

# 'Being Restorative'

A Communications framework  
North East Lincolnshire

## Practitioners Support book

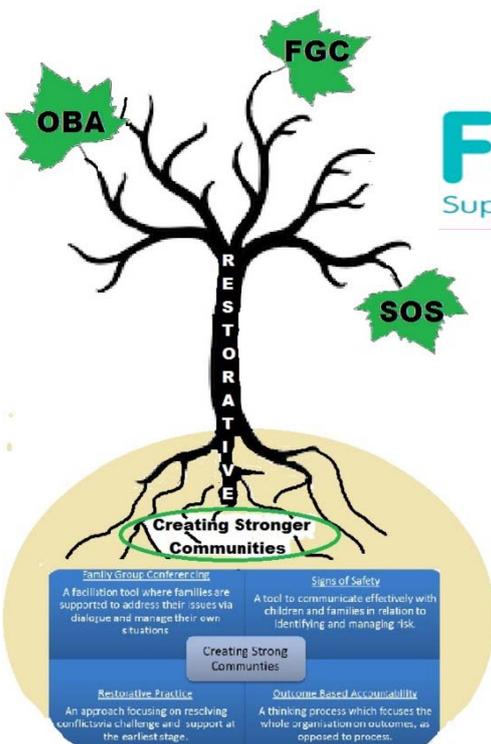
A Restorative Practice handbook, workbook, reference source, guidance notes, hand-outs for the Being Restorative training course.. and more

*By Marcus Czarnecki MA*

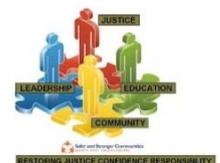
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*Inspiration from Paul Carlile, Paul Morris, Deborah Burres  
Foreword by Rob Walsh NELC Chief Executive Officer*



The Restorative Foundation



www.nelinc.gov.uk

# Be the change you wish to see in the world

M.K Gandhi



M.Czarnecki Restorative Trainer

The aim of using Restorative Practice in North East Lincolnshire is to enable the people we work with to be empowered to make their own decisions

For too long we have been doing things FOR people or TO people – now we will work WITH people and empower them to make decisions where they can self-determine their own course.

As professionals we need to model that way of working

Becoming restorative is a journey – an adventure through change and the reason this is different from other change programmes is because Restorative Practice is infinitely transferable - it's a life skill we develop.

**We are not *training* staff – we are *developing* people.**

**“We but mirror the world. All the tendencies present in the outer world are to be found in the world of our body. If we could change ourselves, the tendencies in the world would also change. As a man changes his own nature, so does the attitude of the world change towards him. This is the divine mystery supreme. A wonderful thing it is and the source of our happiness. We need not wait to see what others do.” – Mahatma Gandhi**

***Dedicated to the parents, children and future of the people of North East Lincolnshire***  
***Marcus Czarnecki 26.01.17***

# Introduction by Rob Walsh, Chief Executive North East Lincolnshire Council

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Welcome to the Being Restorative training and practice workbook. I hope this workbook supports you not only through your course but also as a useful tool for refreshing understanding, working through issues, initiating a circle or dialogue or alternatively gaining inspiration and guidance on how to become restorative.

Being Restorative is different from traditional learning in that the focus is on becoming the change you wish to see. By adopting an enhanced way of communicating we can make, build and retain positive relationships in all areas of our lives.

Our organisation as well as many others is facing a time of unprecedented change and uncertainty. Consequently, we need to work together and with others to ensure the best possible outcomes for our area. Implicit within this is the need to build and retain positive working relationships with colleagues, partners as well as our communities.

There is a recognition, that at times, as individuals and organisationally, we have done “for” and “to”. In order to build resilience within ourselves and others this focus needs to change and we must strengthen all relationships by working “with” each other. The skills and understanding outlined within the Being Restorative workshops as well as this workbook will enable you to practice and reflect on your skills in order to make this happen.

The introduction of restorative working within the Council came from the Creating Strong Communities Programme. The programme which introduced a new framework for practice within Children’s Services as well as the wider organisation includes Outcome Based Accountability, Restorative Practice, Signs of Safety and Family Group Conferencing. A Restorative Leadership programme has been developed and rolled out to all managers, while Being Restorative is being offered to all staff through the Creating Strong Communities team.

