

# Costa\_51724464

*by* Renan Willian, da Costa

---

**Submission date:** 04-Nov-2022 02:00AM (UTC+0000)

**Submission ID:** 188076957

**File name:** 2985\_Renan\_Willian\_\_da\_Costa\_Costa\_51724464\_61688\_2094749467.docx (3.6M)

**Word count:** 18975

**Character count:** 103568

---

## Dissertation Submission Form

---

LEARNER NUMBER:	51724464
NAME:	Renan Willian da Costa
COURSE:	MA in Dispute Resolution
DISSERTATION TITLE:	The importance of restorative practices and dialogue in multicultural foreign language education
SUPERVISOR NAME:	Richard Brophy
WORD COUNT:	17300
DUE DATE:	04/11/2022
DATE SUBMITTED:	04/11/2022

**I certify that:**

- This dissertation is all my work, and no part of this dissertation has been copied from another source:  
Yes ☒ No ☐
- I understand that this dissertation may be checked for plagiarism by electronic or other means and may be transferred and stored in a database for the purposes of data-matching to help detect plagiarism: Yes ☒ No ☐
- This dissertation has not previously been submitted in part or in full for assessment to any other institution: Yes ☒ No ☐
- I consent to the retention of my dissertation (hardcopy) in the library for the purpose of future research: Yes ☒ No ☐
- I consent to the inclusion of my dissertation in an electronic database maintained by the library:  
Yes ☒ No ☐

**Name: Renan Willian da Costa**

**Date: 04/11/2022**

Notes:

**THE IMPORTANCE OF RESTORATIVE PRACTICES AND DIALOGUE IN  
MULTICULTURAL FOREIGN LANGUAGE EDUCATION.**

Renan Willian da Costa

51724464

Master Degree Dispute Resolution

Independent College Dublin

November 2022



## SUMMARY

LIST OF TABLES/ FIGURES .....	5
ACKNOWLEDGMENTS .....	6
ABSTRACT .....	7
INTRODUCTION .....	8
1. REVIEW OF THE LITERATURE .....	10
Introduction.....	10
1.1. Restorative Justice .....	10
1.2. Dialogue .....	13
1.3. Conflicts and cultural differences.....	15
1.4. Education in the modern world .....	17
1.5. Explaining the mediation procedure in the opening.....	21
1.6. Workshop "Return to" .....	24
2. RESEARCH METHODOLOGY AND METHODS .....	26
Introduction.....	26
2.1. Layers of the onion.....	26
3. Presentation of the Data .....	36
4. Data Analysis/Findings .....	37
5. Discussion .....	43
6. Conclusion .....	48
REFLECTION .....	50
REFERENCES .....	51
APPENDIX A .....	51
APPENDIX B .....	57

## LIST OF TABLES/ FIGURES

Table 1 - Diagram Age group x Level of supervision in restorative practices.....	12
Table 2 -Diagram layers of the onion Diagram .....	26
Table 3 - Nationality .....	37
Table 4 - Age.....	38
Table 5 - Restorative practise knowledge.....	38
Table 6 - ADRs knowledge.....	39
Table 7 - Cases solved by mediation process knowledge .....	39
Table 8 - Particular opinion about conflicts during learning period .....	40
Table 9 - Frequency of contact with debates and dialogues .....	40
Table 10 - Mediation indication.....	41
Table 11 - Importance of dialogue .....	41
Table 12 - The importance of teaching restorative practices.....	42
Figure 1 - Circle of dialogue .....	31
Figure 2 - Mediation role play.....	33
Figure 3 - Debate Winners .....	46

## **ACKNOWLEDGMENTS**

I want to start by saying thank you to my family and friends because without them and the support they offered me, I would not have gotten this far. A special thanks to Professor Yaser Alashqar, who always believed in my potential and supported me when I didn't feel like I could handle something, as well as to all the professors who helped me build my knowledge over these years, especially my supervisor Richard Brophy. Without his guidance, I would still be circling in my research. A very special thank you to bat College & Future Learning schools, who participated in this lovely initiative and provided the framework for the workshop's implementation. And I want to express my gratitude to my life partner, D, for sticking with me and me through this non-socialization process.

## **ABSTRACT**

Schools are already under pressure to help children, parents, and the community as society expects; nevertheless, restorative practices as a more considerate and sensible approach are already a reality in Irish schools, both primary and secondary. Generations that have not received this instruction during their time in traditional school will be exposed to these conflict resolution techniques through this research. Students of other languages will take part in mediation workshops and discussion groups, with all outcomes being shared in this work. This research is difficult because foreign language teaching institutions have unique characteristics and immigrants have unique conflicts that are not seen in primary schools.

**Keywords:** restorative practices, dialogue.

## INTRODUCTION

This research will describe the processes required to gather the data and explain why using a conflict resolution workshop as a teaching and data-collecting technique was chosen for this work, which was based on a set of ideas presented during the master's course on conflict resolution. This research centred on immigrant foreign language students in Dublin City, Ireland, to highlight the value of restorative practises and discourse as components of the educational curriculum.

The origins of restorative practices, their unbreakable connection to restorative justice, and how and when restorative justice is implemented in Ireland at each step in the lives of people affected are all covered in the first chapter of this work. By using the most important research and references in the field and being able to recognise the similarities and differences between these studies, it will be demonstrated how restorative practices are implemented in the educational setting. The study's target audience, adult students of foreign languages with multicultural backgrounds, will also be discussed along with the specifics of these causes. It will also be discussed how important it is to train and qualify staff members and teachers at these institutions for them to be impartial in managing conflicts, with a focus on the value of interpersonal relationships. The conflict mediation process' potential use for these professions and the inspiration for the concept of developing a conflict resolution workshop will be covered in the final section.

In the second chapter of this study, the research's target audience will be described in depth, and we'll talk about the value of including restorative practices in the curriculum for adults who have previously completed conventional schooling. Violence, xenophobia, racism, and issues with accommodations are just a few of the many challenges this group of foreign students faces that are not present in traditional schools. The methodology for data collection will be covered in detail in this chapter, along with the reasons why the study's focus population of foreign English language learners was selected, the number of schools and students who voluntarily participated in the study, and how the workshop "Return to" was crucial to the data collection process for this study's analysis and description.

We will set up the reader for the subsequent chapter, chapter four, in chapter three. This chapter will demonstrate why it was wise to use Comparative Causal Research as an analytical tool in conjunction with the experimental quantitative research technique. This study used the comparison of the same as a method to find out what the potential causes and effects of a pattern of traits and behaviours within the study group are. Students' thoughts on dialogues, mediation, and restorative practices were able to be quantified through the quantitative study that was done with this group in order to acquire information and numerical data.

The items of the questionnaire to the students taking part in the workshop are described in Chapter 4. This chapter is jam-packed with graphs that make it easier to understand and analyse these topics.

The study's limitations will be discussed in chapter 5, with a focus on bringing the conclusions and analyses to a level where we can comprehend the reality of the immigrant population's awareness of the significance of restorative practices and their advantages in the learning process.

In this chapter, we will learn how important it is for schools to be open to and ready for this change in the teaching curriculum, how to make restorative practises more of a focus in the classroom, how to use the basic dialogue of conflict resolutions as a tool for educators, the main factors that affect conflicts among immigrant students in Dublin and their perspectives as determined by research, and how to increase the use of restorative practises in the classroom.

Following the completion of this work, I realise that we can both contribute to the exposure of this type of adult education in foreign language teaching, which is frequently overlooked in schools, as well as amplify the discussion of this critically important issue, how restorative practises should be incorporated into the school curriculum. research, but which are entirely pertinent to our study, especially focusing on the particularities of conflicts that these students often encounter in Ireland.

## **1. REVIEW OF THE LITERATURE**

### **Introduction**

The history of restorative practices and how they are inextricably linked to restorative justice will be covered in this chapter, along with how and when restorative justice is used in Ireland at various phases in the lives of people involved, including childhood, adolescence, and maturity. Through the utilisation of the most important research and references in the field, as well as the ability to recognize the similarities and differences between these studies, restorative practices will be revealed as being implemented in the school setting. The study's target audience, adult foreign language learners of multicultural origin, will also be discussed, as well as the primary causes of conflicts in the school environment and the specifics of these causes in their context. It will also be discussed how important it is to train and qualify staff members at these institutions for them to be impartial in managing conflicts, with a focus on the value of interpersonal relationships. The ability of the conflict mediation process to serve as a helpful tool for these professionals and the inspiration for the creation of a conflict resolution workshop will be covered in the final section.

### **1.1. Restorative Justice**

Restorative justice, a restorative approach to conflict and crime that focuses on repairing harm and providing "victims" a voice, is where restorative practices first evolved (Bazemore and Umbreit 2001; Barton 2000). To build, understand, and explore how crime has affected those involved, restorative justice brings people who have been harmed by crime together with the person who caused the harm, as well as family members and community members (Braithwaite, 1989). Together, they create agreements on what will be done to make things right by repairing the harm. To settle problems, skilled facilitators bring together the community of people who have been directly affected by crime or violence. In order to build a strategy to deal with harm to people, families, and the community at large, as well as to address the causes of crime and make efforts to lower the likelihood of recidivism, stories are recounted, reasons are addressed, and harm is made completely plain, preventing future conflicts. It is a type of face-to-face commitment that may be extremely challenging because it is so emotional and confronting, but when everyone involved joins in voluntarily, it has therapeutic power for everyone. It is this approach to bringing people together - with an emphasis on relationships - that sets it apart from harsher responses to conflict or violence, like the criminal justice system, for instance, which sometimes alienates individuals involved (Barton, 2000). It is true that since its inception, restorative justice has developed several methodologies, each with its techniques, for resolving disputes, including family conferences, the restorative circle based on non-violent communication, victim-offender mediation in the community, and the circle, among others.

#### **1.1.1. Restorative justice vs age groups**

Restorative practises are employed by schools when dealing with children and adolescents who have a history of misbehaviour, but when this misbehaviour becomes more serious and can be

considered a crime, restorative justice is applied in a variety of ways that are influenced by the Irish juvenile justice system. The Children's Act of 2001 is the primary piece of legislation governing the rights and protection of juvenile offenders in Ireland. Its main goal is to divert the criminal justice system from a narrow focus on punishment (i.e., "prison") to a broad perspective on rehabilitation and the prevention of behavioural crimes at the precise moment when restorative practices find their place to act in place of the child law of 1908 (National Commission on Restorative Justice, 2009). All other options must be explored before the detention order is implemented, and detention is only utilised in cases of juvenile offences as a last resort (Children Act, 2001).

The Children Act of 2001 established Irish juvenile justice and gave rise to the "Garda Diversion Programme," a parole programme for young offenders under the age of 18. Young offenders under the age of 18 are sent to this programme by a court order. Since the goal of the programme is to do everything possible to keep the offender out of traditional criminal justice, the requirements for the inclusion of young people in the diversion programme are not very strict. Through formal or informal caution, the young offender will receive care and supervision over the course of an entire year. Since the official programme supervisors have received training in conflict facilitation and mediation techniques, there is a chance that during mediation the victim and the offender may work together to right any wrongs that may still exist in life or the community as a result of the crime. Many of these instances are effectively resolved with true apologies, restitution for losses, or even the provision of volunteer programs and services, all of which serve to deter the juvenile offender from committing the same offence again. The number of cases referred to the diversion programme, out of the 27,853 incident cases that were previously handled by the children's court, shows the effectiveness of restorative justice and its practices. Of those cases, 21,941 were considered for admission to the programme, demonstrating the success of the practice (National Commission on Restorative Justice, 2009).

The diagram below can help us better understand the difference and the necessity of a tutor, supervisor, or third party in the execution of restorative practices. The children at the top of this diagram represent the majority of it precisely because they need to be constantly watched over. Restorative practices for children require twice as much attention. Children who are subjected to this type of correction do not yet have the autonomy to resolve their conflicts and needs. Teenagers still need to be watched over, but with less time spent on them, it may last up to a year instead, as was previously said. For adults' supervision is extremely reduced, adults do not need to be watched at all times, for the resolution of conflicts in adult life, this third party has the duty to guide and show the way, thus being more like a facilitator in the resolution.



