resolution, and reconciliation" (Morrison & Vaandering, 2012 p. 140). Through such restorative responses, there is less need for authoritarian oversight.

Theoretical foundations for restorative practices have emphasized the significance of separating self from behavior—or encouraging one to move from an emotional state of shame to guilt—a key to meeting confrontation and disapproval within a continuum of respect and support (Braithwaite 1989). Kelly and Thorsborne (2013) stated, "The community of care draws upon

the affect interest that already exists in the relationship with the offender, and encourages him to take interest in making things right in the wake of poor behaviour" (p. 212). Kelly and Thorsborne argued that although one would hope schools would be sites of exclusive positive affect, negative affect inevitably arises. The affect of shame/humiliation leads to the emotional states of shame and guilt. Kelly and Thorsborne (2013) stated, "put simply, when people feel shame they feel badly about themselves, whereas when they feel guilt they feel badly about a specific behaviour" (p. 204). Braithwaite (1989) stated the object of reactive restorative practices was reintegrative shaming. In such an approach, an offender is encouraged to move from an egocentric perspective to an other-centric perspective to those who had been harmed. The nature of guilt encourages the offender to focus on the needs of the harmed, rather than turning inward toward the needs of the self. Through such an application of ASP, reactive restorative practices have been recognized as dynamic spaces of affect and emotion.

Proactive Restorative Practices

Although reactive restorative practices often occur outside the classroom, proactive restorative practices more often occur inside the classroom and include all members of the learning community. Positive relationships foster a classroom "where students feel like they belong, are respected and valued, and cared for, [and] they are more likely to take the necessary intellectual, social–emotional, and psychological risks that lead to academic achievement and positive social–emotional development" (Archibold, 2016, pp. 2–3). Social capital theorists have posited relationships are also a form of wealth students are provided or denied based on the quality of their positive connectedness to the school community (Morrison et al., 2005). Therefore, students who are denied the opportunity to develop robust positive relationships face a form of marginalization while navigating hegemonic social structures (Morrison et al., 2005).

Viewing education through the lens of affect and emotion draws emphasis to the importance of relationships to well-being. Students need to feel belonging and significance. For Kelly (2011), the measure of a relationship, whether formed between students or students and teachers, was determined based on one becoming *interested* in others being *interested* in them. Kelly and Thorsborne (2013) argued schools hold the responsibility to foster spaces of positive affect and feelings, as well as minimize negative affect and feelings, as means to encourage community, belonging, and significance.

Restorative Pedagogies

Restorative pedagogies are concerned with "filtering the design, delivery, and development of restorative practices 'THROUGH' core academic instruction and 'WITH' the delivery of high leverage instructional practices" (Revell, 2020, p. 88). Further, restorative pedagogies center relationships as the most important condition for learning in the classroom (Hollweck et al., 2019). In this view, those relationships within the school conducive to learning include those "with self, adults, students, amongst students, with pedagogy, curriculum, and institutional structures" (Hollweck et al., 2019, p. 6). Restorative pedagogies serve as a set of practices to engage students with members of their community and with academic instruction. Restorative pedagogies are relational.

Researchers have posited restorative philosophy and practices offer a foundation for pedagogies conducive to learning such as (a) fostering participatory engagement, (b) practicing vulnerability and authenticity, (c) cultivating affirmation of difference, (d) considering a multitude of perspectives, and (e) engaging in critical dialogue toward transformational justice (Archibold, 2016; Bickmore, 2012; Boyes-Watson & Pranis, 2015; Fine, 2018; Schmitt, 2019; Winn & Winn, 2021; Wolter, 2021). There are many pedagogies that could be included under the

umbrella of restorative pedagogies including quick sharing, pair dialogue, small group deliberations, literature circles, reflective writing, spoken word poetry, and group presentations (Bickmore, 2014; Bouchard et al., 2016; Hollweck et al., 2019; Reimer, 2019; Revell, 2020; Schmitt, 2019). Throughout the literature, the most commonly referenced restorative practice and pedagogy was circle practice.

Circle Practice

Across the literature on restorative justice in education, circles have been recognized as a powerful restorative practice, emanating from the origins of humanity (Boyes-Watson & Pranis, 2015; Pranis, 2005; Riestenberg, 2013). Circle practice is an effective pedagogy, as this practice supports identity development by providing a holding container (i.e., circle) in which one can explore complex aspects of self and identity in relation to others (Baldwin & Linnea, 2010). A holding container provides the emotional security for one to explore who they can become, or could be, in moments of vulnerability or conflict (Alexander et al., 2022; Baldwin & Linnea, 2010; Kelly & Thorsborne, 2013). Through circles, people provide emotional support to one another and are confronted with new and challenging ways to view the world, two crucial elements of praxis (Alexander et al., 2022; Morrison & Vaandering, 2012).

When implemented in classrooms, circles provide spaces for students to engage in new content and learn new skills. Further, classroom communities can discover strategies to navigate conflict with a balance of trust and autonomy (Baldwin & Linnea, 2010; Bickmore, 2014; Hollweck et al., 2019; Parker & Bickmore 2020a, 2020b; Riestenberg, 2013). Moreover, High (2017) recognized circle practices were well aligned to the essential elements of dignity, thereby supporting student well-being through measures of acceptance, inclusion, recognition, understanding, and accountability. It is important to note there is an artistry to circle facilitation.

Teachers need to recognize selecting the right questions, the right talking piece, and the right facilitation (in which right is defined as the conditions best suited to the group), is important to the cultivation of positive relationships (Parker & Bickmore, 2020a, 2020b).

The art of facilitation is to build emotional energy around the change process through interaction rituals (Morrison et al., 2005). Circle practice offers a ritual composed of groups, symbols, and interactions that serve to build, or conversely drain, emotional energy (Morrison et al., 2005). Thus, it is important teachers develop the necessary self-awareness to recognize how their presence and contribution impact the energy of the shared space. Teachers must develop an understanding of oppression, Eurocentrism, and their own implicit biases to navigate such topics with students, or it is possible a circle process could elicit greater harm rather than cultivate positive relationships (Bouchard et al., 2016; Parker & Bickmore, 2020a). The difference between the two might be located within the ability of the teacher to recognize their own subjective positionality in relation to the movement of affect and emotion within the space.

CHAPTER THREE

THEORETICAL FRAMEWORK

The conceptual framework for this dissertation was designed by drawing alignment between the theoretical traditions of the pedagogy of transcendence and those of the affective turn. Chapter 3 introduces the dual theoretical lenses that comprise this conceptual framework. First, I introduce the pedagogy of transcendence, a framework developed from applications of peace theory in education. The pedagogy of transcendence presents pedagogies for peace building at the cultural, structural, and direct elements of schooling. A further important component of this framework is the pedagogy of violence. The pedagogy of violence is the inverse of the pedagogy of transcendence and, thus, demonstrates how violence is perpetrated through cultural, structural, and direct elements of schooling. The pedagogy of transcendence, including the concepts derived from both peace theory in education and the pedagogy of violence, served as the theoretical framework that guided the design and implementation of the deductive elements of this study. These deductive elements included the initial research questions and the design and implementation of Phase 1, which included the design and delivery of the 3-day training.

The body of literature coalescing in the affective turn served as the second theoretical tradition that informed the conceptual framework for this study. I developed this second theoretical framework as an outcome of inductive data analysis. For this study, I designed the theoretical framework for the affective turn by aligning four filters to emphasize power, body, history, and politics (Zembylas, 2016). I selected the four filters of (a) poststructuralism, (b) decoloniality, (c) critical Whiteness studies, and (d) restorative justice. I applied this second theoretical framework using an inductive path of inquiry, primarily in the development of the

additional inductive research questions; the analysis of data and development of findings; and in the discussion, interpretation, and conclusions.

Positive Peace Theory in Education

The pedagogy of transcendence is built on the framework of positive peace theory to envision schools as fostering social conditions of peace building at the direct, structural, and cultural levels of schooling. Within this study, peace is defined as the possibility for all members in the school community to pursue self-actualization and self-determination. In this framework, self-actualization is defined as recognition of the distinctiveness of and the possibility to pursue well-being of one's mind, body, and spirit (hooks, 1994). Self-determination is defined as "the ability to chart one's own course in life" (Fetterman, 2017, p. 114). Thus, peace exists when all members of the school community can practice self-actualization and self-determination simultaneously. Cultural elements of schooling can be recognized in a community's shared values and agreements about the purpose of life, education, and their roles therein. Structural elements of schooling can be found in the shared processes and systems that structure the social organization. Lastly, direct elements of schooling refer to the ways members of the community treat one another on a day-to-day basis in relationship to self and other. See Table 2 for a summary of these levels of peace building. Each of these levels can function in ways that promote violence or peace (Galtung, 1996). Both outcomes occur as responses to inevitable moments of conflict that occur between members of the school community.

Table 2

Direct, Structural, and Cultural Elements of Schooling

Element	Definition
Direct	How we treat one another on a day-to-day basis in relationship to self and other
Structural	Shared processes and systems that structure the social organization
Cultural	Our shared values and agreements about the purpose of life, education, and our roles therein

The Pedagogy of Violence

The pedagogy of violence is a theoretical framework designed to offer connections between the relationships of harmful pedagogical practices that have developed across the cultural, structural, and direct levels of schooling (see Figure 6). Within peace theory, this process of recognizing the processes of violence within a social organization is termed *diagnosing an ill state* (Galtung, 1996). With this diagnosis in hand, it becomes possible to chart a path toward the remedy, or to design a framework for a pedagogy to cultivate a *well state*. In the pedagogy of violence, harm in education is recognized as any function or action within the school that serves to limit one's ability to pursue self-determination and self-actualization. The pedagogy of violence provided a useful framework to illustrate ways "teachers, often outside of their conscious intent, participate in a model of education that has served to legitimize harmful responses to conflict" (Alexander et al., 2022, p. 111). In the following sections, I briefly describe the cultural, structural, and direct levels within the pedagogy of violence.

Figure 6

The Pedagogy of Violence

Harm: *The destructive response to conflict*

Level 3: Direct Violence
Oppression and domination,
Othering, mistreatment,
marginalization, dismissal

Level 2: Structural Violence
Capitalist schooling,
Standardization, prioritizing of efficiency,
deficit framing

Level 1: Cultural Violence
Eurocentrism and culturocide,
Cultural assimilation, indoctrination,
colonization, and imperialism

Cultural Violence

The level of cultural violence in education is concerned with any action in which one group attempts to impose its own deep culture onto a people of difference through social systems or pedagogies of oppression or domination (Azarmandi, 2021). Galtung (1996) termed the systematic destruction of a people's deep culture through acts of violence as "culturocide" (p. 31). Further, Valenzuela, (1999) argued that through "subtractive schooling," schools are designed to do just that. That is, pedagogies of assimilation and indoctrination are implemented with the intent to subtract students of cultural difference from their own deep culture and replace it with a singular western/Eurocenteric worldview.

The harms of colonization and culturocide lead to profound harm, both to the mind, body, and spirit (Fanon, 1963; Ginwright, 2015; Tuck & Yang, 2012). More recently in the field of

education, the harm of cultural violence has been recognized in the term "spirit murder" (Love, 2019, p. 38). *Spirit murder* refers to the psycho-spiritual harm students experience from the emotional culmination of cultural violence acts within the school. Cultural violence accumulates into spirit murder as a persistent state of stress and trauma. Spirit murder is ever present in the daily lives of students targeted with cultural violence.

Structural Violence

The level of structural violence is concerned with the shared processes and systems that structure the social organization of the school in ways that promote violence. Structural violence in education emerges from cultural violence. Therefore, the pedagogy of violence as a theoretical framework draws alignment between the Eurocentric nature of cultural violence and the emphasis in education toward structures and organizations that promote the aims of modernity and rationality. Alexander et al. (2022) indicated:

> Modernity/rationality was birthed in the Enlightenment, institutionalized during the Industrial Revolution, and persists today in the form of capitalist globalization. In this global social structure, schools too have become institutions that serve to legitimize cultural imperialism. (pp. 113–114)

Thus, structural violence in school is achieved via pedagogies that prepare students for capitalist schooling or to participate in capitalist modes of production (McLaren & Farahmandpur, 2005). Alexander et al. (2022) stated:

> Therefore, the pedagogy of violence is focused on the efficient reproduction of knowledge that can only be sustained through a state of near total surveillance. Through the teacher's surveillance, students' every move are watched, evaluated, and ranked to assure fidelity to capitalist production. (p. 114)

The level of structural violence in education is focused toward a model where emphasis is placed on assimilation, production, efficiency, and fidelity. The next step in crafting a diagnosis of education as an ill state is then to explore how the level of cultural violence and structural violence shape the level of direct violence within schools.

Direct Violence

The level of direct violence is inclusive of the relational actions between members of the school community that serve to limit one's ability to pursue self-actualization or self-determination. These acts of harm are components of oppression and domination. Cobb and Krownapple (2019) provided four examples of the types of behaviors that can be recognized as direct violence, including othering, mistreatment, marginalization, and dismissiveness. These forms of direct violence are defined as follows:

- Otherizing: "Students are viewed, treated, or seen as different in a way that ostracizes, denigrates, reduces, or dehumanizes" (Cobb & Krownapple, 2019, p. 122).

- Mistreatment: "Students are dealt with in a way that is unfair, unjust, or biased due to perceptions about their identity, group, group membership, conditions, circumstances, or cultural practices/norms" (Cobb & Krownapple, 2019, p. 123).

- Marginalization: "Students are rejected or pushed to the edge of a group or kept in a position of limited significance, influence, and power; only able to gain access and belonging by challenging or hiding important aspects of self" (Cobb & Krownapple, 2019, p. 124).

- Dismissiveness: "Student's lived experience or expertise is questioned, invalidated, or deemed insufficient" (Cobb & Krownapple, 2019, p. 125).

It is important to note that often direct violence occurs outside of the conscious intent of the actor because such acts are emergent from cultural and structural violence. For example, although a teacher may not intend to marginalize a student, a student may still experience marginalization and the harmful effects of capitalist schooling and spirit murder. The pedagogy of violence offered a useful lens through which to envision, describe, and address harm within the context of this study.

The Pedagogy of Transcendence

As the inverse of violence, peace is the presence of life-affirming, as opposed to life-inhibiting, relationships between people and with the earth (Brantmeier, 2013). The pedagogy of transcendence is further concerned with positive peace, as positive peace is concerned with proactive relational practices that serve to build relationships within a community in ways that prevent harm or exclusion across cultural differences (Galtung, 1996). The pedagogy of transcendence is designed to present a remedy to the pedagogy of violence and is structured at the cultural, structural, and direct levels of schooling (see Figure 7).

Figure 7

The Pedagogy of Transcendence
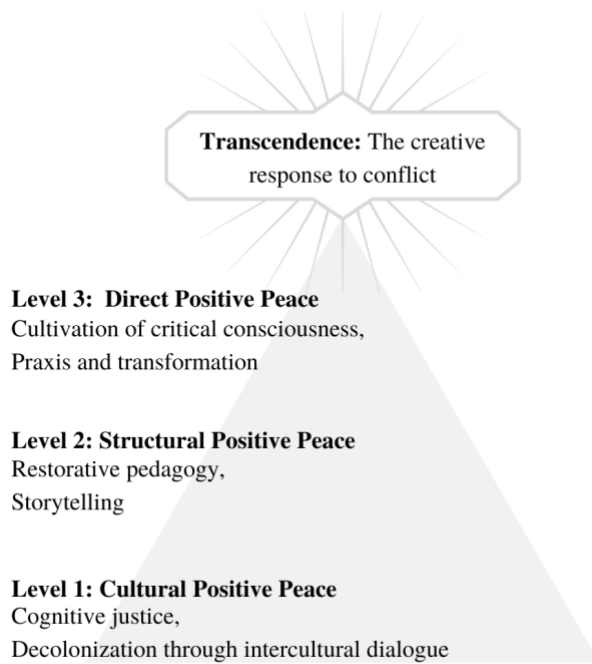
At the base of the pedagogy of transcendence is the level of cultural positive peace concerned with how educators can view cultural difference as a strength in building positive relationships and supporting academic achievement in the classroom. The level of structural positive peace is concerned with formal and informal peacebuilding pedagogies. The third level, direct positive peace, is inclusive of the direct relationships members of the school community develop that support the cultivation of critical consciousness and the pursuit of self-actualization and self-determination for all. These three levels of the pedagogy of transcendence are discussed in greater detail in the following sections.

Cultural Positive Peace

The base level of cultural positive peace builds upon the literature about culturally responsive and sustaining pedagogies (Gay, 2010; Ladson-Billings, 1995; McCarty & Lee, 2014; Paris, 2012). Further, cultural positive peace is concerned with pedagogies and methodologies that emphasize cultural conflict as opportunities for decolonial transformation (Sousa Santos, 2007; Tuck & Yang, 2012).

Toward the aim of decolonial transformation, cultural positive peace is aligned to the theory of cognitive justice. *Cognitive justice* is defined as "the equitable opportunity for people of diverse epistemologies to meet in dialogue to co-construct the realities of their shared social conditions" (Alexander et al., 2022, p. 117; see also, Sousa Santos, 2018). An important pedagogy within cognitive justice is intercultural dialogue. Intercultural dialogue is a pedagogy of storytelling with attention to recognizing differences and integrating deep cultures toward cultivating social change toward the conditions of justice and peace (Sousa Santos, 2007). An important tenet of intercultural dialogue is that there is no single cultural worldview that can craft the social conditions of peace (or transcendence) for all. Rather, intercultural dialogue, toward the pursuit of decolonization, is guided by the pursuit of crafting alternative futures, unhindered by the expectations or limitations of Eurocentric or settler inhibitions. Tuck & Yang (2012) indicated, "Decolonization offers a different perspective to human and civil rights based approaches to justice, an unsettling one, rather than a complementary one. Decolonization is not an 'and.' It is an elsewhere" (p. 36).

Eurocentrism has been the catalyst for much harm in education. However, "there is a call for teachers to receive broader reconceptualization of what is understood as 'restorative' that ensures it is culturally responsive, and experienced as positive by everyone" (O'Reilly, 2019, p.

160). The level of cultural positive peace is concerned with equipping educators with the skills to recognize moments of cultural conflict in classrooms as opportunities for intercultural dialogue. With this perspective, moments of harm can be reenvisioned to forge relationships of integration, solidarity, and participation (Alexander et al., 2022).

Structural Positive Peace

Structural positive peace is cultivated in the shared processes and systems that structure the school with the intent to create the conditions for self-actualization and self-determination. These processes and systems are also inclusive of the habits, patterns, and pedagogies that facilitate communication and relationships within the learning environment (Alexander et al., 2022). Circle practice is a restorative pedagogy well aligned to the purposes of structural positive peace. Therefore, I selected the pedagogy of circle practice as the primary method of design and delivery for both Phase 1 and Phase 2 of this study.

Circle practices are well suited to the creative response to conflict because the pedagogy offers a horizontal structure of storytelling (Pranis, 2005). Circle practices can be most effective in crafting spaces for peace building, or transcendence, when participants are prompted to reflect on their own roles in reproducing practices of harm. To create such spaces, educators should craft circle prompts aligned to three aims. The first aim is to craft a space that encourages participants to reflect on how the incident of harm is positioned within and shaped by broader structural and cultural violence. Second, prompts should encourage participants to think relationally about the harm, in recognition of their subjective positionality within broader social systems and structures. Lastly, prompts should engage intercultural dialogue to elicit opportunities for storytelling and sharing personal reflections in participant's own words, thereby challenging the limits of Eurocentric hegemony (Hudson, 2006). With these three aims in mind,

circle practice offers one possible pedagogy that can serve the pursuit of structural positive peace in education.

Direct Positive Peace

The top level of the pedagogy of transcendence is concerned with direct positive peace. Direct positive peace is inclusive of "verbal and physical kindness, good to the mind, body, and spirit of the self and others" (Galtung, 1996, p. 32). Love is the epitome of direct positive peace. The individual cultivation of critical consciousness has been recognized as an inherent component in developing the conditions of direct positive peace across peace studies, restorative justice, cognitive justice, and culturally responsive and critical pedagogies (Fine, 2018; Freire, 2012; Galtung, 1996; Ginwright, 2015; Ladson-Billings, 1995; Sousa Santos, 2018). Alexander et al. (2022) indicated:

> Critical consciousness consists of a student's or teacher's ability to move through structural and cultural levels of relationship building with the intent to cultivate positive peace through social transformation. Critical consciousness is an outcome of critical dialogue but rises to its highest potential through the pedagogy of praxis. (p. 122)

Praxis is achieved through an individual's cyclical engagement in the self-reflective process of action/reflection, often achieved through convening in dialogue (Freire, 2012). Therefore, praxis, at its root, is the exchange of words or acts of storytelling.

The pedagogy of transcendence offers a remedy to the pedagogy of violence. Transcendence is not a magic wand or an end point of arrival. Rather, transcendence is the collective commitment of the community to pursue the conditions of self-actualization and self-determination in response to inevitable moments of conflict that occur in schools. Therefore, the pedagogy of transcendence is a practice to be applied broadly and with imagination as a launch

point into the unknown of school communities. Thus, the pedagogy of transcendence was a framework well suited to serve as the conceptual framework for the deductive path of inquiry in this study. This framework was the theoretical foundation for the training offered in Phase 1 of the study and served as the pedagogy that structured the design and delivery of both Phase 1 and Phase 2 of the study. Therefore, the implications of the pedagogy of transcendence toward teacher identity development become relevant.

Implications for Teacher Identity Development

It is not easy to cultivate the pedagogies embedded within the pedagogy of transcendence in the classroom (Boyes-Watson & Pranis, 2015; Ginwright, 2015; hooks, 1994; Riestenberg, 2013; Winn, 2020). For educators, an important component in cultivating caring and humanizing relationships is to resolve their own psycho-spiritual obstacles that make it difficult for them to develop high-quality relationships (Ginwright, 2015; hooks, 1994). Although the self-awareness that emerges from the pursuit of transcendence may, at times, be painful, that does not mean the pedagogy is harmful (hooks, 1994). Conversely, pedagogies that pursue the cultivation of critical consciousness open the space to the possibility of loving relationships. The self-awareness that is produced through the development of critical consciousness is necessary to resist oppression, domination, and other manifestations of violence (Freire, 2012).

Further, hooks (1994) argued there is pleasure to be found in the passionate exchange of ideas and the pursuit of self-actualization and self-determination. Teaching in pursuit of self-actualization creates possibilities to "allow the mind and body to know and feel desire" (hooks, 1994, p. 199). An important implication of the pedagogy of transcendence to teacher identity development is that educators cultivate their own mental, physical, and spiritual wellness to nurture pedagogies and communities that know pleasure and desire. As hooks (1994) stated:

[School] is not a paradise. But learning is a place where paradise can be created. The classroom, with all its limitations, remains a location of possibility. In that field of possibility we have the opportunity to labor for freedom, to demand of ourselves and our comrades, an openness of mind and heart that allows us to face reality even as we collectively imagine ways to move beyond boundaries, to transgress. (p. 207)

The pedagogy of transcendence, like restorative justice, recognizes learning as relational; that is, learning happens *through* relationships (Archibold, 2016; Fine, 2018; O'Reilly, 2019). Relationships are determined not simply by good intentions of teachers, but rather by whether students *feel* cared for by the teacher. Therefore, a necessary and important component in implementing the pedagogy of transcendence is to ask educators to recognize how they may enact the pedagogy of violence in their classrooms and, therefore, limit others' possibilities to know desire through self-actualization and self-determination, however painful that self-reflection may be.

The theoretical framework of pedagogy of transcendence is inclusive of three sections: (a) peace theory in education, (b) the pedagogy of violence, and (c) the pedagogy of transcendence. Together, this framework presents the elements of education as occurring at the cultural, structural, and direct levels of schooling. Further, these elements serve to perpetuate violence, or cultivate the conditions for peace building, through responses to inevitable moments of conflict. This theoretical framework informed the deductive path of inquiry for this dissertation study, including the initial research question, the design and delivery of Phase 1 and Phase 2, and the deductive findings. In the next section, I present the second theoretical framework that informed the conceptual framework for this study as a whole.

The Affective Turn

Although the affective turn comprises a range of theoretical movements, these theorists agree that conceptions of self and/or identity are (a) interrelated, (b) constructed discursively through affect, and (c) historically, politically, and socially positioned in relationships of power (Athanasiou et al., 2008; Zembylas, 2016). I developed the theoretical framework for the affective turn to structure the inductive path of inquiry in this study and applied it to develop the inductive research questions, inductive findings, discussion, interpretations, and conclusion.

The affective turn is unified through the alignment of research diving deeper into the exploration of relationship of affect and emotion to power, body, history, and politics. Therefore, there is some artistic freedom in crafting the theoretical lens to structure the analysis of the affective turn in this study. I chose to begin with the selection of poststructuralism as Foucault's (1979, 1980, 1988, 1978/1990) theories of discursive identity formation, discipline, and surveillance were central to the literature. Second, I selected decoloniality, as researchers argued that much about the relationship between emotions and the body can be discovered in the ways people learn (and prelearn and unlearn) to feel within colonial systems. For the third theoretical filter, I selected critical Whiteness studies as it draws explicit attention to the relationship between Whiteness, the body, emotion, power, and identity. Further, most educators within the United States are White. These first three filters that help comprise the lens for affective turn were all well cited in the existing literature.

In addition, I selected a fourth filter to this lens: restorative justice. Restorative justice is a philosophy and set of practices well aligned to research in the field of the affective turn, as illustrated in Figure 8. Matters of the implementation of restorative practices are intimately linked to dynamics of power, body, history, and politics, and they are further mediated through

affect and emotion. Therefore, in the fourth section I present restorative justice as a philosophical framework for education well suited to an analysis of implementation through the affective turn.

Figure 8

The Affective Turn + Restorative Justice
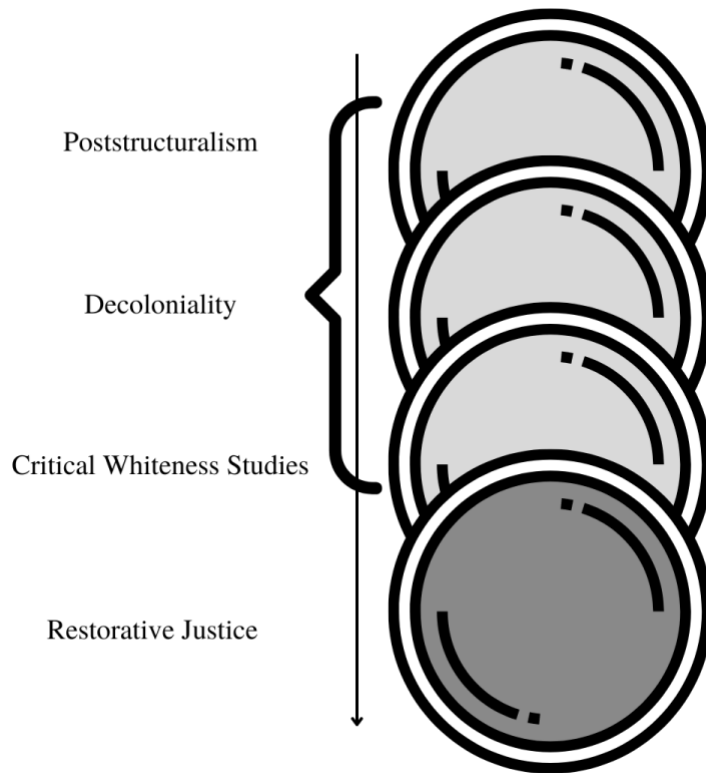
Poststructuralism

According to Athanasiou et al., (2008), Foucault's biopolitics provide an analytic tool to "understand how bodies and selves came to be a significant political concern of the state, and the ways in which people's subjectivities were shaped as they operated inside the constraints set by imperial organization" (p. 9). This view opened explorations of the self to the ways that society

and discourse inform emotional expression and self-expression. Such a view posits that emotional expressions and discursive practices happen in relations of power.

In a poststructuralist approach to identity, identity is a dynamic process of intersubjective discourses, experiences, and emotions, all which change over time as discourses change, thus constantly providing new configurations. Even 'small events' within a particular cultural and political context are significant in constructing social meanings as they are subjected to discursive practices.

Poststructural conceptions of self are distinguished from that of Erikson (1963) and neo-Erikson approaches where identity is seen as compartmentalized. That is, one gains insight to another's identity by how they describe themselves, with minimized emphasis on power and sociocultural influences. Foucault (1979) forwarded the view that there is no true self; power is so pervasive that people operate under total surveillance and disciplinary formation. This view opened the door to two significant developments in theorizing on self.

First, poststructuralists theorize that identity is not individual but occurs in a political context. Poststructuralist theorists distinguish self-concept from identity through the distinction between object and subject. According to Zembylas (2003c), Foucault distinguished the *self* as the *object* or as the experience of the event, whereas *identity* is the *subject* or the meaning one ascribes resulting from the discourse of the event. Conceiving of self, then, might be thought of as the meaning maker; identity as the meaning made (Kelly & Thorsborne, 2013).

A poststructuralist view then posits that the self and identity are not fixed, nor are they chronological. There is no beginning or end. Rather, as Rodgers and Scott (2008) stated:

> [The] self will subsume identity(ies) and will be understood as an evolving yet coherent
> being that consciously and unconsciously constructs and is constructed, reconstructs and

is reconstructed, in interaction with the cultural contexts, institutions, and people with

which the self lives, learns, and functions." (p. 739)

The self and identity are always *becoming*. Such a view opens an analysis of teacher identity to

how one comes to view themself through the messy interactions, performances, and daily

negotiations within a school culture (Rodgers & Scott, 2008).

Emotions

Although in the past, discourses of emotion in education might frame such expressions as

disruption of reason, within the affective turn, that is not the case anymore (Zembylas, 2016).

Rather, through the poststructuralist filter, emotions are seen as a transactional and mutually

constitutive process. Therefore, emotions are not seen as individual or compartmentalized;

rather, emotions are formed in relations. Emotions need to be explored through the critical lens

concerned with the role of power in their enactment. Zembylas (2016) claimed, "Emotions are

multidimensional (in other words, as having thinking, feeling, and acting dimensions), as both

cultural and embodied, as actions and practices that arise in power relationships" (p. 4). Further,

as the self and identity are always becoming, so too, are emotions. Zembylas (2003c) termed the

emotions shared in dialogue as the "living rejoinder of our experiences" (p. 223). Therefore, at

any given moment, the way an educator conceives of their identity may be closely aligned to the

emotion of the encounter in that moment.

Teaching is a highly emotionally charged practice aroused not just by people, but further

by values and ideas (Nias, 1996). Zembylas (2003c) highlighted this point when he stated, "The

emotions that teachers experience and express, for example, are not just matters of personal

dispositions but are constructed in social relationships and systems of values in their families,

cultures, and school situations" (p. 216). Therefore, the poststructuralist view of emotion is

concerned with discursive and dialogic notions of identity development. In this perspective, the emphasis is placed on the subjective nature of identity development constituted on a moment of otherness, emphasizing the formative nature of recognition and mutuality (Zembylas, 2003c). Research into this field would be concerned with how emotionally charged discursive or dialogic practices informed educators processes of identity development as achieved through recognition and mutuality.

Narrative

The importance of teacher reflection has long been recognized as a major component toward cultivating an effective pedagogy. According to Zembylas (2014b), an Eriksonian and individualistic theory of teacher identity reduces reflexivity to a collection of competencies, attributes, and qualities to be attained and undermines the ideological context and the power structures in which teacher reflection takes place. A poststructuralist approach to identity recognizes its' construction as a dynamic process of interrelated discourses, experiences, and emotions; all of these change over time as discourses change, constantly providing new configurations.

According to Sfard and Prusak's (2005) view, "identifying" (p. 16) can be seen as "a discursive activity" (p. 16), and "identity-making as a communicational practice" (p. 16). Watson (2006) noted the narrative aspect of identity stating, "Telling stories is, then, in an important sense, 'doing identity work'" (p. 525). Narrative and discourse shape and are shaped by identity, emotion, and power. Teachers' narratives about themselves and their practice, and the discourses in which they engage, provide opportunities for exploring and revealing aspects of the self.

Narrative research, for example, has prompted educators to explore teacher identity formation as articulated through talk, social interaction, and self-presentation. Such research

highlights the situatedness of self. Personal narratives develop through communication in response to situations, practices, and available resources. Postmodern and poststructural views problematize the aforementioned assumptions about the teacher-self by reconceptualizing the self as a form of working subjectivity. In addition, the discourses in which teachers engage contribute to the shaping of their identities and may ultimately have something to do with changing traditional configurations of power (Miller Marsh, 2002). The idea of narrative can be expanded to include not only the person telling the story, but also those who are told the story and those who, in turn, tell the story, drawing these others into the shaping of the teller's identity; in other words, "collective storytelling" produces identity (Sfard & Prusak, 2005, p. 21). There are obvious links in this notion to the individual self and its relationship to the larger social context.

Decoloniality

The filter of decoloniality adds an important layer to the theoretical framework. The first filter to the affective turn, poststructuralism, offers a lens through which to name the regulatory nature of surveillance and discipline located within structures of power to the construction of self. The second filter, decoloniality, then offers a lens through which to know and engage in alternative ways of constructing knowledge and being. As Walsh (2018) stated:

> Decoloniality denotes ways of thinking, knowing, being, and doing that began with, but also precede, the colonial enterprise and invasion. It implies the recognition and undoing of the hierarchical structures of race, gender, heteropartriarchy, and class that continue to control life, knowledge, spirituality, and thought. (p. 17)

Through the filter of decoloniality, Zemblyas (2014b) highlighted that within the western philosophy, sharpened through the Enlightenment, the positivist doctrine established a division

between emotion and reason. Modern science stipulated that truth could only be reached through inquiry devoid of subjectivity and emotion. Zembylas (2003a) further stated, "Embedded in Western culture is the assumption that emotions threaten the disembodied, detached, and neutral knower; consequently, emotions do not offer any valid knowledge. It is not so surprising then that emotions have been systematically "disciplined" all along" (pp. 106–107). Fanon (1963) wrote the foundational text establishing White supremacy as an affective state through which White supremacy culture is maintained via implicit systems of oppression. Therefore, a decolonial analysis of emotions can serve to illuminate the affective structures of feeling emergent from the colonial enterprise and sustained through White supremacy culture (Zembylas, 2018a).

The decolonial filter as applied to the lens of teacher identity development "must take a more careful look at the relationship between Whiteness and affect (e.g., how Whiteness manifests in the emotional and bodily reactions [i.e., fear] to the racial other)" (Leonardo & Zembylas, 2013, p. 151). Such an analysis can open the space to cultivate pedagogies of critical emotional praxis. The concept of critical emotional praxis acknowledges that "emotions play a powerful role in either sustaining or disrupting hegemonic discourses about one's self, others, belonging and knowledge/truth" (Zembylas, 2014a, p. 21). Therefore, the purpose of pedagogies of critical emotional praxis are to (a) support educators in recognizing patterns in their emotional histories, (b) determine how those patterns are made, (c) identify the consequences for those patterns, and (d) motivate change (Zembylas, 2014a).

It is also important to note that the decoloniality filter extends beyond transforming the hearts and minds of individuals when confronted with hierarchical or oppressive cultural or ideological values and belief systems. The decolonial perspective also recognizes the

colonization and imperialism that is materialized through social and structural systems and organizations.

Quijano (2007) recognized the United States has been produced over 500 years as a result of the "violent concentration of the world's resources under the control of a European minority, and above all, the ruling class" (p. 16). Emergent from this violence, postcolonial theorists have recognized two forms of colonialism (Tuck & Yang, 2012). The first is external colonialism, which Tuck & Yang (2012) referred to as:

> Expropriation of fragments of Indigenous worlds, animals, plants and human beings, extracting them in order to transport them to—and build the wealth, the privilege, or feed the appetites of—the colonizers, who get marked as the first world . . . which continues to fuel colonial efforts. (p. 4)

The second is internal colonialism, "the biopolitical and geopolitical management of people, land, flora and fauna within the 'domestic' borders of the imperial nation" (Tuck & Yang, 2012, pp. 3–4). Internal colonialism is inclusive of particularized modes of control such as prisons, "schooling, and policing—to ensure the ascendancy of a nation and its white elite" (Tuck & Yang, 2012, p. 5). The decoloniality filter as applied to teacher identity development then may also be concerned with the role of the teacher as an actor within the imperial nation.

It is important to note, "Decoloniality is not the absolute rejection of western worldviews" (Smith, 2012, p. 41). Rather, decoloniality is concerned with creating the conditions and relations of power to center the voice, perspectives, and purposes of Indigenous groups, as well as produce the theory and research to speak to their concerns and worldviews. As with the level of cultural positive peace in the pedagogy of transcendence, the intent of decoloniality is not to arrive at an end point of enlightenment. Rather, Walsh (2018) stated, "Decoloniality seeks

to make visible, open up, and advance radically distinct perspectives and positionalities that displace rationality as the only framework and possibility for existence, analysis, and thought" (p. 17). Thus, the implication toward the analysis is the decoloniality filter offers the direction to dive for complexity in the stories of identity development that practitioners share.

Critical Whiteness Studies

There is much published research at the intersection of race and education. However, much more is published on the experience of being "disadvantaged," than on theorizing the experience of being "advantaged" (Matias, 2016, p. 101; see also Tuck & Yang, 2014). Such is the intent of critical Whiteness studies. Critical race theorists have well documented the emotional experience of terror, as lived in the Black imagination while experiencing the daily realities of racism (Matias et al., 2014). In the 1980s, critical Whiteness scholars first questioned the emotional investment in Whiteness as experienced in the White imagination. Leonardo (2013), stated, "With the turn to whiteness, the history and upkeep of a privileged identity become central to educator's understanding of the daily and institutional maintenance of race" (p. 93). In this study, the critical Whiteness filter is applied to illuminate educators' investments in the upkeep in their privileged identity and the impact(s) of that investment on their implementation of restorative pedagogies in the classroom. The critical Whiteness filter is not only concerned with how educators perceive others. Rather, through this lens, educators' "preferences translate into structures that benefit whites. From mundane practices, such as daily classroom management, to formal structure, such as school finance and curriculum forging, white children are presumed to be more deserving than Black and Latin children" (Leonardo, 2013, p. 93). Aligned with poststructuralist conceptions of identity, the critical Whiteness filter

served to illuminate the function and embodiments of Whiteness and White supremacy culture without indicting White people as individuals of particular flawed character.

Most teachers in the United States are White women, as were most participants in this study. However, the growing number of students within the United States is projected to be students of color. An important point of concern for this study (as well as future research), was the emotions experienced by White women and their implications for implementation of restorative practices.

Restorative Justice

I developed the theoretical framework for the affective turn as an inductive path of inquiry for this study. Therefore, it was important the framework offer alignment for broader concepts I had already employed to develop Phase 1 and Phase 2 of the study. There is much alignment between the tenets of the affective turn and the philosophy of restorative justice, with restorative justice having philosophical roots in many justice theories from both Western and non-Western traditions (Boyes-Watson, 2019; Gavrielides, 2011; Reed, 2021; Valandra, 2020; Wong & Gavrielides, 2019). Therefore, in this section I chose a filter of restorative justice that is well aligned to the tenets of the affective turn, thereby aligning to emphasize power, body, history, and politics.

Restorative justice emerged as a modern social movement in academic scholarship in the 1990s and has expanded to be recognized as a social movement with applications far greater than response to crime (Boyes-Watson, 2018; Davis, 2019; Johnston & Van Ness, 2013). More recently, scholars have noted a critical perspective toward restorative justice requires its philosophy and practices be recognized as rooted in Indigenous values, practices, and ways of being that predate western society (Davis, 2019; Vaandering, 2010, 2014b, 2020).

With recognition of this historical context, Davis (2019) offered the following definition of restorative justice:

> Consonant with African and Indigenous communitarian values, restorative justice is profoundly relational and emphasizes bringing together everyone affected by wrongdoing to address the needs and responsibilities and to heal the harm to relationships and the community. . . . While often mistakenly considered only a reactive response to harm, restorative justice is also a proactive relational strategy to create a culture of connectivity where all members of the community thrive and feel valued. (p. 19)

Thus, restorative justice is well aligned to the four emphases of power, body, history, and politics. Restorative justice is affectively and emotionally anchored, emphasizing communitarian values, addressing needs, and aspiring toward healing, while generating connectivity and feelings of value. Restorative justice is considerate of power as a profoundly relational practice, bringing together everyone affected by harms, thereby producing cultures of connection. Further, restorative justice is informed by history and politics as an intercultural practice consistent with African and Indigenous ways of knowing, is aware of histories of colonization and imperialism as harms to be repaired, and generative of proactive opportunities for creation available to all. Lastly, restorative justice is concerned with the body and with the pursuit to provide conditions for all to thrive. Thus, the philosophy of restorative justice offers a filter well aligned to an analysis framed through the affective turn.

Using this theoretical framework for the inductive portion of this study, I was guided by the discursive framework for restorative justice in my analysis. To honor participants' narratives as acts of storytelling, I was particularly mindful to recognize their processes of meaning making as expressed in relation to their (a) positions within broader direct, structural, and cultural

pedagogies of violence, (b) subjective positionalities within each distinct restorative encounter, and (c) complexity of story as communicated in their own words (Hudson, 2006). In this practice, my aim was to engage restorative justice as a theoretical filter to apply in the inductive portion of the research study to illuminate the complexity of power, body, history, and politics as communicated in participants' narratives.

Conclusion

I designed the conceptual framework for this study as the constellation of concepts, beliefs, and ideas that informed my approach to the phenomena to be studied (Ravitch & Riggan, 2017). It is important to note, the conceptual framework was intentionally constructed through a combination of my experiential knowledge, the topical research, and theory. To structure the conceptual framework, I first offered my positionality statement, speaking about how my identities as a White settler on unceded lands were sources of my "curiosities . . . and ideological commitments," as well as the source of a problem of practice central to the research questions (Ravitch & Riggan, 2017). From there, I offered the topical research and theoretical frameworks to complete the conceptual framework.

Restorative practices in education have been presented in the literature as emerging from three philosophical threads. First, restorative practices in education emerged from across the globe and have origins as old as the beginning of humanity. Further, two additional philosophical threads where presented as conceptual frameworks in both the social discipline window and implementation relationship triangle. The three philosophical threads are often represented in combination with a range of informal and formal, proactive and reactive restorative practices as whole-school models of implementation.

Proactive restorative practices should be available to all members of the school community and are concerned with fostering positive feelings for school connectedness and belonging. Reactive restorative practices occur in response to harm and bring together those affected to determine what can be done to repair the relationship. Restorative practices have expanded in education to include a range of restorative pedagogies with an emphasis on circle practice.

Although the shift in education toward restorative practices has been recognized as a significant shift in the assumptions, habits, and paradigms that have informed primary and secondary education, there is not enough research that seeks to understand that process of transformation from the perspective of the teacher. Therefore, I crafted the theoretical framework to pursue that path of inquiry. The theoretical framework needed to provide tools and methods to explain the phenomena that would emerge through the study (Ravitch & Riggan, 2017). Thus, to craft the theoretical framework, I first selected the pedagogy of transcendence. This pedagogy includes three elements: (a) peace theory in education offers three tools to explain the elements and functions that occur within schools as cultural, structural, and direct levels of schooling; (b) the pedagogy of violence describes the ways pedagogies operate at each of these levels to perpetuate oppression and domination; (c) conversely, the pedagogy of transcendence provides a roadmap to craft pedagogies for peacebuilding at the cultural, structural, and direct elements of schooling levels.

The second component of the theoretical framework was crafted through the affective turn. With this lens, I overlaid the filters of poststructuralism, decoloniality, critical Whiteness studies, and restorative justice. These four filters were selected as a method to highlight the dynamics of power, body, history, and politics in the implementation of restorative pedagogies.