Restorative principles need to be embraced and practiced within our organisation, by all and with authenticity. It’s about accepting that feeling vulnerable is OK - none of us have all of the answers; it’s about communication, that’s how problems are solved, solutions identified, ideas created. Above all else, it’s about trust, of self and each other – without trust, nothing works for the longer term and will not function for the greater good.

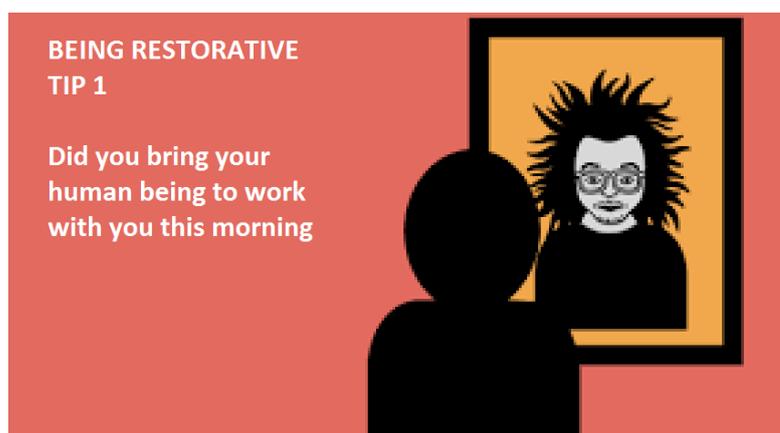
Enjoy enabling and practising your new skills.

Rob Walsh

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# Introduction

## The Restorative Mindset



If you want other people to engage  
You need to respect them to the  
extent that you work with them  
not at them or to them or for them

'I must be the  
change I want to see  
in the world.'



Working with people does not mean  
engaging patronisingly - appearing to  
work with but still thinking in for  
or to mode

## Restorative Principles in Practice

### Valuing other people - Thinking restorative

All we have is our relationships... with colleagues, each other, clients, our old school mates, with our own families – even our relationship with ourselves.

To practice restoratively means that we value 1/ other people, 2/ the power of our communication and 3/ appreciate how relationships are made. Once made, respectful and collaborative relationships provide optimal conditions for learning, wellbeing, making changes and growing success.

### **For dipping in to more theory turn to page 60 – Theoretical Perspectives**

Restorative practice provides organisations with a unifying communication rationale to help build and strengthen a respectful and collaborative relationship climate – where high challenge and high support are achieved by working with people, as opposed to doing things to people or for people.

It is through the process of communicating and relating that individuals become successful and responsible participants in their social world. Restorative Principles in Practice offers a framework that engages with the following questions:

- What kind of social world do we want to make?
- How should we communicate in order to achieve the social world we seek?
- What are we making when we communicate?

Restorative principles in practice involve:

- A focus on the language used by adults
- An emphasis on building social connection
- A range of informal and formal responses to harm and wrong-doing
- A commitment to involve the wider community

The practice of restorative principles helps create an organisation where:

- Individuals experience a sense of connection and belonging
- Healthy relationships are at the heart of well-being, achievement and success
- Social difference and conflict are opportunities for learning and development
- The community is supportive and socially responsible
- The work place climate is respectful, collaborative and inclusive

## So.....What's your favourite chocolate?

Restorative Practice is.....?



## Welcome to

# BEING RESTORATIVE

*Being Restorative* is a three module training programme for all practitioners and all staff – its aim is in the title.

Rather than learning a new skills set to do things *at* or *to* clients / families; Being Restorative is about harnessing the tremendous power we each have in our communication and to build relationships through communication

### **Aims and Objectives**

- The principles and definition of restorative practice
- What working in a restorative way with all people looks and feels like.
- Of the impact of your practice – on your personal and your professional values
- Restorative Practices as a foundation for all relationships.
- Recognise the importance of communication and the relationships we are making with restorative practice.

### **The course will cover?**

- Using language that is respectful
- Promoting social learning and social understanding
- Recognising a distinction between the deed and the doer (the person and the behaviour)
- Aiming to give voice to those affected by the hurtful or harmful actions of others
- Preparing people carefully for any arranged meetings
- Helping individuals to understand and take responsibility for the adverse effects of their words and actions on others
- When hurt or harm has occurred, aiming to restoring dignity and respectful relationships rather than simply assign blame
- Recognising the stories we make about others and ourselves
- Restorative Dialogue
- Using circles
- Restorative supervision
- Levels of being restorative
- The primary rule of relationship
- Listening
- Learning and development go hand in hand



## RP In context of NELC

Yes... It's a culture change – not just in what we do - but the way we do it – rather than doing things TO people, FOR people or AT people - we making the changes in our own mind-set to genuinely work WITH people.