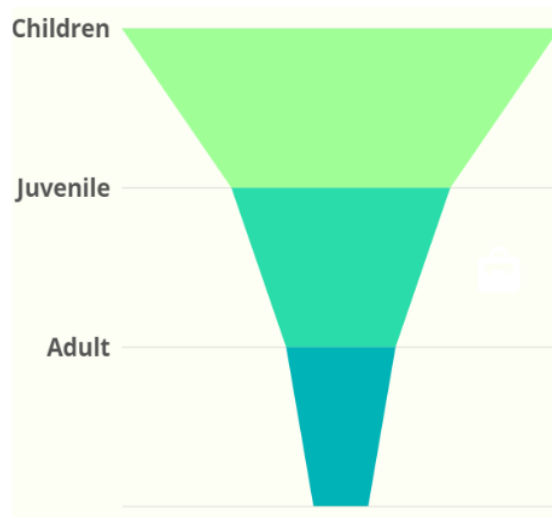


Table 1 - Diagram Age group x Level of supervision in restorative practices

The study's intended audience is non-native foreign language learners who are at least 18 years old. For this audience, restorative justice in Ireland refers to incidents of crime and conflict in the Nenagh Community Reparation Project, which handles these issues. The programme was started in 1999 as an effort to create a project that might assist the probation service, similar to actions with children and young people. The program's goal is: to show the adult offender how his or her actions affected the victim's and the community's life, minimise recidivism of the crime, provide reparation for the harm the adult offender caused to the community, and offer the community as a contribution the various ways of dealing with the offender as voluntary services by, for example, holding the offender accountable by forcing him or her to accept that the acts were harmful and that he or she must repair the victims. Finally, the reduction of incidents and the minimization of the repetition of the same crimes. Crimes against public order, assault, drug possession, and weapon possession are the most frequent offences reported to and handled by Nenagh. being primarily adults who commit crimes for the first time and who do not receive a jail term from society's "prison," but rather that was directed to probation services. The surveys conducted with the Nenagh project's base data in 2002 showed that of all cases referred to social rehabilitation projects, 75% were resolved. The study also showed the percentage and categorization of each crime, with public order crimes having the highest rate at 45%, drug possession having the second-highest rate at 35%, assault having the tenth-highest rate at 10%, criminal damage having the lowest rate at 5%, and firearm possession having the third-highest rate at 5%. (National Commission on Restorative Justice, 2009).

In this sense, restorative justice differs from the mediation and conciliation system in that it acts both to resolve a current conflict through its restorative practices and to prevent one from escalating through a series of institutional and social changes, some of which are circular (e.g., dialogue circles, decision-making circles), in contrast to the latter of which is prompted by a specific conflict (Sullivan and Tifft, 2007).

### **1.1.2. Restorative practices**

Restorative practices are used in schools to address student misconduct as a breach of human well-being principles rather than school or institution regulations. This has a direct impact on individuals and their relationships at schools, inside the home, and in the community as a whole. (Cameron and Thorsborne 2001).

Graeme, the director of a boys' community college in Brisbane, Queensland, Australia, undertook a significant restructuring of his school because of his love of teaching and belief in restorative practices. As a result, he is recognised all over the world as a remarkable success story and a source of information for restorative justice. He helped us distinguish between the two via his studies of sentiments of guilt and shame. He developed a framework for comprehending the guilt related to learning as well as methods for instructors and students to work together to help kids develop resilience and maintain interest even in challenging subjects. His understanding of the complex emotions connected to teaching provides a template for educators at all levels to follow to bring out the very best in both themselves and their learners (C, V. and Thorsborne, M. 2014).

For restorative practices to be developed successfully in a school setting, it is necessary for the school, administration, and staff to be on the same page and ready to examine their foundation. This goes beyond simply acquiring new skills or conflict resolution methods (Thorsborne, Peta Blood and Robb, 2013). Given that a substantial portion of schools are managed and overseen by religious groups, it is important to promote a diversity of beliefs, principles, culture, and even religious ideals. Restorative practices are more likely to be developed and integrated into student life at schools that regularly examine and reaffirm their fundamental principles. (Paul Howard, 2009).

In his book, *Pedagogy of the Oppressed*, Paulo Freire argues for a transformation of the educational system that makes it more humanistic. This work is a major source for humanities research worldwide. The primary objective of this work (education and change) is the humanization of society through education, which is accomplished through a process of education in which each student has the autonomy to assert his or her rights, find resolutions to conflicts, and stop seeing themselves as excluded, as well as through refusal to accept one's teacher, freedom from dependence on the teacher who is being oppressed, as well as other means. (Freire, 1968).

Freire's criticisms of institutionalised education, in which students only act as listeners, centre on how it is structured and run (Freire, 1968). As a result, the author produced a significant and original critique of the traditional school. Its epistemology is based on the anthropological concept of culture, which is seen as human creation and production without distinction between high and common culture. Barton also criticises the structure and operation of the criminal justice and prison systems, and he suggests abandoning the traditional criminal justice system in favour of restorative justice, which would provide an opportunity for negotiation between offenders, victims, their families, and communities. and fix (Barton 2000).

### **1.2. Dialogue**

It is crucial to keep in mind that the Pedagogy of the Oppressed promotes discourse, listening, dialogue, and emotional behaviour in the classroom. In his work, Freire (1987) analyses the coercive aspects of capitalist schooling that place a heavy emphasis on body discipline. Regarding teaching methods based on this theory, Freire examines two points of view. The banking idea states that the educator and institution perceive the student as a bank where they may deposit knowledge. In essence, it implies that the educator "enriches" the student by adding formulas, letters, and scientific information to the student as if they were an empty vault. "Enriched" students will quickly be replicators of that learned information outside school. It is the conventional wisdom we are familiar with, and it is the liberating idea supported by dialogue and the capacity to examine reality. As long as a child is docile, passive, or simply receptive, most of the time, he should automatically retain what he learns in school, according to the current "banking model" used in the majority of schools across the world (Freire, 1968).

In my perspective, significant differences between Nicholas Burbules' and Paulo Freire's analyses of dialogue might help to define the purpose of this research, open up new avenues for advancement, and set restrictions on its outcomes. My understanding of the importance of dialogue in the multicultural education given by foreign language schools with expatriate students has improved as a result of these parallels and contrasts. Despite being aware that linguistic, cultural, religious, political, paradigmatic incongruity or even personal issues might create significant obstacles (Ward, 1994). Despite the fact that participants may not agree on every point, Burbules (1993) contends that dialogue offers partial interpretations of the issue at hand. Power dynamics may be the root of these differences of opinion. He contends that because our society is ruled by power and social disparities and equality are not on an equal footing, it is not sufficient for us to establish environments in which discussion may occur in which all sides are present and have the right to participate. We must consider that students may: Assume a position in which they feel unable to talk without receiving explicit and implied retribution; imagine themselves wishing to speak but feeling discouraged or scared by the "silenced" conditions.

In his study, Burbules (1993) asks teachers to consider how they have performed as instructors, forcing them to assess based on their own opinions about when and how the addition of dialogue might boost performance by enhancing their instructional strategies. According to the author, dialogue, which started as a communicative pedagogical connection, stimulates the student's involved freedom, autonomy, understanding, learning, discoveries, respect, and democracy on both an individual and a societal level.

Only two forms of dialogue—conversation and debate—were practised with the students in attendance at the workshop in this study, which involved international students studying in English language schools in Dublin. According to Burbules, there are several sorts of dialogues (conversation, investigation, dialogue, and instruction) as well as norms that must be followed and made by the activity. One may be positive about the outcomes of conversation in multicultural education and problem resolution, working in collaboration with the understanding of the many

groups involved, once one has practised the skills necessary for discussion and ensured its continuity and openness (Burbules, 1993).

Burbules' theory of discourse is sharply criticised by Ellsworth (1997) in different research. According to the author, communicational discussion can only change consciously held views, values, and attitudes. It is restricted to the plane of awareness, preventing discontinuity and the appearance of the unconscious at all costs. Therefore, this theory falls short of taking into account and more thoroughly analysing the limitations of conscious self-reflection that conversation will favour. Ellsworth also disagrees with Burbules' focus on moral qualities that may be developed via dialogue and are required for it. The continuation of conscious speech overcomes any mistake or hiccup. But what if there is a gap in continuity? According to the author, Burbules neither theories about the boundaries of continuity nor considers the power dynamics present in the call for everyone to participate in the dialogic context. Burbules appears to be unaware that communication is also an act of exclusion, one that is forceful enough to silence and erase individuals who are unwilling to engage in conversation. For instance, individuals who claim that "our differences prohibit us from knowing one other" are not included in Dialogue. Exclusion is not, however, viewed in connection to power dynamics and personal interests. The individual who is left out is made responsible on a personal level. As a result, the conversation is psychologized and character characteristics and communicative skills are used. (Elizabeth Ann Ellsworth, 1997).

Ellsworth adds the unconscious as a third actor to the dialogic scenario, even in the classroom, that speaks the language of the Other to make up for what he perceives as being lacking in Burbules' interpretations. However, what exactly does this black area consist of, and who is this Other? This area is made up of symbols and meanings that represent wants, fantasies, and anxieties that have been suppressed following societal and cultural restrictions. By suppressing them, the repression's underlying codes are lost. Repressed knowledge and desire, therefore, lose their owner and belong just as much to the larger norms and restrictions as they do to any teacher or pupil. For this reason, even though the discourse of the other constructs a particular person's unconscious, we talk of the speech of the Other (Elizabeth Ann Ellsworth, 1997).

In saying that educating about and within cultural diversity is not about bridging divides or focusing on how everyone can come together in understanding, Ellsworth succinctly summarises his lengthy argument. Instead, it is about how everyone participates in the ongoing development of culture in order to create additional distinctions. Ellsworth interprets the paradoxes that, in his opinion, have to do with education as exhortations to take part in this never-ending process of cultural formation (Elizabeth Ann Ellsworth, 1997).

### **1.3. Conflicts and cultural differences**

We must comprehend the primary sources of disputes between students or between groups of students in order to connect the significance of restorative practices and dialogues in English language schools for foreigners. Power dynamics and cultural differences, as I have already mentioned, might be cited as the primary contributing factors. These distinctions, which are based on social class, gender, ethnicity, sexual orientation, religion, age, language, and country of origin, have been defined, devalued, and targets of discrimination because they stand for "the minority," "the other," "the inferior," "the different," "the equal," "the disabled," and "the immigrant." This power dynamic between the "majority," "the native," and "the affluent" produces and preserves differences that ultimately persist (Caws, 1996).

Most modern civilizations struggle with issues including poverty, racism, oppression of women, homophobia, child and adolescent abuse, mistreatment of the elderly, and disdain for those with special needs. The necessity to recognise and value various cultural identities, as well as their unique characteristics and contributions to the development of a nation with social justice, is being undermined more and more (Kymlicka and Banting, 2006). In the news, which constantly reports on wars, aggressions, persecutions, and discriminations, giving us the impression that they are common occurrences in everyday life, it is clear that the relationships between various cultural identities and the struggle for recognition create a conflicting landscape. In some cases, this leads us to become accustomed to living with violence, fundamentalism, xenophobia, hatred, social exclusion, and the marginalisation of immigrants (Rogers Brubaker, 2006). In the instance of Dublin in Ireland (the city where this research was conducted), another issue may be added to the list of immigrant disputes since the little nation has been experiencing a real estate crisis, where many of these immigrants are unable to find houses to shelter in.

Due to the fact that the students at these schools are foreigners with various mother tongues, the implementation of restorative practices and dialogue circles in this study of foreign language schools in Dublin, Ireland, presents more of a challenge than simply approving and reformulating the institution's values. diverse political, social, religious, and cultural viewpoints of their classmates, as well as their English language proficiency levels (Sarala, 2010). We can group these differences and label them as multiculturalism, according to Kincheloe and Steinberg (1997), who define multiculturalism as the nature of this reaction, which includes the formulation of opposing definitions of the social world resulting from various economic, political, and social interests. With such a diverse group of students representing so many different nationalities and backgrounds, they must learn how to handle disagreements amicably, identify their principles for human well-being, and uphold positive relationships with their peers, co-workers, and the community.

In the school environment we can find situations very similar to the problems already mentioned, conflicts are always present in the school and the employees and the school community need to know tools, so that they can then create strategies to develop passive and functional management skills, with the presence constant of restorative practices and dialogue, as the school is a more than adequate place for the foundation of values and the construction of citizenship (Freire, 1968). When we take a position on what constitutes good practice, there is still much that needs to be discussed,

but it is crucial to encourage reflection among those involved in change. In this vein, we can now draw comparisons with Barton's thinking on restorative justice and dialogue as a model of empowerment. Every aspect must be considered while selecting the best restorative technique, and everyone engaged must be present in the circle of discussion, mediation, and debate. This entails examining mediation and group facilitation methodologies. By using the practices with all parties involved, the issue will be resolved more successfully while avoiding victimisation or bullying through the use of the chosen methods (Barton 2000).

Working with emotion, reason, and emotional intelligence is how disputes and groups are managed. Because of this, it is essential to possess the qualities of sensitivity, otherness, care, respect, empathy, compassion, solidarity, and, most importantly, love. These and other values capture the core of interpersonal interactions and are essential to the development of discourse, which serves as the main tenet of self-compositional conflict resolution strategies. Instead of similarity, variety itself is what best describes human beings. To put it another way, you will gain a better understanding of mankind if you try to grasp the distinctiveness of each group and culture. Since the development of meanings and culture, each with its logic and structure, lies at the heart of human creation, this is also true of the human person as a whole. You may learn more about the human condition by comprehending the distinctiveness of each culture (Mayer, J.D. and Salovey, 1997).

#### **1.4. Education in the modern world**

The "return to" workshop was developed with the goal of giving all students the chance to take the lead, strengthening interpersonal bonds, prioritising dialogue and working together with the school community, and enhancing communication competence and affective skills among all those involved, thereby constructing peaceful resolutions to conflicts that do not result in violence. The International Commission on Education was established by Unesco in 1993, under the leadership of Jacques Delors, to address the challenges facing education in the modern world. The commission then produced a report that defends the structure of schools based on four main pillars: "learning to know," "learning to do," "learning to be," and "learning to live together." The pillars cooperate with others but also function independently, pursuing a comprehensive conception of education, and considering the human being in all of his or her complexity and the social interactions that include the settlement of disputes (Unesco).