Thus, through the composition of the conceptual framework, it was possible to study the implementation of restorative practices at the cultural, structural, and direct levels of schooling with attention to the dynamics of power, body, history, and politics. To my knowledge, an analysis in this way had not yet been completed, and this study helped fill a gap in the literature.

CHAPTER FOUR

METHODS

The movement toward restorative practices in education invites educators to engage in a paradigm shift away from punitive and exclusionary regulatory frameworks. Therefore, this study operated under the assumption educators who implemented restorative and intercultural teaching practices would encounter moments of praxis when they would confront new ways of seeing themselves and the world. This study took an initial step toward illuminating the experiences of educators in becoming restorative by having them take a 3-day training in restorative and intercultural teaching practices and then move to implement restorative and intercultural teaching practices within their own classrooms.

Research Design

The design of this study was derived from the conceptual framework to guide the ways I collected, analyzed, described, and interpreted my data (Ravitch & Riggan, 2017). Importantly, the conceptual framework informed not only the products of this research, but also the process through which the research was generated. Therefore, in this chapter, I take great care to describe the relationship between the literature review and the research design.

In line with the philosophy of restorative justice and theories of identity development, I designed this study to use circle practice as the primary means for collective storytelling implemented in both Phase 1 and Phase 2 of the study. Circle practice was selected through the alignment of three facets that included:

a) the opportunity for participants to engage in the discursive practice of "becoming," an important component of teacher identity development;

b) the necessity to embrace multiple worldviews, as intercultural dialogue rests on the notion that no single worldview can produce the social conditions for absolute peace; and

c) my commitment as a researcher to challenge positivist notions of "objectivity" in social science and pursue Indigenous and decolonial methodologies.

With this context established, circle practice represented more than a method of data collection, but also a conceptual framework that informed the design and execution throughout the study. In Phase 1, participants completed a training, Introduction to Restorative and Intercultural Teaching Practices, which occurred over 3 days at the University at San Diego. In Phase 2, some participants went on to complete four reconvening circles in the fall semester to reflect on their experiences implementing what they had learned. I employed a critical narrative analysis as the means to value the copious amounts of stories participants shared to explore how they thought about themselves, their roles as educators, and the purpose of education while wrestling with restorative and intercultural teaching practices within punitive and exclusionary schools.

Setting

In the 2018–2019 academic year, school districts across San Diego County employed 24,783 teachers. Most teachers identified as White, totaling 15,631 educators (63%). Other racial and ethnic groups included 4,550 (18%) educators who identified as Hispanic or Latino, 678 who identified as Asian, 506 who identified as Black or African American, and 461 who identified as Filipino. Most teachers identified as female totaling 18,515 (75%) teachers, and 6,268 identified as male (Ed Data: Education Data Partnership (2019, July 23). I selected the sampling method to include a group of participants who were representative of the teacher population within the county and was open to educators in classrooms ranging from kindergarten to 12th grade.

San Diego County is a large metropolitan region with a population of over 3 million residents, with 21% of the population falling within the K–12 age bracket of 5–18 years of age. Within the 2021–2022 school year, the county included 42 distinct school districts that served a diverse student population, including 50.4% of students who qualified for free or reduced lunch, 17.1% English learners, and 13.9% students with disabilities. The county was also racially and ethnically diverse, including 48.4% of students who were Latinx, 29% White, 6.4% Asian, and 4.1% African American. The remainder of students included students who identified as more than one race, and students who identified as Filipino, American Indian or Alaskan Native, and Pacific Islander (San Diego County Office of Education, 2020). Therefore, San Diego County was representative of the national statistics on the overrepresentation of White (primarily female) teachers serving students who primarily identified as students of color.

Participants

Most data collection for this study was completed through circle practice. Therefore, all participants shared stories and expressed emotion within the shared space. Those who participated in a circle over the course of the study are introduced in the next section. To address confidentiality in the presentation of the study and its results, I selected to recognize the names of the training team and employ pseudonyms in the cases of the training participants, a decision informed through the conceptual framework.

The Decision on Confidentiality

This dissertation was designed with the explicit aim to implement restorative and intercultural paradigms within hegemonic and colonial contexts. This conceptual framework extended from the product of the study to the design of the study itself. Smith (2012) stated, "Research is one of the ways in which the underlying code of imperialism and colonialism is

both regulated and realized" (p. 8). In explicit recognition of the decolonial and restorative

theories and philosophies that rooted this research, one important consideration in the design of

the study was how I as the researcher and regulatory agent might serve to uphold imperialism

and colonialism. Smith (2012) also stated:

> [Imperialism and colonialism] is realized in the myriad of representations and ideological
>
> constructions in such things as the media, official histories, and school curriculum. . . .
>
> The different ways in which encounters happen and are managed are different
>
> realizations of the underlying rules and codes which frame in the broadest sense what is
>
> possible and what is impossible. (p. 8)

As Smith (2012) articulated, matters such as methods and ideological constructions of restorative

and intercultural teaching practices offered in the 3-day training would shape what might or

might not be possible for the entirety of the study. Therefore, drawing from the conceptual

framework and the pedagogy of transcendence, I knew I must work with a team to coconstruct

the curriculum that would be delivered in Phase 1 of the dissertation study. Further, an aim of the

collaboration was to foster the cultivation of curriculum in which each member of the training

team was able to speak to restorative and intercultural teaching practices centering their own

concerns and worldviews and presenting the theory and research from their own perspectives for

their own purposes (Smith, 2012). In this view, it is imperative to recognize and name each

member of the training team and our unique contributions. The distinctiveness of our

contributions led to particularities in the encounters of the study that could not have been

reproduced. To conclude, Smith (2012) stated:

It appalls us that the West can desire, extract and claim ownership of our ways of

knowing, our imagery, the things we create and produce, and then simultaneously reject

the people who created and developed those ideas and seek to deny them further

opportunities to be creators of their own culture and nations. (p. 1)

Therefore, in this study I recognized the distinct contributions of Tanynya Hekymara and Lallia

Allali toward the development and delivery of the training: Introduction to Restorative and

Intercultural Teaching Practices. Their names have been included with their permission, and their

biographies have been provided with their approval.

Conversely, participants in the study, including the 3-day training and the fall circles,

have been referred to throughout the study via pseudonyms they selected for themselves at the

onset of the study. I shared the decision of selecting pseudonyms for participants and general

descriptors of their work environments to ensure their confidentiality. My intent was to promote

the cultivation of a shared space where participants would feel comfortable engaging in recorded

circle practice and responding to open-ended prompts designed to elicit some vulnerability, self-

reflection, and storytelling.

Lead Researcher Involvement

As lead research, I was often present in the circles recorded over the course of the study. I

consider myself an experienced circle facilitator. During my first 3 years of study as a PhD

student, I was also a graduate assistant at the Center for Restorative Justice (Center4RJ) at the

University of San Diego (USD). In this role I managed training logistics, supported curriculum

development, and participated in the delivery of training. At times, I also co-led the K–12

initiative. While designing and implementing this study, I worked closely in consultation with

the team at the Center4RJ on delivering a high-quality training program.

My role during Phase 1 of the study was to participate as a member of the three-person training team. I met in advance with the other two trainers to review and revise the curriculum, and I facilitated predetermined portions of the curriculum. During Phase 2 of the study, I worked independently (i.e., without a training team) with study participants to design circle agendas and then met to facilitate the circles.

Selection Criteria of the Training Team

A tenet of circle practice is to recognize that no one voice can be the authoritative holder of absolute knowledge. Rather, knowledge best serves justice when coconstructed with the perspectives of people holding diverse worldviews. Therefore, I knew it was important the Phase 1 training be facilitated by a team. I identified the two fellow restorative justice practitioners in consultation with the Director and lead faculty member at the Center4RJ. These two cotrainers were selected in consideration of the goals of the study and their unique experience and expertise. The members of the training team were not financially compensated for their participation in the study.

Tanynya Hekymara

Tanynya has organized, volunteered, and taught in the community as a Restorative Justice and Culture of Belonging Consultant, University of Southern California Legacy through Leadership Mentor, USD Center4RJ Mentor and Coach, Loyola Marymount University Center for Urban Resilience Trainer, and served as a Southern California Restorative Culture Consortium Advisory Council member. She has written articles for various publications and presented across the country. Certified in Vinyasa, and Kemetic Yoga, she has also guided yoga for seniors and elementary school students in Inglewood California.

Tanynya has been an experienced practitioner dedicated to social justice and wellness. Her unique experience in organizational leadership allowed her to be a mindful, bold, and courageous truth-teller. Tanynya delivered necessary truths and reshaped narratives and protocols, while cocreating strategies of support through intentional plans of action that sought to bring about the complex composition of a community into cultures of inclusion and belonging. It has been her abiding passion to bring about transformational change in educational, professional, and community spaces, to include all voices, and to inspire communities to seek connection and justice.

Lallia Allali

Lallia Allali received her Master of Arts in leadership studies from USD and was a certified leadership coach. During the study, she was in the process of earning her PhD in leadership studies also at USD. As an experienced educator, Lallia was a high school teacher for 9 years, teaching courses in physics, chemistry, mathematics, and statistics. She was also a member of the San Diego Union–Tribune Community Advisory Board and had published several articles on the topic of equity in education. Lallia has been a strong advocate for educational excellence and parental involvement within the San Diego Unified School District system, also the district her children attended.

Lallia has been a strong voice for countering bullying and improving school climates particularly for the Muslim student population. More recently, she published the book "Born Here," a pictorial essay of Muslim American students' lives. Lallia received the Equity Champion Award in 2020 presented by the San Diego County Office of Education (SDCOE). She was also awarded the Outstanding Scholar Recognition by the Department of Leadership Studies at USD.

Training Team Involvement

The commitment made by the training team entailed 3 hours of combined planning, preparation, and curriculum codevelopment, as well as 3 days (18 hours) of direct training. Every portion of the Phase 1 training curriculum was reviewed, revised as needed, and approved by the full training team. Lallia and Tanynya also contributed their original research and online publications to the training curriculum and delivered brief presentations and facilitated portions of the training. Further descriptions of the contributions of the training team are included in narrative overviews of each training day.

Selection Criteria and Participant Screening

The study developed through purposeful sampling, which emphasizes in-depth understanding of specific cases (Patton, 2015). Patton (2015) stated, "information-rich cases are those from which one can learn a great deal about issues of central importance to the purpose of the inquiry, thus the term *purposeful sampling*" (p. 53). In this case, I sought to recruit 15 to 25 teachers working in primary or secondary education within San Diego, California. I considered the subject matter of the Phase 1 training to be advanced material because it required participants to feel a certain amount of "buy-in" to the philosophy of restorative justice. Thus, I chose the purposeful sampling strategy over others, as it was important participants felt some level of investment, or at the very least, curiosity, about restorative practices.

To reach the target audience, I recruited participants in partnership with the SDCOE. The SDCOE offered an annual calendar of training sessions in restorative practices for primary and secondary education that were open to educators and free of charge. Each of the six training opportunities offered in the series spanned 3 hours and were introductory in nature, covering topics from the effective use of circles to restorative conflict intervention. All educators who had

completed such a training within the previous year were invited to participate in this study, a cumulative total of 100 participants.

I worked with the senior manager for the system of supports department at the SDCOE. He was also lead trainer for the initial introductory trainings in restorative justice, offered by the county, that participants completed. The study invitation email blast included a marketing element (see Appendices A and B) to highlight the benefits of participating in the study, including a training experience that was free of charge, small group coaching by experienced restorative justice practitioners with experience in primary and secondary contexts, and ongoing support for implementation into the fall semester.

Interested registrants were asked to complete a brief interest form to report their previous level of training in restorative justice, as well as their self-perceived level of readiness to implement restorative practices in their classrooms. These questions were not screening questions. Registrants were selected on a first come, first served basis. All registrants who completed the form were invited to participate in the study.

Characteristics of Participants

Twelve educators who worked within schools in San Diego County participated in this study. It was important to recognize the distinctiveness of each participant because the focus of this study was their unique experiences and negotiations-of-self while participating in the training and subsequent fall circles. There were notable characteristics of the group that deserved special mention, as well.

The 12 participants were from six different school sites. All participants were invited to all parts of the study. Of the 12 initial participants, eight transitioned from Phase 1 to participate in Phase 2, and four participants engaged in every training day and fall circle. All the participants

from School E attended the training as a group, and the two attendants from School A did not know one another prior to meeting the first day of the training.

Seven participants identified as White women, two identified as mixed race/ethnicity women, one identified as a Mexican woman, one an African American man, and one as a Chicano man. The average age of participants was 43 years of age, with the youngest aged 23 and the oldest aged 61. Most participants identified as middle class and with English as their first language. It is also important to note that all participants had some experience with implementing restorative practices in their professional roles. This prior experience, paraphrased from participants' narratives, is provided with additional demographic information in Table 3. Eight of the participants worked in teaching positions with students in kindergarten–grade 7. Participants worked in either Catholic or public schools. Two participants did not work in formal teaching positions. These participants included a principal and school site coordinator. I chose to include these participants because they both engaged with restorative practices on a daily basis while working directly with students. Further, two participants worked adult education serving young adults with disabilities ages 18–22. These participants were also included as they both worked in a public school and engaged in restorative practices on a daily basis while working directly with students.

Table 3

Characteristics of Participants

Name, school, position	Race	Ethnicity	Socio-economic status	Gender	Sexual orientation	Age	First language	Religious or spiritual	Professional background and other important notes
Lee, School A, restorative justice coordinator	White	European	Middle class	Female	Cisgender	54	English	Christian	Lee had already been doing restorative justice work for 8 or 9 years. She was entering into her 4th year as a restorative justice coordinator at a public elementary school and her 23rd year in education overall.
Teresa, School A, fifth grade teacher	White	White, Anglo, Caucasian	Lower-middle class	Female	Heterosexual	46	English	Catholic Christian	Teresa had been teaching in Catholic schools for 14 years. In the 2 years prior to the study, she had been implementing circles in her third-grade classroom. In the coming academic year, she was preparing to transition to teach fifth grade at a public school.
Tonio, School B, site director	Mexican	Chicano	Low-middle class	Male	Open	31	Spanish	Universal Life Church	Tonio was a site director for multiple sites leading before and after school programs at TK–fifth public schools. He considered himself to have grown up with circle practices and recognized he had always worked with restorative practices in his personal and professional work.

Name, school, position	Race	Ethnicity	Socio-economic status	Gender	Sexual orientation	Age	First language	Religious or spiritual	Professional background and other important notes
Elizabeth 1, School C, 7th grade teacher	White	Swedish/ Irish	Middle class	Female	Straight	61	English	None	Elizabeth 1 was a seventh grade history teacher as well as the restorative justice lead at the public school where she worked. She first began working with restorative practices 12 years ago but lost momentum with the practices after a change in administrative leadership at her site. The upcoming academic year was going to be her 34th year teaching. She had taught in the same district within San Diego county for her entire career.
Anne, School D, Teacher	White	Irish/ German	Middle class	Female	Straight	40	English	Christian	Anne was originally from the Midwest where she worked at a community-based school where restorative practices were completely embedded within the school culture. Prior to the study, she had completed her 4th year teaching at a public school, serving students who were young adults aged 8–22 and considered to be 100% special education. She had been a teacher in special education for 17 years.

Name, school, position	Race	Ethnicity	Socio-economic status	Gender	Sexual orientation	Age	First language	Religious or spiritual	Professional background and other important notes
Chuck, School D, Teacher	Black	African American	Working class	Male	Straight	46	English	Christian	Chuck grew up in southeast San Diego and felt strong personal resonance to the experiences of marginalized students in the region. He spent the first 2 years of his career teaching fourth grade before moving directly to adult education. At the time of the study, he taught at a public school serving students who were 100% considered to be special education, with ages ranging from 18–22.
Brooke, School E, kindergarten teacher	White	Hispanic	Middle class	Female	Heterosexual	23	English	None	Brooke had just completed her year of student teaching the year prior and was preparing for her 1st year teaching. She was preparing to teach kindergarten at a public school.
Elizabeth 2, School E, 3rd grade teacher	White	Caucasian	Middle class	Female	Heterosexual	43	English	None	Elizabeth 2 was a third-grade teacher at a public school. She was also a busy mom and always on the go. She had been engaging with restorative practices in her classroom for 8 years at two different school sites and had been a mentor to other teachers.

Name, school, position	Race	Ethnicity	Socio-economic status	Gender	Sexual orientation	Age	First language	Religious or spiritual	Professional background and other important notes
Eva, School E, 4th grade teacher	Mexican, Chicano, /American	Mexican	Middle class	Female	Straight	44	English	Lutheran	Eva was a fourth-grade teacher at a public school. She began implementing circles after completing a short professional development session related to social–emotional support for students during the COVID-19 global pandemic. She walked away feeling very strongly that restorative practices were important but did not know where to access additional training. For the previous few months in the classroom, she had been implementing circle practices through "winging it."
Mary P., School E, fifth grade teacher	White	European	Middle class	Female	Straight	57	English	Methodist/ Christian	Mary P. was a fifth-grade teacher and had some experience using restorative practices in her classroom, mostly as responses to harm or conflict.
Molly, School E, principal	White	Anglosaxon	Middle class	Female	Straight	46	English	Atheist	Molly had spent 20 years as a teacher before beginning an administrative role as principal. At the time of the study, she was a relatively new principal at a public elementary school. She had moved to a public school after working for 2 years at a boarding school that was successful in implementing restorative practices.

Name, school, position	Race	Ethnicity	Socio-economic status	Gender	Sexual orientation	Age	First language	Religious or spiritual	Professional background and other important notes
Kai, School F, kindergarten teacher	White, Asian	White	Middle class	Female	Straight	30	English	Catholic	Kai had worked in Catholic education for 8 years. She felt a strong personal relationship to the school where she taught, as her child attended the same institution, marking the third generation of her family to do so. She taught kindergarten.

Phase 1

The unit of analysis for this study was the teacher as they learned and went on to implement restorative and intercultural teaching practices. The teacher was selected as the unit of analysis, as opposed to the student or the school, in recognition that pedagogy has been defined in its most fundamental form as any conscious activity designed to enhance student learning (Vaandering, 2014a). The design and implementation of restorative pedagogies has been recognized as a complex practice and demands teachers embrace a change in paradigms that impacts all aspects of life (Vaandering, 2014b). Revell (2021) found teachers who successfully implemented restorative pedagogies developed a sense of efficacy (i.e., a forward-facing self-reflection) that enhanced their ability to engage conflict with a willingness to organize the practice and the capacity to envision transformative outcomes. As demonstrated, researchers have argued educators must change in a process of transformation of self to implement restorative practices. However, there has been little research in which educators have spoken to their own experiences in navigating that change.

Training Curriculum

The setting for this study, the training program, was modeled on the other training programs offered by the Center4RJ at USD. The Center4RJ offered training programs in restorative justice designed for practitioners at all levels of education. These programs were considered "foundational," offering an introductory and experiential program covering (a) Tiers 1 and 2 proactive strategies, and (b) Tiers 3 and 4 reactive strategies (Vaandering, 2014b).

The training curriculum developed for Phase 1 of this study also included important foundational elements (e.g., circle practices of community building, conferencing, climate circles). Further, this curriculum was developed from the original framework of the pedagogy of

transcendence, illustrating the alignment of intercultural dialogue, storytelling, and critical dialogue toward transformative peacebuilding and well-being. Also influential to the curriculum was the pedagogy of violence, an original framework demonstrating the harmful outcomes of colonization, deficit framing, marginalization, and dismissal.

Other elements of the curriculum were selected in alignment with the research or professional experiences of Tanynya and Lallia. The training took place in person, spanning 6 hours each day. Common activities we engaged in included circles, pair shares, small group discussions, role plays, and case study analyses. Pedagogical practices emphasized over the course of the 3-day training included:

- Critical self-reflection

- Circle practice

- Empathy and perspective taking

- Active listening

The pedagogies the team selected proved an important component in the analysis of the findings, because the emotions participants exchanged including empathy and shame, which proved to have important implications for their personal development.

Learning Objectives

The training team initially came together in a series of preparation meetings to establish the curriculum. A component of this preparation was to determine learning objectives. As the lead researcher, I drafted an initial set of learning objectives based on the concepts and frameworks embedded in the pedagogy of transcendence for the group to consider. Tanynya and Lallia then offered their own insight toward revising the objectives with new additions to the curriculum or important theoretical integrations. The team struggled to come to a set of

objectives the group felt were achievable, and ultimately, we felt the final set read more

aspirational. However, these objectives did serve as a form of north star to bring coherence to the

training curriculum. The learning objectives were:

- Teachers can speak to their own identities in relation to the identities of their
  community/students.

- Teachers recognize and can strategically draw upon student experiences and stories as
  a source for learning in the classroom.

- Teachers can recognize how harm occurs in the classroom and how conflict can be
  engaged and responded to constructively.

- Teachers can recognize the influences of social context on classroom dynamics,
  including sociopolitical and local contexts

The training team also designed an arc for the 3 days, with each day emphasizing an

element of restorative and intercultural teaching practices. The first day offered an introduction

to restorative practices and largely focused on an emphasis of self and identity development. To

achieve this focus, on the 1st day participants focused on how they invested in their own

practices of well-being and their own relationship to the characteristics of White supremacy

culture; they further reflected on their social identities. The 2nd day of the training was designed

with an emphasis toward restorative responses to harm. First, participants were exposed to

research articulating students' experiences of harm in schools. Later, they engaged in designing

and practicing reactive restorative processes such as question asking and climate circles. The

emphasis of the 3rd day was on intercultural teaching practices. In this day, the training team

presented strategies for intercultural teaching practices pulled from the literature, and all three

members presented original writing and research on crafting intercultural learning spaces.

Narrative Overview Day 1

The 1st day began with great excitement and nerves from everyone. The training team arrived 30 minutes early and set up the room in a large circle. In the center of the circle was a centerpiece built upon a round brightly colored cloth, a couple of small objects, a box of facial tissues, and a laptop with a small microphone attached designed to record the audio of the events throughout the day. There was no furniture in the center of the circle. This setup was used throughout the entire training. Along the side of the room, there were three rectangular tables covered with blue tablecloths that offered handouts, pens, morning coffee, afternoon drinks, and snacks throughout the 3 days.

As participants entered on an August Monday morning, they received a folder, created a name tag, and found a seat within the circle. The circle included 15 chairs for the 12 participants and the three members of the training team. Participants nervously chatted, and it became apparent to the training team some participants arrived with others whom they knew, while others arrived to attend the training alone. The group settled down to begin the day at 9:00am.

As we started, I welcomed the 12 participants and introduced the consent form (see Appendix C), which they then signed and returned. Next, I explicitly described the recording process and then started the recording (see Appendices D, E, and F for additional details of training day schedules). We then began our first formal circle (see Appendix G), in which the training team and participants were asked to share their names, the grade and/or subject they taught, and the color of their mood as they entered the space that day. Participants were also asked to share one wonder they held about restorative justice. I participated as the facilitator in this circle. This introductory activity was an energizing and exciting circle, as participants were eager to introduce themselves and begin to know others in the space. It immediately became

apparent to the training team all participants arrived with significant prior experience with restorative practices. Additionally, several participants shared their roles were not in formal primary and secondary teaching positions. Participants' professional roles included a principal, a school-site program director, and a school-site restorative justice coordinator. At the conclusion of this first circle, the group took its first brief break.

After returning, the group participated in a "talking piece" circle (see Appendix H) facilitated by Tanynya. This circle began with building the container. In this process, Tanynya discussed building her centerpiece and presented her talking piece, describing the intent of the circle, guiding the group in a mindfulness moment, then establishing group agreements. Participants had been asked to bring an object of personal significance to the training. In the first round, participants shared the story of significance for their object and placed the object in the centerpiece of the circle. In the second round, participants picked up the object belonging to the person sitting on their left. As the circle round progressed, each participant would return the object to the person seated at their left, and tell that person what resonated to them about that participant's story. This circle took nearly 2 hours to complete but was a meaningful, slow, and purposeful experience of community building for the group. Participants found many areas of connection between one another through their stories, particularly in their shared challenges or insecurities as educators. Participants immediately began to verbalize this group was particularly receptive to the type of vulnerability and self-reflection necessary for restorative practices.

After lunch, the tempo of the day changed as the pedagogy moved to a presentation and small group discussion format. The first afternoon activity challenged participants to engage in the first activity relevant to the pedagogy of violence. Participants were each provided a document that listed 13 characteristics of White supremacy culture, including perfectionism,

defensiveness, fear of open conflict, and right to comfort (Jones & Okun, 2001). Each characteristic was associated with a 3-point rating scale ranging from "salient" to "not very salient" for participants to identify how they experienced the characteristic in their classroom, school, and home life. Participants were provided an opportunity to self-assess the saliency with which they experienced these characteristics of White supremacy culture, and then divided into small groups to discuss their process and findings.

After a brief break, the group then moved into an activity that invited participants to reflect on the complexity of their identities through the model of multiple dimensions of identity (MMDI; Jones & Abes, 2013). This model invited participants to identify the qualities of their core self, the intersecting and multiple social identities that surround their core, and the social context through which their identities are ascribed salience via the context and their social relationships. Lallia offered a formal presentation introducing MMDI. Then, participants independently completed a handout in which they were asked to identify their social identities. After the self-reflection, participants broke into small groups and discussed their experiences in defining their identities through completing the model.

In the final activity of the day, the group read a case study in which a language arts class was reading *Huckleberry Finn*. In the case study, one African American student displayed increasingly shifting, anxious body language as the N-word was repeatedly read aloud by students in the class. The student, Samuel, eventually threw the book and left the room slamming the door loudly. The teacher had no idea what to do next (Gorski & Pothini, 2013). After reading the case study, I presented the pedagogy of violence as a framework to explain the functions of violence in schools at the cultural, structural, and direct levels. I asked participants to share comments about how they saw the pedagogy of violence operating in the case study. There was

little discussion generated as the group started to become fatigued and the end of the training day

was coming near. This activity was ultimately more complex than could be completed in the

brief time that was provided. At the end of the first day, I informed the participants their

homework was to engage in further self-reflection on their identities in relation to those of their

students. Then, we parted.

Narrative Overview Day 2

The 2nd day began as the participants divided into two groups to begin their self-guided

circles (see Appendix I). These circles were held in separate rooms away from the training team.

The training team provided each of two groups with a centerpiece cloth, a laptop, and a

microphone and invited the groups to choose their own talking piece for their respective circles.

The training team also provided the groups the following prompts:

- What vehicle are you today and how full is your gas tank?

- Speak a bit about your written self-reflection from the night before. How did it feel to

  write the reflection? Did you come to any reflections you would like to share with the

  group?

When the groups returned, the facilitators shared a bit about their group's morning reflections

with the training team, and then participants shared their takeaways from the morning activity.

The second activity of the day was also a circle practice, but this time for generating

group agreements. Tanynya facilitated this circle for the whole group. However, I led the

mindfulness moment as a brief breathing exercise before Tanynya led the group in affirming

group agreements. In this circle, Tanynya provided each participant an index card to write one

value they bring to the group and one value they need from the group to participate with

authenticity. Then, the group brainstormed how their values could be envisioned as actions, or

agreements, that could be practiced by all members of the group. This activity was a meaningful circle in developing trust within the group, allowing the group to dive more deeply into the philosophy of restorative practices.

After the morning circles, the focus of the training curriculum shifted to reactive restorative practices in response to harm. To begin, Lallia made a formal presentation of her original qualitative research in capturing secondary Muslim students' experiences of harm during lessons about the attacks of September 11, 2001, in schools. She further presented research reporting students' experiences of Islamophobia in California schools (Council on American–Islamic Relations, 2021). She presented many direct quotations from students that provided a provocative and emotional rendering of students' experiences of harm in their own words. Following Lallia's presentation, participants broke into pairs and identified the feelings and needs of students, along with the different forms of harms (i.e., emotional/spiritual, material/physical, communal/relational, inflamed structural/historical), they identified students experiencing in the stories Lallia presented (Karp, 2013).

After lunch, the group moved into discussing reactive restorative practices. The first activity engaged participants in the process of asking restorative questions. I introduced restorative questions as an intervention in response to interpersonal conflict. Participants were then asked to remember a time when they had engaged in an act of harm toward another. They were then asked to tell the story of that harm to another participant as that partner asked the restorative questions. Then the partners would switch to allow the other person the opportunity to ask the restorative questions. Participants had 10 minutes to engage in the activity, allowing 5 minutes for each person to tell their story. The guiding questions of the activity were:

- What happened?

- At the time, what were you thinking about?

- What have you thought about since?

- Who has been affected by this incident and in what ways?

- What can be done to address the harm and rebuild trust?

After the activity, participants shared their reflections about how it felt to participate in the process.

In the final activity of the day, participants read a case study in which a teacher wanted to encourage her class to write about complex social issues. The teacher asked her students to write about their opinions on the impact of the attacks of September 11, 2001. At the end, the teacher asked the students to volunteer to read their writing out loud. One student read that he believed events were brought on by an immoral religion and that Muslims should be banned from entering the country. Two Muslim students were present in the class and looked upset, as if willing the teacher to do something (Gorski & Pothini, 2013). After reading the case study, participants were then divided into small groups and collaborated to design a climate circle for the classroom where this harm had taken place.

The small groups were tasked with designing a climate circle in response to the incident described in the case study. I offered the group a formal presentation on the process for designing a climate circle in response to an incident of harm. The groups were tasked with designing three prompts using the *connect, concern, collaborate* method modeled from the design developed at the Center4RJ. The design model is guided as follows:

- The *connect* prompt should draw the group together by highlighting the shared commonality of all those in the community who had been impacted by the harm, highlighting the shared foundation of their shared humanity.

- The second *concern* prompt should provide each person in the class with the opportunity to speak on their perspective of the harm, including how they felt in response to the harm and who they saw affected.

- The final *collaborate* prompt should provide each member the opportunity to offer a possible next step, solution, or agreement that the individual or group could take to move forward in solidarity.

Participants were divided into three groups and provided 30 minutes to design a climate circle in response to the case study. The groups found this task to be very challenging as each group struggled with how to approach naming the harm that occurred in the case study without inducing feelings of shame for the student who had caused harm. After the small groups came together, the activity closed with a spirited discussion among the large group about the difficulty in addressing harm in the classroom when there is so much pressure from colleagues, administrators, and parents to refrain from taking action that would induce any feelings of shame for students with social privilege. This activity came to an abrupt conclusion with a lot of curiosity, some tension, and unresolved discussion as the clock ticked toward 3:30pm and the training day came to an end.

Narrative Overview Day 3

The 3rd day also began with two self-guided circles in two rooms away from the training team. As before, the two groups were provided with a centerpiece cloth, a laptop, and a microphone and were invited to choose a talking piece for their circles. Once more, each group selected their facilitator for the day. The prompts the participants were provided were as follows:

- What is one thing you need to relax, release, or restore into before the upcoming school year?

- What is one bold idea you would like to experiment with?

After 30 minutes, the two groups reconvened in the large group. The facilitators from each group shared their reflections on their experience in their role. Emergent from the conversation was some uneasiness within the groups due to the unresolved tension at the end of Day 2 about the uncertainty with how to address shame and the fear of open conflict in the classroom. Tanynya used this as an opportunity to turn the discussion back to the topic of the climate circle design activity. Tanynya emphasized the purpose of circle practices is the exposure to different perspectives, recognition of interconnectedness, and the possibilities for cultivating empathy. She emphasized the aim of community building practices was to strive to create a space where no one felt shamed, even in recognition of there having been harm. The deep critical self-reflection of the morning made for a robust 1st hour of the day. The group took a break in advance of the next activity.

In the second half of the morning, I presented the three levels of positive peace theory as presented in the pedagogy of transcendence. I described the three tiers of the cultural, structural, and direct elements of schooling and provided a definition for each. Participants were then divided into three groups to identify cultural, structural, and direct elements of schooling. Each group generated a list of elements and outlined them on a piece of poster paper. After 10 minutes, each group shared a bit about the list they had brainstormed. We then returned to the large circle, and I shared the pedagogy of transcendence as a framework of teaching practices designed for peace building. Although this was not the original intent, the discussion that emerged during this activity emphasized structural violence and, in particular, capitalist schooling. The group that designed the poster for the structural elements of schooling drew alignments between the standardization and regulatory natures of schools and the prison

industrial complex. Therefore, this activity proved to be another emotionally intense engagement during the first part of the day.

The training team designed the 3rd day to offer participants a series of intercultural teaching practices. Lallia began the afternoon session by presenting her original culturally relevant restorative justice model (CRRJM) as occurring at the levels of the culturally relevant (a) facilitator, (b) team, (c) space, and (d) resources, to ultimately coalesce in a culturally relevant process. Subsequently, Tanynya presented her article on curating an antibias library for the classroom (Hekymara, 2021). Lastly, I presented the pedagogical model for transformative education: history matters, race matters, justice matters, languages matters (Winn, 2020). Each presentation spanned 15–35 minutes, and the delivery format comprised a brief overview of the content followed by a period of questions and answers.

The final activity of the training day was a closing circle. This circle was an opportunity for each participant to be recognized for their contributions to the collective space over the 3 days. At the conclusion of the event, each participant received their own centerpiece cloth, talking piece, and a certificate of completion. Upon arriving at the closing circle, each person received a certificate that was not their own. For the closing round, each person presented the certificate they had received to the person named on the certificate. In awarding the certificate, the presenter offered words of recognition to the awardee, recognizing that participant for their contributions. The recipient then accepted their certificate and offered closing remarks to the group. The prompt to the awarded recipient read "More than thank you, I just want to say." Our intent in designing this prompt was not to elicit feelings of gratitude, but rather to prompt participants to probe into deeper reflection. Often, my experience has been that when participants at a training are provided the opportunity to share closing reflections, they often share words of

gratitude. However, in this case the training team sought to elicit reflections beyond those that might emerge most readily. The outcome of this round was a profound space of vulnerability and robust space for stories of praxis. At the conclusion of the third training day, everyone shared words of appreciation and gratitude and encouraged to look for opportunities to implement the restorative and intercultural teaching practices in their work at the start of the new school year. All participants were notified that they would be invited to participate in four reconvening circles beginning in mid-September, allowing a couple weeks for implementation.

Training Curriculum Outline

The training curriculum outline section includes three tables of the pedagogies and activities of the 3-day training in Phase 1 of the study. Day 1 is described in Table 4. Day 2 is described in Table 5. Lastly, Day 3 is described in Table 6. These activities are referenced throughout the presentation of findings. The complete curriculum is included in Appendix J.

Table 4

Day 1 Training Agenda and Activity Descriptions

Day 1 event	Activity name	Curriculum	Pedagogy	Description
Activity 1	Introduction circle	Foundational restorative practices Community building	Circle round	The training team and participants were asked to share their names, the grade and/or subject they taught, and the color of their mood as they entered the space that day. Participants were also asked to share one wonder they held about restorative justice.
Activity 2	Talking piece circle	Foundational restorative practices Community building	Circle practice Active listening	Tanynya facilitated a circle in which participants had been asked to bring an object of personal significance to the training. In the first round, participants shared the story of their talking piece. In the second round, participants returned the talking piece to the person who spoke after them and shared what resonated to them about that person's story.
Activity 3	Four types of care	Well-being	Poster session	Participants were offered posters with four different headings: mental care, physical care, emotional care, spiritual care. Participants were directed to gather in groups under the theme that most deeply resonated with their personal interest. Define the type of care and discuss what that type of care looks and feels like when practiced in schools.
Activity 4	Saliency of White supremacy culture self-reflection activity	Pedagogy of violence	Self-reflection document and small group discussion	Participants received a document that listed 13 characteristics of White-supremacy culture with a scale to indicate the saliency of White-supremacy culture (from very salient to not very salient) within their classroom, home, or

			Critical self-reflection	school. Participants were then divided into small groups to discuss their process of reflection (Jones & Okun, 2001).
Activity 5	Model of multiple dimensions of identity self-reflection activity	Intercultural dialogue	Trainer-led presentation of MMDI, self-reflection document, and small group discussion	Lallia led a powerpoint presentation of the model of multiple dimensions of identity. Participants were then provided a printed MMDI and provided time for self-reflection and to identify their social identities as positioned on the model (Jones & Abes, 2013). Participants were then provided time in small groups to discuss the process.
			Critical self-reflection	
Activity 6	Case study and application of the pedagogy of violence	Pedagogy of violence	Whole-group discussion	The participants read a case study in which a language arts class was reading *Huckleberry Finn*. One African American student displayed increasingly shifting, anxious body language as the N-word was repeatedly read aloud by students in the class. The student, Samuel, eventually threw the book and left the room slamming the door loudly. The teacher had no idea what to do next. After reading the case study, participants explored ways the harms present within the case study were reflected in the pedagogy of violence (Gorski & Pothini, 2013).
			Empathy and perspective taking	

Table 5

Day 2 Training Agenda and Activity Descriptions

Day 2 events	Activity name	Curriculum	Pedagogy	Description
Activity 1	Self-facilitated circles	Foundational restorative practices Community building	Circle practice Critical self-reflection	Participants separated into two small groups and selected a participant-facilitator to guide their respective circles. The participants answered two prompts: What vehicle are you today and how full is your gas tank? Speak a bit about your written self-reflection from the night before. How did it feel to write the reflection? Did you come to any reflections you would like to share with the group?
Activity 2	Values activity	Foundational restorative practices Community building	Circle practice and whole-group discussion	Tanynya facilitated a circle in which participants identified one value they bring and one value they need from the group to participate with authenticity. The group shared their values with the group through a circle round. Then, the group brainstormed how their values could be envisioned as actions, or agreements, that could be practiced by all members of the group.
Activity 3	Examining Islamophobia in schools	Pedagogy of violence	Presentation Empathy and perspective taking	Lallia presented research on Islamophobia in California schools, as well as her own qualitative research about Muslim students' experiences of harm within the classroom (Council on American–Islamic Relations, 2021).
Activity 4	Identifying harm in K–12 schools	Foundational restorative practices Reactive	Small group discussion	Gwynn Alexander presented four types of harm and the needs inventory (Karp, 2013). Participants then divided into small groups to discuss how they saw harms and needs reflected in the research on students' experiences as presented by Lallia.

Day 2 events	Activity name	Curriculum	Pedagogy	Description
Activity 5	Restorative questions	Foundational restorative practices Conferencing	Pair-share Active listening Empathy and perspective taking	Gwynn Alexander presented the restorative questions as an intervention in response to interpersonal harm. Participants were then asked to remember a time when they had engaged in an act of harm against another. They were then asked to tell the story of that harm to another as their partner asked the restorative questions: ● What happened? ● At the time, what were you thinking about? ● What have you thought about since? ● Who has been affected by this incident and in what ways? ● What can be done to address the harm and rebuild trust?
Activity 6	Case study and climate circle Design	Foundational restorative practices Climate circle	Small-group collaboration Empathy and perspective taking	The participants read a case study in which a teacher wanted to encourage her class to write about complex social issues. The teacher asked her students to write about their opinions on the impact of the attacks of September 11, 2001. At the end, the teacher asked students to volunteer to read their writing out loud. One student read he believed the events were brought on by an immoral religion and Muslims should be banned from entering the country. Two Muslim students were present in the class and looked upset, as if willing the teacher to do something (Gorski & Pothini, 2013). After reading the case study, the participants were then divided into small groups and collaborated to design a climate circle for the classroom where this harm had taken place.

Table 6

Day 3 Training Agenda and Activity Descriptions

Day 3	Activity name	Curriculum	Pedagogy	Description
Activity 1	Self-facilitated circles	Foundational restorative practices Community building	Circle practice Critical self-reflection	Participants separated into two small groups and selected a participant facilitator to guide their respective circles. Participants answered two prompts: What is one thing you need to relax, release, or restore into? What is one bold idea you would like to experiment with?
Activity 2	Peace-building classrooms	Pedagogy of transcendence	Small group discussion and whole-group discussion Critical self-reflection	Gwynn Alexander presented the theory of positive peace including direct, structural, and cultural peace. Participants were then divided into small groups to identify direct, structural, and cultural elements of schooling. Participants then engaged in a whole-group discussion about the small-groups' share outs.
Activity 3	Culturally relevant restorative justice model	Intercultural dialogue	Presentation	Lallia presented her original model that presents culturally relevant restorative justice as occurring at the levels of culturally relevant facilitator, team, space, and resources, to ultimately coalesce in a culturally relevant process.
Activity 4	How to curate an antibias library	Intercultural dialogue	Presentation	Tanynya presented her original writing on four expectations and five important steps to curating an antibias children's library (Hekymara, 2021).

Day 3	Activity name	Curriculum	Pedagogy	Description
Activity 5	Winn pedagogy model	Intercultural dialogue	Presentation	Gwynn Alexander presented the pedagogical model of transformative education (Winn, 2020). ● History Matters ● Race Matters ● Justice Matters ● Language Matters
Activity 6	Closing circle ceremony	Foundational restorative practices Community building	Circle practice Critical self-reflection	Each person received a certificate of completion for another participant in the training. Then, each person presented the certificate they received to the awardee with words of recognition and appreciation for their time together. The awarded participant then answered the prompt to the whole group, "More than thank you I just wanted to say."

Phase 2

The circles offered in Phase 2 were designed to offer a space for self-reflection and capacity building with regard to implementing restorative and intercultural teaching practices. All participants were invited to continue to Phase 2. Eight participants chose to continue as did Lallia. As the lead researcher, I coordinated with the nine participants to identify meeting times and locations. My intent was to offer opportunities for all participants to participate in four circles during the 1st weeks of the fall semester. As it turned out, one group of participants were able to meet in-person at a school site to complete four circles. This school site is listed on the fall circle tracker included in Table 7, as school E. Further, I held additional sessions on the Zoom web platform or in public meeting spaces, including a Starbucks and mall food court, to meet with participants who were not able to attend with the large group due to limitations in time or travel. In total, I held nine sessions beginning September 13, 2022, and concluding October 26, 2022, with no participant attending more than four sessions.

Table 7

Fall Circle Tracker

Circle protocol	Date	Location	Session	Attendees
Fall circle 1	9/13/2022	School E	1	Lee Elizabeth 1 Brooke Eva Mary P. Molly Gwynn
Fall circle 1	9/14/2022	Zoom	2	Teresa Tonio Gwynn
Fall circle 2	9/27/2022	School E	1	Lee Elizabeth 1 Brooke Eva Molly Gwynn
Fall circle 2	9/28/2022	Starbucks	2	Tonio Lallia Gwynn
Fall circle 3	10/11/2022	School E	1	Lee Mary P. Eva Molly Gwynn
Fall circle 3	10/12/2022	Food court	2	Tonio Gwynn
Fall circle 3	10/14/2022	Zoom	3	Teresa Gwynn
Fall circle 4	10/24/2022	School E	1	Lee Brooke Eva Molly Gwynn
Fall circle 4	10/26/2022	Food court	2	Tonio Gwynn

Empowerment Evaluation

Each circle was designed as inspired by the framework of empowerment evaluation proposed by Fetterman (1994, 2012, 2017). The primary intent of Phase 2 of the study was to support the capacity building of participants in implementation of restorative and intercultural teaching practices. This emphasis on capacity building was well aligned to the methodology of empowerment evaluation (Fetterman, 2017). Fetterman (2017) argued that empowerment evaluation places "an emphasis on people empowering themselves. [This method relies] on cycles of reflection and action to contribute to transformation" (p. 111). Fetterman (2012) described empowerment evaluation as a methodology designed to "form a synergistic force to catapult a program forward into a meaningful momentum with a focused sense of purpose" (p. 32). Such a synergistic force is achieved through a pedagogy that centers the five concepts of (a) cultures of evidence, (b) critical friends, (c) community of learners, (d) cycles of action/reflection, and (e) reflective practitioners. Each of these four criteria directly supported the aims of this research design:

- I recognized cultures of evidence as well aligned to the methods of circle practice; researchers have recognized restorative pedagogies as central to the aims of education, as relationships are foundational to learning, and circle practice are effective as means to facilitate storytelling and the coconstruction of knowledge.
- I prioritized nurturing critical friendships among participants through intentionally cultivating opportunities for critical self-reflection and critical dialogue within a community of learners. In this case, "the notion of 'critical reflection' interrogates how power relations influence the processes of knowledge production in teaching and learning" (Zembylas, 2014b, p. 212). Fetterman (2012) defined friends as those who

are "supportive, but also critical, and honest" (p. 32) As we, the community of learners, strove to create spaces that did not induce feelings of shame toward any participant but, rather, sought to open opportunities for vulnerability, we forged friendships.