We do many things automatically and naturally in two different ways – Retribution/ punishment – the expectation that others should have obedience to authority.. and another way of doing things – seeking mutual respect, listening to the wisdom of the stakeholders - valuing the person... both ways are hardwired into us all... all of us use both the retributive and the restorative mind-sets – depending on the context and the situation.

Family Group Conferencing and Signs Of Safety are inherently restorative ways of working with people. Even Outcomes Based Accountability is an inherently restorative approach to evaluation as it works with actual impacts of genuine change on real people, in simple forward looking ways.

Making Restorative Practices explicit – underpins a framework for all our communications in North East Lincolnshire. We feel that we can develop a robust way of communicating with ourselves, our partners and colleagues, our families, residents and all those we support - to accomplish more value in a real and rewarding way.

Figure 1: Creating Strong Communities Model



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

## So... What is it and why are we doing it

The world has changed and the way we are used to working – with expectations of complicity etc., is no longer deep credible. Nobody wants to be done TO – nobody likes it – people want to be worked WITH.

On the doorstep, families and the professionals who work with families and children have experienced a kind of stuckness that we know as disguised compliance – where interventions and the benefit they could bring lasts as long as the professional is in the house. This is very expensive. It may tick remote boxes, but get little results locally or provides little social capital for our communal future or value for the people.

In addition the families and situations that draw heavily on our resources and services have had little work done in the prevention and early intervention stages – and maybe the professionals did things FOR them or TO them.

Families in difficulty or those who do bad things are still people with feelings at the end of the day, and human beings tend to react in similar ways all over the world. If you are treated unfairly in a shop or restaurant you won't go there again... but if you are forced to go you may make sure everyone knows of your unhappiness.

In the same way – families who feel disempowered, emasculated, patronised, threatened by communications and language that leaves them feeling dehumanised or treated as objects or as though there is something wrong with them (when they feel done TO or done FOR) – they often will react as we all would.

When people feel as though they have not been listened to or not treated with respect - then they will act and react in ways that display that sentiment. Their only recourse to power – or self-respect may be to withhold the self, or to actively withdraw from engagement.

Professionals are also only people – but often professionals are the ones with great authority and power – and this skews the equation a little in that the punitive threat (do it or else) way of working is often *expected* – and acted into – so what families give back to professionals is 'disguised compliance'.

Exactly the same kinds of relationships and rationales occur in our teams in the organisation, especially where *perceived* hierarchy exists.

What creates all these constructs is our language – language and communication is the building blocks of our relationships.

So practising restoratively is all about making explicit and learning how we do things WITH each other rather than AT each other or FOR each other or TO each other.

The main change is not anything new – it's as old as the human voice itself – it's the words we use.

The difference between doing things WITH others, TO others and For others is ultimately defined by the way we treat others and this is dependant on our relationships we build – and those raw materials are language, words.

## **Changing the way how we view the world.**

It's all about being treated fairly – and being safe.

Being treated fairly is central to our humanity. If it is taken away then the harmony and humanism of the individuals, families, communities, societies and nation states become short lived.

Fairness is central to concepts such as leadership, order, harmony, peace, learning, growth and happiness, health, well-being, longevity.

Fairness – and the expectation of being treated fairly or unfairly - impacts on how ourselves and others behave and respond. It's hardwired into us – related to our survival / safety triggers – and the primitive part of the brain.

Firstly - How we treat those who we consider to be inside our community, secondly, how we treat those who we consider to be outside our community. Thirdly. Who draws the line.

**The Retributive** mindset says that the person and their behaviour are one. In the event of wrongdoing, disobedience or crime etc., it is the person who IS bad. Stigma, branding and labelling around this is heavy and influences our place in the community, our friendships, our sense of humanity, parenting style and our view of ourselves in the world.

**Restorative** Justice separates the person from their behaviour. The person is always worthy of respect – but it is their behaviour that is questionable.

How do you view the world?

Most people don't ask themselves this question. But answering this begins a journey through language and relationships that can only be beneficial for ourselves and others. Self-mastery, mastering our language, relations etc., starts from this point.



# Underlying Principles

The principles in practice involve:

- A focus on language used by all people irrespective of standing or position.
- An emphasis on building social connection inclusively
- A range of informal and formal responses to harm and wrong-doing
- A commitment to include wider relationships involving families and communities and partners and teams.