The most pertinent of these proposals for our study is "learning to live together," as it emphasises the need for schools to instruct students on how to interact more effectively and cooperatively with people in their surroundings while they are learning to live with others. Since learning to live together necessitates fostering respect in interpersonal relationships, collaboration, the practice of effective communication, and the constructive management of disputes, this transdisciplinary viewpoint presents a new challenge for schools in the twenty-first century (Sung-Joo, 2007). Learning to coexist entails being more conscious and socially responsible, as well as gaining empathy, an understanding of the variety, respect for others, and a sense of solidarity. Based on these pillars,

the school must instruct students about the value of dialogue for peace, which implies preparing kids and teens for a set of social skills necessary for them to develop balanced personal learning about good social relationships and socio-moral values; improve relationships with others, especially through effective communication; understanding intercultural differences and the culture of nonviolence, and teaching about good social relationships and socio-moral values (Unesco).

Conflicts have existed throughout human history. Instead of always resorting to force and violence, primitive peoples successfully controlled their societies via ceremonial practises and taboos that were seen to be incompatible with the value of human life, such as the prohibition of incest and homicide (Alain Supiot and Saskia Brown, 2007).

It is important to highlight that, "in the manner utilised for expression and listening, concentrating on four components: observation, feelings, needs, and request," communication aids the participants in the discussion in the restorative meeting. Observation allows "participants to recognise the sentiments involved and their requirements so that, in the end, the result is accomplished through the request," as can be observed. "Listening to the other" is the foundation on which this technique may be carried out. The philosophy of Nonviolent Communication" NVC" is connected to these traits (Rosenberg, 2000).

#### **1.4.1. Mediation**

The programme designed for this audience will conclude with mediation as an alternate dispute resolution method (Wood and Bolt, 1968). If we consider restorative techniques generally, it is important to remain objective and unbiased, which can be a bit challenging in a school setting if the mediator is the teacher himself and not someone else from outside the school setting. Developing neutrality and sustaining it is one of the biggest challenges facing restorative approaches. It might be difficult for mediators to put aside their roles as coordinators, instructors, parents, and other caretakers both during and after an activity. While it is less of an issue for pupils who do not have to fulfil a role or pattern, this misunderstanding of duties can be particularly challenging for those in charge of the activity (Thapa, 2010). People engaged in the mediation process may express worries that it could be difficult for others to tell the difference between their job as a conflict mediator and that of instructors, family members, employees, or students. If mediators keep the fundamental standards of mediation dependability, maintaining the impartiality, authenticity, and confidentiality of the restorative process, then this worry can be unjustified (Paul Howard, 2009).

We can emphasise that mediation is founded on five key principles by conducting a thorough investigation of the theoretical and practical underpinnings of this approach, which is one of the most popular methods for resolving disputes and conflicts. They are confidentiality, impartiality, neutrality, self-determination and voluntary. When compared to the extensive list of mediation ethics and principles, these essentials are like a lossless reduction in value. These guidelines were created and detailed by several organisations, including the American Bar Association, the Academy of Family Mediators, and the Society of Professionals in Dispute Resolution. However, David A. Hoffman's essay, which includes this list of principles but arranges them according to ten principles

of mediation ethics rather than five, contains a more thorough list (Hoffman, 2000). A mediator cannot testify in court if the dispute is not resolved, and any proposals discussed during mediation cannot be used in court proceedings if the conflict is not resolved. Confidentiality is the foundation of the mediation process, and we can support this claim by noting that the parties involved must trust the process for it to be effective. Mediation is also known to be a private process, so the mediator should not disclose information learned during the mediation process. The procedure is made secret and effective in terms of secrecy thanks to this set of regulations, and confidentiality is important for the process to be legally legitimate. The following situations are exempt from this confidentiality breach: (1) where the information is required for the criminal investigation; (2) when it is essential to demonstrate fraudulently in agreements through mediation; and (3) when the mediation room is not accessible. is safe, but the mediator or the process is not trusted by one or more of the parties involved (Hoffman, 2000).

Preserving impartiality and neutrality in the school setting can be a little challenging if the mediator is a member of the school community, such as a teacher, employee, community member, or family. This difficulty arises because the mediator in this situation must be impartial from the start of the process to the conclusion. If our views and principles cause us to judge, pick a side, or be prejudiced throughout the process, we must leave the room since we will be violating the impartiality rule. Our speech, as well as our expressions and reactions, must be neutral because mediation with impartiality and neutrality is crucial for the validity of the method before the law. The mediator must avoid showing favouritism toward one of the parties by always remaining neutral; we cannot advise or suggest solutions, so if in any way they feel that we have a conflict of interest, the mediator must withdraw from the process (Hoffman, 2000).

Self-determination is the cornerstone of mediation since it upholds key elements of the procedure, such as neutrality and objectivity. In mediation, the parties must come to a resolution; the mediator facilitates discussion, communication, and the exchange of ideas; and the mediation procedure must be free of the mediator's influence. The parties concerned are more likely to work together to solve a collective problem. The primary responsibility of the mediator is to empower the disputing parties to reach their own choices. All of these issues are crucial to the process's legality. We cannot permit a dominating party to wish to decide for both parties, as this might lead to the process being invalidated. Mediators must be aware of this necessity since the authority granted to the parties engaged must be equitable (Hoffman, 2000).

Last, but certainly not least, there is the Volunteer; the mediation procedure must be voluntary, and the parties must consult with one another to propose a solution to the issue. Naturally, parties are not always referred to the process voluntarily; sometimes they are referred by a court order or by contractual provisions. However, for the method to be valid, any party that wants to leave during the mediation process is free to do so, and mediators must be aware of whether any of the parties want to believe that another form of dispute resolution is superior to mediation. The burden to inform the parties of the procedure's voluntariness falls to the mediator. In contrast to other dispute resolution processes, mediation encourages communication between the parties to bring them



together and find a solution to the disagreement that is acceptable to both sides. As a consequence, the agreement ceases to represent the procedure's basic assumption and instead becomes the inevitable conclusion of good cooperative work carried out throughout (Hoffman, 2000).

The Mediation Act of 2017 established mediation as an alternative dispute resolution instrument in the Irish civil justice system, defining it as confidential and facilitating the process as an instrument for dispute resolution. Mediation is a safe voluntary process in which parties to a dispute reach an amicable agreement to resolve the dispute with the help of a mediator, with that mediator being considered the third party in the procedure (Dept of Justice, 2017).

We can emphasise some of the advantages that mediation may provide over the drawn-out and expensive judicial process thanks to the modernization and updating of Irish legislation. Among these advantages are: (a) the preference for cooperative conflict resolution as opposed to seeing the opposing party as an adversary to be vanquished. (b) the speed of the procedure, particularly when it comes to disagreements between members of the same firm or situations involving the proprietor and senior officers. (c) cheaper alternative to litigation for resolving disputes. (d) Lessening of the waiting list for judicial resolutions as a result of decreased demand for these kinds of resolutions. (e) Before signing the mediation agreement, a lawyer's advice is the only requirement; otherwise, no legal counsel is necessary. (f) Modernising processes and updating laws draw in the worldwide market, highlighting arbitration and bolstering Ireland's judiciary in international conflicts. (Dept of Justice, 2017)

On the other hand, not all current problems should be mediated; businesses and public figures may find it highly appealing to avoid litigation, but the mediation agreement is not legally binding. For all of these reasons, the Mediation Act 2017 (MII) stipulates that all guidelines and ethical standards that a mediator on Irish territory must adhere to, as well as the enforceability of mediated agreements, are included. The process is strengthened and the population that needs alternative conflict resolution benefits as a consequence of increased confidence and clarity in the mediator's role (Dept of Justice, 2017).

Victim-offender mediation is a more popular type of mediation used with youth involved in legal disputes. Adolescents and victims convene to discuss the disagreement and consider how to make amends for the harm done. This process models accountability and dispute resolution," assisting young people who are in legal trouble in "understanding the human consequences of their acts, the emotional violation, as well as the harm or loss of property that such transgressions typically create. It is "held responsible constructively and humanely" for the juvenile offender. Given that "when one listens carefully, refraining from judgement, criticism, and opinions," one can awaken in the listener "something surprisingly new, capable of transforming a seemingly impossible situation into a new possibility, awakening the willingness and courage to negotiate possible interests and needs" (Dora Fried Schnitman and StaphStephenlejohn, 1999a), mediation with adolescents in conflict with the law as an instrument of restorative justice is possible.

Students were able to participate and have a better understanding of the stages necessary to achieve an agreement through mediation in the workshop that was presented in this research. Mediation sessions were staged. According to the concept of the procedure from the perspective of European justice, the broad processes of a mediation process are essentially broken down into 6 steps. These stages of mediation can be explained as follows:

#### **1.5. Explaining the mediation procedure in the opening**

At this point, the mediator introduces himself to the parties, specifies how he wishes to be addressed, and provides a brief description of what mediation is, how it works, how it progresses, and what assurances are offered. He might establish a suitable tone for settling issues and inquire about how each party would like to be addressed. Your physical appearance must express calmness and objectivity in the way you do the task. In this first contact, there is initially an "exchange of information." The mediators will present a comprehensive overview of the voluntary, informational, and discrete process. In doing so, it exemplifies the objectivity of its position as a mediator of a polite type of discourse and an educator about the adaptability or goodwill to the resolution that is anticipated by all parties. It will support by highlighting the significance of lawyers as collaborators in the process, the possibility of private meetings, where each person can talk about what, for whatever reason, they do not feel comfortable talking about in front of the other, and about the joint meetings, where everyone will be present (European Commission, 2020).

After that, it will also provide you with information on the typical session length, the costs, and the basic guidelines to be followed in developing a solution that is advantageous to everyone. In the end, the mediators will extend an invitation to this new way of viewing the problem with the aid of mediation by welcoming the speech and emotions of those engaged in the matter that brought them there. A Term of Adhesion, a document required to begin the Mediation, is finally signed with everyone's consent.

##### **1.5.1. The parties' descriptions of the issue**

Participants had the opportunity to briefly discuss the problems that brought them to mediation during the first meeting. We will go more deeply into the narratives of individuals engaged in this initial mediation session in an effort to learn more details that will help us comprehend what took place. We may map the dispute based on first-hand accounts, facts that are translated by each person's view of them, together with their ideas, expressions, and particular emotions. Private meetings, when mediators can speak more freely, are used more frequently at this point of the process. We also work to understand the true requirements and interests of both parties and broaden our points of view with the mediator's assistance. All of this is being done to take into account each other's viewpoints. Last but not least, joint meetings offer the chance to refute allegations or clarify any misconceptions that may have occurred. In contrast to what occurs in the court process, the use of communication tools results in an empowerment of the parties, a revaluation of each, and a realisation of the needs of the other parties—essential prerequisites for developing an amicable settlement (European Commission, 2020).

### **1.5.2. Identifying the topics to be discussed and what will be covered in the discussions**

The mediator will use uplifting, impartial language to provide a summary of the disagreement at this stage. This summary has a lot of importance since it will let the parties know that the mediator is paying attention to and comprehending their concerns. The mediator's report also organises the conversation and provides a means to summarise all that has been revealed thus far. In the end, the mediators will extend an invitation to this new way of viewing the problem with the aid of mediation by welcoming the speech and emotions of those engaged in the matter that brought them there (European Commission, 2020).

Throughout this third stage, we'll look at the concerns brought up by the mediators—the contentious points—as well as their interests and values. We'll also look at their feelings—the emotions connected to all of this—and their interests. Individuals in the discussion actively engage, discussing their priorities and listening to one another's. At that point, students will learn more details, get more explanations, deepen their comprehension, and consider fresh angles. Mediators assist in determining which requirements are not being satisfied and in making clear any possible emotions that may be present. Then, these ideas are presented constructively as an objective and subjective Work Agenda. The mediator will show that genuine interests can coexist and that it is only due to communication breakdowns that they appear to be at odds with one another. To do this, they will link the needs and interests of everyone involved and create a new perspective on the conflict that takes into account all points of view (European Commission, 2020).

The participants feel at ease and certain that their issues and concerns have been heard and taken seriously when it is clear what will be worked on. At this point, it is possible to find solutions that are acceptable to all parties because creative resources to cope with conflict are being mobilised, fresh viewpoints are being seen, and eyes are being turned to the future. The mediator establishes the topic for negotiation at this point, describing the areas where there is an agreement (or shared anxieties) and those where there is not. The subjects to be discussed are decided by the mediator after discussing with the parties (Dept of Justice, 2017).

### **1.5.3. Look for alternatives or solutions**

In order to facilitate comprehension of the contested topics, the mediator will develop many questions for the parties at this point using certain strategies. The mediator will next get assistance from the mediators in determining what each party's requirements are at that time. The mediator will assist them in examining each issue, identifying its objective and subjective components to include them as an object of care, and then assisting them in coming up with a solution that is advantageous to all parties (European Commission, 2020).

We are aware that everyone has their truth, but because of communication issues in daily life, one reality tends to be overshadowed by the other. The mediator will utilise communication skills to promote and restore effective communication between participants to seek out more particular information, attempt to hear more full responses, and consider what is significant to each person

or what each person wants. It will make it easier for people to communicate their thoughts and sentiments, validating them as a means of helping to reach a consensus (Dept of Justice, 2017).