- I designed the deductive research questions to explore the reflections-of-self educators experienced over their engagement in the study. The pedagogy of transcendence positions at the direct level of schooling, the cultivation of critical consciousness. The cultivation of critical consciousness rises to its highest potential when reflective participants are provided opportunities to engage in cycles of action/reflection. Therefore, empowerment evaluation was well aligned to the implementation of the pedagogy of transcendence because both methodologies emphasize cycles of action/reflection as central to change processes.

The five concepts that offered the framework for empowerment evaluation offered synchronicity and, therefore, momentum toward implementation participants had started to envision in Phase 1 of the study.

Fall Circle Design and Objectives

Empowerment evaluation is applied as practice in two different paths of inquiry (Fetterman, 2017). The first path, practical empowerment evaluation, is designed to enhance program performance outcomes and productivity. The second path, transformative empowerment evaluation, emphasizes "psychological, social, and political liberation" as means for people to take greater control of their own lives and local resources (Fetterman, 2017, p. 112). I chose to structure the protocol and objectives of the Fall circles using both practical and transformative applications of empowerment evaluation.

The general structure of the circle protocol mirrored the circle template provided to participants in Phase 1. Each circle began with a mindfulness moment and a reading and affirmation of the group agreements. Then, the structure for each of the four circles followed a four-prompt approach. The four prompts for each circle were ordered as follows: (a) self-reflection, (b) taking stock, (c) mission development, and (d) planning for the future (adapted from Fetterman, 2012). To reflect the concept of action/reflection, the objectives for the four Fall circles provided participants the opportunity to engage in each of the approaches, organized into the four-prompt approach. Therefore, the four-prompt approach is described as the objectives for the fall circles:

- Objective 1, self-reflection: The aim of self-reflection was essential to the deductive research questions and to the Empowerment Evaluation approach. Therefore, the circles needed provide space for participants to continually reflect on their own practice (Fetterman, 2012). I sought to provide space for reflective participants to develop self-awareness and in turn a self-determination "the capacity to apply this worldview to all aspects of life" (Fetterman, 2017, pp. 120). In reflection of such importance, the first prompt of each circle provided the opportunity for participants to engage in self-reflection.

- Objective 2, taking stock: The purpose of taking stock was to offer a launch point for the Empowerment Evaluation to occur within each circle (Fetterman, 2017). Each taking stock circle prompt was designed to elicit participants' stories of implementation since our last time together. The important point in this round was to emphasize there could be no wrong answers (Fetterman, 2012). Both in that participants could not have failed or be shamed for their struggles in implementation,

and, further, in line with the critical narrative framework, Empowerment Evaluation is "grounded in the individual's view of their organizational reality" (Fetterman, 2012. p. 55). Fetterman (2012) went on to state, "Taking stock is like seeing your reflection in the pond—for a moment suspended in time, you can see yourself for who you really are before the ripples return to hide your reflection from view" (p. 56). The objective of the prompt provided in Round 2 was to offer each participant the opportunity to take stock of their implementation of restorative and intercultural teaching practices.

- Objective 3, mission development: The purpose of the mission development prompt was "an intellectual coherence to the endeavor . . . [that] provides an internal theory guiding practice and action" (Fetterman, 2017, p. 122). To further inform this round, I drew from the questions, "What does the future look like for all of us? . . . , [and] How do we define prosperity and describe what it means to enhance the quality of life in our community?" (Fetterman, 2012). The third prompt from each circle was an opportunity to revisit and reflect upon a theory or concept introduced during the 3-day training.

- Objective 4, planning for the future: The fourth prompt in each circle was designed to encourage participants to envision next steps. It is important to note, "Planning for the future represents one step (not the final step) in the infinite loop of implementing and evaluating in empowerment evaluation" (Fetterman, 2012, p. 80). Therefore, the final round was an opportunity for reflection and innovation. The fourth prompt in each circle was intended to provide participants the opportunity to set an intent for the future at the conclusion of each session.

Empowerment evaluation proved to be an effective methodology to support Phase 2 of the study. I selected elements from both practical and transformative applications of the methodology to design a four-prompt circle protocol, with each prompt aligned to a specific objective. Aligned to the concept of action/reflection, each circle was then an opportunity for participants to engage in the four objectives of self-reflection, taking stock, mission development, and planning for the future.

School E

Each of the sessions held at School E were facilitated through circle practice and spanned 1.5 hours after school. These sessions took place within a classroom. The chairs were arranged in a circle around a centerpiece cloth. Each week, a different participant brought the centerpiece cloth and displayed objects as well as selected the talking piece. The centerpiece also included a laptop and microphone for audio recording. I chose to design the circle prompts and act as facilitator for both the first and second Fall circle. Participants then had the option to either "pass" or respond through storytelling. After each round, I offered summarizing remarks, highlighting themes to the group. I also invited participants to share summarizing remarks before moving to the next round.

At the end of the 2nd circle, I realized my voice was far too prominent acting as the facilitator in the circle in recognition of both the breadth of experience of the participants and the aim of the research toward capacity building. Empowerment evaluation "values and facilitates community control; use and sustainability are dependent on a sense of ownership" (Fetterman, 2017, p. 117). Therefore, the third and fourth Fall circles were designed and facilitated by participants. Molly led in the design and facilitation of the third circle. Lee led in the design and facilitation of the fourth circle. In these two cases, I offered the participants the topic, objectives,

and circle template. I also reviewed the circle design and offered feedback before the session for the facilitator to consider.

Additional Sessions

Every participant who wanted to participate in the fall circles were not able to attend the circles at School E. Therefore, I coordinated with individual participants to host an additional five convening sessions in the fall. These sessions spanned 1 hour to 1 hour and 20 minutes. These sessions occurred either on Zoom or in public meeting spaces, either at Starbucks or a mall food court. Most often, these sessions included two people, a participant and me. At most, there were three people, two participants and me. These were not formal circles as I have defined circles to this point in the study. Chairs were not arranged in a circle; there was no formal centerpiece or talking piece; and we did not always hold a formal mindfulness moment. However, we did follow the four-prompt circle protocol.

Although these sessions were not circles as I have described them, I would also not characterize them as interviews or focus group. Thus it is important to speak to my role as I engaged in the fall circles. The conceptual framework that structured this study as a whole emphasized the importance of horizontal relationships of power and storytelling to the identity development of educators and matters of educational justice. Horizontal relationships and collective storytelling are important to empowerment evaluation. Notably, "attributes of a critical friend include creating an environment conductive to dialogue and discussion; providing or requesting data to inform decision making; facilitating rather than leading; and being open to ideas, inclusive, and willing to learn" (Fetterman, 2017, p. 124). In this view, while these additional sessions might not have been formal circles in process, I did participate in these circles in practice. Therefore, I did respond to circle prompts in turn with the fellow participants. I spoke

from my heart in truth to my experiences. I offered critical ideas relevant to my experiences. To the best of my self-awareness, I was open to feedback and willing to learn from the experiences of the fellow participant.

Data Collection Methods and Tools

The data collection process was first approved by the Institutional Review Board at USD. Data collection occurred across both Phase 1 and Phase 2 of the study. The details of the data collection processes utilized in both phases of the study are detailed below.

Phase 1

Upon selection for the study, all participants provided a pseudonym I used through data analysis and the reporting of findings. The single document containing these pseudonyms was saved in a secure password-protected document. All transcripts were recorded via Zoom and Otter.ai and were reviewed. Any instances where names were referenced were replaced before being uploaded into MaxQDA for coding and analysis.

For Phase 1 of the training, I reserved two PZM microphones from University Technology Services at USD and used these in combination with two MacBook computers to record the audio. The computers were placed in the center of the discussion spaces throughout the training days. Most often the computers were placed at the center of a circle, but sometimes in the center of a small group discussion. Unfortunately, not every moment of Phase 1 of the training was audio recorded. There were not enough laptops available to record every small group. Further, there were moments in small groups when participants were sitting out of range to be recorded or background noise distorted the sound. A substantial amount of audio was recorded capturing a rich breadth of experience. The training spanned 16.5 hours across 3 days. The length of the audio recordings spanned 15:45:08.

In addition to audio recordings, participants completed brief written reflections that were imported into a secure Google drive and later imported into the MaxQDA software. The entirety of the written and recorded content completed within the activities and events of the training, including PowerPoint slides, artifacts (i.e., objects of significance, talking pieces), handouts, etc. were included in the data collection for Phase 1.

Phase 2

In Phase 2, I again reserved a PZM microphone to place at the center of the circles and additional sessions. In these cases, one microphone sufficed as the groups were smaller. In the sessions that met online, I recorded the sessions via Zoom but only downloaded the audio file to be uploaded into Otter.ai. The audio recorded in Phase 2 spanned 10:47:29. The audio recordings were uploaded into Otter.ai, and then I replaced any use of participants' true names in the transcripts with their pseudonyms. I then loaded the transcript into MaxQDA for analysis.

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Data Analysis

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Qualitative methods were selected for this study for their capacity to pursue "praxis, pedagogies for liberation, freedom, and resistance" as an aim of the research study (Denzin & Lincoln, 2018, p. 11). Further, this study was framed with the qualitative intent to explore how "individuals construct reality in interaction with their social worlds" (p. 24). After the recordings were compiled into transcripts, the transcripts were reviewed for codes.

Coding

The recordings and artifacts from Phase 1 and Phase 2 were analyzed together. Codes were generated via two methods. In the section below I will present the processes through which I developed deductive and inductive codes.

Deductive Codes

I developed four code sets were developed via the theoretical frameworks that guided the study. First, I selected deductive codes defined and differentiated as sourced from the theories and concepts within the pedagogy of violence and pedagogy of transcendence. The theoretical frameworks offered a robust set of tools through which to "frame, reframe, and [attempt] to solve the puzzles" (Ravitch & Riggan, 2017, p. 43) of charting participants reflections of self. The alignment was by design, as the pedagogy of transcendence is, in and of itself, a practice of cultivating critical consciousness. The first code set was guided by peace theory and identified any instance in which participants described the direct, structural, or cultural elements of schooling.

The second code set addressed critical narrative analysis and emphasized storytelling as a significant pedagogy of meaning making and teacher identity development. Storytelling is a component of the structural level in the pedagogy of transcendence. In the codebook, narrative was defined as any case in which participants told "experiences as expressed in lived and told stories of individuals" (Creswell, 2006, p. 55). The second code set addressed White supremacy culture, including perfectionism, fear of open conflict, sense of urgency, and power hoarding. White supremacy culture was selected as a code set as aligned to the cultural level in the pedagogy of violence.

The third deductive code set correlated to the pedagogy of transcendence related to the concept of praxis, or self-described transformations. With this code set, I identified instances where participants spoke of moving from one way of being or seeing the world, to a new way of being or seeing the world. Lastly, final deductive code set was derived from the empowerment evaluation methodology and accounted for significant activities of "taking stock" of participants'

efforts to implement restorative and intercultural teaching practices over Phase 2 of the study (Fetterman, 2012).

Inductive Codes

In addition to deductive codes, I also developed a set of inductive codes by searching for ideas and themes that "bubbled up" in the transcripts (Ravitch & Riggan, 2017). For these codes, I did not have preconceived notions of what I had expected to find. To generate these codes, I searched for "significant statements, sentences, or quotes, that provide[d] an understanding of how participants experienced [a common] phenomenon" (Creswell, 2006, p. 60). The first set of inductive codes emerged around participants' experiences of navigating conflict and harm, including the emotional tensions of shame, fear, discomfort, and care. An additional set of codes addressed social and emotional rules and expectations in encounters including participants' stories around intuitions, permissions, and unlearning. The final sets of inductive codes were in relation to participants' experiences within their interpersonal relationships with one another. First, participants spoke often about the significance of experience in knowing another and being known. To further that path of inquiry, a final inductive code I termed "magic of this moment," captured participants' stories of extreme positive emotions, transcendence, or elation, in connection to their experiences in relation with another.

CHAPTER FIVE

DEDUCTIVE FINDINGS

This chapter is a presentation of the findings of the study. The purpose of this study was to answer the research questions:

- What *reflections-of-self* emerge for primary and secondary teachers while *completing a training* focused on a restorative and intercultural pedagogy within primary and secondary education?

- What *reflections-of-self* or *self-described transformations in teaching practices* emerge for primary and secondary teachers while *implementing* a restorative and intercultural pedagogy within primary and secondary education?

As the data collection phase progressed, I recognized the prominence with which participants spoke about and experienced emotions. I also wondered to what extent emotions impacted the experience of transformation participants were experiencing. Therefore, at the end of Phase 1 of the study, I added two subsequent research questions:

- How do participants' emotions shape their participation in restorative practices?

- What are the implications of the emotions participants experience toward the outcomes of restorative practices?

To answer these research questions, I present the findings across two chapters. The findings, generated by both deductive and inductive codes, were gathered into categories, themes, and in one case, a taxonomic class (Merriam & Tisdell, 2015).

In Chapter 5, I answer the initial two research questions. In this chapter, I first explain critical narrative as the selected method of analysis. I then offer six overarching themes through which participants spoke of their experiences implementing restorative and intercultural teaching

practices. These themes include: (a) stories recounting their participation in the training, (b) taking stock of their efforts to implementing the practices in the fall, (c) participants' experiences with implementation in relationship to the direct, structural, and cultural elements of schooling, (d) White-supremacy culture, (e) emotion, and (f) stories of praxis. Within the stories of praxis theme, participants' stories were also delineated into the taxonomies of (a) recognizing their complicity in systems of oppression, (b) moving beyond feeling their needs to recognizing the causes of their needs, or (c) seeing the way they were going was unsustainable and they must turn to face a new direction.

Presentation of the Findings

The purpose of narrative analysis is to engage in "processes of understanding, recalling and summarizing [of] stories" (Cortazzi, 1993, p. 100). As such, narrative analysis is an exploration of memory. An important element of analysis, then, relates to story and social context. My goal as the researcher was to understand the meaning participants assigned their experiences through the analysis of relating their stories of social context (Merriam & Tisdell, 2015). Through the lens of critical inquiry, I sought to analyze relations of power within the context of the stories and structured circle practices with the hope to equip participants to transform power relations as an outcome of the study (Merriam & Tisdell, 2015). Therefore, the framing of the presentation of the findings are offered through a critical narrative analysis.

In line with poststructuralists' views of identity, narrative analysis recognizes the subjectivity of each participants' account of their experiences in the moment-to-moment process of becoming (Zembylas, 2005). The presentation of the findings seeks to dive into the complexity of the account of each participant's experiences. I sought to honor the truths of participants' stories while seeking similarities and differences. In doing so, at times, the findings

may present irreconcilable contradictions. The critical narrative approach rests in opposition to traditional quantitative views that position validity as the intent to remove the particularity of personal experience to assert objectivity and therefore generalizability (Clandinin, 2006). Creswell (2006) argued the measure for a good narrative analysis is that it tells an engaging story. Thus, the purpose of the presentation of the findings is to offer a rich description of the unique narratives charting the identity development for each of the 12 participants over the course of this study. My hope is that for each of the 12 participants I offer a *good* story. In the summary and concluding sections I offer several final overarching themes to bring participants' narratives to cohesion.

Before presenting the findings, there are several important points to note. First, the presentation of findings center the stories and reflections of participants and exclude those of the training team, including the lead researcher. Although the training team was present in sessions and their presence, contributions, and influence are integrated into Chapter 6 where appropriate, their contributions were not pertinent to the research questions, and, therefore, were not included in the presentation of findings. Further, in the presentation of findings I emphasize the role of stories and storytelling in highlighting the themes and concepts participants discussed throughout the training and fall circles. However, it is important to note not all communication took place through storytelling. However, it is reasonable to assume all conversation did encourage participants to reflect or engage in a reflections-of-self. Therefore, in the section about White-supremacy culture, it is safe to assume all activities and discussion about White-supremacy culture encouraged participants to reflect on the role of White-supremacy culture to self.

Participants were never compelled to share a story that did not feel comfortable sharing. A key tenet of circle practice is that every participant is provided the opportunity to "pass" in any

circle round, absolutely. This practice was explicitly embraced in both the training and fall circles. Participants did choose to "pass" throughout the training and fall circles when desired. Lastly, to set the context of the findings, total counts for some data were included, but these numbers capture only recorded. The entirety of training days and fall sessions were not recorded and were not accounted for in total counts.

Theme 1: Stories

This study explored the reflections of self participants encountered as they completed training and went on to implement restorative and intercultural teaching practices. I chose the pedagogy of circle practice as the method through which data were collected throughout both Phase 1 and Phase 2 of the study. The act of storytelling, inherent within circle practice, was an ideal fit to the design of the study. The discursive nature of this approach was recognized to serve both the professional development of educators and the peacebuilding capacity of the classroom. Throughout their participation in the study, participants told a vast number of stories. In the following section, I detail the findings recorded within these stories.

First, I defined stories through the lens of critical narrative analysis and, therefore, considered a story as a narrative that told "the story of individuals unfolding in a chronology of their experiences, set within a personal, social, and historical context, and including the important themes of those lived experiences" (Creswell, 2006, p. 57). The qualitative methods selected for this study certainly did reach the goal of storytelling. Across Phase 1 and Phase 2 of data collection, participants told a combined 291 stories in circle, small group, or paired discussions. In the training portion of Phase 1, the 12 participants told 156 stories; in Phase 2, the remaining 8 participants told 135 stories.

Narrative inquiry is an "an approach to the study of human lives conceived as a way of

honoring lived experience as a source of important knowledge and understanding" (Clandinin,

2013, p. 17). Therefore, to introduce each participant, the next section presents a general

description of the themes that emerged in each's participant's stories over the course of the

training, followed by a story to illuminate these themes.

Participant Narratives: Training

The conversations generated in circles and small group discussions over the 3-day

training provided participants with opportunities to share stories that addressed the research

questions. The stories highlighted the roles of relationships in the ways these educators made

meaning in their experiences in the classroom. It was clear that for many of them, teaching was a

deeply emotional act. Further, these educators navigated tensions and negotiations-of-self as they

recognized their roles within hierarchies. Also, as participants had some prior experience with

restorative practices, all arrived interested in engaging in transformation (to some extent), and,

therefore, stories of praxis emerged.

Lee held many years of experience both working in education and as a restorative

practitioner. She often told stories of navigating tension in her role as a restorative justice

coordinator, attempting to work collaboratively with colleagues who were resistant. She also

spoke of tension in her identity:

> I grew up in a very Mexican community. That's who were the people that were always
>
> around you. I still know that I had privilege. I come from a broken home. I have all of
>
> these experiences with me. So, it's the experience that drives my work. Not necessarily
>
> anything else, right? And it's, I find it embarrassing a lot of the time to even say, I'm
>
> White. Like, I don't want to own that. And so, that's something I have to deal with too.
>
> Because I have to own that. But it just makes me feel gross. Like, I don't want to have to.

That's where that struggle is right? I don't. I try so hard to go against all of those White-supremacy things. You know? That I'm constantly battling like, that's not okay. That type of thing . . . So that's, those are my kids. Those are my babies. And then I have to push back and go okay, but, you know, there's that savior thing that comes with White privilege. I'm gonna save them all. I don't want that. I just want them to have a good life period. (Day 2, Activity 1)

The 3 days Teresa participated in training were a time of transition. She was preparing to move from a position at a Catholic school to a public school and also moving from a primarily White institution to a primarily Hispanic institution. She was deeply self-reflective and particularly spoke to the emotion of unlearning former ways of teaching and learning:

But I'm just coming to this realization, like, it's going to be very different. Because I was the religion teacher, you know. So that was my identity. "She's the catholic." They have this really high standard for me. Because really, they just thought I was perfect in every way. Right? I had to humanize myself to say, like, I would always bring in my family and my family not being so Christian. Just to like, humanize myself, you know. So, it's just different. I know that my faith is important to me, and I'm not gonna stop my faith. But I just can't bring it into a classroom full of kids. Students see me as their religion teacher. And so, I just released the idea of that religious identity. Like, they're not gonna see me as that. (Day 3, Activity 1)

Tonio facilitated a before-and-after school program that focused on pedagogies of social–emotional well-being, belonging, and community building. He was deeply passionate about aligning pedagogies between his personal and professional spaces. Therefore, many of his stories captured narratives of either him or his students discovering or sharing their authentic selves:

So it's all inclusive. When it comes to the circling that I'm providing for my kiddos, there's a silent signal that is definitely utilized. There's a journal that is given to them in their student boxes. They're able to write a word, sentence, picture. And so then, maybe within the 1st week or 2, it's kind of like, why am I doing this? But then I come in with a nice little microphone where they're able to either share their story, share their picture, or share their word. And, so, to acknowledge the fact that someone does not want to speak for that day say, "I'm complete," and that's all they say; the next person comes over. So, they're "complete" for today. But then it's that whole notion of understanding that, "Hey, I don't have anything else to say." Sounds good. And if that's something that they see, like the acknowledgement of that, what usually happens is, after all their friends share, it's like, "Oh, I want to go there and grab the mic." It's kind of like that; that's how the inclusion is. (Day 2, Activity 2)

Elizabeth 1 had been a teacher for 34 years and had started implementing circle practices many years ago, although she had lost momentum during the campus closures due to the COVID-19 global pandemic. She told many stories of passion for her community and frustrations over district leadership:

The thing that jumped out at me looking at questions is how different I am than the community. And I never felt that until I had to reflect on it. And oddly enough, I'm always accepting students for whoever they are, wherever they are. And they know that. They know that I love them. They know that I'm there for them. I'm like the safe space. [Students are] often coming [and] hanging out and having lunch because it's the safe place to be, for whatever reason. I've had kids ask me, "Miss Elizabeth 1, what are you?" I was like, "oh, this made me feel, so, I'm uncomfortable." We did it on the [identity]

wheel yesterday, but then reflected on it. I'm like, "Oh, oh, this makes me feel kind of uncomfortable." Like it's pointing out to me, and I try not to bring those biases with me. But I mean, obviously. I don't know if that was kind of eye opening, because my population is so different than me. (Day 2, Activity 1)

Anne often told stories that drew alignment between care and critical consciousness in applications at the direct and structural elements of schooling:

I was at a community-based school where [restorative practices were] just part of the culture. Like we did circles every morning with our students, sixth, seventh, and eighth grade. That's how the school day started. Parents were in the schools greeting our kids. It was just the culture of that school. I've seen that work done. So doing a lot of this work and the significance of when students are having altercations, my students with special needs, especially behavioral needs, being the teacher to go in and have that restorative conversation. And that's so powerful, because it honors that voice of the student. And then it honors the voice of the teacher. And then there's that connection. Like, "Oh, we can make this work." Like "We are doing this together." And so, I'm passionate about this work. (Day 1, Activity 1)

Chuck grew up in San Diego and went to school in a similar community to where he worked. With that personal experience, he told many stories with vulnerability and emotion:

Well, yeah, I was embarrassed. Embarrassed because I feel a little guilty now. Because I didn't give a lot of detail about what I said. Because I'm not proud of hurting a student. For me, it's unprofessional. I let my ego got bruised. So, then my, like my teenage Chuck, "Okay, now, you want to, you know, 'mono-e-mono'" came out. But in the professional sense, or just a humanity sense, I didn't need to go there. So, it's

embarrassing to let my peers know that. I was way unsatisfactory. But it was refreshing

too. I'm glad to have the opportunity to kind of mend the trauma that I had with the

student. And it grew into something even more beautiful, you know? I wrote a college

recommendation for the student and ended up knowing his family. I was at a graduation

party, and then he showed up. And so, I was fortunate to have an opportunity. It was all

something that started not good at all. (Day 2, Activity 5)

Brooke was a new teacher and told stories that evoked the tension between emotions of care and uncertainty of self-doubt, often wondering if she knew what was best or was taking the right actions to meet the needs of her students:

And I was laying in bed [last night], and I just kept thinking about my last class and my

kids and just everything that we talked about yesterday. And I was like, oh my god, like

just so many moments that I could have done so differently. And that's what my mind

was really on last night. Like I couldn't even sleep. Like, oh my gosh, this kid, this kid,

this kid. But I'm really interested to see how today goes. Because I really want to learn

more about how to actually facilitate a circle with children. Cuz, I know, we've been

doing it with adults. But my mind couldn't stop last night. (Day 2, Activity 1)

Elizabeth 2 was an experienced teacher who had implemented circles in her classroom and felt confident in the process. She saw many of the benefits in her classroom and offered many insights in the practice during her time at the training. As a busy mom, she was always on the go and, therefore, did not continue after the second day of training:

I think about when I had my first experience with restorative practices. Like that whole

shift. In just the way that I approach situations. It just changed the whole dynamic of the

classroom. And I'm still learning. I mean, every situation is different when you come into

them. . . . I felt like I tried to be more proactive, but there's still always those kids. I have

to struggle. Last year, I felt like there were times I was not seeking to understand, like

listening to understand him. One in particular. He was very reactive. And I had a hard

time just taking a step back and listening. With parents as well. But just like, how could I

have done that differently? How could I approach a situation differently? I know listening

to my peers and talking to my peers and getting different ideas is really helpful. And I

think that's part of the restorative practices. Just getting support from your colleagues to

tackle situations. . . . When we introduced the White supremacy, culturally, like that title

I just instantly, it made me anxious. And it was just like, it felt very harsh. But then as I

sat down, and we were looking through it like, whoa, this is big. So that was a big aha

moment for me just like the whole system and everything. People think of White

supremacy and think of those big words and it's uncomfortable. (Day 2, Activity 1)

Eva did not speak a lot in the training. However, the time that she did speak was

powerful. She engaged in deep personal self-reflection on the ways restorative and intercultural

teaching practices aligned to her sense of self and her pedagogy. She often integrated into stories

themes of care and well-being:

But like what you had said, just trying to get that understanding. There was a kid last year

where I'd never understood. It's like I knew the story, but I didn't go to him and

understand. And I feel like I did harm to him. I feel to myself in my own teaching, I could

have done better, and I hope to do better for this next time, to actually take the time. One

thing I did learn last year was, because I did a lot of circles, and I was more the oh, "Let's

fix a problem" kind of circle. So what I'm hoping to get out of today is how to make

them more positive. (Day 2, Activity 1)

Mary P. received a lot of respect from colleagues who also attended School E. Often, she shared reflections on power and the politics of comfort between parents, school leaders, and student well-being. Most often, Mary P. chose to stay out of conflict:

You guys have seen me talk here. But at work, I get very quiet. Because it is that underlying culture that if you say something, what's going to happen to you? So, when we're talking about a circle, it's like, "But if we say this? How do we approach it?" So, it's on that field where everybody can talk about it? Nobody's having the harm come to them. So not necessarily because shame, it's the harm. How do we avoid harming more, but moving it forward? And that's hard. . . . Everybody doing those things that they need to do that's best for the kids, not just for ourselves. And that's when it gets really messy and really hard. And that's when I go to my parents, and I get told, just shut your door and teach. But I don't like to just shut my door and teach. So, it's nice to have [restorative practices] across from me and being done there. But it's not easy. (Day 3, Activity 1)

As a principal, Molly felt a lot of pressure and desire to implement restorative and intercultural teaching practices and to challenge White-supremacy culture in her school. However, she felt immense social and institutional pressure to maintain hegemonic social structures and emotional rules. Many of Molly's stories addressed her negotiations of a fear of open conflict and her desire to face a new direction:

As a verbal processor, if you say you, you know things come into your life, and community members for a reason, or you make them have a reason if you think about it. And I get like 50 million emails a day. And something made me look deeper at the email [the study recruitment email]. And I was like, people want to be trained in restorative justice and you know, like to all of you. And then I wasn't even planning on coming

because [the study] was for teachers. And then Elizabeth 2 was like, "Well, you're

coming too right?" I guess I better be coming, "Yes, I am." Oh, yeah. Sign right up. And

this was exactly what I needed in my life. It brought me back to who I am, and who I

need to be, who I need to protect, and who I need to fight for. And I've always been

student centered, that's been my teaching practice. And then I built a school on that. And

that brought me to where I live now. Which, to be honest, is not a student-centered

school. I'm being brave, just saying that. However, we have staff, and parents who love

these kids, and want the absolute best for them. I know we're gonna make it there. I've

no doubt the exact right people came to this training. The exact right people came. And I

just I'm ready to like, be bold, and do the work that I need to do. Use the power that I

have. (Day 3, Activity 6)

Kai attended the training because she wanted to learn some new strategies to engage

students in the classroom. Her stories highlighted her investment in pedagogies of empathy and

storytelling:

My object is just an old pencil. Lately, I've been just thinking about how everything

seems to be written down in permanent marker. And so, I've kind of been learning to be

more graceful with myself. I have a 5-year old and a 1-year old. My husband as well. I

was thinking about bringing a picture as my object. But I realized that being a mom is my

first priority. And then I'm a wife, and then I take care of myself. And then I'm a teacher.

But honestly, I think I put being a teacher above taking care of myself, and I take

everything so seriously. So, I'm trying to write my life in pencil now, not as a permanent

marker. And that way when I make a mistake, I can erase it just like in math and then try

again and be able to take more risks because it's okay; you can erase it and try again. And

so a pencil is my life metaphor right now. (Day 1, Activity 2)

Participant Narratives: Fall Circles

In the fall semester, the eight continuing participants went on to tell an additional 135

stories. In the subsequent sections of this chapter, I share these stories along with additional

findings identified through participants' engagement with the study. As participants continued to

tell stories in the fall circles, themes emerged about reflections-of-self related to the direct,

structural, and cultural elements of schooling, White supremacy culture, emotions, and praxis. In

addition, participants told stories that captured the strategies and pedagogies through which they

implemented the restorative and intercultural teaching practices that they learned in the 3-day

training.

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Theme 2: Taking Stock

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During the four fall circles, participants spoke about activities and pedagogies they

engaged in to put the lessons they took away from Phase 1 into practice. In this section, I take

stock of those efforts as described by participants. The activities described are those participants

completed, not those they intended to take in the future.

Lee

Lee was preparing to enter her 4th year as a restorative coordinator at both a lower and

upper campus. At times she worked individually or in small groups with faculty in professional

development or with students in lessons about restorative justice and behavior support. She also

led lessons for whole classes and maintained a restorative justice classroom. Most often, Lee

spoke about implementing restorative practices through individual interactions with teachers and

students. These stories often rose around emergent needs or instances of crises (e.g., when a

student was very upset due to a bloody nose and needed a mindfulness moment to calm down; when a teacher alerted Lee that a student felt like harming themselves, and Lee was able to offer necessary support). Regarding staff, Lee would be requested by or take initiative to support a teacher who needed support with classroom management or building positive relationships with students. In one example, she supported a teacher who constantly suspended students by holding reentry circles. Lee also spoke of visiting one second grade classroom to speak on the topic of belonging.

Throughout the fall, Lee spoke of a tension about feeling she was holding a huge responsibility, while also holding very little power of influence to make meaningful change. Across the two campuses, she supported over 600 students, and she was eager and motivated to work hard to guide teachers in implementing restorative practices. Yet, she often felt teachers were resistant to her efforts. She indicated:

> I think I have to be a disruptor. I have to push my students to hear their voices. Because they're so used to not being heard. And our parents are so used to not being heard, that I feel it's my job to make sure that they are. And so, I mean, that plays into my White privilege, right? That I can say, you have the right to be here. I look at my job as disruption. And getting people to understand that shame plays a big role in that. And when we do things like use flip charts, and we do things like use certain [Eurocentric] books in classrooms, that it's not okay. And somebody has to have the voice to be able to stand up and say, "That's not okay; you can't do that." And make them understand why you can't do that. (Fall Circle 1, Session 1)

Teresa

In the academic year following the study, Teresa began a new teaching position, moving from a Catholic school to a public school, and from teaching third grade to fifth grade. This change proved to be a significant change, more than she originally anticipated. She was expecting a collaborative teaching community and elite professional rigor. However, in the early weeks of the year, she experienced a lot of intercollegial conflict and unclear professional expectations. She explained:

> I still feel crummy about the people I work with, like my team. Like, every time I go into the room, we had a PLC [professional learning community] yesterday, and I'm going "PLC," because it wasn't really. It didn't meet up to my expectations. Let's just put it that way. And I just have that sick feeling in my stomach the whole time. I don't feel like I'm valued. (Fall Circle 3, Session 3)

Despite these let downs, she was proud to share that her class had completed five circles within the first 11 days of school. By that time, students knew the routine for circle time—about how to move their desks—and with each day, students entered the circle with more enthusiasm. Over the following weeks, Teresa continued to implement circles in her classroom as a routine practice. She stressed that circle was a routine, not that any one circle was particularly perfect in and of itself:

> But every time we have a circle, more people share, and more people become vulnerable, and they trust us, maybe they trust each other. A lot of them still look at me when they talk, but I'll just gently go, "Well, talk to so and so" like "You're talking to so and so" and, and like they're starting to do it. And even when they started hitting each other and running around the classroom, as they were moving their tables back into place, I was

like, "You know what, like, that circle was awesome." And like, I'm not gonna get down

on them about that behavior. I mean, I did tell them that it was a pretty bad transition,

because I have to be honest with them. But I also, you know, made sure to say, "That was

a great circle." You know, just like, I thanked them before we started putting our tables

back. But that was big. I think that's why I'm so relaxed. Because I really feel the kids

are starting to know each other more and trust each other more. And it's worth it. (Fall

Circle 3, Session 3)

A particularly notable circle for Teresa took place in response to an incident when a couple

classmates were taking others' belongings. Some students brought up that even after it was likely

students would continue to harm other students. Teresa acknowledged that was true and

appreciated the honest dialogue that resulted. She stated:

And I think when kids start to realize that I'm not going to let things go, and that we're

going to talk about it, I think they're starting to catch on that I'm not going to, you know,

as their kind of caregiver in the classroom, their teacher. I'm not going to let these things

go. (Fall Circle 1, Session 2)

Tonio

Tonio was preparing to enter another year leading a before-and-after school program as a

site director. The program he developed was delivered through a restorative pedagogy. Tonio

described his pedagogical practices as closely aligned to his sense of self. On the first day of the

training, he said his intention in attending was to bring alignment to his personal and professional

philosophies and ways of being.

For Tonio, the intent of his pedagogy was to foster spaces for community members to

release pain and to know and love their true selves, as well as the true selves of others. Those

pursuits could be best achieved through child's play and demonstrated as measured through

uncontrollable laughter. Tonio stated:

> It was child's play. And I feel we should be really getting to like, sit with like,
>
> kindergarteners at lunch. And have lunch with them. . . . I'm like, tell me, tell me you
>
> don't feel anything. You know? Ask them a question. And they'll give you like this
>
> sincere answer of like, they don't know any better. That's what they heard. Like, that's
>
> the words they're using. There's a feeling to that. They're painting a picture for you.
>
> What's the picture? What do you see? (Fall Circle 4, Session 2)

At the school sites where he worked, Tonio directed small staff teams and worked directly with

communities of students. Concrete pedagogies Tonio used with his staff and students included

mindfulness moments, games (e.g., outdoor ball, hula hoop), theatrics, and storytelling.

An important measure of achieving the necessary environment for his pedagogical aspirations

was removing the environmental impacts of punitive paradigms. Tonio explained:

> How do you make someone hurting or struggling feel like they're playing a game in an
>
> enthusiastic way? Where they know they're gonna win regardless. Because you have the
>
> ability to assist everyone. Which is what [restorative practices are]. Without [them], it's
>
> something punitive. I can reach that and be successful. But what can I win with the
>
> narrative of a punitive process? I feel like ultimately you're winning something that's
>
> going to cause harm to you. Like an addiction or anything which is making you happy,
>
> you understand that's going to make you sick. The narrative of it being punitive or a
>
> competitive process to get there. (Fall Circle 2, Session 2)

However, his vision of a restorative pedagogy was not just with regard to the feel of love and

release of pain, but also the completeness with which each individual was seen. Tonio felt each

individual student deserved space to be recognized to the depth of the complexity each student

desired to express. Tonio continued:

> I think the coolest part with my younger kids, which are, my TK's are really fun. My first
>
> graders, second graders, to a certain extent understand what they're speaking about. But
>
> in these moments of space, where they're able to speak, and we're sitting there listening.
>
> Mind you I can, I can sit through a lot. I will let these kids rant on for as much as they
>
> can. I can gauge how much they can take, "Okay, thank you so much," blah, blah, blah.
>
> (Fall Circle 3, Session 2)

In any case, he felt strongly all curriculum was equal and, therefore, all students deserve equal

access to curriculum. This access also applied to affective pedagogy enacted by the teacher in the

classroom. Tonio claimed:

> So the individual who is providing that curriculum or that process to that learner, I feel
>
> like that's where I've seen is, the curriculum can definitely be processed, much more
>
> softer or kinder. (Fall Circle 4, Session 2)

Elizabeth 1

As with others in the study, Elizabeth 1 had some prior experience with restorative

practices but had not returned to implementing circle practices following campus closures due to

the COVID-19 global pandemic. At the start of the new school year, she reintegrated circles into

her seventh-grade history classes. During the fall circles, she spoke of regular mindfulness

minutes in her classes. Mindfulness activities for students in those minutes included breathing

exercises, listening to nature sounds, or resting their heads, among other activities. These

minutes were practiced with varying levels of enthusiasm or investment by students. She also

spoke about frequently using circles in her classrooms with a range of purposes and variations.

Circles were on topics such as generating classroom agreements, just for fun, and in response to behavior (e.g., being disruptive toward a substitute teacher). Variations in her circle practices included the use of index cards and "pop-corn-style" circle passing in which students randomly call out the next person they would like to speak.

As the restorative justice lead at her site, Elizabeth 1 also supported restorative justice efforts there. Over the course of this study, those efforts included supporting a neighboring teacher in designing a circle for two students who were in a conflict.

Brooke

Brooke was entering the academic year in her 1st year as a teacher. She had completed the year prior as a student teacher at the same school (School E). At the first fall circle, she shared her kindergarten class had integrated mindfulness moments as a common routine. At the second circle, she shared she had cultivated an antibias classroom library (aligned with Day 3, Activity 4). Her class was later paired with Mary P's class, and together they completed a "buddy circle" bringing the kindergartners together with the fifth graders. Brooke set a goal for herself to do one circle with her class on her own before the end of the study. At the fourth circle, she said she had held a circle in which her students responded to the prompt, "Share the color of your feeling."

Eva

Prior to the study, Eva had attended a short professional development in restorative practices offered by the school district and had taken some early steps to implement circles in her classroom. Starting the 2nd day of the school year, she implemented circles in her fourth-grade classroom 4 days a week, consistently. Circle practice quickly became an important aspect of her classroom culture. Students were disappointed in the event it was canceled. In her classroom, the

daily circle was called a campfire and the centerpiece was a plastic fire ring. In every circle, the class would read the group agreements and participate in a mindfulness moment. She often looked to resources online for circle prompts. If she needed something quickly, she looked for one-word prompts. At the beginning of the year, she leaned toward community building prompts such as, "What do you think we should know about you?" In other instances, she would begin the circle with a read-aloud and then offer a prompt based on the book. As students developed comfort with the circle practices, she began creating opportunities for students to take on leadership roles by leading mindfulness moments. Later, she invited students to take more responsibility. Eva indicated:

> So I think the new thing is just having my kids run the circle. Circle keeper was what we call them, and just running it. Coming up with the mindful moments, which they had already been doing. But organizing the entire thing. And being me, it's still in, it's still a work in progress. But they're excited to do it. And I am just struggling with, when I have done it a couple of times, them not showing the respect back to that student, to that facilitator. So, we have to bring it back. And of course, then I had to stop the circle. To look at the circle [and restate] what the agreements were. And so that was to redirect. And so that was a struggle. . . . I do slides every day for my lessons. So, I made it like they can make their own slide. They come up with their questions. . . . And so, they're really excited. It's something that they look forward to. (Fall Circle 4, Session 1)

Over the course of the fall circles, Eva's class took great strides in implementing circles practices as a classroom practice.

Eva also implemented circles as a reactive practice. In the first instance, two students in the class had a problem Eva wanted help in addressing. Spontaneously, she came up with the

idea of friendship circles to engage with a couple students in a circle without going outside of the classroom with some students, while excluding the others. She instructed the students to gather in groups of three or four, identify a talking piece, affirm agreements, complete a mindfulness moment, and share prompts. As the groups engaged in their own circles, Eva met with the students who needed help with the problem. Eva said the students loved it. In another example, she supported a student in creating a restorative process to share important feelings and needs with her family. Eva shared:

> I planned a while ago . . . to have a circle with one of my parents. . . . And so, we had it today. But the parents didn't come, it was the sister. So, it was almost like a hybrid circle/conference. So, it was a hybrid. It was hard too, you know, we, (me and the student); we laid the circle out and how the process of it, and she knew how to do it. And it was more for her. So, I did a mindful moment for her so that she can come forward with some truths that she hadn't been saying to her family. And I was very . . . They were very responsive. Did we use a talking piece? We did not. One [person] was on the phone. The other one was [in person], so it was different. It was a hybrid. That's all I can say. But, I think some good came out of it. And so that's what happened today. (Fall Circle 4, Session 1)

Mary P.

Mary P. was a fifth-grade teacher at School E and had prior experience with implementing circle practice in her classroom. At our first fall circle, she had an early update of her circle practices. Mary P. said:

> We started about the 2nd week, and truly did circles on the floor. And I really had discussions. And we did. Not perfect in any way, shape, or form. But it's interesting

because I can bring that up. And that's named, and I'm okay. It's okay. But we've been

fluctuating between this room and my classroom because my AC died . . . But we're

going to do impromptu, and just making sure it's part of our day, and then getting to say

something, and they enjoy doing it. Then it's funny because I'll go, "Okay, we just have

that kind of a circular discussion." That's fun watching them work. (Fall Circle 1, Session

1)

Mary P. saw her role as a teacher, and the function of circles, as guiding students toward a

stronger knowledge of self. For example, in one circle, Mary P. asked students to speak to the

prompt, "How many of you truly see yourselves as readers?" Moreover, she expressed concern

and care for students who said they did not see themselves as readers. At other times, she talked

about creating spaces of confession where students were able to make cathartic

acknowledgements of harm. In another example, she spoke about how her circles were aligned to

reflective journals. In one example, students watched a YouTube video and then engaged in a

free write before entering the circle to talk about their ideas. Although Mary P. said she did not

need to read each students' free write or hear each student speak in the circle. Rather, she saw the

cathartic experience of self-expression and the cultivation of deeper knowledge of self as the

essence of the "circle" experience. She started:

> [The students] look at me going, "What do you mean? I'm an animal? What do you
>
> mean? I'm a color?" And I'm like, whatever comes to your mind. [The students reply] "I
>
> can't do that, that doesn't work." And I'm going, "Okay, let's just delve then." And their
>
> thought process with that. They can go that deeper, and you can watch their eyes, and the
>
> shifting of kids. And it got to the point . . . I looked at every one of them and said their
>
> name, and I said, "You matter, and you matter, and you matter." All the way around the

room. And it's them realizing that it is about them. It's not about me, it's about how do

we make sure you're the human being? You've only been here [a short time], but you're

a human being. You matter. And it's not, "Oh, it's okay." No, it's not. We need to make

sure you're okay. It's not just, "It's okay." We've discussed it. . . . And that's hard for

them. Because normally it's just glossed over. (Fall Circle 3, Session 1)

Molly

All participants from School E recognized their participation in the study as stemming

from Molly's recruitment. Therefore, Molly entered the study eager to lead the implementation

of restorative practices at the school site. After the study, Molly quickly reached out to the school

district and worked with The Restorative Justice Practices Department to plan several

professional development workshops throughout the year for the school site. The first session

took place early in the academic year with positive response from faculty and staff.