The underlying principle of restorative rests with the belief that most people will make positive changes when those in positions of Authority do things **WITH** them rather than **TO** them or **FOR** them



## Restorative Practice is :-

- An emphasis on how we are communicating and what climate we are making
- A concern to demonstrate fair process in all decision making
- An affirmation for the inherent worth of each individual

Communication is how we practice and make our relationships... It is through the process of communicating and relating that individuals become successful and responsible participants in their social world...whatever that social world is.

The practice of restorative principles helps create a communications framework... and an organization where:

- Individuals experience a sense of connection and belonging
- Healthy relationships are at the heart of well-being, achievement and success
- Social difference and conflict are opportunities for learning and development
- The community is supportive and socially responsible
- The learning climate is respectful, collaborative and inclusive

What is learned through this course will interface with, compliment and be complimented by the restorative leadership programme being rolled out through NELC

The communication framework we are all building through Restorative Principles offers a guide to help inform and support the practice of all restorative practice. The key elements of this framework involve:

- Creating connections.
- Making decisions collaboratively
- Engaging in dialogue to build, maintain and restore relationships

The emphasis is on relationships and changing the way we do things – asking how we as community leaders work *with* people.... rather than doing things *to* them or *for* them.

## The Restorative Mindset



Like it or not – everyone is a leader. Being officers and staff of the council makes us leaders. Being community leaders, parents, carers, advice givers, agony aunts and uncles, scout leaders, sports coaches, charity volunteers... the list goes on..

## RELATIONSHIPS RELATIONSHIPS RELATIONSHIPS



**Its about making connection, building relationships,  
creating the climate for respectful relationships**

**All we have is our relationships. How do we make them?  
How do we polish them? How do we keep them?**

# Key Themes

Relationships   Personal Responsibility   Respect  
Communication   Emotional Well-being  
Repairing harm   Listening   Needs   Community

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## THE RESTORATIVE MINDSET

Supportive   Solution Focussed   Curious/Questioning  
Non judgemental   Respectful   Reflective   Challenging

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## When Conflicts and wrongdoing occurs/arise

### RESTORATIVE

Interpersonal  
Stakeholder driven  
Inclusive  
Dialogue  
Empowering  
Repair Restore  
Responsibility  
Ownership  
Genuine change  
Accountability – putting things right

### PUNITIVE

Rules being broken  
Blame and Guilt  
Adversarial  
Punish to change behaviour  
Impersonal  
No responsibility  
Accountability – getting punished  
Expecting obedience

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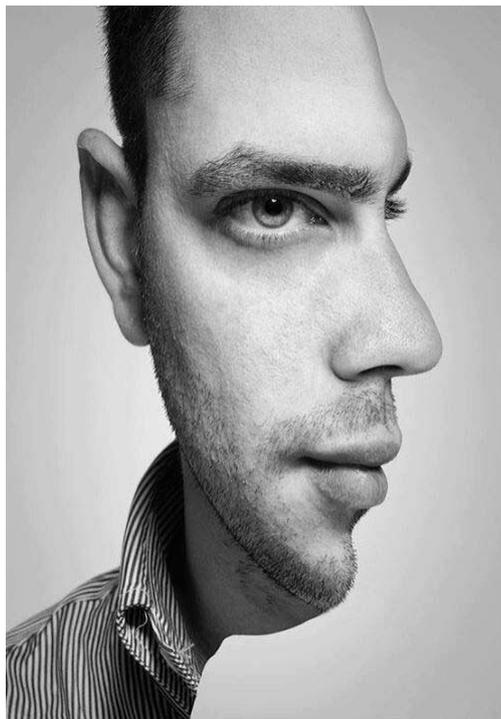
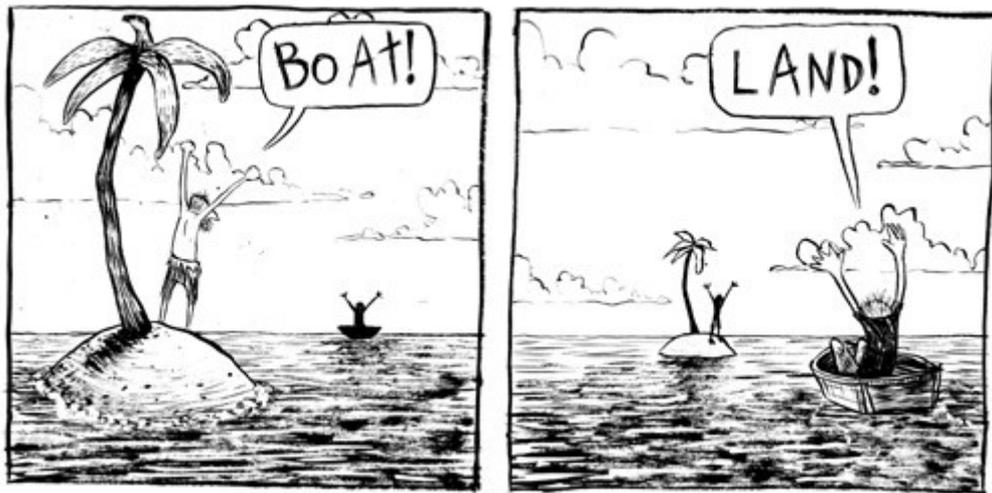
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**“The single biggest problem in communication is the illusion that it has taken place” G.B.Shaw**