It is crucial to be able to listen to the other person in this situation while being aware that he may speak in a manner that differs from your own. The mediator will facilitate interactions in a way that is effective while sharing the non-violent communication principles of respect, self-centeredness, and interruption-free communication. The mediator will clarify the main concerns and goals of each party through questions, summaries, and redefinitions. He or she will also explore areas of commonality and encourage reflection, providing a fresh look at the conflict as it is expressed in terms of the parties' interests, needs, and values. Through collaborative thought, the mediator assists the parties in exploring all of their choices and potential outcomes (European Commission, 2020).

#### **1.5.4. Consider your alternatives carefully and choose the best one that will work**

The mediator might now direct the parties to consider potential resolutions after ensuring that they have a sufficient grasp of the problem during the earlier rounds. When you get here, it's assumed that you've all had the chance to voice your interests and needs in both group and individual meetings and that you've listened carefully and politely to what others have said about their wants and needs. The key right now is that the mediators can navigate the challenges on their own and create a level of comprehension that supports the notion of protagonist and authorship. The procedure is guided in a qualified and safe manner by the information and proper characterization of the issues to be resolved in the mediation. It will frequently be required to repeatedly return to the previous ones in order to this stage. At this stage, the mediators will brainstorm many potential solutions for each issue cooperatively and inclusively and advantages, as well as the objective and subjective consequences on you and the other party, should all be considered. This is also the moment to get technical advice and confer with attorneys if it is necessary or would increase your sense of security and comfort about the legality of the suggestions (European Commission, 2020).

The mediators will employ methods that encourage thought on the likelihood of materialisation and adaptation to each person's reality, supporting the commitment to collective decisions in the here and now as well as the future. The choices are first extended, then whittled down, with the mediators selecting those that result in the most peace and pleasure for all parties. The mediator assists the parties in agreeing on this stage by analysing the various possibilities that have been put up and choose the one that the parties find to be the most workable and agreeable (Dept of Justice, 2017).

#### **1.5.5. The mediation has come to an end**

In this phase, the mediator and the parties will evaluate the chosen course of action, and if they find it satisfactory, they will revise their written agreement if they so choose. In the event of a deadlock, the parties' demands and interests will be reviewed, and the next steps will also be discussed. The last stage of our mediation process is now complete. Reaffirming the authorship of what was agreed

upon, this step ritualizes and designates a conclusion that increases the likelihood of accomplishing what was agreed upon. A compromise agreement will now be constructed once the options selected in the previous step have been assessed in terms of their costs and advantages for everyone, as well as their viability and legal sufficiency (European Commission, 2020).

Oral or written agreements, formal or informal, can be used to end mediation. They may be temporary, abridged, final, or entire. There might not be agreement, but there will probably be better communication. There may be agreements that everyone feels are fair, but there won't be any reconciliation or repair of relationships. Once the details of the agreement are put down, the document may be submitted to the court for approval as either an extrajudicial executive title or a judicial executive title, created using judicial language. The mediators' beliefs, as well as the deeds and attitudes they committed to, must be reflected in the written language, and they must take a ride in this declaration of intentions on their own behalf. Toward appreciation for the mediation in forging consensus, the mediator should conclude this last meeting on a good note. Finally, it's important to keep in mind that mediation is a fluid process that may be flexible in the phases it takes (Dept of Justice, 2017).

The mediator outlines the topics covered and the progress achieved if there is no agreement or if the parties are unable to come to one. After giving each party their due respect, the mediator concludes the mediation. Following that, the parties may file a new lawsuit or maintain the one they had filed.

#### **1.6. Workshop "Return to"**

The motivation for the "Return to" workshop's creation will be covered last in this chapter, but definitely not least. The problem-solving workshop is one of the most popular and well-known methodologies in the conflict resolution environment (Kotiria, Dyer and Stelzer, 2010). By the middle of the 1960s, conflict resolution workshops were regarded as novel and extremely helpful in defining the operations to be carried out around conflict resolution, even though there was little material produced to be based on. If we consider the problem-solving workshop more straightforwardly, we can say that it aims to bring together primary and secondary victims as well as the community at large, especially powerful individuals in the area where the conflict is occurring. All participants are then encouraged to engage in intense discussions of character. face-to-face gatherings that are conducted by a figure from outside the conflict and concentrate on a general study of the problem to develop potential answers. This third part would suggest studying theories, models, and research findings that have been established in the academic literature on that conflict to aid in the analysis. The parties alone can then apply all of this knowledge to the issue at hand since it was this issue that brought them to their current predicament. In the beginning, the value of the workshops for resolving disputes was undervalued since they were viewed as pre-negotiation approaches. However, as time has gone on and the techniques have improved, it has been clear that this kind of approach applies to all kinds of disputes. in addition to pre-negotiation, and resolution steps (Fisher, 2004).

The fundamental thrust of Fischer's (2004) argument is that problem-solving workshops may be more than just a way for resolving disputes and may also be used as a tool for doing research. Unfortunately, the author notes, this approach is not applied more consistently as a research methodology to examine the intricate study of conflict. Due to the methodology's relatively unknown status, the applicant must undoubtedly rely on the comments of the relevant parties.

The fact that the methodology was not well known did not frighten me; rather, it inspired me to design the "Return to" workshop. The students who took part in the workshop provided comments and feedback after it was completed; this encouraging response prompted me to continue my research, and now we are in a position to share the findings and emphasise the significance of this study.

2. RESEARCH METHODOLOGY AND METHODS

Introduction

This study's goal is to demonstrate the value of teaching kids, teens, and adults how to resolve conflicts and to advocate for the inclusion of restorative practises in classroom curricula, particularly for adults who are already out of the traditional school system but who are enrolled in foreign language teaching schools due to their need to learn the English language because they are living in a country other than their country of origin. Violence, xenophobia, racism, and accommodation issues are just a few of the countless disputes that immigrants must deal with. This group of foreign students also faces other issues that are not present in traditional schools, such as xenophobia and racial issues. The methodology for data collection will be covered in detail in this chapter, along with the reasons why foreign English-speaking students were selected as the study's focus group, the number of schools and students who voluntarily participated in the study, and how the "Return to" workshop was crucial for the data collection necessary for the analysis and description of this study.

2.1. Layers of the onion

Before we do, though, let's briefly discuss the data collecting and analysis processes that make up the "onion" diagram's core (Saunders, Lewis and Thornhill, 2019):

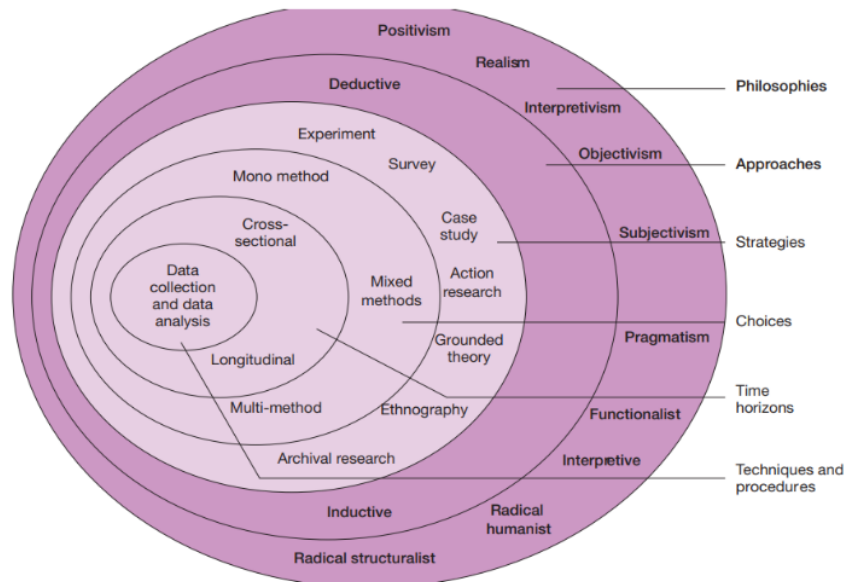


Table 2 -Diagram layers of the onion Diagram

2.1.1. Philosophy

It is important to emphasise the philosophical foundation of this research, known as Philosophia. This extremely wide term relates to the growth and nature of knowledge (Gubrium and Holstein, 2008). There are three primary methods of thinking about the philosophy of research, according to

Saunders, Lewis, and Thornhill (2019): epistemology, ontology, and axiology. Each has significant characteristics that affect how you build the research method. In the context of the present study, the philosophy I have chosen is Interpretivism, which is associated with the philosophical school of thought known as epistemology. Interpretivism is an epistemology that contends that it is essential for the researcher to comprehend the variations among people in our roles as social beings in our decisions about how to present and conduct ourselves in front of society. This demonstrates that when performing searches on individuals rather than on machines like computers and vehicles, the results differ and are more important than the similarities. Two well-known academic movements, phenomenology and symbolic interactionism, are the origins of interpretivism. The study of phenomenology describes how we humans comprehend our society and the world around us. In symbolic interaction, we are always interpreting the social environment around us as we interpret the actions of others with whom we interact, and as a result, we are constantly adjusting our meanings and actions.

### **2.1.2. Approach**

The researcher must adopt an empathetic position on the importance of ethics; the approach I am suggesting here is one of the social studies. This is essential to interpretivist epistemology. To evaluate the research and data we are gathering, we must be able to clearly state the topic of study and its values.

The research is then guided by the following step of the diagram toward a deductive method, where the theory was built, the hypothesis was formed, and then I could build a “return to” the workshop to formulate the methods to test the hypothesis. The deduction is strongly related to the concept of scientific investigation since it entails developing ideas and hypotheses that are often put to a lot of testing. Due to its ability to predict and influence the occurrence of events, this methodology is mostly utilised in the research in the natural sciences. The collection of quantitative data for the study of this hypothesis is characterised by the quest to explain the causal linkages between the variables, one of the fundamental properties of deduction. The idea of scientific rigour, which stipulates that the researcher must be autonomous and not participate in the phenomenon being studied, is another significant aspect. Generalisation is the deduction's ultimate quality. You need a large enough sample size to be able to generalise, and this sample has to be focused on the target market and clean in order for relevance to be accepted (Saunders, Lewis and Thornhill, 2019).

This research was advanced in five discrete phases that were motivated by the concepts of authors Saunders, Lewis, and Thornhill (2019):

- Step number one is precisely the deduction of a hypothesis about the relationship between the concepts, in the case of this research the main hypothesis was to check if the students knew restorative practices and their benefits.
- The second step is to articulate the hypothesis operationally, or, in other words, to consider how it will be assessed.



- In the third step, the hypothesis is operationally tested. Executing the return to workshop in this study's scenario.
- In essence, step four, which involves looking at the data, determines if the initial idea has been supported; if not, this stage will highlight the need for improvements.
- In the event that the theory has to be modified in light of the results, the last stage of this procedure is related to the unfavourable reaction of the previous step.

### **2.1.3. Strategy**

The survey strategy, which is typically associated with the deductive approach and is popular in being used for descriptive exploratory research (Hunter and McBrien, 1998), is the next step of the onion diagram that was used in the development of this study. This strategy allows the collection of a significant amount of data from a sizable sample independently and very cost-effectively. These surveys frequently include applying a questionnaire to a sample, and since the results have a pattern, it is simple to compare them using mathematical formulae. You can gather quantitative data using the research technique, which you can then evaluate quantitatively using both descriptive and inferential statistics. Despite this, the largest drawback of employing a questionnaire as part of a survey approach may be the inability to use the form to ask the right questions in order to fulfil the desired objectives (Saunders, Lewis and Thornhill, 2019).

### **2.1.4. Methodology**

Continuing the diagram with the proposed orientation, the methodology that best fits the initial project of this study was experimental quantitative research, only one method was used, we can classify according to the diagram as a monomethod (Saunders, Lewis and Thornhill, 2019), using Comparative Causal Research as an analysis tool. Swanson and Holton (2005) assert that while each research technique has its unique characteristics, they are all useful and, when utilised in concert, may be extremely effective and accurate. The author claims that one of the goals of data collection by academics is to learn more about a certain group that should be examined, which has a huge impact on other, larger groups who aren't being targeted for study. While employing generalisation as their primary means of amplification, qualitative approaches, on the other hand, is stronger at gaining a thorough grasp of the groups being investigated. According to the study and the desired outcome, both strategies have their points of importance.

Patten and Newhart (2017) According to them, the comparative causal technique is viewed as quantitative research that constantly seeks to identify what are the likely causes and effects of a pattern of study group traits and behaviours utilising their comparison tool. The comparison approach is very helpful when the research wants to illustrate similarities and differences, convergent and divergent thoughts, and after the analysis explains these differences. The comparative approach may be utilised as a research tool for both groups in the present and groups in the past. In civilizations that permit this study, we will then have facts to evaluate and make inferences from the components gathered, being them constant, abstract, and general. According to the author, this approach truly constitutes "indirect experimentation". The comparison can

enable the researcher to draw his own opinions about the efficacy of his own arch after taking into account all the measures taken and the outcomes acquired. The student's age of restorative practices and their level of belief that these practices and dialogues should be employed in the school setting was the comparative criteria used in this study.