In addition, she sought to integrate restorative practices into her student discipline

procedures. She was inspired by the response she saw from students to restorative process.

However, she also navigated tension from parents who did not understand restorative practices or

saw such practices as "soft" on student behavior. At times, she felt she had to hide she was

implementing restorative practices to respond to matters of student conflict in her administrative

role.

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Theme 3: Direct, Structural, and Cultural Elements of Schooling

</div>

Participants found the tiered framework presented in the pedagogy of transcendence,

including the direct, structural, and cultural elements of schooling, to be a model closely aligned

to their experiences. Both in the training and throughout the fall circles, participants spoke to

these elements. In Day 3, Activity 2 of the training, participants were divided into small groups

to identify direct, structural, and cultural elements of schooling. The elements participants

identified are included in Table 8.

Table 8

Participant Identified Elements of Schooling

Element/ **p**oster **h**eading	Participant **g**enerated **c**ontent	
Cultural: Shared values and agreements about the purpose of life, education, and our roles therein	Curriculum Student library Room setup and decor Religion objects Language	Month celebration Surface-level celebration Historical heroes Parental or family representation
Structural: Shared processes and systems that structure our social organization	Handbook Bell schedule (time) A–G pathway, college admissions Testing/test data Classification/class placement Common core Grade levels Staff meetings Discipline policies	WASC Williams Act IEPs/504s Conferences Facilities Fencing No windows Prison setting
Direct: Elements through which we treat one another on a day-to-day basis in relationship to both self and other	Recess Lunch School visitors Subs Volunteers Allowing to come into school Open house "Pick your battles" Clubs Afterschool activities	School events Assemblies Conference Staff meeting IEPs Restorative circles Parent/teacher—how to make it restorative PE Enrichment classes

Training

During the training, participants recognized direct elements of schooling as occurring

across all members of the school community, including visitors, substitutes, and volunteers, and

as occurring within the school community spaces of recess, lunch, staff meetings, enrichment

classes, and afterschool activities. Participants discussed the direct elements of schooling as

interactions they navigate with great care and ones that are fraught with tension and emotion.

Therefore, much of the discussion on this topic addressed how to navigate matters of harm and conflict. Mary P. indicated:

There's no clear-cut answer all the time. And you have to be no matter what it is, you are naming the harm, so that you can get through the harm and move on. And if you can't do that, then what do you have left except consequences. And so you have to be willing to get in and puzzle through it. It's definitely with the kids as well, because they are [in conflict] as often as we are. And they're getting through the system. So, giving them as many tools to help them get through the system as an elementary teacher as possible. So that they feel comfortable talking and doing things and not shying away from them. (Day 3, Activity 1)

In this case, Mary P. recognized that while navigating the educational system, the typical response to harm is to shy away from the engaging conflict in favor of consequence. Therefore, Mary P. saw her role as to equip her students with as many tools as possible so as they traverse the educational system, they will have tools to confront and overcome harm.

Later in the same circle, Kai also reflected on direct elements of schooling when she stated:

We had a student last year whose parents worked nights and so they were always late [to school]. The teacher was very unforgiving of the lateness. . . . What happened was the kid was scared to come to school. And so, he didn't want to go in at all. So, he was extra late. And it took him an extra-long time to get out the door because he didn't want to be bombarded by that. . . . The only thing is like, how do you fix the attendance if it's the parents' fault? (Day 3, Activity 1)

In this quote, Kai noted parents and teachers interact at the direct elements of schooling level. However, the harm to the student is due to the teacher's not having the tools or means to navigate the tension with the institution or parent. Therefore, without any viable means to address the concern for the child in a meaningful way, the remaining alternative is to harm the child.

In the structural elements of schooling, the group identified many shared processes and systems that shape the social organization. First, the group determined some schools in San Diego resemble prison settings with tough discipline, a similar layout in facilities, high fencing, and few windows. Further, participants stated schools, in some ways, resemble factories regulated through bell schedules, rigid uniformity, and testing to determine classifications and placements of students. During this activity, Chuck recognized the power hoarding that occurs through the structures of schooling to serve capitalism. He stated:

> Yeah. Those that disrupt. If a student disrupts, you get written up. So, change does happen when you say "Get out" to a student. But to what reward? Or what risk? And because we know that teachers that have the best test scores, they get pushed up. The students that have the best test scores, the best grades, they get pushed up. Yeah, we celebrate valedictorian in our schools. . . . I mean, I've been written up for things, and I know that I wanted to do it "right" [follow the rules]. . . . And for me, it's kind of hard to celebrate what you see. People are still suffering, especially the children. We still got kids in cages just right here. We have a whole Haitian population, just south of the border. They never get spoken about. And I just, I think that part, I guess, kind of hard to have community and capitalism. They're contradictory, in my mind, that's contradictory.

Community and capitalism. Kind of hard to integrate together. On this thing, I'm just

kind of processing. (Day 3, Activity 2)

In reflection on the structures of schooling, participants engaged in discussion and shared stories

that recognized harm within broader paradigms that legitimize harm.

The group had the least developed conversation about the cultural elements of schooling;

although, participants did identify several elements to include. Participants pointed to surface-

level cultural celebrations that reduce cultural groups to a food or dance. They further recognized

common curriculum that normalizes a Eurocentric or White-supremacist worldview to the

exclusion of others (e.g., Indigenous, Muslim, Black). Further, participants mentioned cultural

erasure is further facilitated through the exclusion of diverse cultural voices in school libraries or

the historical heroes uplifted in curriculum.

Fall Circles

Moving into the fall circles, participants continued to reflect on the direct elements of

schooling with greater awareness of how harm and conflict are addressed or avoided and further

the impact to the well-being of the community. Both Tonio and Molly recognized restorative and

intercultural teaching practices held transformative potential to empower members of the

community to act with agency in moments when harm occurred through engaging subjects in

acts of cultivating empathy. Both recognized that, to some degree, this process required fostering

knowledge of self. Tonio stated:

So, I think overall pedagogy of violence is definitely apparent out there. It's just the type

of awareness we have of ourselves and for others. And what we're choosing to speak on

too. Because just as we want to take care of one another and see, "Hey, how are you? Sit

down." Be like, "Are you okay? Can I hug you?" Like, "There's been a shooting on the

street? Dude, I feel scared. Are you okay?" And have that be socially acceptable. In the

workplace. You know? "Can I just hug you?" Like, that's for anyone? Why is that

socially unacceptable? And I think these structures that are into play, there's a lot more

levels. Internally, like, how violent are you with yourself? Like culturally, internally?

How is that structurally? How are you structuring yourself internally? How directly

violence are you being with yourself? And so, I've been really tough with myself. The

violence is what made me kind, but there's different types of violence. So, it's a funny

thought to think about. I've been really tough on myself. But I wouldn't call it violence

anymore. Because I think violence comes into the idea of harm. There is a known harm

that's being caused here. Like there is a knowing that these structures are somewhat or

have an idea or a feeling that something's wrong, or being harmed. So it's like, it's a

really interesting process for the pedagogy of violence, or destructive response to

conflict. (Fall Circle 4, Session 2)

Molly also shared the following story:

Probably the coolest thing that's happened since the last time we met was I had a student

who met with me a lot last year. And we did a lot of circles together. That was when I

was trying to begin with it. A lot of circles around sports . . . And we had an incident

happen. He went to the nurse, got hurt at recess, and he came in, and we were just

resolving it with his friend. It was like an accident. But we weren't sure if it was on

purpose. They resolved it. And they said, "Well, okay, so are we good to go? Ready to go

back to class?" And he said, "Well, there's one more thing I want to tell you." And I'm

thinking it's about this. Well, it's not. It's about a conflict with two girls [and] completely

unrelated. And he's like, "Can you do that circle thing with us?" Yes, I got it. And if he

requested it . . . , we were doing a circle with him. . . . It was just cool for him to request. .

. . And it made me wonder, I wonder if he almost brought that other boy in, which wasn't

a big deal, thinking maybe it could elevate into this other conversation that I think had

been bothering him for a while. And he had a part in the harm. It wasn't like they had

harmed him, and he wanted a circle, he had done some of the harm and was taking some

ownership of it. So, it was just, it was cool to see that impact. (Fall Circle 3, Session 1)

In both examples, Molly and Tonio recognized moving with greater intent when responding to

harm in the direct elements of schooling also required, to some degree, knowledge of self. As

with Molly, the student who was seeking the restorative intervention had caused the harm and

wanted to repair the relationship. For Tonio, the knowledge of self was developed through

awareness of recognizing the structure of the school, as well as the interactions within, was, in

and of itself, harmful to both self and other. In both stories, it was clear that through direct

relationships between members of the school community, emotion, tension, conflict, and harm,

were exchanged and felt. Restorative and intercultural teaching practices offered strategies to

develop greater knowledge of self, a language to name and transform their approach to the

conflict, and the sense of empowerment to move forward with an ability to acknowledge the

harm.

The group further saw alignment between restorative and intercultural teaching practices

and the structural elements of schooling. At this level, participants recognized these teaching

practices as working in opposition or tension with more punitive and capitalistic structures.

Therefore, the stories participants shared in this regard highlighted emerging critical

consciousness. Such examples are exemplified in three cases. First, Eva shared:

I've been using [circle practices] since Day 2, 4 days a week, consistently. Like I said, my kids don't like it when I cancel it. So, I don't. Apparently, they love it. They need it. I did try [to have a student lead] actually. I had a student lead because I let them know that I'm trying to practice my mindful moments. But I let a student who was confident lead it today, and she did very well. The class responded very well. So that was a good thing. So, I think I might actually have a student lead a mindful moment on a daily basis. (Fall Circle 2, Session 1)

In this example, Eva demonstrated that integrating circle practices into regular processes of the class empowered students to develop confidence to seek opportunities for leadership. In addition to empowering student voice, Teresa shared:

And one of my hopes is that these experiences that we have in circles and how we interact in the classroom, I'm hoping that these relationships, even if it's just not a super strong connection, even if it's, "Hey, that kid was in my fifth-grade class." And then just seeing the people in middle school going, "Wow, we had some really heart-to-heart talks," or, "We had a lot of fun in Mrs. Teresa's class." I really want them to feel connected to the safety and nurturing environment that I try to create in the classroom when they move into middle school. Because middle school kind of sucks. So, I'm hoping that they are making friendships that they already had stronger. And I'm hoping that it's helping them build new relationships. And, you know, I want it to carry on. What's going to happen after fifth grade? Are they going to care about each other as much as they're showing that they care for each other this year? And are they going to stand up for each other? There's kids in here who are not going to be in the same crowds when they're in middle school. Are they going to remember each other and say, "Hi"?

Or, if somebody's being bullied, are they going to step in and help? (Fall Circle 3,

Session 3)

In this instance, Teresa recognized students as traversing a system that included emotional and relational highs and lows, moments of conflict, and journeys of personal transformation. She recognized the teaching practices she implemented as a future-oriented and hopeful practice of transformation.

Molly later highlighted her own reconceptualization of envisioning restorative practices as structuring the school community. When reflecting on her journey in the training and fall circles, she stated:

I feel like as a group, since the summer, we've flipped from thinking about [restorative practices] as something for conflicts, to thinking of this, more towards building the community piece, and it could be the time of year. But, I remember coming into this with much more of a how do we fix the problems mindset. And now we're all just building; now just we're focused on building the community. Interesting. (Fall Circle 2, Session 1)

Prior to the training experience, Molly recognized restorative practices were designed to function in schools to address problems but came to recognize how the structure of schooling in matters of relationship building could foster community. She spoke to a transformed perspective about the functions of schooling from "fixing problems" to the creation of community.

As during the 3-day training, in the fall circles, the group had the least developed conversation about the cultural elements of schooling. With that said, the group viewed most teachers and school leaders as White and schools as emphasizing a Eurocentric hegemony within a White-supremacist culture. The participants felt this cultural context was deeply harmful to students and felt a dire urgency to transform the system to intercede on the resulting injustices.

Eva made the point schools are hostile settings to teachers of color when she stated during Circle 3 Session 1:

> I always automatically think of being of my race. That's the first thing that comes to mind. Anytime, anywhere. And even out with my husband, who's from Peru and Argentinian too. That's always at the forefront of our brains. I also think when I'm teaching how I can connect in that way. And also, how I'm looked upon in that way by staff members, by parents. And that I'm not good enough. That's all I can say. (Fall Circle 2, Session 1)

With reflection on the pedagogy of violence, Molly stated:

> We're asking people to come to the circle, it's who they are, and just share who they are. And that's the whole point of the circle. But yet, our whole system is set up for people to align to who society wants them to be. You take the path, and the same path for everyone. Same standards for everyone. Same grade levels for everyone. Everyone better speak the same language, and believe the same things, and have the same ideas. . . . Those two things are not in balance. Be who you are in your circle, but don't be who you are in education. (Fall Circle 4, Session 1)

All participants felt the pedagogy of violence was an accurate reflection of the system of education and that the pedagogy of transcendence offered practices that could offer a transformative vision for the classroom. However, it was also clear there are immense challenges to overcome in addressing deep-seated cultural investments the group largely felt stakeholders with power and influence would be unwilling to disrupt. Lee reflected on this tension when she stated:

[Implementation is] not quick. And I struggle with that because my kids don't have time. They don't have that time for us as adults. So, I struggle with that every day because I want change now. Like, you know, we have to change the system now. And it is not fast. It is snail pace moving. But I think because we are changing. I know what I was like as a teacher. And I look back at some of the things I did as a teacher and reflect and know how much harm I caused to kids. Like, I know that. And so, but I've had to reckon with that. And I think because I've had the capability to reflect on my own practices is why I can go deep, right? I just lay it all out on the money. But some people just can't. They can't reflect on this. "This is the way I've always done it. This is the way I will always do it." "It's not me that needs to change, it's that kid that needs to change." And so you know, a battle every day like how do I help them come to terms with what they've felt as a human being in order to make sure that they are not harming children because we still have a lot of harm in our system. (Fall Circle 3, Session 1)

The challenges that practitioners encountered in implementation at the cultural levels of schooling became a recurring thread throughout the study.

Theme 4: White Supremacy Culture

White supremacy culture proved a useful framework through which to discuss the paradigms that worked in opposition to the implementation of restorative and intercultural teaching practices, which educators encountered. To do so, the group reflected on the 13 characteristics of White supremacy culture (Jones & Okun, 2001). Although all the characteristics were shared with the group, participants highlighted the following four characteristics as most relevant to their settings: power hoarding, worship of the written word, right to comfort, and fear of open conflict. Throughout the training and Fall Circles, participants

told 26 stories related to experiences with White supremacy culture. In the training, Chuck told most of these stories, and in the spring, many of the White participants grew greater comfort and awareness with naming and speaking to the characteristics of White supremacy.

Training

During the training, Chuck told a story speaking to the emotional toll of teaching as a Black man within White supremacy culture, stating:

> Sometimes teaching history is a tough one. A lot of the history curriculum that we have is embedded in, you know, White supremacists' views and the answers that students need to be successful, versus true. Yeah. It's contradictory. And so, I feel almost slimy inside. And then I have to go along with it. If it's math, okay. That's what makes sense. So, I don't have to sugar coat it or anything like that. (Day 1, Activity 4)

For Chuck, this was not his first time feeling the pain of experiencing "other" as a result of his racial identity. Conversely, Teresa, told the group this activity was the first time in her professional career she was exposed to the characteristics of White supremacy culture. In a circle, Teresa said:

> But at least I understand, like the intersectionality of the different identities. But just a different way of looking at myself and who I am as a White woman. You know, with going into a population of kids. So, they're coming from very different backgrounds as myself. I really just found myself really thankful last night and uneasy and uncomfortable. And I appreciate the uncomfort, the discomfort. But still, it's yucky, it's yucky, it's yucky to feel. (Day 2, Activity 1)

Both Chuck and Teresa recognized the characteristics of White supremacy resonated with their experiences. Further, both associated these experiences as conjuring painful emotions. However,

for Chuck these feelings were ever present or feelings he knew well. It was a feeling of inescapability. Although for Teresa, this was a rare occasion to reflect on these tenets or sit with these feelings; for her it was a feeling of emergence.

A second thread of discussion about White supremacy culture was related to White participants' experiences of reflecting on their relationship to conflict and conflict avoidance. Anne shared:

> I've just been grappling with this. It said, "Say just enough." I heard you say it. Because I think sometimes as a White woman, I just have more comfort in speaking up or always being the first one to talk. Kind of being aware. Giving people space. Just not always being the first one. But offering a better space for other people. It's kind of like, I was the first one to pick up the leader stuff. Like okay, I'll go do this. But also having that awareness sometimes, and when we have these really hard conversations about White supremacy and different things. Sometimes as a White woman, that's easier for me to also check out. So, in that agreement, I'm like, how can I put that up there to say "No, like, I'm gonna agree to do this." Does that make sense? Yeah, that's just something I'm grappling with. (Day 2, Activity 2)

In this example, Anne spoke of the tension of over speaking when feeling the right to comfort, while feeling a tendency to step away when fearing open conflict, even in matters of justice. Anne recognized within White supremacist culture, developing an awareness of self and emotion was an essential component of critical consciousness. At another time, Kai stated:

> So I came from my very first school, I was there for 6 years. . . . You know, it was just so well led and family oriented. And people worked hard because they liked their job. And then I came to this new school, and it was girl drama. And I'm just not used to that. I

steer away from it as a person in my personal life. I don't mesh well with it. And I

couldn't have somebody to vent to as a teacher because I really was afraid of what it was

going to be twisted [into by my colleagues]. At one point, I'm not a crier either, and I

bawled in a meeting. My husband is still the only person that has seen me cry, and I cried

in a meeting. He was like, "You did what!" I was so overwhelmed and unprepared. (Day

2, Activity 1)

In this case, Kai shared about how the fear of open conflict was so pervasive that both she and

her colleagues were unprepared to address the conflict between one another or between students.

Fall Circles

Later in the fall circles, the group continued to reflect on the presence of White

supremacy culture in schools. For some White female participants, the journey continued to be

one of developing greater awareness. In the case of Elizabeth 1, this was a process of developing

critical consciousness. Although Elizabeth 1 had been exposed to the identity wheel before, this

study was the first time she had meaningfully recognized the difference in race between her, as a

White woman, and her students, primarily students of color. In Circle 2 Session 1, she stated:

My race connection right now is kind of odd, because I work at a school that's very

diverse. And my staff is very diverse. It's come up now in a couple places where it made

me feel uncomfortable. So, we were at a district meeting. So, our smaller groups from

each school had to come to a bigger district meeting. And our group was the only one that

was diverse, and I'm the White person in the group, okay. And like, literally, even though

some of the other schools, their principal was a minority, everybody else seen on the

committee was White. . . . And I'm like, I even said something to my principal. I go. "Is

it kind of weird?" I mean, because for her, it's the first thing she notices, right? Because

she's African American. And I go "Is it kind of weird that I noticed that everywhere?"

Then she goes, "It's not weird that you're noticing that. You should be noticing that.

Where's the equity of that?" And then "Ah, ah." It comes up all the time. (Fall Circle 2,

Session 1)

Although Elizabeth 1 did not envision any transformative actions with her greater awareness

about her racial identity, moving to awareness was a significant step within this study.

Theme 5: Emotion

Emotions quickly arose as a set of inductive codes throughout the transcripts. As

supported in the literature review and theoretical framework, teaching, learning, and relationship

building are deeply emotional processes (Davis, 2019; Kelly & Thorsborne, 2013; Leonardo &

Zembylas, 2013; Matias, 2016; Zembylas, 2003a, 2003c). The Critical Performative Analysis of

Emotions (CPAE) offered a useful lens to explore the role of emotions in both the training and

fall circles (Kuby, 2014). This method framed emotions as (a) situated and based in critical

sociocultural theory, (b) embodied and based in performative aspects of narrative theory, and (c)

fissured as in rhizomatic theory. The CPAE model is illustrated in Figure 9. The analytical

questions and framework in the CPAE framework offered a useful lens through which to explore

participants' experiences with emotions.

Figure 9

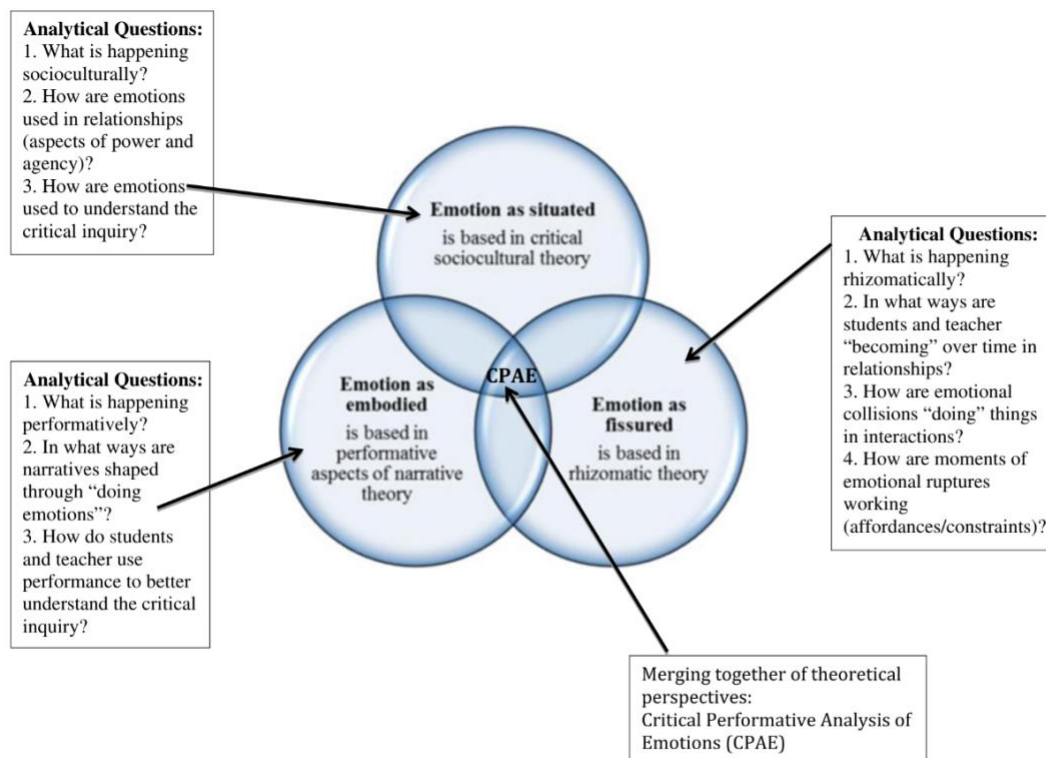*Kuby's (2014) Critical Performative Analysis of Emotions*

Analytical Questions:
1. What is happening socioculturally?
2. How are emotions used in relationships (aspects of power and agency)?
3. How are emotions used to understand the critical inquiry?

Emotion as situated
is based in critical sociocultural theory

Analytical Questions:
1. What is happening rhizomatically?
2. In what ways are students and teacher "becoming" over time in relationships?
3. How are emotional collisions "doing" things in interactions?
4. How are moments of emotional ruptures working (affordances/constraints)?

Analytical Questions:
1. What is happening performatively?
2. In what ways are narratives shaped through "doing emotions"?
3. How do students and teacher use performance to better understand the critical inquiry?

Emotion as embodied
is based in performative aspects of narrative theory

CPAE

Emotion as fissured
is based in rhizomatic theory

Merging together of theoretical perspectives:
Critical Performative Analysis of Emotions (CPAE)

Figure 1. Thinking *with* theories: illustrating the relationships of theories and analytical questions of a CPAE.

Note. From "Understanding emotions as situated, embodied, and fissured: Thinking with theory to create an analytical tool," by C. R. Kuby, 2014, *International Journal of Qualitative Studies in Education*, *27*(10), 1285–1311. (https://doi.org/10.1080/09518398.2013.834390).

Training

The code "emotion" was associated with 54 of participants' stories throughout the training. Two examples of emotion situated socioculturally can be found in the "slimy" and "yucky," emotions expressed by Chuck and Teresa in relation to the painful or discomforting feelings that emerged when reflecting on pedagogies of violence and most specifically on White supremacy culture.

Further, within the dynamic of the circle, there were incidents when it was clear emotions were fissured, moving from one participant to "do things" in collision with another. In response to Chuck's story about growing up feeling powerless, Lee stated:

> It is important I know that, so thank you. And I acknowledge that I know that as a White woman, I can ask that question. I think I can ask that question. Because I have that privilege. And understanding, you [Chuck] don't have that privilege is super important for me. Because I can go out, and I can say whatever I want to say. And I don't have to worry about you know. And so, thank you. I want to thank you for that. Because it angers me, like it angers me. That you don't have that. And so, like I have to disrupt at all times, I feel I have to be the disruptor. And yeah, people don't like it. (Day 3, Activity 2)

In this statement, Lee recognized that Chuck inspired Lee to an important realization about her privilege. And that realization led her to the emotion of anger. That emotion guided her to a commitment to action, the drive to be a disruptor. In this instance, Chuck's vulnerable storytelling moved Lee to the emotion of anger and a commitment to action.

In another circle, Chuck shared a story in which he discussed how the act of storytelling generated a sense of connection that drew him to a greater sense of emotional connection to the group. He said:

> I've seen the changes in the program in how [Anne's] brought so much cohesiveness and so much positivity. And we have negativity. . . . But I think positivity is always going to win. I was so positive; everyone was so positive yesterday; and that's why I'm looking forward to getting here today. I just like meeting new people and bringing in their energy and listening to those stories. And you know, I feel like I can tap into somewhere. (Day 2, Activity 1)

Molly witnessed Chuck share this story in circle. When the time came for her to speak, she

shared her reflections on her feelings in the space, stating:

> And it's been so beautiful to watch the love grow in this random group of all these
>
> people. That we didn't know each other before. . . . And to just see how you felt coming
>
> into the group. Today, like how we've helped you feel part of our community, and it's
>
> like the concrete example of what we're trying to do. (Day 2, Activity 1)

As Molly witnessed Chuck share his story of feeling emotionally "tapped into" the group, Molly

felt she was part of an emerging community.

Further, participants discussed emotions as embodied, although not in such direct

language. For example, Molly spoke with anxiety about the emotional connection she recognized

she was feeling toward her school, saying:

> Oh, my gosh, I'm feeling like I'm getting connected to my school. Even though I've been
>
> there 2½ years, I always kind of keep that distance because I've moved around a lot. I
>
> never feel truly connected. And I'm like, "Uh oh, I'm feeling connected." Yesterday,
>
> having my team here, having all of this love happen from this group. What I'm noticing
>
> about this group is how deep and important connections are, and when the leaders are
>
> vulnerable, and when they lead us to be vulnerable, how quickly you do feel connected,
>
> and you feel loved, and how you can make change and work through things. Long story
>
> short, it's been so great to see this work in action. (Day 2, Activity 1)

In another instance, Teresa shared about body language which lets her know another person is

fully present and listening to her speak. She stated:

> Just listen with your body. It can be any part of your body. Eye contact if you're
>
> comfortable with that. Or even if you're looking somewhere else, but you're nodding

your head. I feel like validating the speaker is important because we're in a very

vulnerable space. So, giving some kind of acknowledgement to the speaker and then

being open to new ideas. When you're in a room full of people things might rub you the

wrong way so just kind of be open. (Day 2, Activity 2)

In these many examples, emotions are recognized as *watched, connected,* or *rubbed*. Although

Molly had worked at her school for over 2 years, it had only taken 2 days of both expressing

vulnerability and witnessing the vulnerability of others to see the love grow more deeply in her

relationships with her team. For Teresa, she recognized group agreements as bodily expressions

because she recognized that harm could occur when emotions might "rub" the wrong way.

Certainly, although not explicitly stated, emotions were an ever present and influential

component of the training, drawing connections between participants and inspiring or, perhaps,

deterring deeper relationships and/or self-reflections.

A final thread that emerged in the training that was not deeply explored were the

relationships among embodied emotion, masculinity, and the performance of restorative and

intercultural teaching practices. In the opening circle of the training, Chuck immediately made

note that of the 12 participants only 2 were men. He wondered as to why more men were not

present. Tonio made note of this wonder and replied:

I'm gonna have a point at the Chuck comment in regards to the male population. I studied

sociology . . . and it was like seven to eight women for [every] like two or three guys.

And so, as I was going and completing classes, it was one or two men out there. And I

think it's the idea of like, how do we present ourselves accordingly as males? And so, in

the educational field, I see a lot of unicorns. Like you don't see a lot of males who are

prepared, comfortable enough, to be working with children. And so, he really puts a lot of

thought into his presentation in regards to our work out there. (Day 1, Activity 1)

In this comment, Tonio pointed to an educational context of predominantly emotional silences.

This observation fits with Zembylas's (2003a) statement, "Within education institutions,

'acceptable' or 'professional' emotional behavior is defined by the standards of Western

rationality, namely, 'balanced' and 'well-behaved' White males" (p. 116). Tonio argued men

carry an extra responsibility of crafting an intentional emotional presentation of "safety" within a

social context of a perceived norm of violent masculinity. Chuck did comment on the toll the

emotional care did take on his body, stating:

So it's just this, this tension, this tug of war with my identity. I don't want to crumble.

Because, last year at the end of the school year, my body did crumble. And I'm just you

know that we're going back to the physical and the mental. And so, I had to put the

physical back in the forefront. (Day 3, Activity 1)

These comments from Tonio and Chuck point to the sociocultural, embodied, and fissured nature

of emotions. As men of color, they experienced the harm of oppression and marginalization; as

men they were expected to be professional, "balanced," and "well-behaved" (Zembylas, 2003a,

p. 116). As restorative and intercultural educators, Chuck and Tonio carried the tension and

expectations of holding many identities at once while creating spaces for others to engage with

conflict, vulnerability, and heal. In Chuck's example, last year, his body crumbled under the

pressure.

Fall Circles

Moving into the fall circles, participants continued to speak about emotions as an

important aspect to implementing restorative and intercultural teaching practices. When

reflecting on implementing circles in the classroom, Teresa continued to recognize emotions as embodied. She stated she did not want to create a space where students would be pushed into emotional or physical discomfort. She stated:

> So something that I found interesting was the other gal that does restorative circles. She said that she makes her kids talk. And said, "Well, I wouldn't make them talk unless it was an academic circle, you know, if it was something like a learning circle." And then and then I get that uncomfortable feeling in my stomach. . . . I start to feel insecure about my, sort of the way I do my circle. I get this feeling like, oh, my gosh, they're totally judging me right now. I sound like such a hippie. But I just, I'm a believer in not making people share. I know what it's like to have my heart beating in my chest, and not wanting, and like not knowing, like not wanting to share. (Fall Circle 3, Session 3)

Also interesting in this example, is how Teresa spoke about emotions as fissured. In the story Teresa had shared, she felt she must choose to tell the truth and "look like a hippie," or lie and protect her perceived reputation and protect herself from being judged. This anxiety about the crossroads in the discussion led to an uncomfortable feeling in her stomach. However, Teresa chose to be truthful with her colleagues and risked being cast as a social outcast.

There was another moment when Teresa discussed her fear of having to confront her less desirable shadow self. In speaking about her experiences in managing student behavior, she stated:

> I feel like my students know me as somebody who's caring. I think they know that I care for them. And so you know what it's like to have a classroom. You have to be in control. You know, they're fifth graders. They're wily. They can take advantage of you if you're really nice and easygoing. And so, I have this balance between, I need to show them

kindness, because that's my work. That's what I want to teach them, you know, kindness

and problem solving and being careful with each other's emotions. And these are words

and phrases that I use a lot with them. But then when they start to run around in the

classroom and play tag, I'm like, "Oh, my gosh, is this my fault? Because I'm too nice?"

And then, like, the monster in me comes out, I'm like, I'm like, "Whoa," you know? I'll

yell, and I'll be like, "What are you doing!?" You know? The monster comes out. (Fall

Circle 3, Session 3)

In this case, as with the case prior, Teresa discussed emotions as sociocultural, embodied, and

fissured experiences in which she had to confront versions of herself she would rather not

acknowledge (i.e., her shadow self; Baldwin & Linnea, 2010). In one case, she cast herself as a

less desirable "monster"; in another case, a "hippie." In both examples, the moments occurred as

Teresa felt out of control and offered a reflection of herself she would rather not need to

acknowledge.

Molly also discussed emotion as an embodied and uncomfortable confrontation with a

less-desirable version of herself. In her role, Molly felt intense pressure from district leaders,

staff, and parents to maintain the status quo. She set a goal for herself at the outset of the training

to cultivate greater alignment between her own sense of purpose, her implementation of

restorative practices, and her role as a school principal. However, the proposition of disrupting

the comfort of those with the most social power was anxiety inducing. Molly said:

So, I've been, I talk about this I feel like a lot, because in my past I haven't. If I feel

uncomfortable about something, I'm not going to vocalize it; I'm only going to vocalize

things that I feel confident in. And so, I've been trying to push myself to talk about this

stuff more, because it makes me uncomfortable. I feel [it in] my stomach, you know, but

now I'm feeling more and more comfortable talking about things like White supremacist

culture, even saying that. (Fall Circle 3, Session 1)

For Molly, building greater comfort with using the language associated with White supremacy

culture felt like a more authentic expression of her beliefs and led her to a more relaxed physical

disposition. In Teresa's story, she worried her less desirable self would not be accepted by her

peers. Conversely, in Molly's story, she was concerned she could not accept her less-desirable

self.

Tonio also talked about the journey of untangling emotions as inherent to the

transformation of self, saying:

I have to build another. And so, it's one of those things where I have a beautiful

understanding of what it is and seeing all my flaws. So now it's time to create something

that's a little bit more upgraded. . . . And that's moment by moment, and taking that

opportunity to express myself, and communicate that clearly as best as I can, without

intruding in your space, because this has nothing to do with you specifically. It's on me.

But I do appreciate that gratitude that it does take to hold that space. Not only for myself

to sit here and do it in a very calm fashion. Right, so that you're able to understand. But

also do it in such a way where I'm still affecting what you're doing; you're gonna go

somewhere else. (Fall Circle 3, Session 2)

In this example, Tonio captured the journey of becoming, or the transformation of self, as an

emotionally-situated, embodied, and fissured exchange. Through exchanging stories, Tonio felt

participants engaged in a vulnerable practice of recognizing their flaws. Teresa and Molly

described their experiences as confronting their less-desirable selves. Tonio saw the next step as

envisioning something more beautiful. Though the process of restorative engagement could be

stomach churning, participants recognized they felt the responsibility to communicate their stories in a relatively calm and composed fashion. While doing so, participants recognized that they did affect one another, that they took each other to fissured emotional places, and that the journey developed moment to moment. However, at the end of each circle, the identity one cultivated belonged to the participant alone. The new version of self they discovered was theirs alone.

Theme 6: Praxis

To answer the question "What *reflections-of-self* or *self-described transformations in teaching practices* emerged for educators after a 3-day training and period of time implementing restorative and intercultural teaching practices?" is praxis. *Praxis* is transformation-of-self as achieved through acts of critical consciousness (Freire, 2012). Critical consciousness is the self-awareness to recognize both yourself and others within the social context of oppression and take action toward overcoming perpetuations of violence to cultivate collective liberation (or transcendence). In critique of systems of oppression, many participants commented on White supremacy culture and the pedagogy of violence as oppressive paradigms. Throughout the study, participants had abundant opportunities to demonstrate critical consciousness. Three general threads emerged through the experiences of participants:

1. I must change because I am complicit in systems of oppression.

2. I must change because I have gone beyond recognizing my needs to recognizing the *causes* of my needs.

3. I must change because the way I behave is unsustainable, and I must turn to face a new direction.

Participants' stories of the cultivation of critical consciousness offered significant findings to emerge from the deductive path of inquiry.

Complicity in Systems of Oppression

In this first example, Chuck shared a reflection about White supremacy culture. Although much of our discussion of White supremacy culture was about the complicity of White participants, Chuck brought up his own feelings about his complicity with White supremacy culture. He felt the training experience had offered him some strategies to disrupt, rather than perpetuate, White supremacy culture, and these new practices brought new feelings of agency. He said:

> Something that I didn't hear that I grappled with is that, White supremacy. Black people. So you know, Asian American, Latin Americans, Middle Easterners, we all. If we follow the system, we get reward. And so something I've been grappling with is how do I navigate that? I want to know. I want to live a comfortable life, but I don't want to perpetuate the White-supremacist system. But how do I do that? But this gave me some tools to help me navigate through that and also allow me to see that, so I appreciate that. (Day 3, Activity 3)

Chuck's story spoke to the tension of navigating systems where he both held power and experienced oppression. Restorative and intercultural teaching practices, therefore, were not remedies to the tensions but tools to both see and navigate the tensions.

Molly also spoke to tension in navigating systems of oppression. Molly entered her role as a principal with great aspiration to lead restoratively but was quickly thwarted through the challenges of the COVID-19 global pandemic, campus politics, and school administration. At the end of the training, she reflected:

Let's see right now you guys. I want to restore, who I am, and who I am as an educator. Who I want to be as a leader. I feel like when I came in, we all know it was a hard time. But I came into a school that has amazing people who work their freaking asses off. And the culture on the surface is awesome. I'm just gonna be honest, deep down, there's a lot of harm that's happening. And I felt like because of maybe COVID, or the hustle bustle, or even just the school as it was, I felt like I needed to, and I still believe this, like you come in the 1st year, and you have to just learn the community, learn the people, build trust; I would have done that in any year. But I also feel like I know the power structures that existed in that school. And I feel like this [the training] has brought me back. It reminded me of the work I was doing before I came. And when Tanynya said, "Who are you protecting?" Talking about students. But like, that's been literally just rolling in my head. And I've been in the adult world. Which is my role. But really, what is my role? It's to be student centered, we're here for the kids. And I've been protecting adults, all the adults, which also need protecting. But really, I want it restored that I'm here for the kids, protecting kids. And so that's the part I need to restore. (Day 3, Activity 1)

Although neither Chuck or Molly were provided road maps to navigate, nor emotional absolution from the systems of oppression or social injustices in which they recognized their complicity, the shared experience of the training offered an experience that empowered them to envision alternative futures.

Causes of My Needs

An important tenet of restorative practices is to recognize and meet the needs of the community. It makes sense then that Freire (2012) highlighted recognizing and meeting the needs of the community as an important tenet of critical consciousness. Critical consciousness is

a form of emergence, "Individuals who were submerged in reality, merely *feeling* their needs, emerge from reality and perceive the *causes* of their needs" (Freire, 2012, p. 117). There were many instances throughout the training and fall circles when participants went beyond feeling their needs to recognize the causes of their needs.

Returning to the theme of emotions, participants spoke of a need to return to their authentic selves, while acknowledging the difficulty to do so within White supremacy culture and the pedagogy of violence. The participants repeatedly cited the need for space of community building, self-reflection, intercultural and intercultural dialogue essential to their needs as educators. Molly stated:

> Because this job has never been. It's been not calm around me. And that's kind of my takeaway from our time. I feel like I have some routes that I can go back to from the summer, from even the past, ready to focus on, and I feel a lot more centered, more focused, more rooted. And even though chaos is swirling around me, sometimes I feel braver and stronger to do what I know is right. And to have the hard conversations and to make decisions that I know are right for kids. And a big part of that is because of our time. So that's kind of my takeaway. (Fall Circle 1, Session 1)

Tonio also reflected on developing more security in the uniqueness of his identity. He stated:

> But then when you take a look at experiences that you might have had, or people you've gone through, things that you've been sharing, really puts everything into an aspect of being able to go back, setting yourself, take the lessons that you've learned, and then practice that identity over and over. So that's why my word yesterday was confirmation. I've been doing this work personally, and there are no systems out there; there's no policies that tell you what you can and can't do with your family or when it's too much.

Or you can't call someone and be like, "Hey, I need another counselor to come in here

and help me out" or things of that nature out in the real world. The only policy that is out

there is the emergency call 911 or call someone to the most extreme. And so, I think

that's kind of where I'm at. It's just confirmed, competent, and knowing that

multidimensional individual. And so, I don't know who I am. So how can y'all

understand who I am? So, I can only explain that. Or to try to see where I'm at. So that is

the question. Where are you at? So, I'm here. (Day 3, Part 1)

For Tonio, he saw his identity through the cyclical lens of action/reflection, intending to practice

his identity as a pedagogy of repetition. Neither Molly nor Tonio argued they had discovered or

invented new selves. Rather, they felt more rooted within a core self. In this mindset, they felt

calmer in the uncertainty of the world and with more agency to speak from their point of view.

Further, Tonio spoke to the cyclical process of action/reflection, recognizing the need to return to

his identity as ever changing.

In the fall circles, participants felt that the process of returning to self-reflection was an

important catalyst to further their implementation of restorative and intercultural teaching

practices. Molly stated:

With your research, we've been gently nudged to come back and reflect every couple of

weeks. And how often do we all do that? We're all going at the speed of light. And so, a

paradigm is where you're living inside of this web of ideas, and values, and culture, and

you don't even see that you're in it. Right? And so, I feel like if we had been part of your

research, and we had had this amazing training, and gone back and still done some things

in our classrooms, we wouldn't have been forced to recognize those little steps every

couple of weeks, and recognize the impacts every couple of weeks. And I don't know if

we would have seen and really realized what an impact this makes and then kept on it. It would have been easy to be like, "Oh, I don't have time for this." Or, would we have seen that it was going great? And would we have really seen the value? I wonder if we hadn't been coming back to it every couple weeks and thinking about it. (Fall Circle 3, Session 1)

Later, Lee shared:

And so, what I know is that this practice is definitely not linear, right? We always ebb and flow. And it's something that we constantly learn and grow with. And so, I think that's kind of why this work is super exciting, super scary, all at the same time. Because I know when I was in the classroom, it was like, "Now give me a step-by-step process," and I can do this, and then when I get really comfortable about that, then I'll take off full speed. And this is not like, "Hey, I'm gonna try something different every single day." (Fall Circle 4, Session 1)

These findings were significant as participants argued the act of collective storytelling, or circle, is, in and of itself, a meaningful support toward implementation. Further, these stories also supported the notion that empowerment evaluation was an effective method to inform Phase 2 of the research study. The concepts of empowerment evaluation (i.e., cultures of evidence, critical friends, community of learners, cycles of action/reflection, reflective practitioners) thus offered an environment conducive to supporting participants in recognizing the causes of the their needs, an essential element of praxis.