# PERSPECTIVE



*Three Truths in every difference of opinion*

Your Truth My Truth The Truth

Perspectives



# Listening



Do we listen to reply or do we listen to understand? What is the impact on those who see us listening or not listening?

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*When we truly listen to another person we validate their humanity -*

## The importance of listening

Good attention	Silence
Echoing	Repeating back
Nodding	Eye contact
Aha's Uhums' & Mms	Body language
Expressions	Posture
Thoughtful	Being present
Focussed	Eyes that encourage
Empathic	Supportive

## Listening

Active listening is one thing but truly being 'present' is quite another – the difference is discernible – especially to those who have suffered.

**Listening is singularly the most restorative, empowering and healing act possible – because truly listening to another – validates their humanity.**



Beyond active listening - - We listen with our whole being.

This is the foundation for valuable relationships and peace-making management.

All kinds of act traumatise us – from the minimum aspect of neglect – and being compared to others, domestic violence and anti-social behaviour etc., all the way through to war trauma and genocide and secondary trauma. All abuse damages us

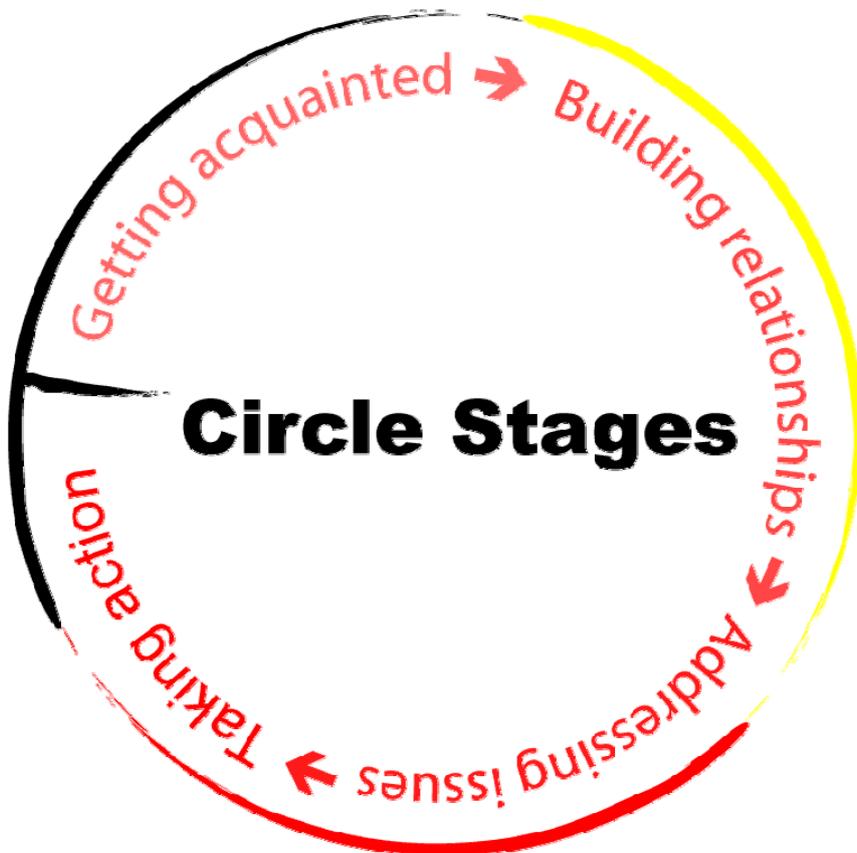
What heals us is human interaction – the presence of a single individual who listens and is present – is the single essential factor for healing to occur.