#### **2.1.5. Time horizon**

As we move forward, we will have a timeline for this research. It is important to note that, in the author's opinion, the time required for data collection is independent of the chosen research approach, although, in the case of this study, a workshop was set up to gather data. Cross-sectional studies, in which the data are gathered during the workshop, are more appropriate for this research because most research projects completed for academic courses must be time-constrained and a longitudinal study may become unfeasible (Brier, 2005). With the help of this cross-sectional, I was then able to explain how the components connect in various school organisations and depict the incidence of a phenomenon as it was stated by the author (Saunders, Lewis and Thornhill, 2019).

#### **2.1.6. Techniques and procedures**

I'll go over the data-collecting process in more detail below as part of the last layer of the onion diagram. Interviewing kids from visionary schools, where the conversation is used as a method for knowledge amplification and where restorative practices have already been included in the curriculum, will probably lead to the "good news" syndrome. On the other hand, how can you guarantee that there is no political bias in the data you gather from polls and newspapers? It may be obvious, depending on the investigation, that the theory you are using will influence your results, therefore picking the right theoretical framework for the study becomes crucial (Saunders, Lewis and Thornhill, 2019).

Given that a study group is a particular group of foreign students who speak English and who participated in an experimental workshop in which they displayed a variety of characteristics, reactions, and conflict-resolution strategies, this methodology is a perfect fit for the study's proposed research questions (Entwistle and Cohen, 1978). I was able to assess and contrast the material I had gathered and its applicability to the lives of this particular group once I had finished collecting it. With the use of the quantitative study done with this group, I was able to quantify the students' thoughts regarding restorative practices, dialogues, and mediation, which was precisely what the project's primary goal had set out to do. The formulation of the questions even before having carried out the workshop could result in new problems and even not cover the entire study area, which was one of the challenges I noticed in the execution of this study. I had to create previous hypotheses of the results so that I could then carry out the tests. It is the researcher's responsibility to adapt the questions so as not to lose the reliability of the data, since the answers are entirely limited to the alternatives, and Patten and Newhart (2017) claim that one of the challenges with quantitative research methods is precisely this challenge in formulating the questions. put out as responses to the query.

The "return to" workshop was developed to assist non-native English-speaking students in learning about conflict resolution techniques, and it served as the method I employed to gather data from the intended audience. This concept was influenced by (Fisher, 2004). The majority of today's societies struggle with issues like poverty, racism, oppression of women, homophobia, violence against children and adolescents, disregard for the elderly, and disrespect for people with special needs. However, in addition to all of these issues, foreign English-speaking students also experience differences related to social class, ethnicity, sexuality, and religion. In addition to the particularity that Dublin, Ireland, where the research was conducted, the country has been experiencing a real estate crisis, many of these students have nowhere to live, and when they do find places, this refuge can be precarious, and conflicts between landlords and tenants are increasingly prevalent, differences that in the end remain being produced and preserved by this power relationship of the "majority," "the native," and "the rich" (Caws, 1996) are in addition to the particularity that Dublin, Ireland.

The field of restorative techniques in schools has just seen another research. To improve a variety of student outcomes, schools that set out to do so turned to restorative practices. This study found that using restorative practices might enhance the school atmosphere, lower total exclusionary disciplinary rates, and lessen inequities in the discipline. The research recommended that instructors and other school personnel acquire training to leverage the adoption of procedures and developing technologies and approaches that can later enhance these students' performance (Sabornie and Espelage, 2022a).

The "Return to" The workshop was intended to be developed in three stages: a discussion circle, a debate, and a mediation role play. At the beginning of the workshop, the mediator is introduced and the purpose of the study is explained. When the consent form has been completed and all study-related information has been handed along, including how it will be carried out and preserved, we may immediately begin the workshop's first step.

In the first stage of the workshop, which is initially informative and discursive, a slide was shown with the key traits that distinguish dialogue from debate, including those that might assist the student himself understand how crucial dialogue can be as a tool for problem-solving (Boyle, Anderson and Newlands, 1994). Conflict resolution requires qualities like collaboration, an open mind, and listening to the other side to comprehend and come to an understanding. Some of these qualities can awaken in the student a sense of the significance of conversation in conflict resolution, as well as enlarge and perhaps modify a participant's point of view. Still in stage one, after defining the differences between dialogue and debates, a text with a definition of restorative practices is presented to the students. An interesting observation I made during this process was that the term "restorative practice" was a new term for the majority of the students involved in the study. With all of the definitions made clear, it is simpler for the student to understand whether or not the dialogue and restorative practices were part of their academic year. This is an ideal time to request the first completion of forms with detailed questions about the student's familiarity with the topics to be covered at the workshop.

The participants will create a circle as the last step of stage one, allowing everyone to look directly at others around them, and we will then begin the discourse circle. The goal is to think and problem-solve together, live in harmony, and learn to listen and communicate in the process of recognising oneself in the other. In none of the workshop, sessions were there a particular focus for the conversation circle, but it was crucial for the mediator to continually be on the lookout for student dispersal and lack of engagement. The following comment, which relates to this initial stage of the session, was made by one of the workshop participants:

*"Thank you, this was a very cool workshop highlighting the importance of learning how to talk and listen to each other. I have realised that we, as people, have huge challenges in our lives because we don't know how to talk and listen without getting overly emotional. And I truly believe our shared future depends on this ability - we have so many problems we will need to overcome and this is a great start. Learning how to talk and listen. THANK YOU"*  
(participant 1 comment)



Figure 1 - Circle of Dialogue

The main focus of stage two of the training is on organising and leading a discussion. At this point, I realised it was preferable to bring up the topic for discussion, keeping in mind that the workshop was created to address conflict. The death penalty, which is still used in certain nations, was the subject I had previously selected for discussion. One set of students would support the death sentence, while the other group would be opposed to it. The students were divided into these two groups. The following guidelines were adhered to during the allotted 20 minutes for study and debate preparation:

- Each Group has 3 minutes for the introduction of your arguments and ideas.
- Each group has 2 minutes for the Rebuttal.
- Each group has 2 minutes for the rejoinder.
- Each group has 2 minutes for the final Statement.

The mediator, who was being represented by me, and the classroom instructor decided which group had won the argument at the conclusion. Another observation that was made by a research participant that was specific to the second workshop stage is as follows:

*“Really liked the workshop. I enjoy debating very much and in English, it is pretty hard because we are under pressure and we have to say our point of view without getting stuck, otherwise the other people's point of view will be over mine. So I thought pretty challenging and pretty fun to have this exercise in class”  
(participant 2 comments)*

The last phase, referred to as the mediation role play, is, in my opinion, the most crucial for enhancing the student's understanding of this workshop since it includes an explanation of the mediation process and examples of how this tool may be used in the student's daily lives. and the community in the settlement of disputes involving them. The whole mediation procedure as well as Irish legislation controlling the procedure has been revealed (the Mediation Act 2017). Burt and Josh's neighbour's disagreement, which was sent to mediation, was included in general teaching for students (Appendix C). Following the reading of the case, the students had the option to mediate or play one of the parties in role-plays of mediation. This was many kids' first opportunity to observe and take part in a dispute resolution process, and the activity was amazing.



Figure 2 - Mediation role play

The data for this quantitative study was gathered using online questionnaires on Google Forms and is shown in straightforward comparative graphs. According to Patten and Newhart (2017), it's important to clarify concepts in all types of studies. The questions posed to those involved in the research should include details about the target population, the interests, the objectives to be studied, and finally what the researcher wants to know about the audience itself.

To gather information and provide features that allow for the research of the effect of a given proposal on the occurrence of a given event, the sample of the population in a study of groups must be considered. Consequently, it is first required to choose a group of research students while conducting a study whose goal is to confirm the group of students' opinions or ascertain how much they are aware of a certain issue. When it comes to a variety of characteristics, including age, employment, location, and nationality, this group's membership should be as uniform as feasible (Patten and Newhart, 2017). My approach involved forging alliances with English-speaking schools in Dublin and making this "Return to" workshop available to students from these partner institutions in order to overcome the challenge of locating this sample of international students who were willing to participate in the research. 36 students, from a variety of countries and ages, participated in the workshops that made up the sample used in this research, which was conducted at two schools (Ibat College & Future Learning) all of the students were over 18 years old.

Located in Dublin, Ireland, the IBAT College Dublin is a private institution of higher education with commercial goals. Shane Ormsby, who served as the institution's primary investor and director, founded the college in 2004. Its first campus was located on Forster Way in the Swords neighbourhood, north of Dublin, under the original name of the Institute of Business and Technology. It was given programme approval by the Higher Education and Training Awards Council in 2006 (HETAC). The Certificate in Business, Higher Certificate in Business, Bachelor of Business, and Bachelor of Business were all available in 2011 (Honours). Along with HETAC-validated programmes, it also provided a variety of accounting, business, and technology training courses that had previously received approval from ATI, ACCA, ICS, and ICM. It also provided an MBA validated by the University of Wales Trinity Saint David. In July 2009, IBAT College Swords became the new name of the institution. To commemorate the institution's shift to a brand-new, purpose-built main campus in Dublin's Temple Bar neighbourhood, the name was once again changed in July 2011 to its present one, IBAT College Dublin. The College added new facilities for its English Language School on Dawson Street in January 2017. The institution is renowned for delivering English classes to international students in addition to undergraduate programmes (IBAT College Dublin, 2019).

Future Learning is more than simply a typical English-speaking school. In addition to helping their students enhance their cooperation, project management, critical thinking, and digital abilities, they are renowned for putting a strong emphasis on assisting them with their English language skills. They are also recognised on a global scale as innovators in project-based, technology-enhanced language instruction. Future Learning was established in 2013 and focuses on teaching English through group projects that result in the production of digital media products. Courses are centred on 21<sup>st</sup>-century skills including teamwork and creative problem-solving, as well as the efficient use of technology. Future Learning provides seasonal programmes including Summer STEAM and Summer Cultural courses, a High School Program, Mini-Stay Groups, and Teacher Training in addition to its year-round adult programmes in Dublin and Athlone. Marketing English in Ireland's MEI and Equals, the global organisation that accredits language schools, are both organisations that Future Learning is a part of (Future Learning, 2013).

Data collection from the full population of interest is highly challenging when a quantitative experiment is conducted (P. and Ahmed, 2016). Most often, a research sample is chosen, and in the instance of this study, it was a group of international English-speaking students. However, there are an endless number of other population samples that might have been chosen. Results from the sample are extrapolated to the entire population after the study's completion. For the purpose of ensuring that there are enough replies. The method of employing data analysis from a survey to deduce characteristics of an underlying probability distribution is quite frequent and will be applied to the study's findings. This process is known as statistical inference or inferential statistics. A population's characteristics are inferred using inferential statistical analysis. The mathematical likelihood that the numbers are highly similar to those in the bigger population is used since it is assumed that the observed dataset is chosen from a larger population. This mathematical explanation, which was put out in this study, may be compared with descriptive statistics, which



concentrate exclusively on the data obtained and make no assumptions about its source being representative of a wider population (Sim and Reid, 1999).

I will discuss many facets of the group of international students chosen for this research as part of the examination of the study outcomes. The data being examined are categorical data. The frequency of answers that the majority of the students choose to provide, also known as a percentage, is used to examine them. The scope of causal-comparative research goes beyond the statistical study of only two variables and includes examining how different variables or groups change as a result of the same changes. Regardless of the kind of link that exists between two or more variables, this search is carried out. To portray the outcome of this quantitative research approach, statistical analysis is employed.

*"An important difference between causal-comparative and correlational research is that causal-comparative studies involve two or more groups and one independent variable, while correlational studies involve two or more variables and one group." (Gay and Airasian, 2000, 364).*



### 3. Presentation of the Data

In this chapter, we'll learn how the right decision was to conduct the study utilising experimental quantitative research and comparative causal analysis. This study used the comparison of the same as a tool to compare patterns of features and behaviours in the study group in order to determine what the potential causes and effects of such patterns may be. The student's knowledge of restorative practices and their level of belief that these practices and dialogues should be employed in the school setting was the comparative criteria used in this study. Students' thoughts on dialogues, mediation, and restorative practices were quantified as a result of the quantitative study that was done with this group in order to gather information and numerical data. I also employed the workshop as a method to get information from the appropriate demographic.

According to Saunders, Lewis, and Thornhill, 2019, demographic surveys are used to gather data on fundamental characteristics, such as age, race, ethnicity, income, job title, marital status, and so on. With the aid of these population questions, survey creators may establish how each respondent fits into the overall population. The Likert scale is a fairly common model in surveys when researchers wish to evaluate opinions, knowledge, and/or experience more subjectively and analytically, according to the author. This is true of the questions that we should take into consideration the opinions of respondents. A measuring tool for creating survey questions is a Likert rating scale. In a Likert scale survey, respondents don't select "yes" or "no," but rather "having to agree" or "just disagreeing" in response to a specific question.

The information was gathered for this quantitative study using online questionnaires on Google Forms, and it is displayed in straightforward comparative graphs (Nuti et al., 2014). I will discuss many facets of the group of international students chosen for this research as part of the examination of the study outcomes. Categorical data were used in the analysis. The frequency of answers that the majority of the students choose to provide, also known as a percentage, is used to examine them. With the help of the results, we will be able to analyse and describe the percentage of the interviewees' nationality mix, their average age, how many of them have already interacted with restorative practises, how many of them are aware of alternative dispute resolutions, and how many of them have encountered successful mediation in conflict resolution cases, the participants were asked how challenging it was for them to resolve disagreements while attending school, how frequently discussion took place, and, ultimately, how important they believed dialogue and restorative practises to be to the educational process.