A final thread of reflection to emphasize in the theme of recognizing the causes of my needs related to the pressure participants felt to fulfill the characteristics of White supremacist culture, particularly the sense of urgency. Kai stated:

I want to restore community. I was so overwhelmed last year that I would lash out at small things, and I broke the community. It wasn't the kids; it was me. So, I really want to restore that I'm lucky enough to have them again because I do teach them all 3 years. So it's nice that I can kind of redo it and fix it. . . . I want to release control. I think balancing mom, my wife life, teacher, like I'm trying to control too much. And I'm always trying to control the uncontrollable. Like when my kids get sick or when a child throws a chair across the room. Like, I can't control these things. So, I have to release the control. And then relax into giving time for the important stuff. So, yes, I do have to give out a test. But this circle is more important, and they can't be calm for the test until the circle is done. (Day 3, Activity 1)

Further, Brooke said:

I felt like there were a lot of things that we've had to work through as a teacher change in the middle of the year. And I was striving for perfectionism. "Oh, my gosh, you have to get through those lessons." But, the kids were falling apart. They needed to have those conversations. And I was always so stressed because [classroom conversations] always took so long, but they needed to happen. And it got us on the right track. But I didn't really understand how to facilitate them either. It was always the bad things. Never a check in like, "Hey, how are you?" But I was always so fixated on time. I will get into my content. I was behind. That was what was racing through my head. And I felt like that showed in circles. Sometimes that goes, "Okay, let's go, let's go, let's go." But I don't know, I want to try to understand this year. It's okay to take that time. (Day 2, Activity 1)

In both examples, Kai and Brooke spoke to a thread that recurred throughout the training. Participants felt a sense of urgency to move quickly in the classroom as means to facilitate the aims of the pedagogy of violence.

Turn to Face a New Direction

The final type of praxis I discovered in participants' narratives was their experiences of turning point, or in recognizing that a specific way of being had become unsustainable and they needed to "turn to face a new direction" (O'Reilly, 2019, p. 164). Transcendence is the shared commitment among members of a community to seek transformed relationships via cultivating new pathways of meaning making when faced with incidents of conflict (e.g., cultural contradictions). Participants shared many stories in recognizing a former way of knowing as unsustainable and, thus, moving into a new way of being.

At the end of the 3-day training, Eva envisioned restorative and intercultural teaching practices through a transcendent lens. In one story, she aligned circle practice to her journey of finding her voice throughout the training. She said:

Oh, I want to thank you for this space. There's a different space. I cry too much but anyways. It was comfortable. It was uncomfortable. It pushed everything. So, I appreciate it. It pushed me to grow and have a voice. I am, as a Mexican American. My parents were taught, up to my grandparents as well [not to have a voice]. So, it comes full circle, and I appreciate it. I've never been quite accepted in the Mexican culture. . . . I don't talk about it very much. I don't have anybody to talk about it [with]. So, I have feelings. My intent is to build that in my classroom. I can see the differences. I can see students coming in from divorced parents. That's where I came from. I can see people, and students who

didn't have the language. Mexican, you know, American, and trying to fit in both spaces.

And couldn't. I [can] allow them to have that. (Day 3, Activity 6)

In this story, Eva talked about her vision stating, "I can see the differences." In her view,

students who entered her classroom without a voice, feeling like they might not fit in a specific

cultural space, could find voice and belonging through circle practice.

Later, in the fall circles, Eva had been implementing circles in her classroom for several

weeks. After regularly centering student voices in her classroom, she reflected on a TED Talk

she had watched. She reflected on the characteristic of Worship the Written word by stating:

But I'm going to show my kids that TED Talk, because she's an African American

woman, and just everything that she's experienced, and something that she actually said

when she was going to school. Her teachers had challenged her and said, "Well, no, that's

not the way that it is." It's something about, some kind of history, oh, gosh, I like lost it.

But there's some history and her teachers actually challenged her. And [the student] was

like, "Wait, are you so you're telling me my grandparents? They are. They're lying to

me?" . . . , and so I'm like, oh, my gosh, this is wow. And just the words that she was

saying and what she experienced in her own schooling, and how just because it wasn't in

the book, just because it you know, those stories weren't told. It didn't exist. And that

wasn't true. How could you know that? It was? Wow, it was powerful. (Fall Circle 3,

Session 1)

Eva's journey of turning to face a new direction was centered on the exploration of her voice as

well as the voices' of others.

One of Tonio's journeys was the journey into self. Tonio shared:

Let me start out with my thank you. My practice has definitely made this product. And so, with that being said, the product was the process. And so, the process in itself, for me is this metamorphosis that I had gone through . . . And so, when I spoke into that phone, [with] one of my mentors, where I had finally chosen myself. There is no other excuse. And it was one of those things where the choice is you. Like there is the beginning of any of this work. And so being able to essentially go through that process, bringing that in here. And you essentially saw my processing in here. As well as one of those things where I can be very quiet, and I can step down, and I can be very silent. But at the same time, I'm gonna voice out essentially how I'm feeling. . . . It's a very lonely process, a very, very lonely process. It's not, it's not isolation, it's solitude. Because I'm choosing to step back, I'm choosing to set those boundaries so that I can go back, and I can rewrite; I can read scripture, mend my processes, so that it allows the care and love to just grow freely. . . . So you have pioneered something that is extremely powerful. And it's definitely certain why there's such a small group here, because of the power that we hold. It's like, oh my gosh, after he uses this power, or like showers people with this power. So, I just want to bring that into its fun aspects, and I hope that you see that I really want to cry. You know, but it's one of those things where I've understood that it's gonna come later on. (Day 3, Activity 6)

Later, the tears did come in Circle 1, Session 2 when Tonio shared:

So my color, it's a good one. Mine is gonna be like a diamond color. Because this notion of being the individual who shimmers out there, hard as a rock. And the transparency of it, being able to see through or see the colors come through and things of that nature. My progress has been really intense. I remember saying in our sessions that the tears were

gonna come later, and the tears came today. I was doing my yoga session, and there's definitely something that my body is holding that needs to be released. And I feel like I'm definitely ready. So, the fact that you guys can mention this fear. I explained my fear today as the bull. That I've been riding on a bull. And I'm riding this bull. And I had described the bull. I'm off the bull, but the bull was running at me. And I'm running away thinking like it's gonna hurt me. Or just have that fearful scenario. And the narrative changed today. When I was like, why am I running? Like, why am I running? And when I stopped running, the narrative turned into this enormous beast that was like running after me, come in right under my arm. And like, be just like a gentle giant, like coming at me. And I'm like, oh, it's like, why am I running like, it just wants to play with me, it just wants to have fun with me. It does want me to like to explore things of that nature as well. And so that was the biggest takeaway for me being this being this diamond out there, caused by pressure. And that rigidness being extremely transparent, so much. (Fall Circle 1, Session 2)

Tonio described his journey as one where he had to reconcile all parts of his identities. He described his total acceptance of self as rooted in solitude and healing as achieved through his effort to stop running from himself.

CHAPTER SIX

INDUCTIVE FINDINGS

As the study progressed, I began to recognize the depth with which participants spoke

about and experienced emotion. Therefore, after Phase 1 of the study, I developed subsequent

inductive research questions:

- How do participants' emotions shape their participation in restorative practices?

- What are the implications of the emotions participants experience toward the

    outcomes of restorative practices?

In answering these research questions, five themes emerged. In the next section, I first present

these themes emergent from the affective turn. The application of the affective turn offered three

immediately useful lenses to understand educators' experiences over the course of the study: (a)

the ecologies of emotion, (b) assemblages, and (c) the social management of emotions. Then, I

introduce two themes in participants' stories about their affective experience, or the *feeling of*

transcendence: (a) knowing another and being known (b) described by participants as emotions

of ecstasy, magic, and freedom.

Theme 1: Ecologies of Emotion

Zembylas (2007) argued spaces for education can be viewed as an ecology within which

teaching and learning occur. In this ecology, teachers, students, classrooms, and resources

become agents. The performative function of the ecology is captured within the emotional

enactments of the people within. Therefore, emotions are "not 'individual' or 'private'

phenomena," and this view supports the theoretical position that "emotions are located in

movement, circulating between bodies" (Zembylas, 2011, p. 152). An important consideration is

that emotions move through social systems of power and oppression and move in ways that can sustain or disrupt the pedagogy of violence or transcendence. Zembylas (2011) highlighted:

> The movement of emotion is always embedded within certain socio-spatial contexts and connects bodies to other bodies; attachment to certain bodies (which are perceived to be similar) and distance from others (which are considered dissimilar) takes place through this movement, through being moved by the proximity or distance of others. (p. 152)

There were several instances throughout the study when participants spoke of the movement of emotions related to attached bodies perceived as similar or different to themselves. For example, in the group debrief on the Day 2 Activity 6 case study in which a student of Christian identity read a free write that included harmful statements that impacted students of Muslim identity, Molly stated:

> I just feel like I need to say this out loud on your recording, because I feel like this goes with your research. . . . This is bringing up stuff for us right now. Like, talk about feeling uncomfortable. Like I'm feeling all the feelings. And this is so hard because now we have a situation where we spend 10 hours counseling the student that caused harm because that parent is emailing, calling, duh-duh-duh-duh-duh. Right. And like we're not, we're not, taking care of (even though we know we're supposed to be taking care of) the student that was harmed. And this is why it's so hard. And it's, we know what's right. But it's hard to do what's right, because it feels uncomfortable. And we're left with all these feelings and this uncomfortableness and parents are calling. (Day 2, Activity 6)

In this example, Molly associated emotions toward the student who read the free write with her experiences with students of privileged identities, or Christian bodies. In this instance, Molly felt an intense feeling of discomfort or hesitance to act to address the harm.

In another example, Teresa discussed how emotions moved within and attached to bodies in her circle practice, stating:

Yeah, the White supremacist culture and the characteristics that we reflected on yesterday and defined as a group. I really appreciated that. Because in the training that I've had, we've never focused on that, that's never been a part of any training that I've had. A lot of the training that I've had has been how to do [restorative practices], and like ideas and strategies. But I think it's so important that I just appreciate that. We're being challenged to look at ourselves in that way. In reflecting, I'm able to recognize that I'm very caring and nurturing to my kids. But having done the work yesterday, I was able to bring in how I'm just such a perfectionist. Everything is "Come on, let's do it. Now!" The urgency. . . . I realized that when I have challenging behaviors, in any kind of circle that I've done in the past, whether it'd be a community circle, or an academic circle, or a problem-solving circle, or SEL, I get really anxious with those challenging behaviors. And I almost anticipate what's going to happen. So, I get really defensive, like automatic. I'm like, "Okay, here this kid comes." And then I start that emotion. The way that our emotions affect our kids. Then they kind of feed on it. And they know me. That's something about teachers, like I wear my heart on my sleeve. (Day 2, Activity 1)

In this case, Teresa recognized that the characteristics of White supremacy culture shaped her emotional disposition in the classroom. Further, she ascribed her emotion within the circle to moving with bodies. Certain students' bodies incited a feeling of defensiveness in Teresa. That feeling of defensiveness elicited by the bodies of students she recognized as "challenging" was automatic. Further, Teresa acknowledged the other students fed off her emotional displays of

defense directed toward students she associated as acting in a way she had determined was challenging. Teresa recognized that her actions upheld perfectionism and urgency.

Theme 2: Assemblages

The concept of assemblages can be applied to capture the complex ways affect, material elements, and discourses coalesce to form social phenomena (Zembylas, 2018; see Figure 10). In this case, *social phenomena* is recognized in "attributing social practices, beliefs and conventions" (Zembylas, 2014b, p. 217). This act of recognition is important because social phenomena facilitate outcomes of peace or violence. As assemblages, what might be seen as a binary or fixed identity that dominates conventional understandings (I am a restorative justice practitioner), would rather be seen as what we do in the everyday (today we became restorative) (Tolia-Kelly & Crang, 2010). Theorizing circles as assemblages thereby approaches such encounters as coalescing in *events* (I *felt* seen today), rather than solely reaching its aims via socially constructed categories (We did a circle today).

Figure 10

Assemblages

Affect **+** Material Elements **+** Discourses **=** *Social Phenomena*

Pre-cognitive & sensory, embodied, emotions, relational, & integrated into practical activities
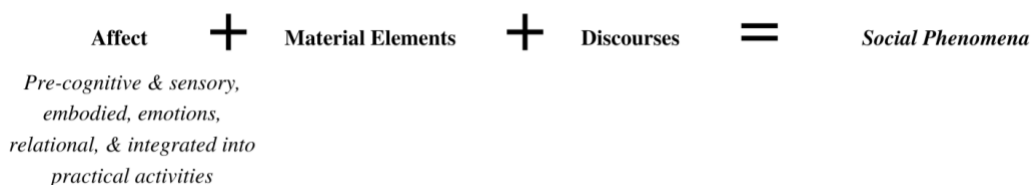
Culturally Relevant Restorative Justice Model

Participants indirectly spoke to the concept of assemblages throughout the study. Lallia Allali (2022) presented the culturally relevant restorative justice model (CRRJM; see Figure 11), as a component of Day 3, Activity 3. In this session, Lallia argued the culturally relevant circle is an outcome of the facilitator's effort to assemble the components of a culturally relevant team, space, resources, and process.

Figure 11

Culturally Relevant Restorative Justice Model
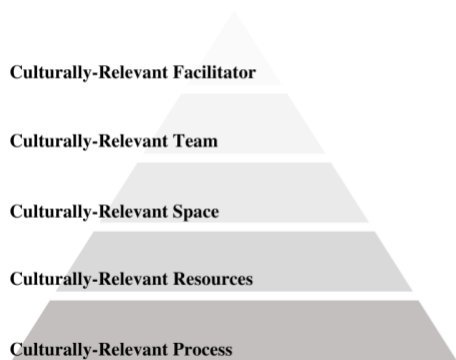
Lallia stated that to achieve a culturally relevant process, it is important that:

> The facilitator is aware of [their] biases first, then understanding the culture of the students that are part of the circle, as well as the socio–political context. It's very important for the teacher to know that there is a socio–political climate around the students, and to acknowledge and be aware of it.

Regarding the process, Lallia argued:

Language is very important. Language can include or exclude from the conversation. Nonverbal communication is also very crucial. I might say to the student, "I love what you are doing." Versus, "You are good." So facial expressions can tell a lot to our students.

In conclusion, Lallia stated:

We shouldn't treat our students like they don't know [anything] because they know a lot. And we have to understand in restorative practices, we cocreate knowledge. It's not about me; it's about everyone. I always think of our work as I am a holder of a piece of a puzzle, [It is not until we all put our pieces together that the picture is visible. (Day 3, Activity 3)

Lallia argued the intention of circle practice is to cultivate a feeling of belonging in the classroom. This feeling is an outcome of an assemblage, a combination of affect, materials, and discourse that coalesce in the social phenomenon or a shared event of transcendence.

Direct, Structural, and Cultural Elements of Schooling

Further, there were times within the training and fall circles when participants recognized spaces in which they moved and worked as assemblages. Further, these assemblages impacted their view toward the direct, structural, and cultural elements of schooling. For example, Chuck told a story about his experience growing up in a heavily policed community. He told the following story:

I grew up feeling powerless. In this system. I wish I had that [empowered] energy. But I mean, even growing up, we're talking like in the 80s in my neighborhood. We had a skating rink; we had free Pop Warner; we had break dance contests; and all that was taken away. They implemented what they call a gang injunction. And even if it was three

people hanging out at your house, you, could be your brother, your sister, your cousins.

They [the police] could stop you. Arrest you. It's still there now; you can look it up. That

feeling. . . . You get stuck; you feel powerless. You feel powerless. And you grow up in

that type of system and everywhere around you. Even on the media, the TV, there was no

person like me in power, you know. Obama came on a little bit later. And those people

that were powerful in the community? Malcolm X, Martin Luther King, individuals.

Well, Muhammad Ali, you know, they were arrested, or imprisoned, or killed. And so,

you, I guess my experience is a little bit different. So that's obviously so when I see this

[structural violence], it's like, oh, so it's like, you got to follow those rules or off you go.

(Day 3, Activity 2)

In this story, Chuck spoke to how the affective, material, and discursive elements of his

experience growing up with exposure to persistent policing and images of violence against Black

men led to a pervasive feeling of powerlessness. For Chuck, conditions of the assemblage led to

the awareness that if he did not follow the rules, "off" he would go. He lived in a perpetual state

of fear of violence.

Molly recognized restorative practices as a pedagogy with the power to transform the

social phenomena produced as an outcome of assemblages. On Day 3, she spoke to the structural

and direct elements of schooling when she stated:

Today, I was late [to the training]. You know, yesterday, Chuck was late. And like I was

reflecting on how he felt coming in and how I feel. Like once he did come in, and we

showed how welcomed he was even though he was late, we didn't care. It was just kind

of, and I wondered how that would transform your culture with kids like knowing that

was part of their day. Whether or not that would change attendance. Maybe I might, but

who knows. But just the point of like, I'm not coming into a bell ringer, you know? I'm not coming into that daily language, half sheet. I'm coming into the circle, my community. (Day 3, Activity 1)

Molly recognized the discursive elements (i.e., bell ringers) and material elements (i.e., language half sheets) served as tools of microexclusion. Further, she recognized students might be better served with the feeling of welcome offered through the community of circle practice.

Theme 3: Social Management of Emotions

Within the assemblage of the classroom produced through direct, structural, and cultural elements of schooling, participants spoke to feeling pressure to manage their emotions. The pressure participants experienced is in line with the literature of the affective turn. Leonardo and Zembylas (2013) noted:

Foucault (1980, 1988, 1978/1990) coined the word "governmentality" to describe how our mentality (e.g., subjectivity) is not a private matter, but instead it is intensively governed. . . . Emotions, beliefs, and actions, for example, may appear as authentic expressions of our mentality, but they are socially organized and managed. (p. 159, see also Boler, 1999)

Within such a context of emotional governmentality and management, teachers work within a set of often unspoken emotional rules:

Emotional rules, just like other rules, delineate a zone within which certain emotions are permitted and others are not permitted, and can be obeyed or broken, at varying costs. Emotional rules reflect power relations and thus are techniques for the discipline of human differences in emotional expression and communication. (Zembylas, 2013, p. 119)

In several instances, participants spoke to their experiences navigating emotional rules within their school settings and made clear pursuing restorative practices and thus centering emotions, vulnerability, and storytelling were acts not in alignment with institution goals. In this example from Circle 3, Mary P. stated:

> That individualism also. We need to be interconnected. But, how do you rely on people? If you're not communicating? You're not talking? People want to overlook things. Or "I don't need that." "Why are we doing this?" "Do we have to teach curriculum? Or can we just go back to our room and talk about feelings?" And even with my own students the other day, because now I feel guilty at times. It's about how do you step forward and say something? Because I get uncomfortable. Because I know the ramification that will come back on me if I say anything. And yet, I'm sitting here in my own room with my kids. Like, if you don't feel comfortable, take another person with you, or two or three with you. And go say that thing to that person that might be driving you nuts, you know, we as a class, here's my classmates, we don't appreciate that. But I think as adults, we see things and we go, okay, we know where we're going wrong. I'm scared to death to fix it. Who can do it with me? But I'm going to make damn sure that these guys have the strength to be able to do that. (Circle 3, Session 1)

Here, Mary P. spoke to pervasive emotional rules that prevented her and her peers from stepping forward to address matters of tension or conflict within their classrooms and schools. Mary P. explicitly stated she felt pressure to avoid talking about emotions in the classroom because she feared the ramifications would be too uncomfortable. However, Mary P. did feel a personal responsibility to engage in restorative practices in her own classroom, so her students did not feel overcome by the same emotional rules that forced Mary P. and her peers into silence.

Lee further argued students' emotions were devalued at school, stating:

No matter who we are, right here, we have a story to tell. And we should be able to tell it. And when you say that about kids, too many times, we don't value their stories. We don't; we don't really give them the deep things to talk about. Because we're so worried about what they might say. We keep it at this very surface level. And I think that as adults, we have to model so that they can sit and listen to a circle with adults and participate with adults and see how it's okay to be vulnerable. It's okay to be yourself, to be authentic. You know, all of those things that we want everybody to see but are so scared to show. As so to be able to humanize each other, and say, it's okay. We're here to grow. And we believe in ourselves without judging. (Day 1, Activity 2)

The emotional rules educators navigated served as a form of social regulation they had to learn to navigate within themselves, whilst also confronted by the emotions of others. Moreover, educators are provided little spaces through which to process their own emotions.

The complexity of navigating schools as settings of emotional rules was captured by Zembylas (2006) who argued:

Emotional rules police teachers' emotions in terms of an articulation of a very specific presence in their everyday life at school: forms of language and embodiment of emotion that teachers are taught to value and others that must be dismissed. For example, confronted on a daily basis with a variety of emotions—anger, bewilderment, anxiety, etc.—teachers must learn to control emotions of anger, anxiety, and vulnerability and express empathy, calmness, and kindness. (pp. 254–255)

The tensions educators experience in attempting to navigate the complexity of the emotional rules while implementing restorative and intercultural teaching practices were captured in the

words of participants. For example, Tonio addressed this point when discussing the process of discussing these teaching practices in conversations with other adults. Tonio stated:

> This notion of being extremely rooted to whatever purpose I have . . . And other folks
> being able to see the concern that you have. And being concerned as well. So, it's hard.
> It's hard to go through the process and be able to try to explain it appropriately without
> causing any hurt to anyone else. And so, I feel like I have to be extremely grounded,
> extremely rooted to be able to provide that same notion of oasis to those around me. (Fall
> Circle 1, Session 2)

In this example, Tonio shared that while implementing these practices within the context of emotional rules, he held the tension of attempting to create a feeling of oasis for himself, as well as all those around him.

Lee said she felt the tension to uphold emotional rules at expense to her own well-being. She recognized students were suffering and that she could be a person who could act as a resource. However, she was not provided a space to release the emotional tension she absorbed. The end result she experienced was distress that kept her up at night. She stated:

> I'm an empath . . . And so part of it is embracing that. And being able to realize it, those
> aren't my feelings. They're everybody else's feelings. They're not mine. So, releasing
> that back to the people. But also knowing that there are some, especially our little ones,
> that I have to hope. All right. So that's, that's the really hard part in this work is trying to
> know who I can release it back to and then who I have to hold that space for. And then
> really holding space for myself, because I don't do that. I push my feelings back, and
> then put everybody else's [first]. And so that's something that I thought a lot about last
> night and early into this morning at 3:30am. (Day 3, Activity 1)

In both examples, participants spoke to shouldering emotional tension that resulted from their professional roles; their needs could not be met because there were unspoken emotional rules at play that prevented educators' needs from rising to the surface.

Affective Technologies

At times throughout the study, participants took action to protect the emotional comfort of Whites or those with privilege and the integrity of the educational institution at the expense of the well-being of those with more marginalized identities. When the concepts of self and identity are viewed through a poststructural lens, governmentality denotes the ways political structures become individualized. Within this perspective, technologies are viewed as an ensemble of knowledge, practices, techniques, and discourses used by human beings on others or on themselves to achieve particular ends (Leonardo & Zembylas, 2013). Technologies are the practices that, through discipline and normalization, legitimize structures of power. Leonardo and Zembylas (2013) offered two forms of technologies that educators perpetuate in schools:

> Technologies of power/self explicate how individualized practices of self are already political operations with broader political effects that may be affectively linked to macro forms of power. In other words, affect is never simply individual or internal. (p. 159)

Affective technologies refer to the ensembles of knowledge, practices, techniques, and discourses that are enacted by individuals, affectively informed, and sustained through governmentality to sustain macro forms of power (Leonardo & Zembylas, 2013).

There were instances in the study when participants seemed to act through affective technologies. When participants' actions are viewed through a lens of affective technologies, "emotions, beliefs, and actions [that] may appear as authentic expressions of [their] mentality, [are also] socially organized and managed" (Leonardo & Zembylas, 2013, p. 159). An early

example of such an affective technology emerged during Phase 1. Early in the study, the White

female participants were frustrated with the amount of time invested during the training on

matters of self-reflection and the characteristics of White supremacy culture. As the group

participated in a circle during Day 2, Activity 1, participants were asked to respond to the

prompt: "Speak a bit about your reflection from the night before. How did it feel to write the

reflection? Did you come to any reflections that you would like to share with the group?" The

referenced writing prompt was:

- Write and reflect about how you are different or similar to your students:

  ○ Who are you?

  ○ How do your identities impact the way you show up in the classroom?

  ○ How do those identities shape your teaching practice?

  ○ Who are your students?

  ○ Do you think you meet their needs and how?

One of the circle groups had a conversation in which they discussed their expectations that

trainers would present the training materials as a more student-centered and intervention-based

approach. Participants saw restorative and intercultural teaching practices as a pedagogical

process that was intended to be compartmentalized and assigned to the bodies of those they

ascribed as the "other," or the student.

To revisit a story by Brooke, she stated:

And I was laying in bed, and I just kept thinking about my last class. And my kids. And

just everything that we talked about today. And I was like, oh my god, like just so many

moments that I could have done so differently. And that's what my mind was really on

last night. I couldn't even sleep. Like oh my gosh, this kid, this kid, this kid. But I'm

really interested to see how today goes because I really want to learn more about how to

actually facilitate a circle with children. Cuz I know, we've been doing it with adults.

(Day 2, Activity 1)

As the group continued the circle round, the conversation furthered to question whether the

triggered discomfort in the discussions of the characteristics of White supremacy culture were

necessary to achieve the aims of a training on restorative practices. Further, the group questioned

whether it would be reasonable to imagine teachers in general would be willing to attend a

training in restorative practices that required critical self-reflection and would elicit feelings of

discomfort. When Eva received the talking piece, she pondered whether the reason teachers did

not implement restorative teaching practices was because they simply did not know what these

practices were, thereby again directing the conversation to whether a more student-centered

approach would be more appropriate. Eva stated:

I don't think [teachers] know what restorative practices are. They think it's getting rid of

consequences and everything else, but they don't know what they are. They have no clue.

And so, they think that it's getting rid of discipline And, they think, and I understand it,

because I was maybe a little hesitant too, but it needs to be more than just a piece of

paper. It needs to be in your face. And it needs to be taught and talked about more. (Day

2, Activity 1)

When the large ground reconvened to debrief, Lee shared the reflections from the group with the

training team. She stated:

So, Gwynn I think in listening to the group, they're really excited to learn more. So,

they're really excited to [learn] what this really looks like with kids. Like how do I do

this with kids? And how do I facilitate step in and step out? And be reflective of who I

am and what I bring to the table. So, I think that's kind of the feeling in our room. They

just really want to know how do we do this? On a real basis, right? (Day 2, Activity 1)

After listening to Lee's reflections, Tanynya offered the following remarks:

I'm noticing the tension between process versus product. . . . And I just hear you guys

grappling with this tension between the two. Like the expectations of the system that

you're part of and meeting the needs of your students. Because that's what restorative

processes are about. Meeting the needs of the people in the group. This [participant]

group just totally shifted away from what the original [circle prompts] were. That's what

restorative processes are. It's not about getting to that content yesterday. There were

things we [the training team] didn't get to [yesterday]. But you still have to learn to let

go. And so that's what I hear you all doing. Which means you're in that growth mindset.

There's this tension. This uncomfortability. To go to the "I haven't figured out how to do

it." (Day 2, Activity 1)

Tanynya recognized the group's discussion shifted away from the original intent of the circle

prompt, which was to encourage the participants to engage in a discussion of critical self-

reflection about their identities in relation to the identities of their students, to pay attention to the

pedagogy of violence and characteristics of White supremacy culture.

This exchange is also in line with literature drawing alignment between affective

technologies and critical Whiteness studies (Leonardo & Gamez-Djokic, 2019; Leonardo &

Zembylas, 2013; Matias, 2016; Matias et al., 2014; Zembylas, 2018a). In particular, scholars

have coined the specific affective technology, White discomfort. In essence, Whites express

emotional resistance when they are asked to confront their Whiteness and privilege; these

discomforting emotions raise obstacles toward racial understanding and the undoing of racism

(Zembylas, 2018a). In this case, the group in the morning circle employed affective technologies and, therefore, maintained macro forms of power. In this case, the groups' intent was to direct the conversation toward restorative practices as student centered, not toward reflections-of-self, and further not for disrupting broader paradigms of education.

> Later in the fall circles Molly revisited this discussion with the large group. She stated:
> What's striking me from that round is this is like yoga practice. Like, you've never mastered it. And then like, the deeper you go, the more you know what you don't know, or the more questions you have. It was like with circles, "Where's the book?" You know? Just tell me what to do. Which questions should I ask for the circle? And now we're in it. And we see what we don't know. We see the challenges of it. We see how deep it goes. We see glimmers of the impact it can have. And I think that makes us even want it more and deeper. And we see how hard it is. So yeah, lots more work to do. (Fall Circle 3, Session 1)

Molly's comments in the fall circle demonstrated her cultivation of critical consciousness as she realized her complicity in systems of oppression through self-reflection.

Shame

There was a subsequent moment during the second day of the training when White participants engaged in affective technologies, thereby protecting the interests of White supremacy culture. When viewed through the affective turn, "Whiteness is not a discursive formation alone, but it is constituted on the basis of affectivity and embodiment. Embodiment, affect, and emotion are fundamental to the lived experience of Whiteness" (Leonardo & Zembylas, 2013, pp. 158–159). Of particular concern on the 2nd day of the training, was the ways White participants navigated concerns and experiences of shame. This consideration has

not been undertaken to induce White shame; rather, this analysis is designed to recognize

strategies to support White practitioners to move beyond counterproductive responses to shame

(Zembylas, 2022a). As the 2nd day of training continued, shame became a more prominent

theme raised by White participants.

The most notable example of the affective technology of White discomfort took place

when a group of four White female participants struggled over the 30 minutes to complete the

climate design activity. Throughout their collaboration, the participants spent most of the time

discussing their concern of how to protect the Christian [presumed White bodied] student from

enduring any level of shame while sitting in the climate circle with the hypothetical class. With

each prompt the group proposed in their brainstorming process, their concern was as to whether

the student, George, might have had to experience public shaming as a result. If the participants

determined George might have felt shame, the group did not move forward with the prompt.

Throughout their brainstorming session, the group was not able to create a circle prompt that met

their criteria. The group spent 25 of the 30 minutes discussing strategies to protect George from

public shaming. However, the group never expressed concern for the Muslim students Hasina's

or Essam's emotions or felt experiences.

In the climate circle design activity described previously, the affective technology of

White discomfort was incited due to the presence of racialized others in the case study. In this

case the Muslim students. In this example, White discomfort functioned within an assemblage to

produce Whiteness as an *event*. In this event, the affective technologies enacted by the White

participants occurred to protect the interests of the Christian student at the expense of the Muslim

students. As indicated by Zembylas, (2018a):

In other words, the emotionality of Whiteness should not be simply limited to the

unconscious or innate feelings of White discomfort; rather, White emotionality needs to

be also understood as socially and politically produced within the material, affective and

discursive assemblages of Whiteness and White supremacy. (p. 91)

After the brainstorming process, the small groups reconvened and shared their prompts with the

large groups. Tanynya noticed none of the circle prompts any of the groups proposed explicitly

named the exclusionary harm that took place when George stated Muslim people should be

banned from entering the country. Tanynya observed this reluctance and mentioned it to the

group. Molly spoke on behalf of her small group to share that they had discussed the possibility

of naming the harm at length during their brainstorming session but decided not to out of concern

over eliciting feelings of shame for George within the circle. Then, the following interaction

occurred:

Tanynya: So, whose shame are you protecting?

Molly [with understanding and affirmation]: Yes. (Day 2, Activity 6)

It was not until this moment that there seemed to be awareness for the White members of this

group, that by failing to address the harm, the shame inflicted on Muslim people by reducing the

group to an "other," including the students in the classroom, was never addressed.

Leonardo and Zembylas (2013) made the point that it is important that explorations of

affective technologies consider both micro and macro levels of power of influence in both the

school and colonial structures. In the case described previously, White discomfort about shame

led the educators to neglect to address the harm of "othering" that occurred on the micro level of

schooling as experienced by Muslim students in the classroom. Moreover, they also failed to

address the harm on the macro level of schooling as they failed to intervene in cultural violence by failing to intervene in the privileging of Christian cultural values in the school.

The implications of recognizing affective technologies such as White discomfort are to be able to craft pedagogical spaces for alternative futures. Lallia made this point with the following statement:

> I was just thinking about a situation like this. Who should be the main focus for us as educators? Is it the school because according to this [circle prompt the group designed], we are caring about the reputation of the school or the classroom. But we didn't get to the main focus, the child who is hurt. (Day 2, Activity 6)

After the large group reflected on their processes for designing the climate circles, Molly identified two levels of harm she believed should have been addressed in the climate circle. She said:

> It's that tension between . . . I mean, I assume that the intention would be to grapple with both layers of harm. The layer of the teacher, not holding up the agreements, a safe classroom. And then the layer of what [George] said. But it goes back to my original question at the very beginning of this whole training, is like how does shaming fit in with all of this? And how do we, in reality, would the students even feel comfortable saying how they felt in that moment? How do I make sure they feel safe in this unsafe environment to say how they feel? (Day 2, Activity 6)

Molly's comment points to a broader role of future research into affective technologies of Whiteness. Zembylas (2022a) stated:

> If it is true that an important element of anti-racist and social justice projects is to address politically and pedagogically White feelings and desires tapped into for colonial

(re)production and White supremacy, then it becomes crucial to ask how public and

classroom pedagogies in anti-racist education might organize, mobilize, and form

"structures of feeling" in society and schools that minimize White people's affective,

material and other investments in maintaining racial inequality. (p. 636)

An important consideration of future research will be to explore restorative and intercultural

teaching practices as structures of feeling for antiracist teacher identity development.

Decoloniality

Scholars have proposed the social management of emotions as a macro structure of

power intended to perpetuate Eurocentric cultural norms, as well as dominant hierarchies of

exclusion. Therefore, research into the social management of emotions also warrants inquiry into

binaries of "good" versus "bad" that have served to dehumanize the "other." There were

instances during the study in which participants spoke of falling quickly into such affective

technologies of White discomfort.

In one case, Mary P. described an experience with a student of color that occurred while

teaching summer school. She stated:

And then summer school was interesting. Okay, choose whatever seat you would like.

So, the child sat on a stool right up, like in front of the room. I'm like, "Okay, one of the

seats at a table." [He said] "Well, missy, this is what you said." [I'm] like, "First off, I'm

not missy. Second of all, if you please take [a seat] out here. I'm sorry, I wasn't clear

with it." But he had nailed it. And he was going to say, you're White. You're female.

You're not at our school all the time. So, I'm gonna play everything. The second day, he

told me all that too. But it was like, what is it that the kids look at? (Day 2, Activity 1)

In this case, Mary P. recognized the student as an "other" and felt an affective response to his actions in the classroom. The student's actions led Mary P. to feel she was intended to be the outsider. In this case, Mary had divided her positionality with the student into that of a binary, and she had been denied comfort.

Although Mary P. felt as the outsider in that classroom space, a decolonial analysis of the interaction might illuminate the colonial context of the interaction in which Mary P. had the social power and the ability to cast the student into a typology and assign that typology an emotional *stickiness*. Mary had entered the room with an ascription of moral polarity. Thus, she could not offer a social imaginary of complexity as to why a student might enter a summer school classroom with, perhaps, frustration or distrust, or without a feeling of connection to their teacher or class. Zembylas (2014a) spoke of the colonial violence of moral polarities when he stated:

> An education which remains fixed on moral polarities ("good-us" vs "bad-them"), and
> that privileges only good feelings about one's community and nation, for example, fails
> to recognize the place of racism, oppression and wrongdoing. The desire for pride and the
> repulsion of shame in almost all modern nation–states (and their educational systems)
> since the nineteenth century has become a major mechanism of self-affirmation. An
> opening to gain a renewed sense of passion, care and solidarity through questioning
> existing social inequalities cannot be achieved by good will alone, or by declaring that
> deep down "we are all strangers." We must acknowledge that we have a shared
> vulnerability, yet at the same time we also need to acknowledge how some have been
> systematically oppressed and recognized as "stranger" than others and as nonmembers of
> the community. (p. 22)

Therefore, Zembylas argued the aims of student well-being would not be reached through students' efforts to arrive at each class with good feelings and an effort to recognize their school community as forging one nation. Rather, the responsibility rests on educators to recognize the influence and complexity of racism, oppression, and wrongdoing toward the function of violences in schools and, therefore, critique their investment in moral polarities to meet with students in care and solidarity.

Later in the fall circles, Mary P. recognized her reluctance to reflect on the characteristics of White supremacy culture in relation to her own experiences. In this instance, she returned to moral polarities when she stated:

> Oh my God. It's funny, because when I look at these, I see myself trying to punch holes in them without realizing it. But I think it's harder for me. And I don't know if I'll make myself better. Because that's giving these guys, I hope, to actually look at life in society, from a different lens, instead of that tunnel vision path that they seem to be on at times. But this is hard. (Cohort 3, Session 1)

Here, she associated herself with the "good" of the good/bad polarity, allowing herself "only good feelings about one's community and nation" (Zembylas, 2014a, p. 22). Moreover, her reflections demonstrated two important levels of recognition. First, Mary P. discerned engaging with material that required her to reflect on her complicity in systems of oppression triggered an affective technology that led to defensiveness. Further, she recognized addressing her White discomfort might be something she might not be able to change about herself, but acknowledged it was something that could be made "better." With that said, she saw her role as an educator to equip her students to engage in these reflective practices with less defensiveness and more awareness.

Again, my goal in examining the relationship between Whiteness and shame through affective technologies was not to induce shame as a tool for learning, but rather, to critically equip Whites to move beyond shame in responsible ways. In Mary P.'s comments, she demonstrated a responsible response to White shame. Zembylas (2018c) argued:

Shame can play a constructive role in sensitizing us to transform what brought shame upon us in the first place through an ongoing set of practices and processes of confrontation, conflict, negotiation and attunement. (p. 413)

Mary P. recognized, as a result of participating in this training, she could now recognize that she does attempt to "punch holes" in her complicity in White supremacy without realizing it. She also recognized she wants to be able to recognize her complicity in White supremacy culture and respond with more creative strategies. The path toward this process of cultivating awareness was engaging in an ongoing set of practices and processes of confrontation, conflict, negotiation, and attunement.

Here too, Mary P. began to talk about her growing awareness about her relationship to the characteristics of White supremacy culture as an outcome of assemblages. The restorative practice, when viewed through the lens of assemblages, becomes an event. Zembylas (2018a) stated:

Theorising race, racism and Whiteness as events alerts educators to approach "White resistance" as not an essentialized concept, because the emphasis is on the ways in which affective, material and discursive assemblages are manifest within a certain context as not predetermined by social structures or fixed identities, but rather as continually emerging in an open-ended process. (p. 90)

Therefore, the application of the pedagogy of transcendence when viewed through the lens of time must recognize achieving the state of transcendence or the well-being and self-actualization and self-determination of students is never a final structure of fixed identity. Rather, restorative and intercultural teaching practices are a constant state of emergence. Therefore, the efforts Mary P. began to strive toward each day to disrupt moral good/bad binaries are a daily and lifelong commitment to practice. Therefore, her efforts to be "better" can thus be achieved through cycles of action/reflection in dialogue as a process of identity development.

Alternative Futures

The possibility in implementing restorative and intercultural pedagogies is in crafting spaces to disrupt the social management of emotions and create the possibility for new structures of feeling. By the end of the fall circles, Eva had implemented many circles as a regular practice in her class. While making her closing reflections on the study she said:

> But I feel like I challenged myself a lot. And I want [the students] to run [circles]. Like they run my classroom. I mean, they've got all these jobs, and I don't do anything. . . . You know, and they love it. It's ownership, and I want them to own it. That is my goal for them to own it. And to practice those friendship circles that I mentioned earlier, to solve problems that are in our class, instead of taking them outside and shaming them.
>
> (Fall Circle 4, Session 1)

Although the social management of emotions is maintained through silences, Fanon (1963) made the point that self-criticism was first an African institution, and public approaches to addressing conflict have decolonial origins, and, therefore, are an important component of intercultural dialogue. Intercultural dialogue is an important element of cultural peace. Fanon (1963) further argued:

Tradition has it that disputes which break out in a village are worked out in public. By this I mean collective self-criticism with a touch of humor because everyone is relaxed, because in the end we all want the same thing. Those involved in the dispute shed all that calculating, all those strange silences, those ulterior motives, that devious thinking and secrecy as they plunge deeper among the people. In this respect, we can genuinely see that the community has already triumphed and exudes its own light, its own reason. (p. 12)

In Eva's comment, she saw social exclusions and related shame as cultural violence. Moreover, she had taken steps to cultivate classroom pedagogies of restorative and intercultural teaching practices to disrupt pedagogies of violence and the characteristics of White supremacy culture.

Theme 4: Knowing Another and Being Known

Throughout the training and Fall Circles, participants spoke to the power of knowing another and being known as a catalyst for further development of relationships and the transformation-of-self. According to Zembylas (2003c), "Identity transformation occurs when the emotional salience or power of one's experiences changes. Identity, I have argued, is not about fixity; the construction of identity exposes the struggles and negotiations between different discourses" (p. 229). One experiences transformation of the saliency of emotion through the negotiation of discourses. A place that such discourses can occur is through the pedagogy of transcendence and circle practice. Tonio spoke about the process of recognizing these shifts in identity as he came to know others and be known and felt the saliency of emotions related to different experiences shift. On Day 2, he stated:

And so, that's how I would look at individuals. Where is your atom at right now? Or what is it intuitively that I'm connecting with? What parts of that atom are intersecting?

Like the two atoms and when it's connecting together, so that's how I'm going to

definitely be taking just like atoms. We're like galaxies, or stars . . . or there's something

in there. So, I'm gonna connect somewhere in that space together. (Day 2, Activity 1)

Tonio stated that, for him, the experience of engaging with another was about identifying the

uniqueness that could be gleaned from that encounter. In other words, he sought to discern the

resonance of emotional saliency that could rise from an experience and, therefore, illuminate the

tensions of identity that might be revealed, and as an outcome, the transformation that could

come through the event of knowing another and being known. This idea might be made more

concrete when Tonio stated:

So that was one notion of magic . . . that allows you to interact with [with someone] and

see what you're feeling about them. And it's just this notion of, you know, that you're

reeling them in, and you're allowing yourself to go through the process of transformation,

because they're gonna be saying something to you; they're gonna make you feel a certain

type of way. It's like, how do you take that and turn the lights on and then move on from

person to person. (Fall Circle 4, Session 2)

In this example, Tonio made clear he saw the act of sharing and hearing the stories of another as

a transformative and affective experience. Tonio most directly made the point that identity is

cultivated through the encounter of storytelling when he spoke to Chuck at the end of the 3-day

training. Tonio stated:

And I acknowledge from one man to another . . . So taking that opportunity to not have a

father figure in my life has given me the spectrum of all men. And so, I take a look at all

men as my father, what characteristics do I like from them, and which ones I do not. And

so that allows me to refine that idea of what a father figure is for my children . . . And

then now being able to essentially put all those things together is what you see before

you. So, I really appreciate all of your identities that you have given us and shown us as a

man. And, hopefully, I have been able to do the same. To produce something of a better

presentation of the manhood or brotherhoods that are definitely out there. So, I just want

to say I greatly appreciate your presence. Your company is all I asked for. I haven't asked

if anything else other than speaking your story and allowing me to take your shoes and

put them on and walk in them. And definitely see in order to try to feel where you're at,

at only a glance because our paths are crossed. (Day 3, Activity 6)

In this example, Tonio spoke about one of the most powerful aspects of circle practice and

praxis. The pedagogy of storytelling provides the opportunity to know another and be known

and, thus, discover new parts of ourselves and others. We can take the parts we desire to move

forward and release those parts we may choose not to take.

It was further apparent the act of sharing stories in community also created the

opportunity for participants to foster feelings of positive regard and interconnectedness. In

particular, Chuck shared two comments that spoke to the connectedness he felt as an outcome of

circle. In one story he shared:

Thank you, all three of you for the opportunity. And, and thank you for getting me out of

a hole. I did tell the group earlier I kind of, kind of retracted myself. I didn't expect this

group walking in. Meet some new people. But not everyone I talk to, I feel like I have a

connection. But crazy connectivity. Either they're in the neighborhood I grew up with, or

the school I worked with. Work with my son, or her best friend, with my son's teacher.