Listening is the single most restorative act – because it validates the humanity of the other person.

# CIRCLES

## OK... So what is your favourite Chocolate?

CIRCLES serve many purposes – fundamentally they change the geography of power and expectation and equalise.



What else are circles for

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# Circles

A way to bring people together in which

Everyone has a voice

Everyone is seen

Everyone is equal

Everyone is heard

Everyone can speak without interruption

Everyone feels safe enough to express strengths & concerns

Everyone can work creatively towards a shared goal

**It's called a Restorative circle NOT because of the way we arrange the chairs but because of the way we share power**



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## Purpose of a circle

A circle is a restorative practice that can be used to develop relationships and build community. It allows people to tell their stories and offer their own perspective.

- Conflict resolution, healing, support, decision making, information exchange and relationships development.
- Alternative to meeting processes that often rely on hierarchy, win/lose positioning argument.



### Teaching Restorative Concepts and Dialogue: Overview of the Teaching Circles

Circle Title	Purpose
Introduction to Circles	Introduce circle format Teach circle guidelines Introduce the talking piece Cultivate connection among students
Circle Agreements	Establish trust and safety Teach a process of consensus Make agreements about sharing and confidentiality
The Chips Scenario	Introduce restorative justice Develop ability to identify how an incident may affect many people in many ways Introduce the concept of “making things right” as an alternative to punishment
The Issues that Affect Us	Engage students in identifying issues that affect them, the classroom, and the school.
Fishbowl Circle Discussions	Use restorative questions to discuss issues affecting the classroom Learn how to use the fishbowl circle format Gain experience with asking restorative questions
Exploring Conflicts, Expressing Affection	Use restorative questions to explore and move toward resolution of conflicts with other students. Use Restorative Questions to express appreciation of other students
Maintaining Our Community	Identify and discuss any issues that may have arisen with Guidelines and Agreements Deepen students’ sense of ownership and responsibility for circles and classroom climate New agreements may be proposed and existing ones modified

\*Circles 5 and 6 can be repeated multiple times. They can be used any time there is a conflict between students. They are meant to become a core tool used in the class whenever needed. Circle 7 can be used any time the class is not functioning well as a community (too much disruptive behavior).

## CIRCLES and the restorative way

Opening and closing Circles - Inclusive Community Building and Inclusive Problem solving. Restorative approaches provides an underpinning ethos and philosophy for making, maintaining and repairing relationships and for fostering a sense of social responsibility and shared accountability.

There are many challenges in implementing an organisation or institution-wide approach since the restorative way challenges deeply-held notions about power and control and the urge to make things unpleasant for someone when they have done something wrong or 'misbehaved'.

When harm has been caused by negative behaviour then all sides need:

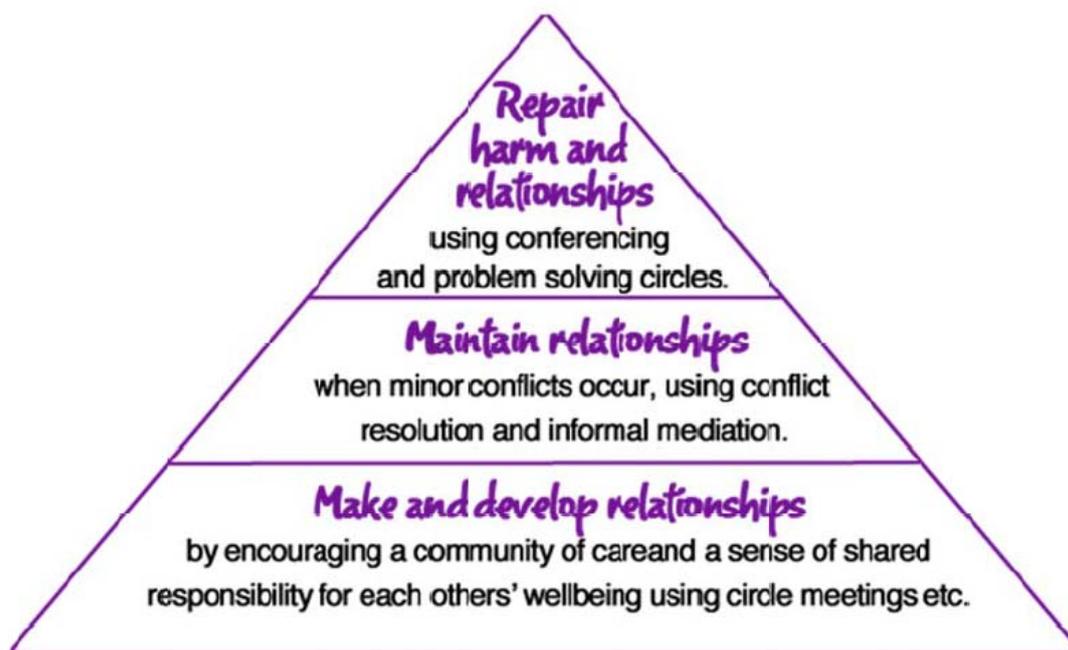
- a chance to tell their side of the story and feel heard-
- to understand better how the situation happened
- to understand how it can be avoided another time-
- to feel understood by the others involved
- to find a way to move on and feel better about themselves