4. Data Analysis/Findings

The questions posed to the students taking part in the workshop are described in Chapter 4. This chapter is jam-packed with graphs that make it easier to understand and analyse these topics.

The Department of Justice's list of the numerous nationalities of pupils attending English-language schools in Dublin, Ireland is shown below. The maximum number of pupils allowed in a classroom in an English school is 15 (Department Of Justice Immigration Service Delivery (ISD), 2015). This sample consists of 58.3% Brazilian English students, 11.1% Argentine students, 8.3% Mexican students, and 5.6% Chilean students. The next biggest group of students is made up of students from Chile. Suggest that this study included 2.8% of students who were from Bolivia, Slovakia, Colombia, Mongolia, El Salvador, and Ireland, even though there were few participants from other nations.

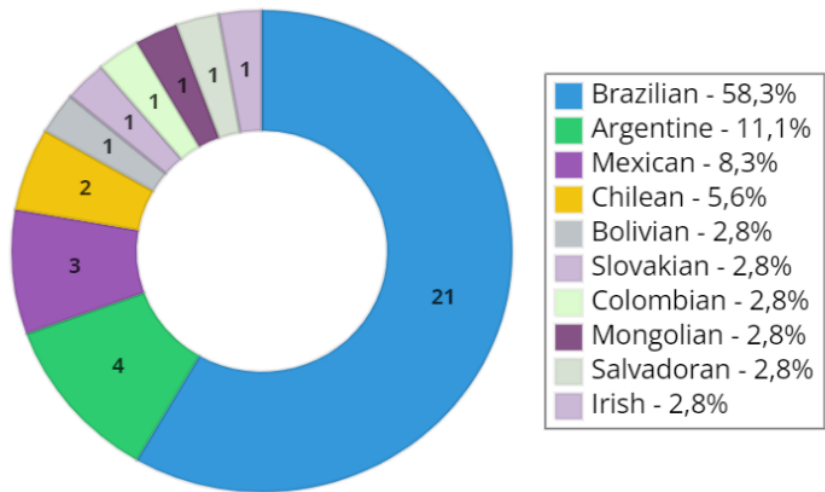


Table 3 - Nationality

The age range of the research participants, which can be seen in the graph below, is another significant piece of information that was gathered. This graph shows that the students' ages vary from 18 to 40, with a roughly 29-year-old median. There is no upper age restriction for taking an English course exchange in Ireland, which is a fascinating feature that we can emphasise at this stage of the study and accounts for the sample's wide age range.

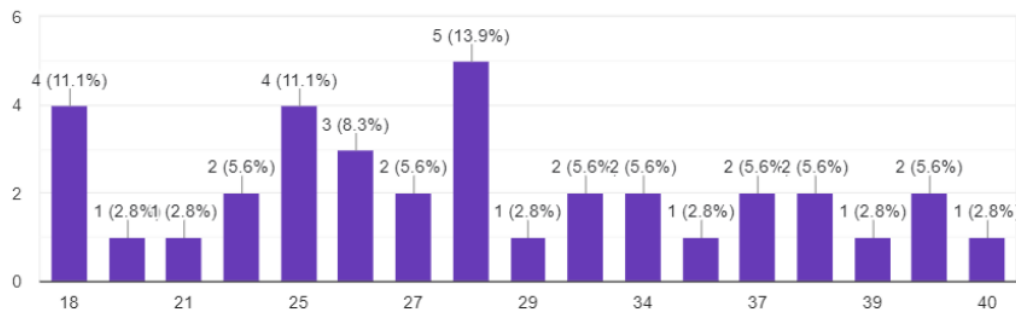


Table 4 - Age

When asked how many of the students in this workshop had heard of restorative practices before the workshop, more than 80% of the students gave a negative response, indicating that they had never heard of them. This indicates that a significant portion of the class was unaware of this crucial tool for conflict resolution and prevention. Only 19.4% of respondents said they were aware of restorative methods.

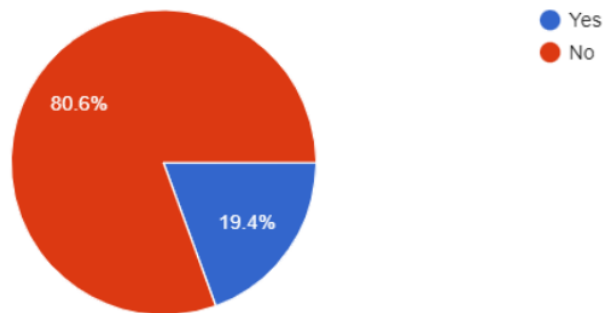


Table 5 - Restorative practice knowledge

When students were asked if they had heard of alternative dispute resolutions, citing arbitration & mediation as an example, nearly half of the students, 44.4%, responded negatively when asked if they had heard of alternative dispute resolutions, citing arbitration and mediation as examples; however, 55.6% of students said they had. This led us to believe that all of these would turn to the more conventional method of conflict resolution, "the court," if necessary.

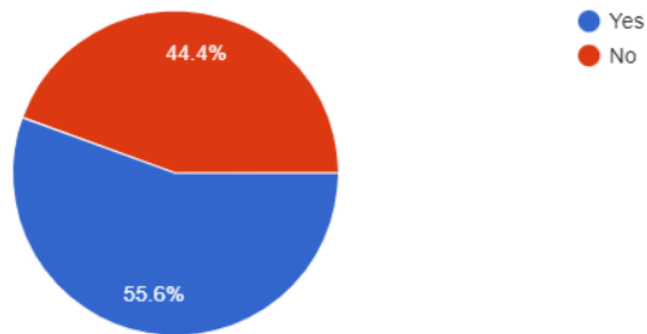


Table 6 - ADRs knowledge

Graphics 5 and 4 shown above and below each other are similar, as can be seen. The responses provided in response to the following query are shown in Graphic 5: Do you know of any cases where a dispute was settled through mediation? Nearly 39% of students gave a negative response, saying they did not know about any dispute that had been settled by mediation, while over 61% said they had heard of disputes being settled this way.

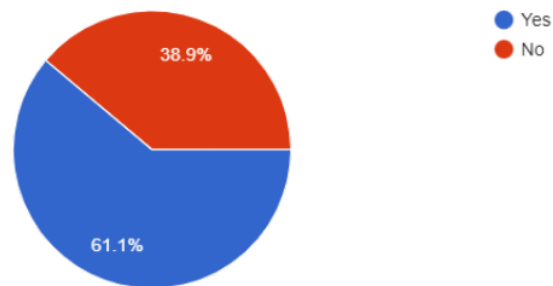


Table 7 - Cases solved by mediation process knowledge

Our daily lives involve conflicts. The questions addressed to the students focused on how tough, not too difficult, or simple it was for them to resolve the problems they encountered during their elementary and secondary school years. A large portion of the students had some difficulty resolving their conflicts during the school period, as evidenced by the fact that only 5.6% of the students said that the conflicts, they faced during the school period were easy to deal with. The remaining 94.4% of students were split between 25% of whom said that their conflicts were difficult to deal with and 69.4% of whom said that their conflicts were not so difficult to deal with.

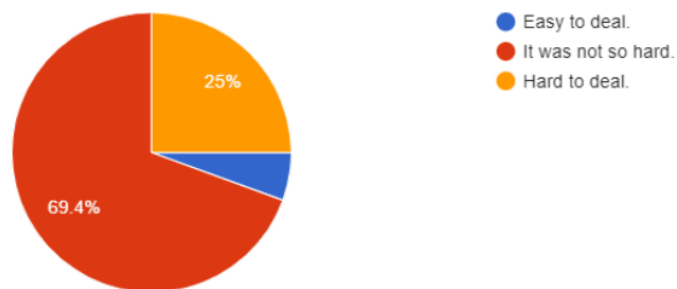


Table 8 - Particular opinion about conflicts during the learning period

More than half of the students, or 57.6%, responded that they rarely had contact with a circle of dialogues and debates when the specific question about how frequently the circle of dialogues and debates was part of the teaching process of these students during the school period was posed to them in another stage of the form after the execution of the "return to" workshop. Less than 20% of students reported that they frequently had these activities present in the school environment, and none of the students in this research responded that they always had such activities. Nearly a quarter of the students, 24.2%, indicated that they never had contact with this type of practice during the learning process, a figure I find alarming.

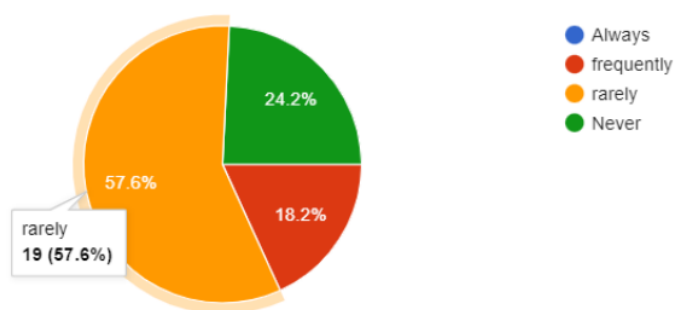


Table 9 - Frequency of contact with debates and dialogues

Additionally, after the workshop had concluded and the definitions had been made clear, the students had a better understanding of the mediation process and had even had the opportunity to practise their mediation skills, they were asked if they would suggest this form of "mediation"

resolution to others or themselves in the event of future disputes. Only 6.1% of the students gave a negative response or did not know how to express an opinion, while 81.8% of the students overall gave a good response. 12.1% of the students said they may promote or utilise this approach for resolving conflicts.

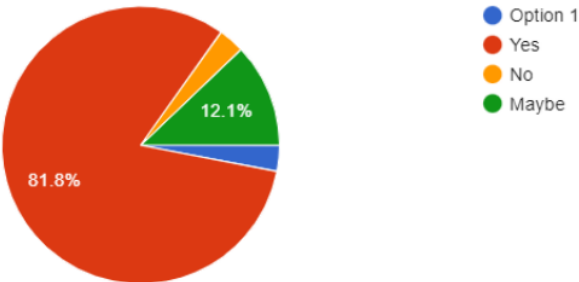


Table 10 - Mediation indication

The importance of dialogue in the learning process for children, teens, and adolescents throughout their time in school was questioned by the students. In response to a survey, 93.9% of students said they thought the dialogue was crucial to the educational process. Only 6.1% of students agreed, believing that it could be disregarded or that dialogue was not significant throughout the learning process.

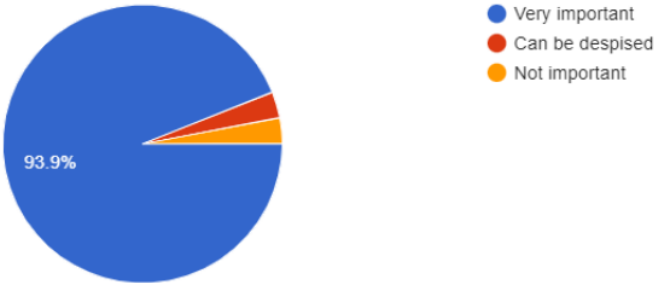


Table 11 - Importance of Dialogue

After the "return to" workshop, in which students learned the definitions and purposes of restorative practices, students were asked to rate the importance of teaching restorative practices as the last question to be examined in this study. be covered in class during the students' academic year. The majority of students—81.8%—replied that teaching restorative practices in schools is absolutely vital. Only 15.2% of students said that restorative practices may be overlooked in the educational process, and 3% of students said it was unnecessary.

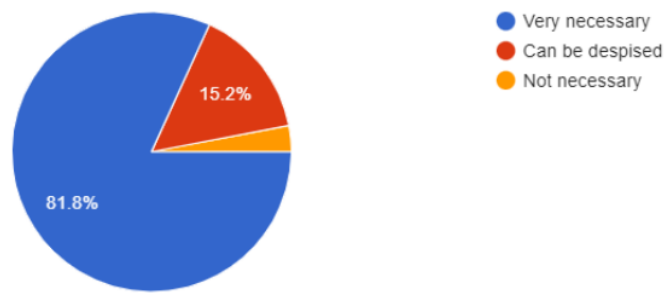


Table 12 - The importance of teaching restorative practices

## 5. Discussion

This chapter comes to reaffirm the limitations of this study, particularly bringing the findings and analyses to a level where we can understand the reality of knowledge of the immigrant population about the importance of restorative practices and their benefits in the learning process. This is after reading all of the research's theoretical underpinnings, employing all of the methods, and preparing and implementing the "return to" workshop. In this chapter we will see the importance of schools being open and prepared for this change in the teaching curriculum, increasing restorative practices as an educational subject, we will also see how the basic dialogue of conflict resolutions can be used as a tool by teachers and professionals in education, as well as the main causes of conflicts that affect immigrant students in Dublin and their points of view according to the research, it will be possible to understand how mediation was chosen as the main alternative for conflict resolution and how the "return to" workshop was used as a union of all this to be a source of knowledge for the students participating in the research.