All these different connections. And as Tonio says, we're strangers, but we're all

connected. And so, man I feel like I got a new bunch of friends. It's always a good

feeling. (Day 3, Activity 6)

In this comment, Chuck spoke to how the circle space created the opportunity for participants to

share personal stories. The act of sharing allowed participants to find commonalities. It is likely

that members of a school community often shared many commonalities. However, emotional

rules and pedagogies of violence may prevent members of the school community from fostering

the space to share and recognize those connections. Therefore, when teachers enact pedagogies

that allow the space to know another and be known, those connections allow the recognition of

"crazy connectivity" drawing community members closer together.

At another time Chuck stated:

At my school, sometimes I felt isolated. And then Anne comes in, flying in from

Minnesota. But the things that, the way that she carries herself, the value that she holds.

The information that she shares. I have a strong connection. So, speak of making

connections. So, you wouldn't think, like I have so many similarities to her. And you

wouldn't think, you know. I'm Black, African. She's Causcaisan, from Minnesota. . . .

But I felt I have an ally, someone I like to work with, and someone I can connect with.

But, that's what I was reflecting on. What I was sharing with . . . I have someone that can

understand me. Work together. Then Tonio comes in. I guess my tank was almost full, so

he shared his information. It's overspill. I have to wipe it off the floor. (Day 2, Activity 1)

In this instance, Chuck spoke to emotional esteem that was cultivated as an outcome of feeling

connected to the members of his community. For example, he mentioned feeling isolated until

meeting a colleague with similar drive and passion. Although he recognized Anne as having

different past experiences, identities, and embodied experiences, he also recognized they had

shared passions, commonalities, and values. He felt she was someone he could share with, someone who understood. Then, the mutual understanding that Chuck had built with Tonio was so uplifting that in this encounter, Chuck's emotional tank had overspilled.

In these stories shared by Chuck, he spoke to how knowing another and being known leads to recognition, and then recognition to feelings of esteem. These comments by Chuck were aligned to "Bakhtin's (1981) notion of dialogicality, as he makes the point that identity is linked to the recognition by others, therefore, if teachers are denied recognition, this may cause them to internalize a demeaning image of themselves" (Zembylas, 2003c, p. 223). Although in the past, Chuck felt in his hole, both isolated and crumbled, in the circle he felt connectedness to a community of people who shared an investment in the same values. Chuck also heard about how he had provided Tonio with an opportunity to envision new possibilities for identity development, through being allowed to "walk in Chuck's shoes." The experience of community in one instance left his tank so full, it spilled over.

Theme 5: Ecstasy, Magic, and Love

Throughout the study, a recurring thread I identified in participants' stories described experiences of intense emotions. These emotions describing intense elation are well aligned to pedagogies already embedded within the framework for the pedagogy of transcendence (e.g., critical and decolonial pedagogies). Critical and decolonial scholars envision learning as a space that is intended to *feel*, offering an affective layer to the concept of transcendence. Three descriptors scholars have used to describe this emotion of elation, most significant to this study, are ecstasy, magic, and freedom.

Tonio spoke of an intense emotional state as the ultimate outcome of his pedagogy. Throughout the study, Tonio anchored his pedagogy to his north star of "uncontrollable

laughter." hooks (1994) posited that engaged pedagogy, that is pedagogy for the goal of self-actualization, should be directed toward a positive emotional state. hooks (1994) stated:

> When I think about my life as a student, I can remember vividly the faces, gestures, habits of being of all the individual teachers who nurtured and guided me, who offered me an opportunity to experience joy in learning, who made the classroom a space for critical thinking, who made the exchange of information and ideas a kind of ecstasy. (p. 202)

As Tonio reflected on what he had learned during his time during the study, he spoke of feeling he was equipped to facilitate an engaged pedagogy. He said:

> And I have all the tools and references and resources to be able to try. And transform all of that into its beauty. And so that's where I'm at. It's just bliss. It's not hurt that's going through me. It's just this immense amount of euphoria. Knowing and having that awareness to be able to create that bliss. Everlasting. Everlasting. Yeah. (Fall Circle 1, Session 2)

Although it might initially seem farfetched to imagine schools as sites for bliss, ecstasy, or love, there are pedagogies that foster possibilities to envision such learning spaces. Necessary to foster such learning are spaces of collective storytelling to nurture both teacher identity development and the implementation of restorative and intercultural teaching practices.

In another instance, Eva offered a story of implementing a circle in her classroom. She described a shared experience in the class as "magical." She stated:

> I hope I don't cry. But my dad's in hospice, and so I'm caring for my dad. And I had a rough day. It was the 2nd week. I thought I had a moment to myself. I lost track of time, things getting hectic. I was in a fight with my sister. And so, my kids went to the library;

I lost track of time. They came in, and I forgot. And when they came and sat down, they

saw me crying. And it's just like, "Oh, gosh." And honestly, I couldn't control myself

anymore. But they all sat down. And one of the girls said, "I think we need to circle." I

mean, that said it all. And we all ran it. And it was pretty magical . . . Because we all

shared. I shared my intimate moments and was very vulnerable. But man, they had a lot

to share too. And they were holding on to stuff. It was, wow, I've never had something

like that before. And it was powerful. And that, right there, solidified. I mean, there were

stories that were shared about things that were very private to them. That they had been

holding on to. And grasping. And we were all vulnerable. We were all crying. And it was

a moment where we opened up our hearts. (Fall Circle 2, Session 1)

In this example, Eva spoke to an experience of encountering painful emotions in a setting

structured by emotional rules. During this experience, her vulnerability was exposed to her

students, over whom she would normally be expected to assert authority over. In this story, a

student offered a moment of leadership in the class, taking care of the community through

opening the space to circle. The student thereby created a space in disruption of emotional rules

where stories of vulnerability could be shared. Eva described this experience as "magical."

Eva's description of "magic" was well aligned to the magic triangle framework of

leadership (Jiménez-Luque's, 2017). The magic triangle is designed to recognize the significance

of empathy, love, and meaning toward fostering the conditions of dignity and human rights.

Jiménez-Luque's (2017) indicated:

We need to feel empathy and to love. . . . It is not only about leaders who through

empathy and love improve the lives of the followers. Now we are talking about followers

that have become leaders through meaning and purpose in their lives. (p. 92)

In just a few short weeks at the beginning of the school year, Eva had started to foster the conditions of the magic triangle in her fourth-grade classroom and, therefore, cultivate the conditions of dignity and human rights. Through the purpose and meaning students had cultivated via their own engagement in circle practice, the student recognized their agency in the moment of returning to the classroom to disrupt emotional rules and cultivate alternative structures of feeling.

Scholars have also recognized that educators' efforts to deeply know their students from a place of genuine love have culminated in an affective environment of joy, and ultimately to an environment where learning could be realized as a form of ecstasy. According to Matias (2015), this vision of learning as ecstasy was first envisioned by hooks as "illuminated [by] how her Black teachers lovingly viewed their Black students and how such a genuine love impacted their learning. Black teachers were aware of White supremacy and utilized education to resist it" (p. 205). hooks (1994) stated, "My teachers made sure they 'knew' us," (p. 3) and in this environment, "school was a place of ecstasy—pleasure and danger" (p. 3). To this point, hooks (1994) further described learning as the state of ecstasy:

> To be changed by ideas was a pure pleasure. But to learn ideas that ran counter to values and beliefs learned at home was to place oneself at risk, to enter the danger zone. Home was the place where I was forced to conform to someone else's image of who and what I should be. School was the place where I could forget that self and, through ideas, reinvent myself. (p. 3)

Molly envisioned such an idea of teaching when she shared her closing reflection during the final fall circle. Each participant shared their final reflections on the possible future impacts of restorative and intercultural teaching practices. Molly, speaking of Eva's classroom, stated:

We say educating the whole child. That just rolls off our tongue all the time, everywhere in the education space. But, when I hear you guys talk, and when I heard you [Eva] talk about [student name] today, I can tell you [Eva] see them. Still not all [parts] of them, yet. Because they slowly reveal themselves. But, probably, she's never been known by a teacher before. And her class knows her. And you think about the little tiny speck of education we can give them in that 1 little year in their whole lives. Like to know her so well, and so deeply, and then to be able to teach her from that place. . . . You guys are teaching peace. It's pretty amazing. (Fall Circle 4, Session 1)

Although the challenges participants faced in implementing restorative and intercultural teaching practices were challenging to overcome, the circle practices participants shared open possibilities to know themselves lovingly, and others, more deeply.

CHAPTER SEVEN

DISCUSSION, INTERPRETATION, AND CONCLUSION

One of the great challenges to overcome in primary and secondary education is to turn the tide of injustice and disrupt the disproportionate academic outcomes and punitive discipline measures that serve to marginalize Black and Brown students and sustain the school-to-prison pipeline. Restorative justice has emerged as a significant movement in education because restorative justice is inclusive of a philosophy and range of formal and informal practices that have yielded positive outcomes in transforming school communities to center student well-being and prioritize the cultivation of relationships. There have been many documented positive outcomes and successes in the implementation of restorative practices in schools, and there is more work to do in cultivating restorative practices that hold educational institutions, and practitioners therein, accountable to the harm. Therefore, Winn (2020) argued a restorative paradigm of education must recognize the ways in which history matters, race matters, justice matters, and language matters in shaping socially just dynamics of power and, therefore, relationships.

The purpose of this study was to explore educators' reflections-of-self as they sought to move toward a restorative paradigm of education and implement restorative and intercultural teaching practices in primary and secondary classrooms. The restorative and intercultural teaching practices that served as the intervention in this study were informed by the pedagogy of transcendence, a framework structured via the theory of positive peace (Alexander et al., 2022). The pedagogy of transcendence illustrates the methods through which violent or peacebuilding practices in schools can be created at the cultural, structural, and direct levels of schooling. In Phase 1 of the study, participants engaged in a 3-day training where they were provided

opportunities to recognize the pedagogy of violence in schools and learn strategies to implement restorative and intercultural teaching practices in their roles. In Phase 2 of the study, participants were invited to reconvene in four fall circles to reflect on their experiences with implementing the teaching practices they learned in the training.

The questions that launched this study were:

- What *reflections-of-self* emerge for primary and secondary teachers while *completing a training* focused on a restorative and intercultural pedagogy within primary and secondary education?

- What *reflections-of-self* or *self-described transformations in teaching practices* emerge for primary and secondary teachers while *implementing* a restorative and intercultural pedagogy within primary and secondary education?

Further, as the study progressed, an additional path of inquiry emerged. I began to recognize the depth with which participants spoke about and experienced emotion. Therefore, after the initial 3-day training, I developed two subsequent research questions:

- How do participants' emotions shape their participation in restorative practices?

- What are the implications of the emotions participants experience toward the outcomes of restorative practices?

Significant findings were generated to answer both sets of research questions.

Findings Emergent from Deductive Research Questions

Several significant findings were generated toward answering the initial deductive research questions. Circle practice proved to be a robust method to gather participant narratives. During the study, participants (excluding the lead researcher and trainer training team) told a total of 291 stories. In the stories participants shared, many reflections-of self emerged.

The first research question explicitly sought to explore the reflections-of-self that emerged during the 3-day training. First, the pedagogy of violence/transcendence offered a useful framework for educators to discuss their experiences in navigating their efforts to implement restorative and intercultural teaching practices in schools, specifically as distinguished between the direct, structural, and cultural elements of schooling. Participants had the greatest ease discussing their environments at the direct level of schooling and the least comfort discussing their environment at the cultural level of schooling. The pedagogy of violence and characteristics of White supremacy culture were useful and accurate frameworks through which to identify the forms and functions of harm in schools. However, participants expressed that it felt emotional, painful, and often uncomfortable to view and reflect upon these concepts.

The second research question explicitly sought the reflections-of-self that emerged as participants went on to implement restorative and intercultural teaching practices in the 1st weeks of the fall semester. All eight participants who continued into the fall circles implemented circle practices within their roles. During the fall circles, participants continued to reflect on many of the same themes that emerged in the 3 days of training, including their efforts in implementation at the direct, structural, and cultural levels of schooling. Participants continued to tell stories reflective of their relationship to the characteristics of White supremacy culture in their school environments. As participants strived to implement restorative and intercultural teaching practices there were successes, set-backs, challenges, and joys. Throughout the circles, participants' experiences with the complexities of emotion, discomfort, and navigating painful dynamics in interactions and relationships continued to be prominent themes.

The data illustrated the training days and fall circles coalesced in events conducive to generating stories of praxis. Between the training and fall circles, participants told 101 stories of praxis (i.e., transformations-of-self). These stories of praxis took on three forms. Participants spoke of a need to change and face a new direction after (a) recognizing their complicity in systems of oppression, (b) recognizing not only having a need but also the causes of their needs, or (c) determining their way of being was unsustainable. In addition to the themes related to the deductive research questions, I included additional inductive research questions after the initial training days.

Inductive Research Questions

As the study progressed, I recognized the important role participants' emotions played in the implementation of restorative and intercultural teaching practices. In completing an analysis of the data, guided by the body of literature on the affective turn, several themes emerged.

The terms "ecology of emotion" and "assemblages" proved useful to frame the ways emotions moved both within the circle practices and school communities. Participants' stories suggested emotions are not private phenomena but rather are performative, embodied, move through space, "stick" to bodies, and work in combination with material elements and discourses to *do* things in the everyday (Leonardo & Zembylas, 2013; Zembylas, 2007; Zembylas, 2011). The assemblage was captured in Chuck's description of growing up in a system shaped by the affective, material, and discursive state of police surveillance and oppressive violence. The assemblage coalesced in an *event*, or a social phenomenon, a perpetual state of powerlessness.

The findings further supported the theory that schools are sites that operate within a social management of emotions. In other words, schools are settings whereby certain emotions are permitted and others are not. Further, performances of emotion are associated with access to

micro and macro forms of power. Participants' stories cast new light on the influence of the social management of emotion on the implementation of restorative practices and the implications toward justice. First, participants expressed that within the social management of emotions, work in restorative and intercultural practices often operates in opposition to emotional rules and therefore is difficult, exhausting, and often isolating. The concept of "affective technologies" opened the door to exploring ways educator's emotions inform their knowledge, practices, techniques, and discourses in ways that are linked to micro and macro forms of power. An example of affective technologies emerged as participants struggled during a climate circle design activity to address an incident of harm due to their fear of casting any shame onto a student of a privileged social identity but thereby neglecting to address the harm experienced by students of marginalized identities. However, there were also instances in which participants implemented restorative and intercultural teaching practices to disrupt the social management of emotions as described in Eva's story in which she envisioned a classroom in which conflict would be intentionally addressed in community, so as not to shame any student.

After analyzing the findings, it was clear both knowing another and being known are significant catalysts toward teacher identity development and the transformation-of-self. Tonio recognized every person's identity as a galaxy, and in each restorative encounter, participants merge somewhere in that space together, always in a unique experience. What social phenomena that might emerge then is a distinct event. Tonio stated:

> You're allowing yourself to go through the process of transformation, because they're gonna be saying something to you; they're gonna make you feel a certain type of way. It's like, how do you take that and turn the lights on and then move on from person to person. (Fall Circle 4, Session 2)

Although the event of knowing another and being known was certainly powerful and transformative, that did not mean it always felt pleasurable. At times, growth and transformation was experienced as painful, challenging, or uncomfortable. The emotion that participants encountered in each event included blissful, euphoric, and magic.

Discussion and Interpretation

The discussion and interpretation section of the dissertation is an opportunity to delve into the meaning, importance, and relevance of this research. The unique contribution of this dissertation study has been in the alignment in theory through the conceptual framework through merging the pedagogy of transcendence to the body of literature coalescing in the affective turn. The discussion and interpretation section of this dissertation is thus an opportunity to "contextualize and make sense of findings as well as . . . review, revise, strengthen the conceptual framework" (Ravitch & Riggan, 2017, p. 198). The major findings of this study made the point that the implementation of restorative and intercultural teaching practices is an emotional and transformative practice. I have designed the discussion and interpretation section to provide explicit connections between findings and the relevance to the literature and theoretical framework.

As a result of this research, I offer four interpretations that emerged from the intersections of the pedagogy of transcendence and the affective turn to explain (a) participants' experiences as they sought to learn and implement restorative and intercultural teaching practices within primary and secondary education and (b) the ways that participants' emotions impacted the social phenomena that occurred as an outcome of the restorative practices in which they engaged. These four interpretations are illustrated in Figure 12.

Figure 12

Four Interpretations

Research Questions

Deductive Framework

Pedagogy of Transcendence
Violent or peace-building practices in schools

Inductive Framework

Affective Turn
Power, body, history, politics

Transcendence: The creative response to conflict

Level 3: Direct Positive Peace
Cultivation of critical consciousness, Praxis and transformation

Level 2: Structural Positive Peace
Restorative pedagogy, Storytelling

Level 1: Cultural Positive Peace
Cognitive justice, Decolonization through intercultural dialogue

Harm: The destructive response to conflict

Level 3: Direct Violence
Oppression and domination, Othering, mistreatment, marginalization, dismissal

Level 2: Structural Violence
Capitalist schooling, Standardization, prioritizing of efficiency, deficit framing

Level 1: Cultural Violence
Eurocentrism and culturocide, Cultural assimilation, indoctrination, colonization, and imperialism

Discussion and Interpretations
- Three threads of praxis
- Restorative practices within 'structures of feeling'
- 'Assemblages' — Restorative practices as social phenomena
- 'Becoming' restorative — The pursuit of knowing another and being known

Poststructuralism

Decoloniality

Critical Whiteness Studies

Restorative Justice

There are four interpretations of the findings presented through the conceptual framework in aligning the pedagogy of transcendence with the affective turn. To begin, participants told many stories of praxis as presented through three threads, via recognizing (a) their complicity in systems of oppression, (b) the causes of their needs, and (c) or the need to turn to face a new direction. Second, restorative practices can be viewed as occurring within structures of feeling whereby affective positioning of belonging and entitlement are constituted based on affective positioning (Ahmed, 2004). Third, as assemblages, restorative practices can be recognized as events whereby forces are exchanged in encounters producing or denying agency and capacities in consideration of micro and macro forms of power. Fourth, in viewing restorative practices as the space to activate mutual agency and capacities, these practices can further be framed as events whereby the conditions are fostered for participants to better know themselves and another. Lastly, when viewed through the lens of the affective turn, *becoming restorative* is not conceived of as a fixed identity that one achieves and then occupies in permanence. Rather, becoming restorative denotes the self and identity one affectively performs and embodies through the shared encounter of each restorative practice. In the next section, I will dive more deeply into each of these four interpretations.

Three Threads of Praxis

An important outcome of this dissertation study has been to recognize circle practice as a fruitful and generative qualitative design toward cultivating spaces of storytelling. Participants told hundreds of stories over the course of data collection. Participants' narratives were robust with instances of praxis or the cultivation of critical consciousness. Thus, it is an accurate assertion to state that participants engaged in critical pedagogy throughout the course of this

study. My further concern was to consider the degree to which participants engaged in critical pedagogy as decolonizing pedagogy of empathy. Zembylas (2018c) explained:

> A critical pedagogy as decolonizing pedagogy of empathy is not premised on taken for granted assumptions about care, concern and sympathy towards the other, but rather inspires modes of affective perspective-taking and affective practices that call subjects… into account for their own complicity in perpetuating coloniality. (p. 405)

Therefore, although it is valuable to recognize that participants engaged in critical self-reflection as a catalyst of transformation, it is a worthwhile endeavor to examine more deeply the affective practices and motivations for accountability that generated their statements.

The first thread I offered was to recognize participants' acts in acknowledging their complicity in systems of oppression. This thread is well aligned to literature on alternative empathies. Alternative empathies are an essential component of decolonizing pedagogies of empathy and place at the forefront the ways in which subjects are complicit in the perpetuation of coloniality (Zembylas, 2018c). Stories that exemplified this first thread of praxis were shared by participants such as Molly when she stated:

> I knew the power structures that existed in that school. And I feel like this [the training] has brought me back. It reminded me of the work I was doing before I came. And when, Tanynya said, "who are you protecting?" Talking about students. But like, that's been literally just rolling in my head. And I've been in the adult world. Which is my role. But really, what is my role? It's to be student centered, we're here for the kids. And I've been protecting adults, all the adults, which also need protecting. But really, I want it restored that I'm here for the kids, protecting kids. And so that's the part I need to restore. (Day 3, Activity 1)

In the second thread of praxis, participants recognized the need to change through realizing the causes of their needs. Such stories of praxis were aligned to Freire's (2012) philosophy of the cultivation of critical consciousness as emergence. In this thread, participants moved beyond having needs, to realizing the causes of their needs. Kai provided a powerful example of such a story. She said:

> I want to restore community. I was so overwhelmed last year that I would lash out at small things and I broke the community. It wasn't the kids, it was me. So I really want to restore that I'm lucky enough to have them again because I do teach them all 3 years. So it's nice that I can kind of redo it and fix it… I want to release control. I think balancing mom, my wife life, teacher, like I'm trying to control too much. And I'm always trying to control the uncontrollable. (Day 3, Activity 1)

In this example, Kai recognized that she was not attending to the emotional well-being of either herself or her students while also prioritizing the social management of emotions. In this example, she described her effort to envision alternative structures of feeling within her classroom.

In the third thread, participants told stories of praxis as they realized their current way of moving in the world was unsustainable, so they must turn to face a new direction. Such turning points are aligned to the concept of epiphanies, or dramatic turning points is a persons' narrative (Creswell, 2006). Eva shared a powerful example of such a turning point at the conclusion of the 3-day training. She stated:

> Oh, I want to thank you for this space. There's a different space. I cry too much but anyways. It was comfortable. It was uncomfortable. It pushed everything. So I appreciate it. It pushed me to grow and have a voice. I am, as a Mexican American. My parents were

taught, up to my grandparents as well [not to have a voice]. So it comes full circle and I

appreciate it. I've never been quite accepted in the Mexican culture . . . . I don't talk

about it very much. I don't have anybody to talk about it [with]. So I have feelings. My

intent is to build that in my classroom. I can see the differences. I can see students

coming in from divorced parents. That's where I came from. I can see people, and

students who didn't have the language. Mexican, you know, American, and trying to fit

in both spaces. And couldn't. I [can] allow them to have that. (Day 3, Activity 6)

In the example Eva shared, she first recognized her own experience living without a voice. She

had come to realize that way of being is unsustainable. Further, she did not want that affective

positioning for her students and now she knew she could create alternative structures of feeling

for students to find their own voices. Eva felt confident that she could build these structures of

feeling, even in social structures that served to divide and "other" students from one another,

even from themselves.

The design and delivery of Phase 1 and Phase 2 of the study proved effective strategies

toward cultivating spaces to foster praxis for participants. The stories of praxis that emerged

were threaded along three lines. Participants recognized their complicity in systems of

oppression, the causes of their needs, and further turned to face a new direction. I propose that

the design offered a significant step toward cultivating a critical pedagogy as a decolonizing

pedagogy of empathy as participants engaged in acts of affective perspective taking in which

they were challenged to reflect on their own complicity in perpetuating coloniality.

Restorative Practices Within "Structures of Feeling"

I designed the deductive research question of this study to identify the reflections-of-self

that educators experienced as they completed an initial training and went on to implement

restorative and intercultural teaching practices. In line with previous research, participants experienced feelings of discomfort when exposed to activities facilitating self-reflection about their relationship to race. Moreover, as aligned with previous research, participants experienced self-described powerful and often painful and uncomfortable emotions as the engaged in case studies exploring harm in schools as related to race (Matias, 2016; Leonardo & Gamez-Djokic, 2019; Leonardo & Zembylas, 2013; Zembylas 2018a, 2022a). Teachers' emotions are a significant influence in their conceptions of self and their role as a teacher. Further, teachers' emotions are influenced and shaped via the relationships they cultivate, as well as the values they share with their families, cultures, and schools. According to Zembylas (2003c), "These relationships and values profoundly influence how and when particular emotions are constructed, expressed, and communicated" (p. 216). Therefore, the findings offer important data to better inform our collective understanding of how educators' emotions, with particular interest to White educators' emotions, shape the implementation of restorative practices in schools.

The second interpretation I offer is a conceptual presentation of restorative practices in schools as occurring within *structures of feelings* (Williams, 1961). Through this lens, schools can be recognized as settings that "constitute particular affective formations of exclusions/inclusions; that is, particular relations of belonging and entitlement as constituted on the basis of affective positioning" (Leonardo & Zembylas, 2013, p. 151). The concept of structures of feelings enhances the research already developed in the field of restorative justice in education drawing alignment between implementation and educators experiences of emotion. One theoretical lens already offered in the literature is Affect Script Psychology (ASP). In this framework, the general premise is that that restorative practices work because each persons' innate goal is to maximize positive affect and minimize negative affective (Kelly & Thorsborne,

2013; Thorsborne & Blood, 2013). In another view, the Emotional Stages of Change framework offers seven stages ranging from shock to integration, as located on a transition curve, signifying a person's sense of competence when moving through a change process (Thorsborne & Blood, 2013). To add to this body of literature, a poststructuralist analysis of restorative practices illuminates the ways that emotions are not individual or private phenomena but rather occur within ecologies of emotion, contributing to structures of feeling.

An analysis of restorative practices as viewed through structures of feeling must be concerned with the role of ecologies of emotion in educators' acts of decision making. Ecologies of emotion are constituted through the combination of teachers, students, classrooms, and resources, as agents. Zembylas (2011) indicated:

> Emotions do not come from inside us as reaction, but are produced in and circulated between others and ourselves as actions and practices. This circulation happens precisely because individuals do not live in a social and political vacuum but move and thus emotions become attached to individuals united in their feelings for something. (p. 152)

Molly provided a powerful example of speaking to her perspective through an ecology of emotion. During the second day of the training, participants engaged in a group activity to design a climate circle in response to an incident of harm. The case read:

> Description of Case Study: A teacher wanted to encourage her class to write about complex social issues. The teacher asked her students to write about their opinions on the impact of the attacks of September 11, 2001. At the end, the teacher asked the students to volunteer to read their writing out loud. One student read that he believed the events were brought on by an immoral religion and Muslims should be banned from entering the

country. Two Muslim students were present in the class and looked upset as if willing the

teacher to do something.

All groups struggled with this activity, as none were willing to explicitly name the harm as

experienced by the Muslim students. After some discussion among the large group, Molly

exclaimed:

I just feel like I need to say this out loud on your recording, because I feel like this goes

with your research. . . . This is bringing up stuff for us right now. Like, talk about feeling

uncomfortable. Like I'm feeling all the feelings. And this is so hard because now we have

a situation where we spend 10 hours counseling the student that caused harm because that

parent is emailing, calling, duh-duh-duh-duh-duh. Right. And like we're not, we're not,

taking care of (even though we know we're supposed to be taking care of) the student

that was harmed. And this is why it's so hard. And it's, we know what's right. But it's

hard to do what's right, because it feels uncomfortable. And we're left with all these

feelings and this uncomfortableness and parents are calling. (Day 2, Activity 6)

The comments Molly shared offered an example of her efforts to extend the affective positioning

of inclusion to the student who read the comments, and affective positioning of exclusion to the

students who were harmed. Her positioning of inclusion was informed by her effort to draw

alignment between the privileged student to the bodies of those who Molly perceived to be the

children with parents calling, emailing, making her uncomfortable, seeking counseling for their

student, and duh-duh-duh. Molly perceived the students harmed to be aligned to the bodies of

children deserving of affective exclusion.. Although Molly knew "what was right." Through the

lens of ecologies of emotion. Leonardo and Zembylas (2013) explained:

The effect of the circulation of emotions is the constitution of particular emotional

attachments and meanings; that is, emotions become attached to objects, bodies, and

signs. The differentiation of others as non[privileged] deploys certain affective positions

through the processes of moving away from them. (p. 158)

Therefore, one analytical possibility generated through the application of structures of feeling to

restorative practices is to further explore the processes by which ecologies of emotion inform

educators practices of "moving away" from restorative engagement.

An analysis of the implementation of restorative practices framed through the lens of

structures of feeling also opened new opportunities to envision restorative pedagogies concerned

with socio political character of teacher emotion (Zembylas, 2002). Morrison et al. (2005)

recognized circle practices as an exchange of emotion composed through a crafted ritual of

groups, symbols, and interactions. Within the ritual, the actions of the facilitator can either build

or drain emotional energy. Thus, circle practices have been recognized as a form of ecology of

emotion where energy moves through the space, between bodies, informed by attachments and

meanings. The findings I have identified in this dissertation study offer important considerations

about the role of educator's emotions in shaping the implementation of restorative practices

within structures of feeling.

The implications of this second interpretation can have important outcomes toward

student well-being. Hansen and Antsanen (2014) noted that restorative pedagogies emphasize the

pursuit of collective well-being as inclusive of mental, physical, spiritual, and emotional

wellness. Further, emotional well-being has been aligned to academic achievement. "Where

students feel like they belong, are respected and valued, and cared for, they are more likely to

take the necessary intellectual, social-emotional, and psychological risks that lead to academic

achievement and positive social-emotional development" (Archibold, 2016, pp. 2–3). Therefore, it is an important investment toward the aims of well-being and academic achievement to further research in supporting educators in cultivating transformative structures of feeling supportive of esteem and engagement.

"Assemblages"—Restorative Practices as Social Phenomena

The third interpretation I propose is to present the implementation of restorative and intercultural teaching practices as assemblages, thereby coalescing to form social phenomena. Through the lens of assemblages, the relationships of participants forge within the restorative practices can be viewed as networks or interwoven forces, intensities, and encounters that produce agency, capacities, and events (Zembylas, 2018a). In this study, social phenomena are concerned with the "act of attributing social practices, beliefs and conventions" (Zemblyas, 2014b). Theorizing restorative practices as assemblages offers a theoretical perspective to frame each restorative encounter as coalescing to an *event* (I felt seen today) rather than as an essentialized socially constructed category (we did a circle today). The application of the concept of assemblages to restorative practices was most keenly illuminated during the same climate design activity that Molly described in the previous section. During the activity, participants struggled to design a climate circle in response to a classroom-based harm as experienced by Muslim students. The participants felt reluctant to explicitly name the harm in the classroom should any shame be brought to the student who caused the harm, a student of a privileged social identity. During the whole-group discussion that emerged after the activity, the participants came to recognize the forces, intensities, and encounters that took place in the small group discussions that led to the production of agency, capacities, and events that served to protect the student of

privilege identities and neglect the students of marginalized identities. Tanynya and Lallia both named the outcome of this event as they perceived the social phenomena.

>Tanynya: So, whose shame are you protecting?

>Molly [with understanding and affirmation]: Yes. (Day 2, Activity 6)

Lallia later stated:

>I was just thinking about a situation like this. Who should be the main focus for us as educators? Is it the school because according to this [circle prompt the group designed], we are caring about the reputation of the school or the classroom. But we didn't get to the main focus, the child who is hurt. (Day 2, Activity 6)

Tanynya and Lallia both recognized that the assemblages coalescing in the small group discussions led to social phenomena whereby only the well-being of some of the students mentioned in the case study was protected. Tanynya and Lallia's comments draw attention to the ways that assemblages are aligned to structures of feelings and practices of power to maintain or disrupt pedagogies of violence.

The second example I offer to the interpretation of assemblages is concerned with the role of White discomfort in shaping the methods through which restorative practices are designed and implemented in schools. One such important consideration is the role of White discomfort in the development of assemblages. Zembylas (2018a) described:

>White discomfort . . . is understood as an effect of specific affective, material and discursive elements that are present not only at the micro-political level of the school or university, but also at the macro-level of white colonial structures and practices. (p. 90)

Assemblages are linked to subjects' affective investments and macro structures of power, as described by Sedgwick (2003):

A significant step toward analyzing white discomfort, therefore, is identifying and examining how discomforting feelings are manifest in different settings, how they are "attached to things, people, ideas, sensations, relations, activities, ambitions, institutions, and any number of other things, including other affects." (p. 93)

Therefore, an exploration of the implementation of restorative practices through an interpretation of assemblages might explore the ways that affective investments, material elements, and discourses coalesce within restorative practices to form social phenomena and as an outcome foster social phenomena of solidarity or harm within learning spaces.

It is important that educators develop an awareness of their affective investments and the impact to the material elements, discourses, and these social phenomena that occur as an outcome of their practice. Storytelling, as with critical dialogue, "requires confrontation with social systems of oppression and the facilitation of more inclusive relationships and curricula—multiple histories, experiences, and perspectives among students" (Llewellyn & Parker, 2018, p. 401). Thus, culturally responsive pedagogies have emerged as a field of scholarship in recognition that knowledge is best coconstructed and learning need be experienced as positive by everyone (Archibold, 2016; Barnett, 2020; Choi & Severson, 2009; de los Ríos et al., 2019; Dungee, 2020;; Fine, 2018; O'Reilly, 2019; Schmitt, 2019; Revell, 2021). Therefore, of pertinent concern when the classroom is viewed through the lens of assemblages is whether each student *feels* cared for by the teacher.

An analysis of restorative practices viewed through assemblages and the development of culturally responsive restorative pedagogies may offer two exciting new pathways toward cultivating pedagogies of transcendence. However, there are still challenges ahead. Zembylas (2002) warned, "counternarratives of emotions that subvert the current emotional rules and

create new ones that are pragmatically less oppressive pose a threat to 'the professional order' in curriculum and teaching" (Zembylas, 2002, p. 205). Further, Darling (2019) noted that within California, restorative justice practices trainers working in K–12 public schools often do not draw alignment between restorative practices and elements of social justice. Further, these practitioners often experienced explicit pressure from the professionals in the schools to maintain punitive discipline processes, even as the trainers sought to implement restorative practices. Therefore, there is evidence of much work to do in primary and secondary education to effectively support educators toward crafting restorative practices that are assuredly experienced as positive by everyone.

"Becoming" Restorative—The Pursuit of Knowing Another and Being Known

The fourth interpretation I offer is to open research into the implementation of restorative practices to educators' experiences of 'becoming' restorative. In the poststructuralist lens of self and identity:

> To become is not to progress or regress along a series . . . becoming is a verb with a consistency all its own. . . . The use of "becoming" to describe identity construction turns our attention to the dynamic character of identity (Zembylas, 2003b, p. 221).

The important distinction is that the poststructural lens invites research into the implementation of restorative practices as the person one becomes, not as a fixed identity, but in each instance of *becoming* through the practice itself, as an event of encounter. "Such a contextual perspective to identity emphasizes the impossibility of an origin for the self (i.e., a 'fixed' self) and is concerned with how identities are constantly becoming" (Zembylas, 2003c, p. 221). In other words, self and identity are continuously redefined.

The critical exploration in the practice of *becoming restorative* is to recognize educators'

identity development to be occurring within structures of feelings. Zembylas (2003c) stated:

> Each discourse is embedded in particular images of knowledge, history, power, and
>
> agency. To theorize about teacher identity and teachers' emotions is to describe how
>
> teachers experience these discourses, how they struggle to reject normative discourses,
>
> and how they find their own voice. (p. 229)

In this view of identity development, transformation is an outcome of a persons' shift in the

emotional salience around an experience. Therefore, an important component to fostering the

identity development of educators is to provide the pedagogical spaces to craft new affective

scripts through collective storytellingTonio acknowledged his appreciation to Chuck at the end

of the 3-day training. Tonio stated:

> I really appreciate all of your identities that you have given us and shown us as a man.
>
> And hopefully I have been able to do the same. To produce something of a better
>
> presentation of the manhood or brotherhood's that are definitely out there. So I just want
>
> to say I greatly appreciate your presence. Your company is all I asked for. I haven't asked
>
> if anything else other than speaking your story and allowing me to take your shoes and
>
> put them on and walk in them. And definitely see in order to try to feel where you're at,
>
> at only a glance because our paths are crossed. (Day 3, Activity 6)

Tonio's words provide an example of identity development as a practice of collective

storytelling. Sfard and Prusak (2005) argued identity is constituted through discursive activity

"identity-making as a communicational practice" (p. 16). The poststructualist interpretation of

identity development demonstrates *knowing another and being known* as an important element

becoming restorative. To this point, without recognition and mutuality, one could not achieve transformation, only reduplication of self (Turski, 1994).

Lastly, through the poststructuralist lens views the implementation of restorative practices as an act of becoming, within an assemblage, alive with emotions. The theoretical framing of emotions as fissured offers acknowledgement that "we perform our emotions in relation to others" (Kuby, 2014, p. 1295). Thus, the aim of an interpretation of restorative practices as becoming is to equip educators to navigate the moment-to-moment encounter with agency, defined as the capacity for intentional acts toward an affective state of solidarity (Zembylas, 2018c).

In the final interpretation, I propose *becoming restorative* as the pursuit of knowing another and being known. This pursuit is achieved in the moment-to-moment encounter of constantly becoming through the restorative engagement. This state of becoming, or the pursuit of transcendence, is a practice of identity development achieved through collective storytelling. Becoming is produced in an assemblage, nurtured through a structure of feeling, and fosters affective solidarity. In that space, participants are provided the conditions to foster new affective scripts, and therefore engage in identity development. Tonio offered words to describe this experience. He stated:

> So that was one notion of magic… that allows you to interact with [with someone] and see what you're feeling about them. And it's just this notion of, you know, that you're reeling them in, and you're allowing yourself to go through the process of transformation, because they're gonna be saying something to you; they're gonna make you feel a certain type of way. It's like, how do you take that and turn the lights on and then move on from person to person. (Fall Circle 4, Session 2)

It is important then to be vigilant of the structure of feeling and the emotional experiences of each participant in the restorative practice.

The outcomes of this study offered important interpretation toward supporting educators and researchers in forwarding the implementation of restorative and intercultural teaching practices with strategies. In subsequent sections, I present the limitations and implications for pedagogy and practice, theory, and future research.

Limitations

It is important to draw attention to the limitations of the study based on the methods selected. Acknowledging these limitations does not invalidate the findings. Further, participants raised important points for consideration about the pedagogy of violence, which is also noted, as these considerations lead to implications regarding the design of potential future iterations of the 3-day training.

Research Design

I intentionally designed the conceptual framework for this study in consideration of my positionality to the topic of inquiry. In view of my own biographical and professional experience, I hold biases and preconceived notions that informed my approach to this research. To that end, there is a certain amount of subjectivity to the design, such that it would be unlikely that another researcher might recognize the same themes or aspects of participants' experiences to thereby arrive at the same conclusions. Further, it must also be noted that through the qualitative approaches of circle practice and narrative inquiry, participants engaged in an open-ended and emotionally fissured process of collective storytelling. Participants' stories communicated distinct experiences resulting in unique epiphanies as lived within a specific historical context, such that similar events would be unlikely to be repeated (Creswell, 2006). Moreover, in

consideration of the differences across the characteristics of participants (e.g., school settings in which they worked, distinctiveness of their identities, prior professional experiences), one could raise questions as to the generalizability of the findings as applied to educational spaces more broadly, but pursuit of generalizable findings was not an aim of this study. Rather, the narrative inquiry was designed to "give accounts of experiences [or phenomena] as expressed in lived and told stories of individuals" (Creswell, 2006, p. 55). Validity is thus measured by the effort to validate and honor each participant's perspective while also accepting tensions and unresolvable differences.

Damage-Centered Pedagogies

There are additional important limitations related to the pedagogy of transcendence, which served as the framework to structure the curriculum delivered in the 3-day training during Phase 1 of the study. As I transcribed the data that emerged during the training, I was struck by the number of stories Chuck told that expressed deeply painful experiences. Moreover, I questioned whether I created opportunities for participants, and particularly those of marginalized identities, to tell stories of joy, creativity, and self-determination.

The goal of this study was to document educators' experiences of change as they traversed the path of moving from pedagogies of violence toward pedagogies of transcendence. Tuck and Yang (2014) proposed damaged-centered researchers as those who operated "even benevolently, within a theory of change in which harm must be recorded or proven in order to convince an outside adjudicator that reparations are deserved" (Tuck & Yang, 2014). In reflection, I wondered if I placed undue responsibility on participants of marginalized identities to share stories of pain as catalysts to inspire changes among the pedagogical practices of all participants. Damaged-centered researchers [and pedagogs] then hold a fixation "in eliciting pain

stories from communities that are not White, not wealthy, and not straight" (Tuck & Yang, 2014,

p. 227) Tuck and Yang (2014) further elaborated that such change theory is both "colonial and

flawed, because . . . it requires disenfranchised communities to position themselves as both

singularly defective and powerless to make change" (p. 227, see also Tuck, 2010). This language

by Tuck and Yang echoed Chuck's comments of Day 3 of the training when he stated:

> I grew up feeling powerless. In this system. I wish I had that [empowered] energy. But I
>
> mean, even growing up, we're talking like in the 80s in my neighborhood. We had a
>
> skating rink; we had free Pop Warner: we had break dance contests: and all that was
>
> taken away. They implemented what they call a gang injunction. And even if it was three
>
> people hanging out at your house, you, could be your brother, your sister, your cousins.
>
> They [the police] could stop you. Arrest you. It's still there now; you can look it up. That
>
> feeling . . . You get stuck; you feel powerless. You feel powerless.

Tuck (2010) cautioned that won reparations through damage-centered pedagogies rarely become

reality and risk leaving communities with narratives of their own brokenness. Therefore, an

important consideration when designing research for change in education is awareness of the

motivation for eliciting stories of pain.

I was unsettled by the number of pain stories participants of marginalized identities were

compelled to tell over the course of the 3-day training. Although as I reflected on the design of

each day, I recognized the majority of the time was invested in discussing dynamics of harm.

Throughout the training days, the training team elected to spend more time discussing

frameworks that emphasized cultural, structural, and direct levels of violence in schools. The two

case studies the group explored offered stories exploring identity-based harms in the classroom.

Two of the three restorative practices participants learned were reactive strategies in response to

harm. Lallia offered research presentations highlighting students' experiences of harm. The 3rd day of the training was dedicated to offering intercultural teaching practices. However, the morning activity developed into an emotionally intense whole-group discussion diving deeply into discussing the pedagogy of violence. As a result, the training team had to move quickly through the material in the afternoon introducing intercultural teaching practices. An alternative approach the training team could have pursued was to protect and prioritize time invested in the presentation and engagement with intercultural teaching practices.

Critical Points for Consideration on the Pedagogy of Violence

At times, participants raised important critiques on the pedagogy of transcendence and curriculum included in the 3-day training and the circle protocols that guided the fall circles. A notable instance occurred in the fourth fall circle as participants revisited the pedagogy of violence. The facilitator asked participants to speak to their reflections while viewing the pedagogy of violence. A couple of participants made comments that raised concern as to the degree with which the pedagogy of violence was designed to evoke feelings of shame in the viewer. Lee stated that she felt the pedagogy of violence was an effective representation of harm in schools. However, she also wondered if this was an effective conceptual model to engage the broader school community in a meaningful dialogue about pedagogical transformation. She stated:

> [The pedagogy of violence is] disruption. And it's uncomfortable. It's great in a small little circle. But the bigger you get, the more uncomfortable it gets. And then people start feeling like, "Oh, they're attacking." And it's like, notice that we're trying to fix a system that we all know is broken. So how do we do that?

Here, Lee suggested the pedagogy of violence induced the emotions of shame or discomfort beyond what most educators would be willing to endure. Researchers have agreed that "shaming Whites is not a useful and effective political or pedagogical approach in combating racism" (Zembylas, 2022a, p. 636, see also Crowley, 2019). The concern Lee held about the shame imposed by the pedagogy of violence was not held by her alone. Tonio later stated:

> I think that's the beauty of the pedagogy of violence. I know I can be violent. We all can be violent. Like, I'm not gonna pretend that we're all nice. No, that's not a thing. No, that's not an absolute. If you deprive someone enough, there's something there that is going to feed. But there has to be an understanding that there's also something [violent] that they've seen. Something [violent] that they have been through. But being understanding of that violence, in order to be okay. I like understanding that I come from violence. And I understand that I have courage to speak up. So, I think that violence comes up in different manners. And yeah, I am violent. You know, it's like identify how you're utilizing those tools, resources, that verbiage or even that narrative that comes alongside with these words. Like, what does it remind you of? What's your reaction to it? You don't want to be violent or cause this type of harm to others. But you've seen it. You've felt it. Or someone has put you in this situation. (Fall Circle 4, Session 2)

In Tonio's view, restorative and intercultural practices include an element of finding acceptance and integration with all parts of ourselves, including our shadow selves, or those parts we might otherwise rather not acknowledge (Baldwin & Linnea, 2010). Shame is an unproductive emotion in pedagogy as this feeling deters individual accountability and self-acceptance (Crowley, 2019; Kelly & Thorsborne, 2013).