Restorative practices and dialogue must be a part of the learning process for students for schools to be effective, they must be open to change, and they must be ready to do so. These changes imply an alignment of thinking between management, staff, and teachers, figures that students use as a reference during the educational day. Restorative practices are more likely to be developed and integrated into student life at schools that routinely examine and reaffirm their core principles (Paul Howard, 2009). This process is made possible by the restructuring of the educational system, which humanises instruction and places the student at the centre of the creation of knowledge. This empowers the student and gives him the skills he needs to resolve disputes and difficulties on his own (Freire, 1968).

So, does this mean that the school is the main factor in the integration of restorative practices in the educational process? IBAT College & Future Learning, one of the participating institutions in this study, has this liberating philosophy, I can state. All the resources required for the "return to" workshop were made available as soon as it was explained to the group, including classrooms, a blackboard, computers, projectors, printed materials, internet access, assistant teachers, and the human material known as "students," who are an important component of this study. The idea to host the workshop was also received by other English language schools in Dublin, however, they did not have the time in their annual timetable for this initiative to be included in the course schedule. This first idea may be summed up thusly: the flexibility of schools to incorporate this information in their teaching plans is the first obstacle that must be overcome if improvements are to occur and restorative practices are to be a part of the student's educational experience.

About 93.9% of the students who took part in this survey thought the discussion was extremely essential in the educational process, which is demonstrated to be the foundation of these changes and the primary instrument in dispute resolution. This study gave us a sample of the vast multiculturalism that these schools have in their classrooms, so the big question for these schools is how to create dialogue without causing conflicts. This challenge then arises for foreign language schools, a particularity that primary and secondary schools do not present, the cultural



diversification resulting from the high level of the mix of nationalities, due to the fact that linguistic, cultural, religious, political, paradigmatic incongruence, or even personal issues, can set up formidable barriers. Burbules (1993) challenges educators to analyse their own opinions of when and how the inclusion of conversation might broaden their teaching techniques by asking them to reflect on their performance as educators. According to the author, discussion fosters independence, autonomy, understanding, learning, discoveries, respect, and democracy in the students participating on both an individual and a societal level. The skills for dialogue are learned by practising and ensuring its continuity and openness, and then being optimistic with the results concerning dialogue in multicultural education and problem solving, collaborating with the understanding of the different groups involved. The students participating in this research were asked how often students had circles of dialogue and debates during their school career, more than half of the students totalling 57.6% of these students answered that they rarely had contact with a circle of dialogues and debates, almost a quarter of the students 24.2% answered that they never had contact with this type of practice during the learning process, these numbers show how the education system has been lacking in this aspect considered by the students themselves as extremely important.

When we bring up this topic, it becomes clear how important it is to examine this field of study carefully because it has such a significant impact on students' lives. Another question we can ask and analyse is the real significance of teaching restorative practices and implementing dialogue as a conflict resolution tool in schools. Most modern civilizations struggle with issues including poverty, racism, oppression of women, homophobia, child and adolescent abuse, mistreatment of the elderly, and disdain for those with special needs. The necessity to recognise and value various cultural identities, as well as their unique characteristics and contributions to the development of a nation with social justice, is being undermined more and more (Kymlicka and Banting, 2006). The relationship between different cultural identities, the struggle for recognition, and the constant news coverage of wars, aggression, persecution, and discrimination lead us to believe that these events are commonplace everyday occurrences, which frequently lead us to adapt to living, making this relationship of cultures worse when we are talking about foreign language teaching schools with international students (Rogers Brubaker, 2006). Another issue relating to immigration can be seen in Dublin, Ireland, the location of this study. Due to the housing crisis that the little nation has been experiencing, many of these immigrants are unable to find places to live, complicating the life of these troubled student. Given that only 5.6% of primary and secondary school students reported that the conflicts they faced during the school period were easy to deal with, which shows us that a significant portion of the students had some difficulty resolving their conflicts during the school period when they had support from family and friends, adding knowledge and gentle conflict resolution methods can therefore be of great help to these students. By putting ourselves in the position of an immigrant, I want to ask the following question: Does this difficulty in handling disputes get better or worse when we are in a foreign country?

We need to know where the primary conflicts between students or groups of students can arise from, whether they are the same or if they get worse when we are in a foreign country, in order to

be able to connect the importance of restorative practices and dialogues in English language schools for foreigners. We may point to cultural differences and power dynamics, as I have suggested, as the main factors. These differences have been defined, devalued, and used as a basis for discrimination since they are related to socioeconomic class, gender, ethnicity, sexual orientation, religion, age, language, country of origin, and stereotypical identities. Differences are ultimately still being produced and maintained by this relationship between power in the "majority," "the native," and "the rich." (Caws, 1996).

We cannot generalise and say that all students experience conflicts and find it difficult to resolve them. 15.2% of students believed that restorative practices could be overlooked in the educational process, and 3% of students did not believe that teaching restorative practices at school was necessary. The remaining 81.8% of students, who see how critical it is to study these ethical principles, cannot be disregarded, though. When we establish a perspective on what is a good practice, there is still much to be addressed, but it is crucial to encourage reflection among people participating in change. In this vein of thought, we may now compare Barton's ideas on restorative justice and dialogue as a paradigm of empowerment. Every aspect must be considered while selecting the best restorative technique, and everyone engaged must be present in the circle of discussion, mediation, and debate. This entails examining mediation and group facilitation methodologies. By using the procedures with all parties involved and avoiding victimisation or bullying throughout the process, a better outcome will be achieved in resolving the problem (Barton 2000).

At this stage in the conversation, the significance of organising this workshop and its effect on the lives of the students who will be taking part are connected to the original objective. Students at Dublin's IBAT and Future Learning foreign language schools had the chance to take the lead in the learning process of conflict resolution, strengthening the bonds within interpersonal relationships, prioritising dialogue, and working together with the school community to enhance competence and effective communication skills among all parties involved, thereby creating nonviolent alternatives to conflicts. To enable the student to relate to his surroundings more effectively, in a participative, supporting, and cooperative way, the school must teach him to learn to live together, which includes learning to live with others. This transdisciplinary viewpoint presents a fresh challenge for schools in the twenty-first century since learning to live together necessitates fostering collaboration, respect in interpersonal interactions, effective communication, and the constructive resolution of disputes. Learning to coexist entails becoming more conscious and socially responsible, as well as gaining empathy, an understanding of the variety, respect for others, and a spirit of cooperation (Unesco). All three times the workshop was conducted in both schools, the winning teams after the champion's result shared the prize with the losing group, showing the power of effective communication even when the students were placed as opponents. During the debate activity, in which the students were divided into two groups, we have a great example of empathy that was observed. The debate winners were awarded an amount of chocolate that could serve the entire class.



Figure 3 - Debate Winners

What type of tools can be utilised to instruct and assist kids with their actual day-to-day disputes now that we are aware of how important it is to teach restorative practices and conversation in the educational setting? Nearly half of the students (44.4%) gave a negative response when asked whether they had heard of alternative dispute settlements, listing arbitration and mediation as examples, which led us to conclude that everyone would turn to the more conventional method of conflict resolution, "the court". We have mediation as an alternative dispute resolution method. If we consider restorative practices generally, neutrality and objectivity are crucial, which can be challenging in a school setting if the mediator is the teacher himself rather than someone else from outside the setting. I found it to be very helpful to assume the role of mediator most of the time. Establishing and sustaining neutrality is one of the biggest challenges in the development of restorative practices. The difficulty for mediators is to suspend their role as instructors, parents, coordinators, and directors both during and after the activity. For people in charge of the activity, this confusion of duties can be particularly challenging; however, this is less of an issue for students who do not have to play a specific role. During the mediation process, persons participating may voice worries that others would not be able to discern between their function as a dispute mediator and that of instructors, family members, employees, or students. If mediators follow the fundamental standards of mediation dependability, protecting the objectivity, honesty, and confidentiality of the restorative process, then this worry could be wholly unjustified (Paul Howard, 2009).

Additionally, after the workshop had concluded and the definitions had been made clear, the students had a better understanding of the mediation process and had even had the opportunity to practise their mediation skills, they were asked if they would suggest this form of "mediation" resolution to others or themselves in the event of future disputes. Only 6.1% of the students gave a negative response or did not know how to express an opinion, while 81.8% of the students overall gave a good response. 12.1% of the students said they may promote or utilise this approach for resolving conflicts. These figures may indicate that as mediation becomes more well-known as an alternative to traditional court procedures, which are both costly and time-consuming and do not always result in peaceful resolutions, more and more individuals will turn to mediation as a means of resolving their conflicts. smoothly and constructively developed by the parties.

## 6. Conclusion

I can say that I achieved one of the study's goals, which was to demonstrate the significance of restorative practices during students' school years. I was able to explain what restorative justice is to the participating students, and they were able to comprehend that it involves bringing those who have been harmed by crime and the person who caused them together in a dialogue with their families and the community. Restorative justice employs a wide range of procedures, including family conferences, the restorative circle based on non-violent communication, victim-offender mediation in the community, the circular process, and others, to resolve conflicts (Barton 2000).

And for our English language learners who have immigrated to Ireland, it is crucial to provide redress for the harm done by the adult offender to the community, to reduce recidivism, to show the offender how their actions impacted the lives of the victim and the community, as a contribution to the community, the various ways of dealing with the offender as voluntary services, for example, holding the offender accountable by forcing him to accept that the acts were harmful and that they harmed the community.

Using restorative justice, we can see the humanization in how the school can deal with student misbehaviour when these practices are introduced to students, as it was in this study in the school environment. institution, but as a violation of human well-being principles, directly affecting people and their relationships at school, in the family, and the larger community (Cameron and Thorsborne 2001).

Over three-quarters of students—81.8%—responded that restorative practices are extremely important as a subject during the course, demonstrating that students understood the importance of this content thanks to the "return to" workshop's successful development of restorative practices in the school environment. School administration, staff members, and students must all be in agreement and be ready to reflect on their core values, principles, culture, and even religious beliefs for this approval to be granted. This is because a significant portion of schools are managed and overseen by religious organisations, so it goes beyond learning new skills or conflict resolution techniques. Restorative practices are more likely to be developed and integrated into student life at schools that regularly examine and reaffirm their core principles. (Paul Howard, 2009)

But as this study has already noted, schools must be willing to accept restorative practices. One of the study's largest early challenges was the fact that some schools asked to participate in the return to the project were not willing to apply these practices or were not available to do so. Because diverse topics live in the school and they originate from various social contexts, all of these disparities must be reconciled there. Democratic management with dialogue is understood as the effective involvement of the various school community members, parents, teachers, students, and employees in the organisation, construction, and evaluation of pedagogical projects, or, in other words, in the decision-making processes of the school.

Remembering that the Pedagogy of the Oppressed encourages speaking, listening, discussion, and emotional conduct in the classroom is crucial (Freire, 1968). In this study, students were surveyed on how crucial they believed discourse to be to the educational process for children, youth, and adolescents in school. 93.9% of the students who replied said that they thought discourse was crucial for the educational process.

As a result of our effort, we are better able to communicate these strategies and instruct students to engage in dialogue. Dialogue is a key component of the multicultural education offered by foreign language schools that host exchange students. As Burbules (1993a) notes, dialogue abilities are genuinely acquired via practice.

I cannot disregard the role that schools play in the process of implementing restorative practices and dialogue, but when we consider schools that teach foreign languages, we may face additional difficulties because of the high degree of nationality diversity and the range of English proficiency. This research gave us a sampling of the wide diversity of kids in these schools' classes, and the key concern for these schools is how to foster discourse without escalating tensions.

With these results, I guarantee that more research with this particular audience is necessary. Through this work, we can see the specific conflicts that these immigrant students must deal with during their educational process, conflicts like the relationships between various cultural identities, and the struggle for recognition creates a panorama conflict, and it is clear from the news that constantly reporting on wars, aggression, persecution, and discrimination, leading us to believe that more research with this audience is necessary (Rogers Brubaker, 2006). As a result, we need restorative practices and alternative dispute resolution to be more prevalent in these students' lives to prevent this violence from becoming widespread. Since more than half of these students were unaware of restorative practices, we can infer that the organisations in charge of these alternatives should focus more on spreading the word about this vital alternative.

I am very pleased with the findings of this study, and one of the main objectives was to share all this knowledge with students, increase interest in restorative practices and mediation, and help people understand the significance of these factors in the school environment. I hope the workshop will return and continue to serve as an inspiration for schools, and that more and more people will have access to this kind of information that I consider essential for today's workplace.

## REFLECTION

This work made me reflect a lot on my future. All the knowledge built from this research will be very important for my professional life, and my goals are more focused. The field of conflict resolution is very vast, and being able to merge this acquired knowledge with my educational background was an enriching experience. Working with restorative practices and mediation with immigrant students was an enjoyable challenge. Conducting this research and being on the front lines showed me that there is still much to be done, but with what has already been done, being sure to have marked and changed the way of thinking about the human relationship of these students was very satisfying. This transformation can also be seen in me, as putting what I learned into practice and having the opportunity to share it all has strengthened my belief in the transformative power of education. I'll close this little discussion with a quote from one of the education theorists whom most influences me and who contributed to this study on several theoretical grounds:

“As a teacher, I ought to know that I can neither teach nor learn unless driven, disturbed, and forced to search by the energy that curiosity brings to my being.”  
(Freire, 1998, pg 80)

## REFERENCES

- Alain Supiot And Saskia Brown (2007). *Homo Juridicus: On the Anthropological Function Of The Law*. London: Verso.
- Bazemore, G., And M. Umbreit (2001). A Comparison Of Four Restorative Conferencing Models. In *Juvenile Justice Bulletin*, Ed. G. Bazemore And M. Umbreit. Washington, DC: Department Of Justice, Office Of Juvenile Justice And Delinquency Prevention.
- Barton, C. (2000). Empowerment And Criminal Justice. In *Restorative Justice: Philosophy To Practice*, Ed. H. Strang And J. Braithwaite, 55–77. Dartmouth: Ashgate.
- Boyle, E.A., Anderson, A.H. And Newlands, A. (1994). The Effects Of Visibility On Dialogue And Performance In A Cooperative Problem Solving Task. *Language And Speech*, 37(1), Pp.1–20. Doi:10.1177/002383099403700101.
- Braithwaite, J. (1989). *Crime, Shame, And Reintegration*. New York: Cambridge University Press.
- Brier, D.J. (2005). Marking The Future: A Review Of Time Horizons. *Futures*, 37(8), Pp.833–848. Doi:10.1016/J.Futures.2005.01.005.
- Burbules, N.C. (1993). *Dialogue In Teaching: Theory And Practice*. New York: Teachers College Press.
- C, V. And Thorsborne, M. (2014). *The Psychology Of Emotion In Restorative Practice: How Affect Script Psychology Explains How And Why Restorative Practice Works*. London; Philadelphia: Jessica Kingsley Publishers.
- Caws, P. (1996). "Identity: Cultural, Transcultural And Multicultural". In: GOLDBERG, D.T. (Org.), *Multiculturalism: A Critical Reader*, P. 371-387. Oxford: Blackwell.
- Cameron, L., And M. Thorsborne. (2001). Restorative Justice And School Discipline; Mutually Exclusive? In *Restorative Justice And Civil Society*, Ed. H. Strang And J. Braithwaite, 180–95. Cambridge: Cambridge University Press.
- Department of Justice Immigration Service Delivery (ISD) (2015). *Interim List Of Eligible Programmes For Student Immigration Permission ARRANGEMENTS APPLYING TO ENGLISH LANGUAGE PROGRAMMES*. [Online] Available At: <https://www.irishimmigration.ie/Wp-Content/Uploads/2022/07/English-Language-Programme-Criteria-July-2022.Pdf> [Accessed 10 Oct. 2022].
- Dept Of Justice (2017). *Mediation Act 2017*. [Online] Justice. Ie. Available At: [https://www.justice.ie/En/JELR/Pages/Mediation\\_Act\\_2017](https://www.justice.ie/En/JELR/Pages/Mediation_Act_2017).
- Dora Fried Schnitman And Staphen Littlejohn (1999). *Novos Paradigmas Em Mediação*. Porto Alegre: Artmed.
- Elizabeth Ann Ellsworth (1997). *Teaching Positions Difference, Pedagogy, And The Power Of Address*. New York London Teachers College Press.



Entwistle, N.J. And Cohen, L. (1978). Educational Research In Classrooms And Schools. *British Journal Of Educational Studies*, 26(1), P.98. Doi:10.2307/3120483.

European Commission (2020). *European E-Justice Portal - Principles And Stages*. [Online] E-Justice.Europa. Eu. Available At: [https://E-Justice.Europa.Eu/383/EN/Principles\\_And\\_Stages?Init=True](https://E-Justice.Europa.Eu/383/EN/Principles_And_Stages?Init=True) [Accessed 4 Sep. 2022].

Fisher, R. (2004). The Problem-Solving Workshop As A Method Of Research. *International Negotiation*, 9(3), Pp.385–396. Doi:10.1163/1571806053498733.

Future Learning (2013). *FUTURE LEARNING LANGUAGE SCHOOL*. [Online] Available At: <https://www.flireland.com/> [Accessed 8 Oct. 2022].

Gubrium, J.F. And Holstein, J.A. (2008). *Handbook Of Constructionist Research*. New York [Etc.] Guilford Press.

Hoffman, D.A. (2000). Ten Principles Of Mediation Ethics. *Alternatives To The High Cost Of Litigation*, 18(8), Pp.147–169. Doi:10.1002/Alt.3810180803.

Howard, P. (2009) 'Restorative Practice In Schools', Guidance, Pp. 5-11 Available at: <http://www.rpforschools.net/articles/school%20programs/howard%202009%20restorative%20practice%20in%20schools.pdf> (Accessed: 28 July 2022).

Hunter, A. And McBrien, P. (1998). Default Databases: Extending The Approach Of Deductive Databases Using Default Logic. *Data & Knowledge Engineering*, 26(2), Pp.135–160. Doi:10.1016/S0169-023x(97)00036-0.

IBAT College Dublin (2019). *IBAT College Dublin*. [Online] Ibat. Ie. Available At: <https://www.ibat.ie/>. [Accessed 8 Oct. 2022].

Kotria, K., Dyer, P. And Stelzer, K. (2010). Marriage Education With Hispanic Couples: Evaluation Of A Communication Workshop. *Family Science Review*, 15(2). Doi:10.26536/Fsr.2010.15.02.01.

Mayer, J.D. And Salovey, P. (1997), "What Is Emotional Intelligence?", In Salovey, P. And Sluyter, D.J. (Eds), *Emotional Development And Emotional Intelligence: Educational Implications*, Basic Books, New York, NY, Pp. 3-31.

National Commission On Restorative Justice (2009). *FINAL REPORT*. [Online] Available At: <https://www.justice.ie/en/JELR/NCRJ%20Final%20Report.Pdf/Files/NCRJ%20Final%20Report.Pdf>.

P., D. And Ahmed, K. (2016). A Survey On Big Data Analytics: Challenges, Open Research Issues And Tools. *International Journal Of Advanced Computer Science And Applications*, 7(2). Doi:10.14569/ijacsa.2016.070267.

Patten, M.L. And Newhart, M. (2017). *Understanding Research Methods: An Overview Of The Essentials*. New York; Abingdon: Routledge, Cop.

Killick, W. And Banting, K.G. (2006). *Multiculturalism And The Welfare State: Recognition And Redistribution In Contemporary Democracies*. Oxford; New York: Oxford University Press.

Kincheloe, J.L. And Steinberg, S.R. (1997). *Changing Multiculturalism*. Buckingham England; Philadelphia: Open University Press.

Rogers Brubaker (2006). *Ethnicity Without Groups*. Cambridge: Harvard University Press.

Rosenberg, M.B. (2000). *Nonviolent Communication: A Language Of Compassion*. Del Mar, Ca: Puddledancer Press.

Sarala, R.M. (2010). The Impact Of Cultural Differences And Acculturation Factors On Post-Acquisition Conflict. *Scandinavian Journal Of Management*, 26(1), Pp.38–56. Doi:10.1016/J.Scaman.2009.07.001.

Saunders, M., Lewis, P. And Thornhill, A. (2019). *Research Methods For Business Students*. 8th Ed. New York: Pearson.

Sim, J. And Reid, N. (1999). Statistical Inference By Confidence Intervals: Issues Of Interpretation And Utilization. *Physical Therapy*, 79(2), Pp.186–195. Doi:10.1093/Ptj/79.2.186.

Sullivan, D. And Tifft, L. (2007). *Handbook Of Restorative Justice*. Routledge.

Sung-Joo (2007). Beyond Prejudice And Violence: Peace Education For Adolescent-Becoming-Young Adults In The Ost-Modern World. *Journal Of Christian Education In Korea*, Null(16), Pp.27–46. Doi:10.17968/Jcek.2007..16.002.

Swanson, R.A. And Holton, E.F. (2005). *Research In Organizations: Foundations And Methods Of Inquiry*. San Francisco, Ca: Berrett-Koehler Publishers, P.30.

Thapa, B. (2010). The Mediation Effect Of Outdoor Recreation Participation On Environmental Attitude-Behavior Correspondence. *The Journal Of Environmental Education*, 41(3), Pp.133–150. Doi:10.1080/00958960903439989.

Thorsborne, M., Peta Blood And Robb, G. (2013). *Implementing Restorative Practice In Schools: A Practical Guide To Transforming School Communities*. Philadelphia; London: J. Kingsley.

Unesco. *World Education Report (1993)*. Unesco, 1993.

Ward, I. (1994). *Literacy, Ideology, And Dialogue: Towards A Dialogic Pedagogy*. Albany: State University Of New York Press.

Wood, G. And Bolt, M. (1968). Mediation And Mediation Time In Paired-Associate Learning. *Journal Of Experimental Psychology*, 78(1), Pp.15–20. Doi:10.1037/H0026165.

## APPENDIX A

# The importance of restorative practices and dialogue in multicultural foreign language education. Part 1

---

\*Required

1. First Name \*

---

2. Surname \*

---

3. Nationality \*

---

4. Age \*

---

5. email: \*

---

---

---

---

---

6. Have you ever heard about restorative practices? \*

*Mark only one oval.*

- ☐ Yes  
☐ No

7. Have you participated in any circle of dialogue before this workshop? \*

*Mark only one oval.*

- ☐ Yes  
☐ No

8. In a debate, which of the options below best describes you? \*

*Mark only one oval.*

- ☐ Loves to debate and express your views.  
☐ Prefers to run away from conflicts and keep your points of view.

9. Have you ever heard about alternatives dispute resolutions? \*Arbitration or Mediation\*

*Mark only one oval.*

- ☐ Yes  
☐ No

10. Have you ever heard about any conflict that was solved by a mediation process? \*

*Mark only one oval.*

- ☐ Yes  
☐ No

11. Conflicts are part of everyday life, but during your personal education process "learning", how difficult was it for you to deal with your conflicts during your time in primary and secondary school? \*

*Mark only one oval.*

- ☐ Easy to deal.
- ☐ It was not so hard.
- ☐ Hard to deal.

---

This content is neither created nor endorsed by Google.

Google Forms

## APPENDIX B

# The importance of restorative practices and dialogue in multicultural foreign language education. Part 2

\*Required

1. First name \*

---

2. Now that you have an idea of restorative practices, in your opinion, How necessary is restorative practices to be a school subject teaching during the school term? \*

*Mark only one oval.*

- ☐ Very necessary  
☐ Can be despised  
☐ Not necessary

3. In your opinion, How important is dialogue to be part of the learning process? \*

*Mark only one oval.*

- ☐ Very important  
☐ Can be despised  
☐ Not important

4. How often, circle of dialogues and debates were part of your learning process at school? \*

*Mark only one oval.*

- ☐ Always  
☐ frequently  
☐ rarely  
☐ Never

5. Now that you have an idea of mediation as a alternative dispute resolution, Would you recommend this kind of resolution to someone else or for your own future conflicts? \*

*Mark only one oval.*

- ☐ Option 1  
☐ Yes  
☐ No  
☐ Maybe

6. Did you like this workshop? \*

*Mark only one oval.*

- ☐ Yes  
☐ No

7. Did you find this workshop relevant to your knowledge about conflict resolution? \*

*Mark only one oval.*

- ☐ Yes  
☐ No  
☐ Maybe

8. Comments and opinions

---

---

---

---

---

---

This content is neither created nor endorsed by Google.

Google Forms



## **APPENDIX C**

### **Burt and Josh General Instructions**

Josh and his wife and children have moved into a new neighbourhood. Josh is keen to make friends with his neighbours (whom he hasn't met yet) and has even gone to the trouble of mowing the lawn of the house next door as he felt the grass was long and a bit untidy looking. One Saturday, a few weeks after the move, Josh was playing with his kids and planning his day when there was a loud banging on his front door. A man, whom he had never met before was at his door, shouting and calling him names. He thought that the man was crazy and was afraid for himself and his family. He told the man to go away and shut the door on him. He has subsequently found out that the other man, whose name is Burt, is his next-door neighbour. His wife has suggested that they attend mediation together as a way to resolve their differences as they will be living beside each other for some time to come. Burt and Josh have both agreed to attend a free mediation session facilitated by the local Community Development Group.

FINAL GRADE

GENERAL COMMENTS

Instructor

65/100

PAGE 1

PAGE 2

PAGE 3

PAGE 4

PAGE 5

PAGE 6

PAGE 7

PAGE 8

PAGE 9

PAGE 10

PAGE 11

PAGE 12

PAGE 13

PAGE 14

PAGE 15

PAGE 16

PAGE 17

PAGE 18

PAGE 19

PAGE 20

PAGE 21

PAGE 22

PAGE 23

PAGE 24

PAGE 25

PAGE 26

PAGE 27

PAGE 28

PAGE 29

PAGE 30

PAGE 31

PAGE 32

PAGE 33

PAGE 34

PAGE 35

PAGE 36

PAGE 37

PAGE 38

PAGE 39

PAGE 40

PAGE 41

PAGE 42

PAGE 43

PAGE 44

---

PAGE 45

---

PAGE 46

---

PAGE 47

---

PAGE 48

---

PAGE 49

---

PAGE 50

---

PAGE 51

---

PAGE 52

---

PAGE 53

---

PAGE 54

---

PAGE 55

---

PAGE 56

---

PAGE 57

---

PAGE 58

---

PAGE 59

---

PAGE 60

---