Additionally, there were instances when participants stated they felt it was unrealistic, unfair, or unduly shameful to imply the pedagogy of violence could be attributed to the work of a single teacher. There is an important recognition to be made while navigating strategies to address harm and violence at the direct, structural, and cultural levels of schooling. Zembylas (2018a) stated:

> In conceptualizing White discomfort as a matter that can somehow be "addressed" pedagogically in schools and universities, there is the risk of pedagogising the—much broader and far more complex—political project of decolonising White colonial structures and practices both within and beyond the education sector. (p. 87)

Therefore, to treat the pedagogy of violence as a matter that can be addressed solely pedagogically, is to risk pedagogising the larger project of decolonizing the structures and practices that shape the structural and cultural levels of schools (Zembylas, 2018a).

The goal of this study, to support educators in implementing restorative and intercultural teaching practices, could achieve only a portion of what would be needed to achieve the transformation needed in schools to disrupt long-standing injustices and the school-to-prison pipeline. Tuck and Yang (2012) argued, "To focus on decolonizing the mind, or the cultivation of critical consciousness, as if it were the sole activity of decolonization; to allow conscientization to stand in for the more uncomfortable task of relinquishing stolen land" (p. 19). An important consideration then for future iterations of this study, would be to consider the aims with which the pedagogies of the 3-day training were designed to perhaps elicit stories of pain for those who had experienced marginalization or induce feelings of shame with aspirations of conjuring a critical awakening for those with social privilege. I must be mindful, as Tuck and Yang (2012) continued:

> We are asking you to consider how the pursuit of critical consciousness, the pursuit of
>
> social justice through a critical enlightenment, can also be settler moves to innocence
>
> diversions, distractions, which relieve the settler of feelings of guilt or responsibility, and
>
> conceal the need to give up land or power or privilege (p. 19).

An important acknowledgement at the conclusion of this study must be that transformations-of-self alone do not achieve the outcomes necessary for justice.

Implications

This study carries implications for future pedagogy and practice, theory, and research. Throughout the study, participants said it was difficult to confront the pedagogy of violence, but an important part of being in a positive relationship with any community is to remain accountable to harm. Therefore, an important consideration for the future would be to integrate alternative pedagogies into the 3-day training that could offer participants opportunities to cultivate peacebuilding structures of feeling even in the face of discomfort, pain, and violence. Therefore, the pedagogy of transcendence would be strengthened to integrate desire-centered pedagogies and pedagogies of critical hope.

Tuck (2010) proposed desire-centered research as the antidote to damage-centered research. Desire-centered research interrupts the "metanarrative of damaged communities and White progress" (Tuck & Yang, 2014, p. 231). As applied to the 3-day training, desire-centered pedagogies would provide opportunities for participants to tell stories of greater breadth, far beyond pain stories. Tuck and Yang (2014) further stated, "Desire-centered research does not deny the experience of tragedy, trauma, and pain, but positions the knowing derived from such experiences as wise" (p. 231). Therefore, I do not intend to state that stories of pain participants shared in the training were invaluable or would be avoided. However, it is an important

consideration to provide opportunities for storytelling that elicit stories of humanness, hope, complexity, "and dynamic understanding of what one, or a community, comes to know in (a) lived life" (Tuck and Yang, 2012, p. 231). Therefore, the opportunities for learning, risk taking, identity development, and affective engagement would have been enhanced should the training team have included more opportunities to tell stories of joy, inspiration, hope, desire, imagination, alternative futures, and beyond.

Pedagogies of critical hope would offer a second integration through which to strengthen the pedagogy of transcendence. Pedagogies of critical hope emerge from the position that we must struggle, not in preservation of comfort, but against despair (Zembylas, 2014a). Therefore, pedagogies of critical hope are well aligned to the philosophy of restorative practices in that these strategies emphasize feelings of connectedness and solidarity within the community. The prominence of solidarity within the community to the collective investment "makes one bear witness to oppression, social injustice, and past wrongdoings" (Zembylas, 2014a, p. 14). Therefore, pedagogies of critical hope require certain affective commitments. Zembylas (2014a) shared:

> Above all, educators need to be open to critique, ambivalence and uncertainty. . . . This ambivalence implies a decentered, multiple, nomadic process by which belonging is defined. . . . The courage to pursue this ambivalent path and the solidarity to collectively struggle to change terms of community building in order to establish new forms of connectedness—on the basis of common vulnerability. (p. 15)

Most recently Zembylas (2022b) proposed pedagogy of anticolonial hope and furthered his vision of affective commitments. He stated anticolonial hope is to "pay explicit attention to 'pedagogic affect,' (Mulcahy, 2019; Watkins, 2006, 2016), particularly those affects that are

related to hopes and aspirations of communities that have been suffering" (Zembylas, 2022b, pp. 43–44). Therefore, pedagogies of critical hope would be measured by the affective experiences of those who had experienced harm through oppression and marginalization. In this view, Zembylas (2022b) added, "Anti-colonial hope means reframing negative critique of coloniality as affirmative practice of hope that is more centered on the search for an alternative which entails a capacity to imagine" (p. 40). Anticolonial hope and desire-based pedagogies offer two powerful lenses through which to strengthen the pedagogy of transcendence, as both approaches make space to acknowledge the harms of coloniality and oppression and cultivate affective spaces of solidarity, hope, and desire.

Future Research

As a result of this study, several implications for future research emerged, both for practice and theory. These points are as follows. First, I suggest to develop further research into strategies, guides, and practices to support teachers and educators to revise, redirect, or create openings for different ways of affecting and being affected to emerge in the classroom and, further, for a sense of affective solidarity to take shape. In other words, teachers and educators need more resources and strategies in creating classrooms that produce affective spaces of solidarity. Further, it would be helpful to foster greater opportunities for empathy and mutual understanding at schools by recognizing and highlighting the many instances when such encounters already happen every day. As Zembylas (2014a) noted, "There are already many friendships and relationships across racial, religious or other divides. It is important, therefore, that educators and students identify and nurture such instances "and consider how these moments can become opportunities to foster stronger social connections" (p. 15). There is a need for more research examining the implementation of restorative practices in schools and how such practices

and discourses are entangled with emotion in relation to perceptions of race and ethnicity

(Zembylas, 2011) and the implications toward reaching the outcomes of justice.

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APPENDIX A

Research Flyer

INTRODUCTION TO RESTORATIVE AND INTERCULTURAL TEACHING PRACTICES
MEET THE TRAINING TEAM

TANYNYA HEKYMARA

Tanynya is dedicated to social justice and wellness. Her unique experience in every element of organizational leadership allows her to be a mindful, bold, and courageous truth-teller. Tanynya delivers necessary truths, reshapes narratives and protocols, and provides strategies of support through an intentional plan of action that brings the complex composition of a community into the work. It is her abiding passion to bring about transformational change in educational, professional, and community spaces, to include all voices, and to inspire communities to seek connection and justice.

Tanynya organizes, volunteers, and teaches in the community as a Mediator, Racial Equity Institute Trainer, USC Legacy through Leadership Mentor, California Anti-Racism Alliance Leadership, LMU Center for Urban Resistance Trainer, The Core Collaborative Restorative Consultant, and as a Southern California Restorative Culture Consortium Advisory Council member. Certified in Vinyasa, and Kemetic Yoga, she guides yoga for seniors and elementary school students in Inglewood California.

LALLIA ALLALI

Lallia Allali received her Masters of Arts in Leadership Studies from University of San Diego and is a certified Leadership Coach. She is currently earning her PhD in Leadership Studies also at the University of San Diego. As an experienced educator, Lallia was a high school teacher for nine years teaching courses in Physics, Chemistry, Math and Statistics. She is a member of The San Diego Union-Tribune Community Advisory Board and has published several articles on the topic of equity in education. Lallia has been a strong advocate for educational excellence and parental involvement within San Diego Unified School District system, the district her children attend.

She has been a strong voice for countering bullying, improving school climates, particularly for the Muslim student population. Most recently, she has published the book "Born Here," a pictorial essay of Muslim American students' lives. Lallia Allali received the Equity Champion Award in 2020 presented by the San Diego Country Office of Education. She was also awarded the Outstanding Scholar Recognition by the Department of Leadership Studies at the University of San Diego.

GWYNN ALEXANDER

Gwynn Alexander is a PhD Candidate in Leadership Studies at the University of San Diego and works within the Center for Restorative Justice. She has seven years' experience as a high school art teacher serving both Orange and Los Angeles counties. Gwynn completed her MA in the Social and Cultural Analysis of Education at California State University, Long Beach (CSULB) where she fine-tuned her research to focus on the intersections of critical pedagogies, community organizing, and critical whiteness studies.

Gwynn is a restorative justice research fellow supporting both the CURes Center for Urban Resilience at Loyola Marymount University and the Center for Restorative Justice at the University of San Diego. She has led multiple research projects evaluating restorative justice implementation in diverse contexts. In addition, Gwynn is a seasoned trainer in restorative practices who regularly works in both higher education and K-12 contexts. She is currently completing her dissertation examining teacher experiences in implementing restorative pedagogies in K-12 classrooms.

APPENDIX B

Recruitment Email

Greetings,

I would like to introduce myself as a PhD Candidate within the Department of Leadership Studies at the University of San Diego. You are invited to participate in an important research study on the topic of restorative and intercultural teaching practices for the K-12 classroom. This study will help future teachers and teacher educators in developing more effective strategies to empower both themselves and others to employ restorative and intercultural practices. A key aspect of effective support lies in understanding how teachers experience the first months of implementing restorative and intercultural teaching practices within institutions and school climates often shaped by fixed or/and punitive discipline models. Your experiences will be key in further understanding the challenges and successes teachers encounter when implementing restorative and intercultural teaching practices within the distinct context of today's classrooms.

Watch this video overview.
*Please note, in a previous email, I misspelled the name of a member of our training team. In this updated version, the correct spelling is Tanynya Hekymara.

The study includes two phases:
Phase 1: Introduction to Restorative and Intercultural Teaching Practices
Three full days of training to be held at the University of San Diego, August 1-3, 2022, 9:00am-3:30pm
Phase 2: Four community-of-practice sessions occurring from October to November, 2022 at the University of San Diego. Sessions will be two-hours in length and focus on collective support for implementation.

Important notes:
- Both Phase 1 and Phase 2 of the study are offered to participants free to charge. There is no cost to participate.
- Participation in the study is voluntary and participants can terminate participation at any time without consequences.

Indirect benefits and learning outcomes include:
- Engage in applied experiential learning and reflection
- Confidently lead the professional & personal development of students
- Develop facilitation skills and receive guidance about program implementation to cultivate a community of supportive practitioners
- Learn how to craft a classroom-based implementation plan based on research and evidence-based practices
- Gain insight achieved through an intense, intellectual, emotional, and spiritually uplifting restorative experience

This study will be limited to 25 teachers working at K-12 schools in San Diego county who have completed at least one three-hour training in restorative justice through the San Diego County Office of Education.

This is an IRB approved study and your participation in both Phase 1 and Phase 2 will be audio recorded.

If you are interested in participating, please complete the Google form at the link below.

[Click here to learn more about dates, times, and register.](#)

Please let me know if you have any questions.

Primary investigator: Gwynn Alexander
Email: XX

With appreciation,

Gwynn

Gwynn Alexander, she/her/hers
Graduate Assistant, Center for Restorative Justice
XX

APPENDIX C

Consent Form

University of San Diego
Institutional Review Board
Research Participant Consent Form

For the research study entitled:
Becoming Restorative: Toward a Developmental Framework of Critical
Praxis as told by Primary and Secondary Teachers

I. Purpose of the research study
Gwynn Alexander is a PhD Candidate in the Department of Leadership Studies
at the University of San Diego. You are invited to participate in a research study
she is conducting. The purpose of this research study is to better understand the
experiences of teachers as they complete training and move on to implement a
restorative and intercultural teaching practice in their classrooms.

II. What you will be asked to do
If you decide to be in this study, you will be asked to:

Phase 1: Participate in a three-day training in restorative and intercultural
teaching practices to be held at University of San Diego. This training will include
experiential and introductory concepts and practices, drawing from pedagogies
such as community-building circles, pair-shares, group dialogues, role-plays, and
case study analysis.

Phase 2: Participate in four community-building circles in the fall semester to
discuss and reflect on your experiences as you take steps to implement
restorative and intercultural teaching practices in your classroom. Each circle will
span two-hours and include three to four questions regarding your insights and
experiences with implementation.

You will be audio recorded during Phase 1 and Phase 2 of the research study.

Your participation in this study will take a total of 32 hours and include three full
days of training (24 hours) and four subsequent community-building circles (8
hours).

III. Foreseeable risks or discomforts

Sometimes when people are asked to think about their feelings, they feel
sad or anxious. If you would like to talk to someone about your feelings at
any time, you can call toll-free, 24 hours a day:
San Diego Mental Health Hotline at 1-800-479-3339

IV. Benefits
While there may be no direct benefit to you from participating in this study, the
indirect benefit of participating will be knowing that you helped researchers better

understand how to best support teachers in integrating restorative and intercultural pedagogies into their teaching practices.

Further indirect benefits and learning outcomes include:
- Engage in applied experiential learning and reflection
- Confidently lead the professional & personal development of students
- Develop facilitation skills and receive guidance about program implementation to cultivate a community of supportive practitioners
- Learn how to craft a classroom-based implementation plan based on research and evidence-based practices.
- Gain insight achieved through an intense, intellectual, emotional, and spiritually uplifting restorative experience

V. Confidentiality
Any information provided and/or identifying records will remain confidential and kept in a locked file and/or password-protected computer file in the researcher's office for a minimum of five years. All data collected from you will be coded with a number or pseudonym (fake name). Your real name will not be used. The results of this research project may be made public and information quoted in professional journals and meetings, but information from this study will only be reported as a group, and not individually.

The information or materials you provide will be cleansed of all identifiers (like your name) and may be used in future research.

VI. Compensation

You will receive no compensation for your participation in the study.

VII. Voluntary Nature of this Research
Participation in this study is entirely voluntary. You do not have to do this, and you can refuse to answer any question or quit at any time. Deciding not to participate or not answering any of the questions will have no effect on any benefits you're entitled to, like your health care, or your employment or grades. **You can withdraw from this study at any time without penalty.**

VIII. Contact Information
If you have any questions about this research, you may contact either:

1) Gwynn Alexander

2) David Karp

3

I have read and understand this form, and consent to the research it describes to me. I have received a copy of this consent form for my records.

_____

Signature of Participant   Date

_____

Name of Participant (**Printed**)

_____

Signature of Investigator   Date

APPENDIX D

Training Day 1 Agenda

August 1, 2022—9:00a.m.–3:30p.m.

Learning Objectives

● Teachers can speak to their own identities in relation to the identities of their community/students

● Teachers recognize and can strategically draw upon student experiences and stories as a source for learning in the classroom

● Teachers can recognize how harm occurs in the classroom and how conflict can be engaged and responded to restoratively

● Teachers can recognize the influences of social context on classroom dynamics

    ○ Sociopolitical and local contexts

Slides	Activity	Trainer/ Handouts

Agenda
(Morning Session: 9:00 – 12:00)
• Welcome and Introductions
• Opening Circle Experience: The Talking Piece Circle
• Reflections on Self-Care and Identity for Teachers
   ○ Characteristics of white supremacy culture
   ○ Multiple Dimensions of Identity Model
(Afternoon Session: 12:30pm – 3:30 pm)
• Creating Caring Classroom Spaces
   ○ Explorations and applications of the 4 types of care
   ○ The Social Discipline Window
   ○ Case study - Recognizing harm in the school and classroom
	Welcome and Introductions
	
	Opening Remarks
	
	● This is about knowledge.
	
	● Honoring the knowledge we all bring to the spaces.
	
	● Your stories are needed.
		Gwynn

	Introducing the Training Team	
	● My own desire to pursue this work.	
	● Why I chose research for my graduate study.	
	● Introducing the trainers who I trust with this goal.	
	● Explaining we move with great intent.	
	● I trust you to be authentic, even if it feels hard.	
	Logistics	
	● Parking, meals, drinks	
	● These are our three rooms for the 3 days	
	● Consent forms - confidentiality - coming to agreement	
	● Microphones, explaining the task we will undertake.	
	● Explain to participants "how-to" manage laptops and microphones	
	● Selecting your pseudonyms	
	Begin Recording	
	Check-in round:	
	● Your name, the grade/subject you teach, what color is your mood today?	
	● What is one wonder you are bringing to this space about restorative justice?	

	Trainer introductions	Lallia, Tanynya, Gwynn
	● Our names	
	● Our history with restorative practices	
	● A story of restorative impact	
	● What is one wonder you are bringing to this space about restorative justice?	
	Agenda	Gwynn
	● For all 3 days	Handout:
	● For today	RJ Training 3-Day Training Agenda APPENDIX J
Agreements ● ✨ Be present & curious ● ❤️ Speak & listen from the heart ● 🟡 Speak & listen with respect ● 🔴 Recognize your own voice and value the perspectives of others ● 😊 Take the learning, leave the stories ● Take the first risk ● ✨ It is always an intiativation, right to pass ● Expect unfinished conversations	**Mindfulness Moment** *Breathing Exercise* **Agreements** There is a tension in offering premade or creating original agreements. Agreements are essential to beginning to build a space of trust where we can work toward brave space. For today, we will offer some agreements. Tomorrow we will dive more deeply into cogenerating agreements.	Tanynya Gwynn
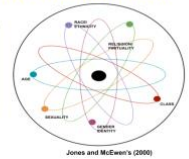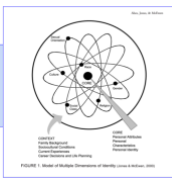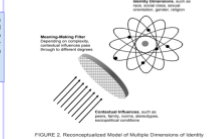
	Agreements: ● ✨ Be present & curious ● ❤️ Speak & listen from the heart ● 👂 Speak & listen with respect ● 👄 Recognize your own voice and value the perspectives of others ● 😶 Take the learning, leave the stories ● Take the first risk ● ✨It is always an invitation, right to pass ● Expect unfinished conversations	
	Acknowledgements: Land Acknowledgement **Opening Remarks on Restorative Practices** *History - the origins of restorative practices* *(the origins of humanity).* *The tension of formalizing something that was* *an informal way of being (Indigenous practices* *into western and colonial school systems)* *Chart the history of restorative practices into* *schools through the justice system.*	Tanynya
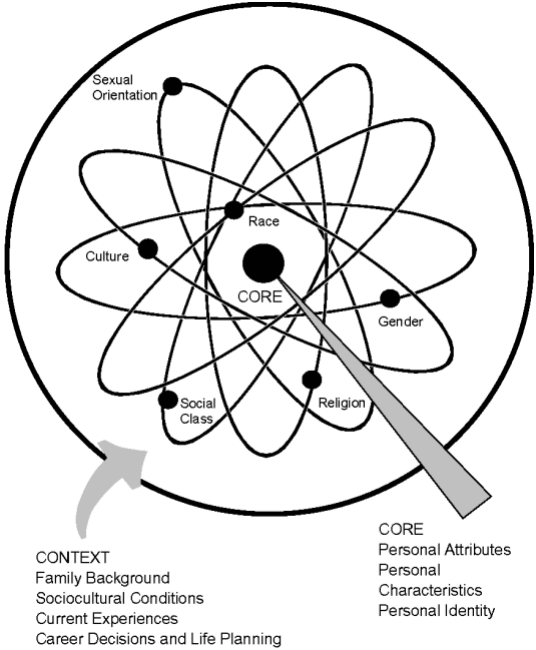
	Indigenous connections - remain mindful of the tension that we may be colonizing this by doing this. *Restorative practices is a mindset, more than a set of practices*	
	Talking Piece Circle: Tanynya offers a brief explanation of the centerpiece and the talking piece. ● Prompt 1: Present and share the story of your talking piece (an object that represents your purpose for beginning in education), then place your talking piece in the middle of the circle. ● Prompt 2: Return the talking piece to the person who spoke after you. (The person to your left) Share what resonated with you about that story. ● Prompt 3: What are you taking with you from this circle today?	Tanynya Handout: Pranis Essential Elements of Circle APPENDIX K
Talking Piece Circle Reflection Prompts ● Share how the overall experience was for you. What did you notice in yourself and others? ● Share what you observed about the group during the circle. ● Compare and contrast this form of dialogue with others you have experienced.	**Small Group Processing** Find 3 people around you	Gwynn

	● Let's take a few minutes to process through the circle we just experienced. In small groups: ● Consider the following questions. Don't try to answer each one, but allow them to springboard to sharing what stands out to you the most from the experience. Topics for conversation ● Share how the overall experience was for you. What did you notice in yourself and others? ● Share what you observed about the group during the circle. ● Compare and contrast this form of dialogue with others you have experienced. *Please come back prepared to share key takeaways from your conversation.* **Whole Group Debrief**	Tanynya
What is Care? Reflection Prompts ● Write a definition for the type of care you selected. ● Where or when are you successful in practicing this care for students? ● What makes it challenging to create caring classrooms? ● What tools or resources could support you in cultivating this type of care? ● How do you hold the tension of both self-care and community care? @amplifyrj	**What is Care?** Gallery Walk Participants self-select to answer the questions posted on one of four posters:	Lallia/Tanynya

	Emotional care Physical care Mental care Spiritual care Direction: Go to the poster that most resonates with you and want to discuss it more deeply in this space. The groups were provided 15 minutes to reflect on the following prompts: ● Write a definition for the type of care you selected. ● Where or when are you successful in practicing this care for students? ● What makes it challenging to create caring classrooms? ● What tools or resources could support you in cultivating this type of care? ● How do you hold the tension of both self-care and community care? Whole Group Share Out	

	Lunch	

Saliency Reflection Prompts
● Which of these do you already recognize in yourself and are already working on?
● Which is hard for you?
● What can you change?
● Which are the long term goals that need a whole lot of time?
● How do you reproduce these in your classrooms?
	Characteristics of White Supremacy Culture
	
	Offer opening remarks on the importance of exploring the characteristics of White supremacy culture.
	
	    ● This is *self-work*
	
	    ● Positionality
	
	    ● We will develop awareness so we do not bring these practices into circles, rather, to recognize bias and practices of exclusion
	
	Which feel most salient in the classroom, school home life?
	
	Very salient—----------------------------------Not Very Salient
	
	Break into Small Groups (*Bring Microphones to Record*)
	
	       Which of these do you already recognize in yourself and are already working on?
	
	    ● Which is hard for you?
	
	    ● What can you change?
		Gwynn & Tanynya
		
		<u>Handouts:</u>
		Saliency Reflection Document APPENDIX L

	● Which are the long term goals that need a whole lot of time? ● How do you reproduc– these in your classrooms? Debrief - Whole Group Share Out	
When you look at this picture what do you see? The Multiple Dimensions of Identity The model offers a conceptual depiction of relationships among college students' socially constructed identity dimensions, recognizing that each dimension cannot be fully understood in isolation. Jones and McEwen's (2000) MMDI At the center of the model is a core sense of self, comprising "valued personal attributes and characteristics". Surrounding the core and identity dimensions is the context in which a person experiences her life, such as family, sociocultural conditions, and current experiences. The salience of each identity dimension to the core is fluid and depends on contextual influences FIGURE 1. Model of Multiple Dimensions of Identity (Jones & McEwen, 2000) Reconceptualized Model of Multiple Dimensions of Identity Abes and Jones's (2004) Meaning-making capacity serves as a filter through which contextual factors are interpreted prior to influencing self-perceptions of our identity and its relationship with other identity dimensions. FIGURE 2. Reconceptualized Model of Multiple Dimensions of Identity	**Model of Multiple Dimensions of Identity** We have to know who we are in every group we enter and understand that positionality. Lallia makes a formal presentation introducing the MMDI. Activity: ● Identify your core identities, social identities, and contextual influences. Break into Small Groups (*Bring Microphones to Record*) ● Share your MMDI ■ What stands out to you about your model?	Lallia Handout: Identity Worksheet APPENDIX M

Overview of RMMDI **Identity Wheel Activity** This activity will allow you to self-reflect and think about your identity and the aspects of life that matter to you the most. We would like to acquaint you with a very useful tool for the personal reflection known as the 'Identity Wheel'.	■ Where/when do you feel your core self most saliently? ■ When/where do you feel your social identities most saliently? ■ What final thoughts would you like to share with the group? CONTEXT Family Background Sociocultural Conditions Current Experiences Career Decisions and Life Planning CORE Personal Attributes Personal Characteristics Personal Identity	
Pedagogy of Violence	**Introduction to the Pedagogy of Violence** We have talked about the contextual influences that can make the work of implementing restorative practices.	Gwynn Handout: Huckleberry Finn

		APPENDIX N
	Case Study Analysis	Pedagogy of
	Description of Case Study:	Violence and
	A language arts class was reading Huckleberry Finn.	Transcendence
	One African American student displayed increasingly	APPENDIX O
	shifting, anxious body language as the N-word was	
	repeatedly read aloud by students in the class. The	
	student, Samuel, eventually threw the book and left the	
	room slamming the door loudly. The teacher had no	
	idea what to do next.	
	• Prompt 1: How do you see the pedagogy of violence within this case study?	
	• Prompt 2: Pedagogy of violence, where do you see this in yourself and your school?	

Pedagogy of Violence Reflection Prompts
 	
• How do you see the pedagogy of violence within this case study?
• How could this case be addressed with a more restorative approach?
 	
Monday Evening Activities
Reflective journaling
Write and reflect about how you are different or similar to your students?
Who are you?
How do your identities impact the way you show up in the classroom?
How do those identities shape your teaching practice?
Who are your students?
Do you think you meet their needs and how?
 	
Think about a story for tomorrow:
Tomorrow, we will dive deeply into discussing harm. Reflect on an incident in which you caused harm that you would like to explore more deeply. Remember, restorative justice is always an invitation. We are not asking you to share a very painful story, but rather a story that would be helpful to you in imagining that you might work with students on a similar topic.
	Closing
	
	One breath check out:
	
	One thing I am pondering about as I leave today…
	
	Homework:
	
	Reflective journaling:
	
	    Write and reflect about how you are different or
	
	    similar to your students?
	
	    Who are you?
	
	    How do your identities impact the way you
	
	    show up in the classroom?
		Gwynn

| | How do those identities shape your teaching practice? Who are your students? Do you think you meet their needs and how? **Think about a story for tomorrow:** Tomorrow, we will dive deeply into discussing harm. You will be asked to share with a partner about an incident in which you caused harm. Reflect on an incident in which you caused harm that you would like to explore more deeply. Remember, restorative justice is always an invitation. We are not asking you to share a very painful story, but rather a story that would be helpful to you in imagining that you might work with students on a similar topic. | |

APPENDIX E

Training Day 2 Agenda

August 2, 2022 - 9:00am-3:30pm

<u>Learning Objectives</u>

● Teachers can speak to their own identities in relation to the identities of their

community/students

● Teachers recognize and can strategically draw upon student experiences and stories as a

source for learning in the classroom

● Teachers can recognize how harm occurs in the classroom and how conflict can be

engaged and responded to restoratively?

● Teachers can recognize the influences of social context on classroom dynamics

○ Socio-political and local contexts

Slides	Activity	Trainer/ Handouts
	Welcome and Introductions	Tanynya
Self-Facilitated Circles **Check In:** What vehicle are you today and how full is your gas tank? *Group share out: What do you notice about the group today?* **Second round:** Speak a bit about your reflection from the night before. How did it feel to write the reflection? Whatt reflections would you like to share with the group? *Group share out: What do you notice about the group today?*	**Self-Facilitated Circles** (*Bring Microphones to Record*) Check In:	Gwynn

	What vehicle are you today and how full is your gas tank? Second round: Speak a bit about your reflection from the night before. How did it feel to write the reflection? Did you come to any reflections that you would like to share with the group? **Whole Group Share Out** Share a key takeaway from your circle with the group.	

Agenda
(Morning Session: 9:00 – 12:00)
• Welcome and Reflection on Evening Activities
• Identifying Harm in K-12 Schools
  ○ Lallia Allali Presentation: Examining Islamophobia in California Schools
  ○ The 4 types of harm
  ○ Identifying feelings and needs
• Asking the Restorative Questions
  ○ Story-telling and question asking in response to harm
 	
(Afternoon Session: 12:30pm – 3:30 pm)
• Preparing to Address Incidents Harm in the Classroom
  ○ Key considerations
  ○ Case study analysis
  ○ Collaborative project: Design a climate circle
	Acknowledgements: Land Acknowledgement
	
	Agenda
		Lallia

	Mindfulness Moment Guided Breathing **Values and Agreements Circle** First round: Everyone takes a paper plate, on one side write one value you need from the group to participate	Gwynn Tanynya

	authentically, on the other side write one value you bring to the group to support others to participate authentically? Place your paper plate in the circle and explain one of the values you chose. Second round: What do these values look like as actions? Third round: What are some group agreements that you see could be generated from values written on the plates? *Facilitator documents agreements. Then, facilitator reviews the generated agreements with the circle before concluding the circle.* **Concluding Question for Whole Group Discussion:** What action can we take if we are not upholding our agreements?	
	Closing Remarks: When agreements are broken, how do we respond? This is the question of crafting the response to harm and this is the topic of our day today.	Gwynn

	Introduction to Harm in Schools Presentation	Lallia

The teachers at school show respect for my religion.

Have you been verbally insulted or harassed at school because of your religion?

How often are you physically harmed or harassed at your school because you are Muslim?

How often do your teachers, administrators or other officials at school make offensive comments regarding your religion?

Have your received offensive comments about Islam or Muslims directed at YOU via Email, text message or any social media platforms including Facebook, Twitter, Snapchat and Instagram?

Reporting to a teacher, administrator, or other official at my school about being bullied and/or harassed did help solve the problem

The Recent Bullying Report

EXAMINING ISLAMOPHOBIA IN CALIFORNIA SCHOOLS

The survey examined how the pandemic affected the way these students experienced bullying. The survey also examined how Muslim students felt about their school environment and whether they experienced any discrimination from teachers, school administrators, and other adult school personnel.

About 891 Muslim students in California participated in the study

CAIR-CA's 2021 Survey Findings

47.1% OF RESPONDENTS REPORTED BEING BULLIED

55.73% OF RESPONDENTS REPORTED FEELING UNSAFE

30.12% OF RESPONDENTS REPORTED THEIR HIJAB WAS OFFENSIVELY TOUCHED

OTHERS STUDIES

- In the wake of the current Islamophobic environment, there has been a 660% uptick in Muslims -- predominantly teenagers -- seeking help with school bullying, depression, substance abuse, and other issues, the nonprofit group Crisis Text Line(CNN).

- 75% say they or someone they know have been discriminated against (MUSLIMS IN THE AMERICAN PUBLIC SQUARE, Shifting Political Winds & Fallout from 9/11, Afghanistan, and Iraq, Zogby Poll)

OTHERS STUDIES

- 48% of Muslims are more likely than Americans of other major religious groups to say they, personally, have experienced racial or religious discrimination in the past year (Islamophobia: Understanding Anti-Muslim Sentiment in the West, Gallup poll)

- In another study conducted by the Institute for Social Policy and Understanding (ISPU), bullying is found to be a major problem for Muslim children; religious discrimination is a major problem for all ages. Muslims are nearly twice as likely to report bullying among their school-age children as Jewish Americans (42% vs. 23%), and four times as likely as the general public (10%). Of these incidents, one quarter involved a teacher or other school official.

ON NEGATIVITY FROM TEACHERS

-"I didn't feel safe. I told my teacher I didn't feel safe. I told her I want to be safe, but she didn't react to that," Suhaila explained, eventually, the bullying turned physical, the boys began hitting, punching and kicking her. One day, they pushed her, causing her to bleed after suffering an injury to her teeth."
-"My teacher said, 'You're not American enough to understand.' "
-A Muslim student complained to her teacher that a male student had said '**Her father is bin Laden! She's going to --blow up the school; she's going to blow it up! She has a bomb under her sweater! Everybody run, this jihadji girl is going to kill us!"** The teacher told her that the male student had a right to express himself, especially since Muslims had caused a lot of problems in the world.
-A Muslim student was called a **"rag-head Taliban"** by the teacher
-A teacher distributed an eight page pamphlet titled "**Islam/Radical Islam (Did You Know).**" The pamphlet alluded to Islam being a violent religion that preaches an "ideology of war." There have also been instances of students being disciplined for speaking up and contesting a view held by a teacher.

IN THEIR OWN WORDS

"They would call me a terrorist and towel head and throw rocks at me."

"They would say I was a terrorist and always ask me, 'How is the bomb you are working on?' "

"Someone threatened to kill me if I went to school on 9/11."

"I heard another student call a Muslim student a terrorist and felt scared to portray my faith."

"Sometimes I get shoved, or punked because I am a Muslim. They call me names like 'bomb boy' or 'Osama Bin Laden' or 'terrorist.' "

Muslim Students Reaction to Bullying & Discrimination

Thinking that Reporting Won't Help "I felt like they wouldn't care."

Distrust of Adults "I don't think my [teachers and administrators] respect me ." "I sometimes don't report the discrimination because the adults don't think it is a big deal and just shrug the issue off. It is too much of a hassle to explain the problem."

Fear of Being Called A Tattletale "I would much rather keep it to myself because I don't want others to think of me as a snitch." "I felt like everyone would say I'm a tattletale."

Fear of Bringing More Attention to the Problem "I wouldn't tell the school because all of a sudden everyone would know the problem."

HOW ARE YOUNG MUSLIMS RESPONDING TO ISLAMOPHOBIA?

- 26% of Muslim youth in the United States reported feeling angry, as compared to 14% of Protestant youth (Muslim Americans: A National Portrait, Gallup Poll)
- In a mental health survey with 10 questions, the results revealed that young Muslims were the least happy and the angriest, as compared to youth of other faith communities (Muslim Americans: A National Portrait, Gallup Poll)
- Muslim youth are also the least employed, as compared to any other faith community in the United States (Muslim Americans: A National Portrait, Gallup Poll)
- 29% of youth sometimes use a non-Muslim sounding name (Islamophobic, Education and Clear Resigning, Muslim Youth in New York City Public Schools, Columbia University)
- 63% of full-time college students in the United States consumed alcohol in the month prior to the survey. (Meeting the Needs of Generation 9/11: Supporting Muslim Youth, Institute for Social Policy and Understanding)

HOW ARE YOUNG MUSLIMS RESPONDING TO ISLAMOPHOBIA?

Diane Watt	Jasmin Zine
Islamophobia is one of the barriers to high academic achievement and success for Muslim students.	• some teachers and counselors hold negative views towards their Muslim students and Muslims girls who wear the headscarf "hijab" struggle with their teacher's misconceptions • discrimination is further intensified if students are English Learners and have a limited English

"This is a generation of youth that doesn't know a world before 9-11 so for them, a lot of what they experience is just normal. One of the things I've found is that they internalize the level of surveillance they're experiencing so they become self-surveilling."

J Zine

FEAR AND IGNORANCE KEEP ISLAMOPHOBIA ALIVE

"If the fear is the father of prejudice, ignorance is the grandfather"
(Stephan & Stephan, 1999).

WHO ARE MUSLIMS?

❏ There were 1.8 billion Muslims in the world as of 2015, less than 18% are Arabs.

❏ A majority of the Muslims globally (62%) live in the Asia-Pacific region, including Indonesia, India, Pakistan, Bangladesh, Iran and Turkey. Indonesia is currently the country with the world's largest Muslim population.

❏ Muslim Americans are a diverse and growing population, and made up heavily of immigrants and the children of immigrants from around the world.

❏ On average, Muslim Americans are considerably younger than the overall U.S. population. American Muslims come from different backgrounds: 42% are American and only 12% are of Arabic origin

WHO ARE MUSLIMS

The Muslims in San Diego are heterogenous in race, ethnicity, beliefs, values and lifestyles. Positive dialogue and relationships between staff, students and parents are key to better accommodate Muslim students depending on the individual circumstances for each child, particularly their age, culture, and family values.

PRAYER

❏ Muslims pray five times a day. Some of the five daily prayers Muslims perform may fall within regular school hours.

❏ Muslim students may request a prayer's time. It takes less than 15 minutes to accomplish the prayer including the Washing before the prayer.

❏ The prayer requires any quiet, and clean room. Total privacy is not required.

❏ Friday is the day for the Muslims congregational worship, called "Jumaah". It takes place at the Mosque during midday prayer.

DIETARY RESTRICTION

❏ Islam prohibits the consumption of alcohol, pork, and any pork-by-products or derivatives.

❏ Labeling the foods that contain alcohol and pork with a prominent visual marker, such as a red dot or a picture of a pig, can be very helpful.

RAMADAN

- Ramadan is the ninth month of the Islamic lunar calendar. It begins on a different date each year.
- The first day of Ramadan begins when we see the first sliver of the crescent moon in the ninth month.
- The Qur'an was revealed to Prophet Muhammad in Ramadan.

- Fasting Ramadan involves abstaining from all food and drink from dawn to sunset.

- Muslims customarily eat a light meal before dawn, known as "Suhoor".
- The meal at sunset is known as "Iftar."
- Ramadan during the summer is more challenging due to longer days.
- Muslim students may appear to be more tired or inattentive, particularly at the beginning of the fast.
- Concessions to fasting students where possible: requests for time out, flexible schedules and lighter homework assignments, or less strenuous playground or physical education activities.

HEAD COVERING "HIJAB"

- The hijab is a head covering, generally worn in public or in the presence of non-familial adult males by some Muslim women.

- Muslims believe that their true purpose in life is to worship God according to His instructions, as shown in Quran and through the teachings of prophet Mohamad "PBUH".

- Allah says: *"And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms…"* (24:31).

- Muslim women have maintained modest covering (hijab) ever since.

HEAD COVERING: HIJAB

- Allah says in the Quran, *"Let there be no compulsion in religion"* (2:256).
- Mary "PBUH" is commemorated for her piety and modesty.
- Wearing hijab is a personal and independent decision that comes from a sincere desire to please God while appreciating the wisdom underlying His command.

COUNTERING FEAR & IGNORANCE

- **Contact Relations:** is of utmost significance in decreasing prejudice across samples including different age groups, socioeconomic groups, education groups and religious groups. (the impact was beyond the initial focus)

- **Education:** Educating people about Islam through presentation and dialogue was effective. More than 90% said that they gained factual information about Islam, their understanding increased and their views changed.

- **Friendship:** "self-expansion," which is an essential inspirational process that pushes people to grow and incorporate new things into their lives.

INTEGRAL EDUCATION

I — Change is an inner process. It happens when individuals recognize new insights from inside.

IT — Change happens through new actions and behaviors individuals embrace as well as the accountability

WE — Learning happens through conversation with another. The relationships allow new realities and ideas to emerge

ITS — Learning happens after the individuals realization of the person's fit within the system they participate in

Recommendations

1- Educational Approaches
- Providing resources to educators
- Providing professional development
- Working on inclusive curriculum
- Working on enhancing the process of reporting bullying
- Compassionate Comprehension with the Common Core

2. Social Emotional Approaches
- Community Circle Building
- Restorative Practices in schools
- Restorative Justice
- Trauma-Informed Care
- Peace Path

Restorative Practices

	Lunch	
	Identifying Harm in K–12 settings ● Restorative pedagogy and the response to harm (prioritizing relationships as paramount to learning) ● 4 types of harm ● Punitive discipline as harm ● Harms and needs that emerge from punitive discipline **Whole Group Discussion:** ● How do agreements address some of the harms you have identified?	Gwynn <u>Handouts:</u> 4 Types of Harm APPENDIX P Harms to Needs to Solutions Handout APPENDIX Q

	● What is the role of students in creating and upholding agreements.	
	Restorative Questions ● Introduce restorative questions ● Introduce **restorative questions** with Participants For people who have been harmed ● What happened? ● What impact has this incident had on you? ● What has been the hardest thing about this? ● Is there anything that could help meet your needs? ● What could the other person do to repair the harm? For people who have caused harm ● What happened: ● At the time, what were you thinking about? ● What have you thought about since? ● Who has been affected by this incident and in	Gwynn Handouts: Restorative Questions Card

	what ways? ● What can be done to address the harm and rebuild trust? *Cautionary Remarks:* ● *This activity can be activating.* ● *Reminders: Share to your own level of comfort.* ● *Agreements are in place.* ● *We're practicing active listening, empathizing, nonjudgment, and holding space.* **Pair Breakouts for 10 minutes** **Whole Group Debrief** ● How was that experience for you? ● What feelings did you notice rising up?	
	Pair Share	Gwynn

	Talk about a time you had to make a big change in how you do things? What was that experience like and who did you look to for support?	
	Setting the Stage for Climate Circles Presentation *Considerations Document* ● You cannot address the harm without connection and understanding of your students. ● Sit in dialogue with students. ● Challenging notions of perfectionism. ○ What about when things do not go as planned? ● Not addressing harm is harm. ● Script, hold the circle, lessons the fear that it might happen. ● Developing comfort with addressing the uncomfortable.	Tanynya Handout: Considerations & Preparation for Restorative Conversations APPENDIX R

Climate Circle Design **Connect** — First, connect in our shared humanity. **Concern** — Then, what is the topic of concern to address today? **Collaborate** — And, now that we have this new understanding, where do we go from here? Karp, 2019 **Circle Prompt Design** **Guidelines** for developing prompts: ● Circle prompts are open-ended and invite personal sharing. ● Circle prompts elicit multiple perspectives. ● Circle prompts move from lower risk to higher risk, from entry-level to a deeper level. Karp, 2021 **Group Debrief** ● What questions or concerns can be raised to the large group?	**Climate Circle Design** Presentation ● Connect, Concern, Collaborate Model Description of Case Study: *A teacher wanted to encourage her class to write about complex social issues. The teacher asked her students to write about their opinions on the impact of the attacks of September 11, 2001. At the end, the teacher asked the students to volunteer to read their writing out loud. One student read that he believed the events were brought on by an immoral religion and Muslims should be banned from entering the country. Two Muslim students were present in the class and looked upset as if willing the teacher to do something.* Prompt for participants: Design a climate circle based on the case study provided. **Break into Small Groups** (*Bring Microphones to Record*)	Gwynn <u>Handout:</u> Climate Circle Design Template APPENDIX S Islamophobic Read-Aloud APPENDIX T

	Small Groups provided 30 minutes to design climate circles	
	Climate Circle Design Share Out Each small group will read the prompts for the climate circle they design. Gwynn will record on a jamboard. **Whole Group Debrief** ● What questions or concerns can be raised to the large group? ● If time allows ask group debrief questions	Tanynya
	Closing *Questions can change based on mood/feeling in the room** ● Something I learned about myself I ● A question I am still sitting with . . .	Lallia
	Homework: ● **Circles in Practice**	Gwynn

	○ Review the linked videos to see examples of circles in practice.
	
	    ■ Restorative Welcome and Reentry Circle
	
	    ■ CHS Community Building Circles
	
	    ■ Restoring Relationships In The Classroom With Restorative Practices
	
	○ Consider these questions:
	
	    ■ What stood out to you about the circles as practiced across the videos? What were the similarities or differences?
	
	    ■ How were the circles as shown in the videos similar or different to circles as you have seen or imagined them to be?
	
	    ■ What actions or behaviors did you recognize as examples of skillful facilitation?
	
	    ■ Were there any moments that you wondered if the actions of	

	the facilitator did not serve the community well? ■ What takeaways are you carrying forward for your own circle practice after watching these videos?	

APPENDIX F

Training Day 3 Agenda

August 3, 2022 - 9:00am-3:30pm
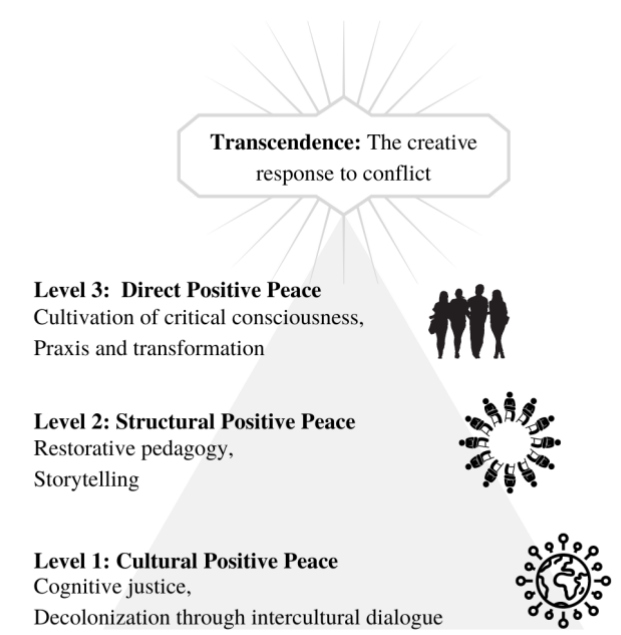
Learning Objectives
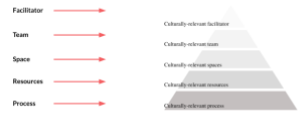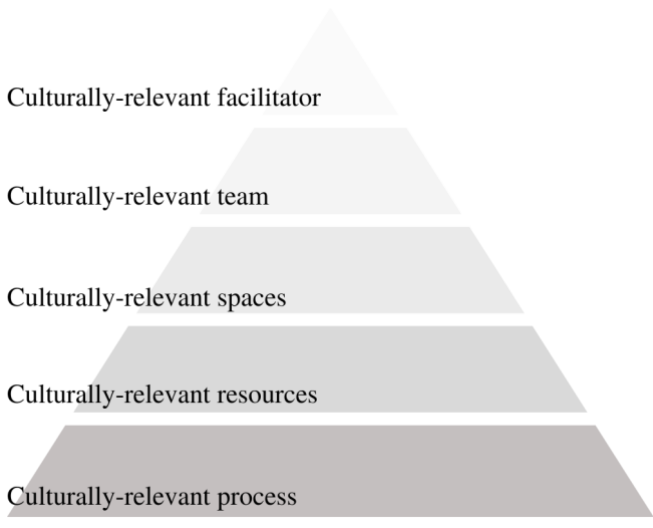
- Teachers can speak to their own identities in relation to the identities of their community/students

- Teachers recognize and can strategically draw upon student experiences and stories as a source for learning in the classroom

- Teachers can recognize how harm occurs in the classroom and how conflict can be engaged and responded to restoratively?

- Teachers can recognize the influences of social context on classroom dynamics

  ○ Socio-political and local contexts

Slides	Activity	Trainer/ Handouts
	Welcome and Introductions	Lallai
	Self-Facilitated Circles (*Bring Microphones to Record*)	Gwynn

	Check In:	
	What is something you need to relax, release, or restore into as you prepare to do this work?	
	Second round:	
	One bold idea I would like to experiment with is…	
	Whole Group Share Out	
	Share a key takeaway from your circle with the group.	
Agenda slide	**Agenda**	Gwynn
Agreements slide	**Mindfulness Moment**	Tanynya
	Agreements:	
	- ✨ Be present & curious	
	- ❤️ Speak & listen from the heart	
	- 🟡 Speak & listen with respect	
	- 👄 Say just enough	
	- 🍪 Take the learnin–, leave the stories	
	- Take the first risk - bell hooks	

	● ✨It is always an invitation, right to pass ● Expect unfinished conversations	

	PeaceBuilding in the Classroom
	
	● Cultural
	
	● Structural
	
	● Direct
	
	Small Group Poster Session
	
	● Identify the cultural, structural, and direct influences that shape the classroom at each of the three levels:
	
	    ○ (i.e., cultural influences: school norms, curriculum, teacher's expectations, students' families, regional location, historical context)
	
	    ○ (i.e., policies, classroom procedures, lesson plans, curriculum models)
	
	    ○ (i.e., student interactions, teacher's language choice in referring to students)
		Gwynn

	Introducing the Pedagogy of Transcendence	Gwynn
	Presentation **Transcendence:** The creative response to conflict **Level 3: Direct Positive Peace** Cultivation of critical consciousness, Praxis and transformation **Level 2: Structural Positive Peace** Restorative pedagogy, Storytelling **Level 1: Cultural Positive Peace** Cognitive justice, Decolonization through intercultural dialogue Pedagogy of transcendence ● Restorative paradigms as contextual influences ● Cultural/structural/direct levels ● Recognizing transcendence as the outcome of cultural, structural, and direct influences	Handout: Pedagogy of Violence and Transcendence APPENDIX O

	Culturally relevant Restorative Justice Model Presentation 	Lallia
	Lunch	
	How to Curate an Antibias Library Presentation	Tanynya Handout: Anti-Bias Library APPENDIX U

Four Pedagogical Stances to Practice Restorative Justice History Matters Race Matters Justice Matters Language Matters Winn, 2020	**Winn Model:** ● History Matters ● Race Matters ● Justice Matters ● Language Matters	Gwynn
	Closing Circle Closing Remarks: Our intent in designing the closing prompt is not to compel feelings of gratitude. But often, participants choose to end a training by saying "thank you. In this case, we are seeking the thoughts that sit the layer deeper. What is sitting below the surface? Therefore, our closing prompt is: Prompt: "More than thank you I just wanted to say…"	Gwynn

APPENDIX G

Circle 1 Protocol

Welcome
Overview of Empowerment Evaluation Program Community of Practice Critical Friend Cycles of Action/Reflection Evidence-based practice
Mindfulness Moment Guided Breathing Exercise
Opening the circle ● The purpose of the circle is to connect with one another through storytelling and sharing perspectives. We'll be actively listening to one another and working together to create a space that invites authenticity. ● Everything in circle is an invitation. We will use a talking piece which reminds us to give our full attention to the speaker. You're welcome to pass when the talking piece comes to you, and you'll get another invitation at the end of the round. **Agreements:**   ● ✨ Be present & curious

- ❤️ Speak & listen from the heart

- 👂 Speak & listen with respect

- 👄 Say just enough

- 🫣 Take the learning, leave the stories

- ✨It is always an invitation, right to pass

- ○ Are there any additional needs?

1) Self-Reflection

What is the color of your mood today and why? Are there reflections since we last saw each other that you would like to share with the group?

2) Taking Stock

Share / draw an image search an image that represents where you see your current status with implementing the restorative and intercultural practices in your classroom?

3) Mission Development

When you look at the four types of care, what stands out to you?

What care is prioritized or not prioritized?

4) Planning for the Future

As a result of this conversation, what about RJ implementation in your classroom or school is becoming clearer to you?

APPENDIX H

Circle 2 Protocol

Welcome
Mindfulness Moment Guided Body Scan

Opening the circle
 	
● The purpose of the circle is to connect with one another through storytelling and sharing perspectives. We'll be actively listening to one another and working together to create a space that invites authenticity.
 	
● Everything in circle is an invitation. We will use a talking piece which reminds us to give our full attention to the speaker. You're welcome to pass when the talking piece comes to you, and you'll get another invitation at the end of the round.
 	
Agreements:
 	
    ● ✨ Be present & curious
 	
    ● ❤️ Speak & listen from the heart
 	
    ● 👂 Speak & listen with respect
 	
    ● 👄 Say just enough
 	
    ● 🍪 Take the learning, leave the stories
 	
    ● ✨It is always an invitation, right to pass
 	
    ● ○ Are there any additional needs?

1) Self-Reflection Tell the brief story of an interaction you had with someone this year that reminded you of the "why" of why you do this work…
2) Taking Stock 2) Share a bit briefly of how you have been able to use restorative practices in your classroom.
3a) Mission Development Looking back at your MMDI document, what thoughts come to mind? How have you been reminded of or reflected on your identities through your interactions this academic year?
3b) Mission Development What role do you believe our identities play in how we show up in our work? It can be your identity, the identities of your students, of families, etc.
4) Planning for the Future As we move into the second half of our Phase 2 sessions, what is one intent you would like to set for yourself for the next couple of weeks?

APPENDIX I

Circle 3 Protocol

Welcome
Mindfulness Moment Guided Meditation
Opening the circle ● The purpose of the circle is to connect with one another through storytelling and sharing perspectives. We'll be actively listening to one another and working together to create a space that invites authenticity. ● Everything in circle is an invitation. We will use a talking piece which reminds us to give our full attention to the speaker. You're welcome to pass when the talking piece comes to you, and you'll get another invitation at the end of the round. **Agreements:** ● ✨ Be present & curious ● ❤️ Speak & listen from the heart ● 👂 Speak & listen with respect ● 👄 Say just enough ● 🫢 Take the learning, leave the stories ● ✨It is always an invitation, right to pass ● ○ Are there any additional needs?

1) Self-Reflection What animal are you feeling like today and why?
2) Taking Stock What have you attempted since our meeting last time? What impact have you noticed in your classroom/site/in yourself/etc?
3a) Mission Development What aspects of this White supremacy culture are you more aware of now? Or Can you see the edges of the White-supremacy paradigm yet?- In what ways are you now noticing these beliefs coming up in yourself or around you?
4) Planning for the Future What is one thing you'd like to commit to before our next meeting? What impact do you hope that action step will make?

Circle 4 Protocol

Welcome
Mindfulness Moment Candle Breathing Exercise

Opening the circle
 	
● The purpose of the circle is to connect with one another through storytelling and sharing perspectives. We'll be actively listening to one another and working together to create a space that invites authenticity.
 	
● Everything in circle is an invitation. We will use a talking piece which reminds us to give our full attention to the speaker. You're welcome to pass when the talking piece comes to you, and you'll get another invitation at the end of the round.
 	
Agreements:
 	
   ● ✨ Be present & curious
 	
   ● ❤️ Speak & listen from the heart
 	
   ● 👂 Speak & listen with respect
 	
   ● 👄 Say just enough
 	
   ● 🍪 Take the learning, leave the stories
 	
   ● ✨It is always an invitation, right to pass
 	
   ● ○ Are there any additional needs?

1) Self-Reflection

If you were a drink today, what kind of drink would you be?

2) Taking Stock

In this next round I would like to encourage you to share what new or continuing restorative practice have you engaged in since our last meeting?

3) Mission Development

In this round I encourage your thoughts about current practices of the pedagogy of violence in our schools and how do you think it affects restorative work?

4) Planning for the Future

As we look at the pedagogy of transcendence, I invite you to share what you think are the possibilities you see when doing this work and what does that mean to learning spaces that we work in?

APPENDIX J

RJ Training 3-Day Training Agenda

![University of San Diego — Center for Restorative Justice]

Introduction to Restorative and Intercultural Teaching Practices
August 1-3, 2022
Tanynya Hekymara, Lallia Allali, Gwynn Alexander

"In restorative justice, we do a radical thing. We let people talk to each other."
Lauren Abramson, Baltimore Community Conferencing Center

In this intensive training, you will gain a thorough understanding of restorative justice principles and practices, facilitation skills, practical information about implementation, and having participated in a powerful intellectual, emotional, and spiritually-uplifting training experience.

We try to be as responsive to the group as possible. The agenda may change.

Day 1

(Morning Session: 9:00 – 12:00)
- **Welcome and Introductions**
- **Opening Circle Experience: The Talking Piece Circle**
  - Please bring a "talking piece" with you—an object you wouldn't mind passing around the circle, but is meaningful to you and has a story you can share
- **Reflections on Self-Care and Identity for Teachers**
  - Identifying characteristics of white supremacy culture in school settings
  - Saliency Reflection Document
  - Multiple Dimensions of Identity Model

(Afternoon Session: 12:30pm – 3:30 pm)
- **Creating Caring Classroom Spaces**
  - Explorations and applications of the 4 types of care
  - The Social Discipline Window
  - Case study - Recognizing harm in the school and classroom
  - Pedagogy of Violence

(Evening Activities)
- **Reflective Journaling**
  - Write and reflect about how you are similar or different to your students. Some questions to consider:

- - - Who are you?
    - How do your identities impact the way you show up in the classroom?
    - How do those identities shape your teaching practice?
    - Who are your students?
    - How well do you think you are meeting their needs in this moment?
  - **Think about a story for tomorrow:**
    - Tomorrow, you will be asked to share with a partner about an incident in which you caused harm. Reflect on an incident in which you caused harm that you would like to explore more deeply. Remember, restorative justice is always an invitation. We are not asking you to share a very painful story, but rather a story that would be helpful to you in imagining that you might work with students on a similar topic.

Day 2

(Morning Session: 9:00 – 12:00)

- **Welcome and Reflection on Evening Activities**
- **Identifying Harm in K-12 Schools**
  - Presentation: Examining Islamophobia in California Schools
  - The 4 types of harm
  - Identifying feelings and needs
- **Asking the Restorative Questions**
  - Story-telling and question asking in response to harm

(Afternoon Session: 12:30pm – 3:30 pm)

- **Preparing to Address Incidents of Harm in the Classroom**
  - Key considerations
  - Case study analysis
  - Collaborative project: Design a climate circle

(Evening Activities)

- **Circles in Practice**
  - Review the videos linked below to see some examples of circles in practice.
    - Restorative Welcome and Re-entry Circle
    - CHS Community Building Circles
    - Restoring Relationships In The Classroom With Restorative Practices
  - Consider these questions:
    - What stood out to you about the circles as practiced across the videos? What were the similarities or differences?

- How were the circles as shown in the videos similar or different to circles as you have seen or imagined them to be?
- What actions or behaviors did you recognize as examples of skillful facilitation?
- Were there any moments that you wondered if the actions of the facilitator did not serve the community well?
- What takeaways are you carrying forward for your own circle practice after watching these videos?

Day 3

(Morning Session: 9:00 – 12:00)

- **Welcome and Reflection on Evening Activities**
- **Peacebuilding Classrooms**
    - Key influences at the cultural, structural, and direct levels
    - Introduction to the pedagogy of transcendence
- **Culturally Responsive Restorative Justice Model**
- **5 Tips to Create an Anti-Bias Library**

(Afternoon Session: 12:30pm – 3:30 pm)

- **Curriculum Self-Assessment**
    - History Matters, Race Matters, Justice Matters, Language Matters
- **Closing Reflection Circle and Ceremony**

APPENDIX K

Pranis Essential Elements of Circle

Essential Elements for Constructing the Circle

Kay Pranis

The Circle is a structured dialog process that nurtures connections and empathy, while honoring the uniqueness of each participant. The Circle can hold pain, joy, despair, hope, anger, love, fear, and paradox. In the Circle, each person has the opportunity to speak his/her truth but cannot assume the truth for anyone else. The Circle welcomes difficult emotions and difficult realities, while maintaining a sense of positive possibilities. The Circle is deeply rooted in an understanding of profound interconnectedness as the nature of the universe.

The Circle Keeper uses the following elements to design the Circle and to create the space for all participants to speak their truth respectfully to one another and to seek resolution of their conflict or a greater understanding of one another's perspective.

- **Seating all participants in a circle (preferably without any tables)**
- **Opening ceremony**
- **Centerpiece**
- **Values/guidelines**
- **Talking piece**
- **Guiding questions**
- **Closing ceremony**

Seating all participants in a circle – Geometry matters! It is very important to seat everyone in a circle. This seating arrangement allows everyone to see everyone else and to be accountable to one another face to face. It also creates a sense of focus on a common concern without creating a sense of 'sides'. Sitting in a circle emphasizes equality and connectedness. Removing tables is sometimes uncomfortable for people but is important in creating a space apart from our usual way of discussing difficult issues. It increases accountability because all body language is obvious to everyone.

Opening ceremony – Circles use openings and closings to mark the Circle as a sacred space in which participants are present with themselves and one another in a way that is different from an ordinary meeting or group. The clear marking of the beginning and end of the Circle is very important, because the Circle invites participants to drop the ordinary masks and protections they may wear that create distance from their core self and the core self of others. Openings help participants to center themselves, bring themselves into full presence in the space, recognize interconnectedness, release unrelated distractions, and be mindful of the values of the core self.

Centerpiece – Circles use a centerpiece to create a focal point that supports speaking from the heart and listening from the heart. The centerpiece usually sits on the floor in the center of the open space inside the circle of chairs. Typically there is a cloth or mat as the base. The centerpiece may include items representing the values of the core self, the foundational principles of the process, and/or a shared vision of the group. Centerpieces often emphasize inclusion by incorporating symbols of individual Circle members as well as cultures represented in the Circle.

Guidelines – Participants in a Circle play a major role in designing their own space by creating the guidelines for their discussion. The guidelines articulate the agreements among participants about how they will conduct themselves in the Circle dialog. The guidelines are intended to describe the behaviors that the participants feel will make the space safe for them to speak their truth. Guidelines are not rigid constraints but supportive reminders of the behavioral expectations of everyone in the Circle. They are not

imposed on the participants but rather are adopted by the consensus of the Circle.

Talking piece – Circles use a talking piece to regulate the dialog of the participants. The talking piece is passed from person to person around the rim of the Circle. Only the person holding the talking piece may speak. It allows the holder to speak without interruption and allows the listeners to focus on listening and not be distracted by thinking about a response to the speaker. The use of the talking piece allows for full expression of emotions, thoughtful reflection, and an unhurried pace. Participants are free to speak or pass when the talking piece comes to them. The talking piece is a powerful equalizer. It allows every participant an equal opportunity to speak and carries an implicit assumption that every participant has something important to offer the group. As it passes physically from hand to hand, the talking piece weaves a connecting thread among the members of the Circle. The talking piece reduces the control of the keeper and consequently shares control of the process with all participants. Where possible, the talking piece represents something important to the group. The more meaning the talking piece has (consistent with the values of Circle), the more powerful it is for engendering respect for the process and aligning participants with their core selves.

Guiding questions – Circles use prompting questions or themes at the beginning of rounds to stimulate conversation about the main interest of the Circle. Every member of the Circle has an opportunity to respond to the prompting question or theme of each round. Careful design of the questions is important to facilitate a discussion that goes beyond surface responses. Questions are often designed to invite participants to share personal stories relevant to the theme raised.

Closing ceremony – Closings acknowledge the efforts of the Circle, affirm the interconnectedness of those present, convey a sense of hope for the future, and prepare participants to return to the ordinary space of their lives. Openings and closings are designed to fit the nature of the particular group and provide opportunities for cultural responsiveness.

Keeper's role – The role of the facilitator(s) or keeper(s) of the Circle is to assist the participants in creating a safe space where each can speak and listen from the heart. The keeper—and sometimes there are two—helps the Circle create the space and then monitors the quality of the space. The keeper is not an enforcer of Circle guidelines but the guardian of them. Every member of the Circle bears responsibility for the quality of the dialog. If the dialog becomes disrespectful, the keeper invites the Circle to discuss what is happening and how to move toward a more respectful interaction.

The Circle keeper is a participant and can speak in turn in the Circle. Sometimes the keeper speaks first in a round to model the kind of response being invited or to model the sharing of personal stories. At other times, the keeper speaks last in a round to reduce the risk of the keeper influencing the dialog inappropriately.

The Circle keeper attempts to hold an attitude of compassion and caring for every member of the Circle, regardless of behavior.

Circle dialog – Circles are never about persuasion. They are a process of exploring meaning from each perspective in the Circle. From that exploration we may find common ground or we may understand more clearly why another person sees something differently. The more diverse the perspectives are in a Circle, the richer the dialog and the greater the opportunity for new insights will be. The keeper does not control this process but helps the Circle work through uncomfortable moments by maintaining the use of the talking piece going in order around the Circle and by engaging the Circle in reflection on its own process when needed.

APPENDIX L

Saliency Reflection Document

Reflections on the Saliency of White Supremacy Culture

sa·li·ence

noun

noun: **saliency**

1. the quality of being particularly noticeable or important; prominence.
    "the political salience of white supremacy culture has a considerable impact."

Perfectionism: The belief there is one right way to do things. Connected to the belief in an objective "perfect" that is both attainable and desirable for everyone. Connected to the belief that I am qualified to know what the perfect right way is for myself and others.

	Not very salient	Very salient
Classroom		
School		
Home life		

Sense of Urgency: Applying urgency to our everyday lives in ways that perpetuate power imbalance and disregard for our need to breathe and pause and reflect.

	Not very salient	Very salient
Classroom		
School		
Home life		

Defensiveness: The habit of denying and defending against the ways in which white supremacy and racism are produced and our individual or collective participation in that production.

Classroom	Not very salient	Very salient
School	Not very salient	Very salient
Home life	Not very salient	Very salient

Quantity over Quality: The assumption that the goal is always more and bigger with an emphasis on what we can "objectively" measure as more valuable than the quality of our relationships to all living beings.

Classroom	Not very salient	Very salient
School	Not very salient	Very salient
Home life	Not very salient	Very salient

Worship the Written Word: Honoring only what is written and even then only what is written to a narrow standard, even when what is written is full of misinformation and lies. An erasure of the wide range of ways we communicate with each other and all living things.

Classroom	Not very salient	Very salient
School	Not very salient	Very salient
Home life	Not very salient	Very salient

Paternalism: Those with power assume they are capable of making decisions for and in the interests of those without power.

	Not very		Very
Classroom	Not very salient		Very salient
School	Not very salient		Very salient
Home life	Not very salient		Very salient

Power Hoarding: those with power assume they have the best interests of the organization at heart and assume those wanting change are ill-informed (stupid), emotional, inexperienced.

	Not very		Very
Classroom	Not very salient		Very salient
School	Not very salient		Very salient
Home life	Not very salient		Very salient

Fear of Open Conflict: equating the raising of difficult issues with being impolite, rude, or out of line.

	Not very		Very
Classroom	Not very salient		Very salient
School	Not very salient		Very salient
Home life	Not very salient		Very salient

Individualism: Our cultural story that we make it on our own, without help, while pulling ourselves up by our own bootstraps, is a toxic denial of our essential interdependence and the reality that we are all in this, literally, together.

Classroom	Not very salient	Very salient
School	Not very salient	Very salient
Home life	Not very salient	Very salient

Progress is Bigger, More: The assumption that the goal is always more and bigger with an emphasis on what we can "objectively" measure as more valuable than the quality of our relationships to all living beings.

Classroom	Not very salient	Very salient
School	Not very salient	Very salient
Home life	Not very salient	Very salient

Objectivity: the belief that emotions are inherently destructive, irrational, and should not play a role in decision-making or group processes.

Classroom	Not very salient	Very salient
School	Not very salient	Very salient
Home life	Not very salient	Very salient

Right to Comfort: The internalization that I or we have a right to comfort, which means we cannot tolerate conflict, particularly open conflict.

Classroom	Not very salient	Very salient
School	Not very salient	Very salient
Home life	Not very salient	Very salient

From Dismantling Racism: A Workbook for Social Change Groups, by Kenneth Jones and Tema Okun, ChangeWork, 2001
And whitesupremacyculture.info/

APPENDIX M

Identity Worksheet

APPENDIX N

Huckleberry Finn

—————

CASE 6.2: TEACHING RACE WITH
HUCKLEBERRY FINN

Samuel, one of three African American students in Ms. Kohl's language
arts class, loved discussing literature. Ms. Kohl loved having students
act out the stories they read to connect more deeply with characters.
Samuel always volunteered to play one of the characters.

Ms. Kohl's favorite novel was Mark Twain's The Adventures of
Huckleberry Finn. When her students returned to class after reading
its first fifty pages, she couldn't wait to begin the reenactment.

She was aware, of course, that this approach was risky with Huck Finn
which was full of racialized language. She considered talking with
students about the use of the N word in the novel before they read it. But
she resisted, concerned that such a discussion might manipulate students
into a particular view of the book.

Once students were settled into their desks, she asked for volunteers:
"Who wants to play a role?" Several students raised their hands but, to
Ms. Kohl's surprise, Samuel was not one of them. In fact, he appeared
distracted. As classmates moved to the front of the room to play a role,
he stared down at his desk.

"How about you, Samuel?" Ms. Kohl asked. "Didn't you like the novel?"
"It was all right," he answered.
"Well everyone can't love every piece of literature," she said, con
continuing with the lesson.
Johnny, one of Samuel's white classmates, volunteered to play the role of
Huck, which also made him the narrator of the story. He played his role
with verve, trying his best to sound the way he imagined Huck sounding.

Initially Samuel sat quietly, following the story in his book. But within
minutes Ms. Kohl noticed him growing listless, shifting in his seat.
"Everything OK, Samuel?" she asked.
"Not really," he answered.
"What's going on?"
"I hate this book."

Yes well, everyone can't love every piece of literature," Ms. Kohl said
again. "Let's get through these first ten pages. Then I'd like to hear why
you don't like it."
Samuel sighed.

Samuel's classmates continued to read. Ms. Kohl, noticing that Samuel
remained uncomfortable, started to worry it might be because of the
racialized language.

The students had reached the eighth page of the novel Ms. Kohl
always felt nervous about page eight because, although the n-word
was scattered through the first seven pages, it appeared several times on
page eight.

Ms. Kohl's thoughts were interrupted by the sound of Samuel shouting,
"Stop it! You think saying that is OK? Shut up!"

Samuel threw his book on the floor and exited loudly out of the room,
slamming the door behind him. Ms. Kohl, looking up to find twenty-six
students as shocked as she was, had no idea what to do next.
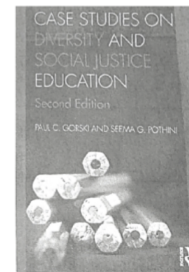
APPENDIX O

Pedagogy of Violence And Transcendence

Pedagogy of Violence

Harm: *The destructive response to conflict*

Level 3: Direct Violence
Oppression and domination,
Othering, mistreatment,
marginalization, dismissal

Level 2: Structural Violence
Capitalist schooling,
Standardization, prioritizing of efficiency,
deficit framing
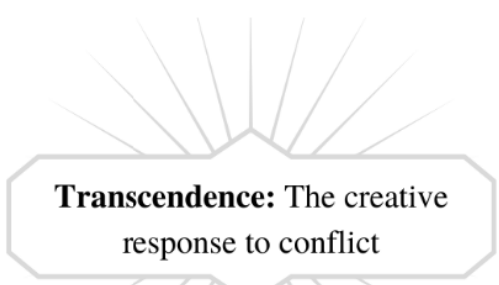
Level 1: Cultural Violence
Eurocentrism and culturocide,
Cultural assimilation, indoctrination,
colonization, and imperialism

Alexander, Karp, Jimenez Luque, 2022

Pedagogy of Transcendence

Transcendence: The creative
response to conflict

Level 3: Direct Positive Peace
Cultivation of critical consciousness,
Praxis and transformation

Level 2: Structural Positive Peace
Restorative pedagogy,
Storytelling

Level 1: Cultural Positive Peace
Cognitive justice,
Decolonization through intercultural dialogue

Alexander, Karp, Jimenez Luque, 2022

APPENDIX P

4 Types of Harm
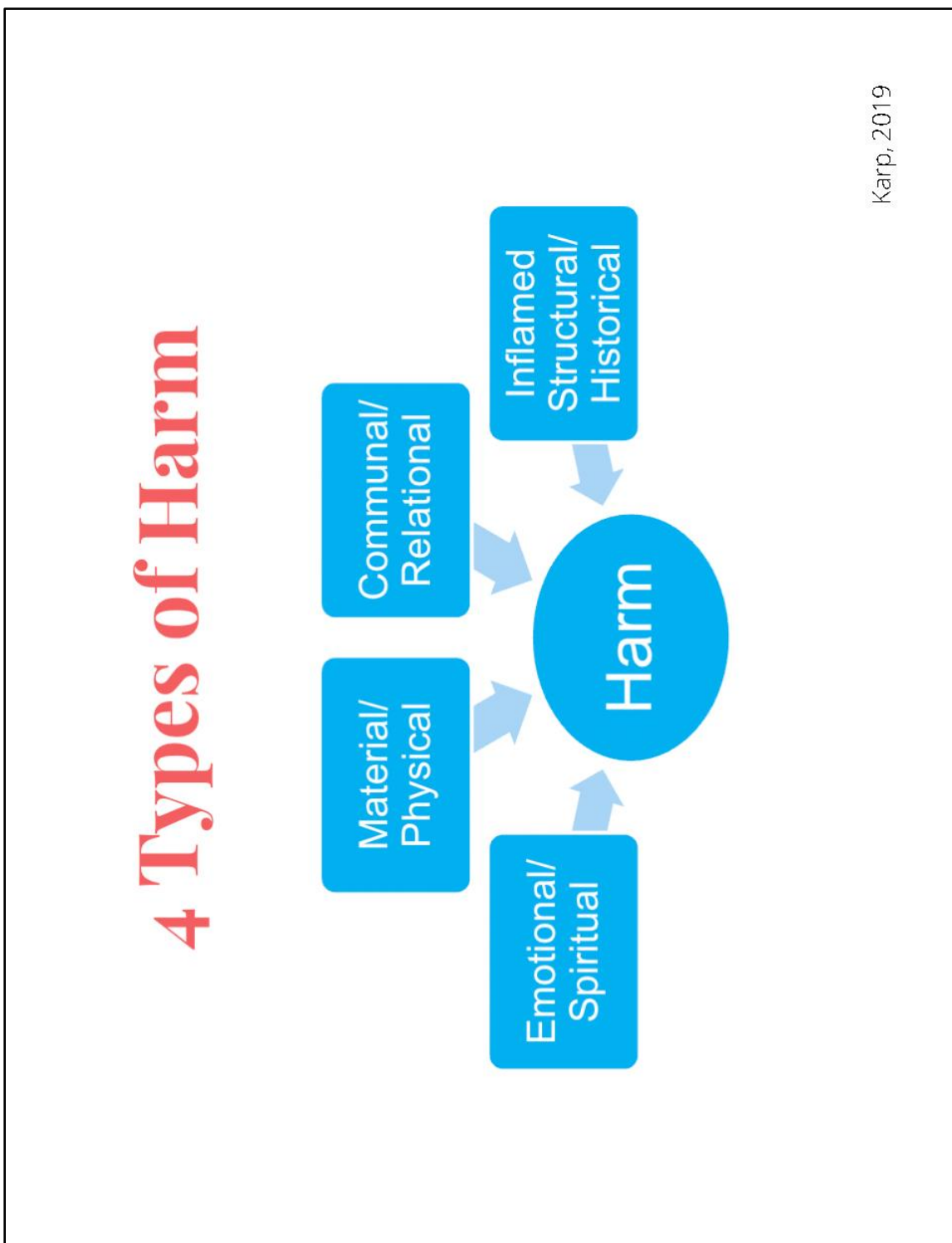
Karp, 2019

APPENDIX Q

Harms to Needs to Solutions Handout

University *of* San Diego®
Center for Restorative Justice

NEEDS INVENTORY

CONNECTION	**CONNECTION cont.**	**PLAY**	**MEANING cont.**
acceptance	support	joy	competence
affection	to know and be known	humor	consciousness
appreciation	to see and be seen	**PEACE**	contribution
belonging	to understand and	beauty	creativity
cooperation	be understood	communion	discovery
communication	trust	ease	efficacy
closeness	warmth	equality	effectiveness
community	**PHYSICAL WELL-BEING**	harmony	growth
companionship	air	inspiration	hope
compassion	food	order	learning
consideration	movement/exercise	**AUTONOMY**	mourning
consistency	rest/sleep	choice	participation
empathy	sexual expression	freedom	purpose
inclusion	safety	independence	self-expression
intimacy	shelter	space	stimulation
love	touch	spontaneity	to matter
mutuality	water	**MEANING**	understanding
nurturing	**HONESTY**	awareness	
respect/self-respect	authenticity	celebration of life	
safety	integrity	challenge	
security	presence	clarity	
stability			

2005 by Center for Nonviolent Communication   Website: www.cnvc.org

SMART Goals
- **S**pecific (simple, sensible, significant).
- **M**easurable (meaningful, motivating).
- **A**chievable (agreed, attainable).
- **R**elevant (reasonable, realistic and resourced, results-based).
- **T**ime bound (time-based, time limited, time/cost limited, timely, time-sensitive).

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APPENDIX R

Considerations and Preparation for Restorative Conversations

Considerations & Preparation for Restorative Conversations

The Impact of Restorative Processes
- The Restorative Process is a facilitation technique and skill-building practice that restores friendships and community relationships by meaningfully addressing harm and engaging with conflict thoughtful introspection, personal accountability, and mutual understanding.
- It is a learning opportunity for the person who caused harm and the person that was harmed to witness growth as it happens.
- If one person or group is experiencing injustice, everyone in the community is suffering from it.
- Work on a solution that keeps the student(s) in the classroom. Removal causes further alienation and does not teach the student the skills they need to self-regulate.
- In-house suspension, removing students from the class only further alienates the student and really doesn't teach the student the skills needed to become or remain a part of the community.
- Remember that institutions cannot be harmed. Address the behavior that is not working for the friendship/community not perceived harm to the institution.
- Consider if a restorative process is appropriate or should a different course of action need to be taken?
- Consider creating a physical space and time in each class schedule to have time available for the restorative process. Include the questions and the School's/classroom agreements in the area.
- Create a process by which your class re-establishes the School and classroom agreements after each break.

The Students
- Encourage students to use 'I' statements.
- Offer students a moment to gather themselves before proceeding if they need it.
- Determine if the students, or you, need some time to decompress. If yes, set a time. And explain why and what the impact is to you as a teacher.
- If both students are harmed, have each student answer each set of questions.
- If a student does not understand why their behavior is harmful, consider providing resources or asking the student to research why the behavior is harmful to the community as part of the process to get them to buy into, understand and build empathy.
- You may learn from the students during this process.
- Stick to the incident and stay on the subject. Do not allow the students to bring in the past.

Teacher/Facilitator
- Do not blame, shame, or reduce students to this one act.
- What skills and characteristics do you bring with you that help you to be an effective facilitator?
- Notice your reaction to the situation and determine if you need a moment.
- Notice/consider where your bias' and/or preferences may be.
- Is there a block or trigger that will make it difficult for you to facilitate?
- Determine if you are the best person to facilitate the process.
- Enter the process with care, grace, an open heart and mind, and student-centered language.
- This is the student's process. Do not go into fix-it or problem-solving mode.
- Do not assign blame.
- You can inform the students of the consequences. Steer clear of threats and ultimatums.

APPENDIX S

Climate Circle Design Template

Climate Circle Design Template

Tier 2 practices take a support and accountability approach and attempt to address the root causes of harm while providing a forum for healing, accountability, understanding of impact, repair, restitution, empathy development, and/or catharsis.

This is just one kind of circle design. There are many. Designing a circle is a creative process.

Guidelines for developing prompts:
- Circle prompts are open-ended and invite personal sharing.
- Circle prompts elicit multiple perspectives.
- Circle prompts move from lower risk to higher risk, from entry-level to a deeper level.

Convening
- Gathering - *Statement of Intent*
- Acknowledgments - *done at the beginning of our session.*
  - *Are any more needed now?*
- Moment of Mindfulness

The purpose of this circle is to…

Convening, cont'd

Take a moment to review each agreement and what it means, then offer an opportunity for the group to suggest modifications or additions. Finally, ask for group consensus before moving on.

- **Agreements** -
  - ✦ Be present & curious
  - ♥ Speak & listen from the heart
  - 👁 Speak & listen with respect
  - 👄 Say just enough
  - 🙂 Take the learning, leave the stories

Convening

- *Opening reading*

    Presence is a way of being available in a situation with the wholeness of one's unique individual being. It is the acknowledgment of a sacred quality operating within us that can intentionally connect with the sacred quality in others. This process results in an exchange of authentic meaningful awareness and essence

linking that can offer integration and balance in the healing relationship. (KcKivergin / Day)

Connecting

- **Prompt 1:**

- *Facilitator note: Offer a synthesis of the round after everyone has shared. What did you notice? What connections did you see? What wisdom lifted up from the group in this round?*

Concern

From our everyday interactions, we are often faced with situations or environments in which we can truly be our authentic, whole selves. However, there are times in which we have not felt that sense of belonging. This round is about making a mental note of the internal concern of not feeling that sense of belonging, but also realizing the times in which we felt affirmed, seen, and heard as members of a community.

- **Prompt 2:**

- *Facilitator note: offer a synthesis of the round after everyone has shared. What did you notice? What connections did you see? What wisdom lifted up from the group in this round?*

Collaboration/Action

This round brings the conversation to a natural close, and invites us to apply what we've learned in the circle to ourselves, and move from dialogue toward agency and future action.

- **Prompt 3:**

- *Facilitator note: offer a synthesis of the round after everyone has shared. What did you notice? What connections did you see? What wisdom lifted up from the group in this round?*

Closing

This round offers a punctuation mark on the circle, bringing us fully to the end of our shared experience. It is often helpful to offer readings or quotes with a little bit of space for quiet reflection before moving on.

- ***Most of the time all anyone needs is to feel truly heard, received, and understood, without anyone attempting to fix them, change them, or prove them wrong.*** - anonymous

APPENDIX T

Islamophobic Read-Aloud

CASE 4.4: ISLAMOPHOBIC READ-ALOUD

Ms. McGrath, a language arts and journalism teacher at Grove School, was determined to help students learn how to write thoughtfully about complex social issues. She raised a few eyebrows for encouraging students to write about everything from oil pipelines to gun control. However, she always was determined to keep her views on these issues to herself, so although her teaching elicited an occasional complaint, her principal was supportive and the tension always waned quickly.

Ms. McGrath also believed students interested in journalism needed to stay apprised of current events. She started every class with a question: "What's new today?"

Grove was populated predominantly by Christian and upper middle-class students. It was located near Washington, D.C. A small but growing population of Muslim students, mostly children of diplomats from upper middle-class families, recently started attending the school. Ms. McGrath knew some of the Muslim students had experienced bullying, but for the most part, from what she could see in her classes, everybody got along well.

A couple weeks into the new school year, with the anniversary of the September 11, 2001, attacks on the World Trade Center and Pentagon approaching, her students began talking about news stories commemorating the event. Sensitive to the likelihood that some students' families had been impacted directly by the attacks given the school's proximity to the Pentagon, Ms. McGrath developed a writing activity on the topic.

A few days before the anniversary, Ms. McGrath asked students To do a free write, reminding them to write whatever comes to mind. She then gave them a prompt: "What, in your opinion, has been the impact of the events of September 11, 2001, in the United States?" She gave students five minutes to write.

After the five minutes, Ms. McGrath asked for volunteers to read their free write to the class. George, an outspoken student known for frequently referencing his Christian faith in classes, was the only student volunteering. She reluctantly looked at him and nodded, and he stood to read his free write.

"I believe most people are good," he read, "but I believe 9/11 was a tragedy brought to this country by an immoral religion, and we continue to see more terrorist attacks because of this religion. That is why we need to ban more Muslims from entering our country."

Ms. McGrath considered interrupting George at this point, but remembered that when they first shared their free writes, she set the ground rule: we *listen carefully and mindfully, without interrupting.* She felt stuck.

George continued, "But what's most important is that the attacks helped us remember how important it is that we Christians need to protect American values."

George bowed playfully and sat down. Ms. McGrath, scanning the room, saw several students nodding. Hasina, a Muslim student, stared down at her desk. Essam, another Muslim student, looked at Ms. McGrath as if to say, "Are you going to respond to that?"

Ms. McGrath knew she needed to respond, but she was not sure how.

APPENDIX U

Antibias Library

DECOLONIZE YOUR LIBRARY: 5 TIPS TO CREATE AN ANTI-BIAS LIBRARY

Authored By: Tanynya Hekymara, *Director of Admission and Civic Engagement at The Oaks School* and *Restorative Justice, Equity, Inclusion, and Belonging Consultant*

You may be wondering why an article on decolonizing your library is appearing in this restorative justice newsletter. I firmly believe that as a justice and inclusion warrior, I am responsible for both working to dismantle the systems that cause or allow injustice, as well as using restorative justice when harm happens. I will admit that decolonizing your library is a laborious task. Below I will share with you what to expect and the steps you can take to create an inclusive, equitable, diverse library that provides both mirrors and windows for children while introducing them to an array of people presented with dignity and depth.

WHAT TO EXPECT AS YOU ENGAGE IN THIS WORK:

1. **Be willing to get uncomfortable.** There may be beloved childhood books and new books in your current library that don't make the cut. You will be faced with the daunting task of deciding what to do with such books.

2. **Know there will be a grey area.** Many books will fall in the grey area. The examples of this grey area are too many to list. What I have learned is that they tend to be good teaching tools, providing an opportunity to discuss discrepancies or a stereotype and model being a critical lover of books.

3. **You will find gaps in your personal library.** You may find that the books you purchased for your home library are monolithic and provide narratives about people who match your race, ability, socio-economic class, etc. There may also be books that are affirming and provide examples of the possibilities life has to offer. Your collection is off to a great start since it is important for us to all have mirror books, books that allow us to see ourselves in them. What may be missing are books that have central characters that are different from you and your family's identities. Not to worry, the next section will provide you will ways to fill in the gaps.

4. **Considerations for School Librarians.** Librarians often take guidance from the "classic" lists and award winners, collecting books that reflect the school community and dominant cultural narratives. Note that "classics" and award winners do not mean that they do not cause harm to groups of people. A library should include as many narratives as possible, even if that group of people is not present in the community. Using the five tips listed below will help librarians remove harmful books and acquire positively reviewed diverse books.

HOW TO GET STARTED DECOLONIZING YOUR LIBRARY AND CREATING AN ANTI-BIAS ONE:

1. **Author review.** Check if the books in your library have been positively evaluated on Social Justice Books, American Indians in Children's Literature Blog, and/or Anti-Defamation League's

2. **Books Matter Recommendations.** Next, conduct multiple web searches using the author's name and "controversy," "criticism," and "problematic." Do the same with the title of the book. Some negative reviews may be because someone does not want the narrative told. Think critically about the source as you engage in your research.

3. **Illustrator and illustration review.** Look through the book and notice if the illustrations contain problematic stereotypes or negative biases. Know that you will be able to identify problematic stereotypes and biases for the parts of your identity that you have explored or the parts where harm has been experienced. You should then conduct multiple web searches using the illustrator's name and "controversy," "criticism," and "problematic."

4. **Check for negative and harmful stereotypes.** Use Social Justice Books: https://socialjusticebooks.org/guide-for-selecting-anti-bias-childrens-books/ and Children's Literature with Negative Portrayals & Stereotypes for Curriculum: https://wcls.bibliocommons.com/list/share/606377252/606389837.

5. **Own Voices.** Notice if the book is written by someone who holds the identity/ies of the main character(s). As you purchase new books, make it a priority to support Own Voice authors. You will find several book lists if you search for "Own Voice Books" online.

6. **Rebuild and close the gaps.** You can use Diverse Book Finder: Identify and Explore Multicultural Picture Books: https://diversebookfinder.org/ and Social Justice Books.

I hope this has been helpful and wish you the best as you create a diverse, decolonized, inclusionary library that contains narratives that treat everyone with dignity and depth.

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Creation Date: 4-20-2022
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Sponsor:

Study History

Submission Type	Initial	Review Type	Expedited	Decision	Approved

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