If conflicts and challenges are dealt with in a way that get these needs met then those involved can repair the damage done to their connections with the others involved, or even build connections where there were none previously. They feel fairly treated and respected, since they have been trusted to find solutions for themselves and put things right in their own way. Because they have been listened to, people in conflict are more ready to listen to others' perspectives and emotional responses, and so empathy is developed. This can change the choices made in future situations, as mutual respect and consideration develop.

Punitive disciplinary responses, on the other hand:

- Cause resentment rather than reflection
- Are rarely considered fair
- Do not repair relationships of those in conflict & can make them worse
- Those labelled as wrongdoers feel alienated and bad about themselves
- Can often leave those people expected to act punitively feeling uncomfortable and frustrated – and wishing there was an alternative

Environments that have had most success in the implementation of a restorative approach are those that have seen it as part of an ongoing plan to develop relationship skills, emotional literacy, health and wellbeing and distributed leadership opportunities. In educational environments this also includes participatory and collaborative teaching and learning and peer support. By seeking to build cohesive, compassionate communities wherever people live and work together, restorative approaches also address community cohesion in practical and pragmatic ways.



## Questions for your morning circles

*Please note:* It is always important to carefully select which questions or topics to pose to the group depending on the needs of the group. The health of each member of the circle is always to be strongly considered.

\*Be prepared and know that some of the circle prompts may bring up a lot of emotions for the circle members.

### Getting Acquainted

- Share a happy childhood memory.
- If you could be a superhero, what super powers would you choose and why?
- How would your best friend describe you?
- What would you not want to change about your life?
- If you could talk to someone from your family who is no longer alive, who would it be and why?
- If you had an unexpected free day, what would you like to do?
- If you were an animal, what animal would you be and why?
- Name two things or people who always make you laugh.
- I like to collect....
- If you could have a face to face conversation with anyone, who would it be and why?
- Describe your ideal job.
- Describe your favorite vacation.
- If you could change anything about yourself what would it be?

## Exploring Values

- Imagine you are in conflict with a person who is important in your life. What values do you want to guide your conduct as you try to work out what conflict?
- What is your passion?
- What do you keep returning to in your life?
- What touches your heart?
- What gives you hope?
- What demonstrates respect?
- What change would you like to see in your community? What can you do to promote that change?
- A time when you acted on your core values even though others were not.

## Storytelling from our lives to share who we are and what has shaped us (to build community)

Invite participants to share:

- A time when you had to let go of control
- A time when you were outside of your comfort zone
- An experience in your life when you “made lemonade out of lemons”.
- An experience of transformation when, out of a crisis or difficulty, you discovered a gift in your life.
- An experience of causing harm to someone and then dealing with it in a way you felt good about.
- An experience of letting go of anger or resentment.
- A time when you were in conflict with your parents or caregiver.
- An experience where you discovered that someone was very different from the negative assumptions you first made about that person.
- An experience of feeling that you did not fit in.

## Other question starters

1. I feel happy when...
2. I feel sad when...
3. I feel angry when...
4. I feel scared when...
5. I feel excited when...
6. I feel stressed when...
7. I feel alone when...
8. The scariest thing...
9. My favorite hobby... pet... food ... T.V. show  
sport color weather
18. Rain / Wind / Sun / Water makes me feel...
24. When I think of (any colour), I think of...
35. When I become an adult, I want to...

Perhaps one of the major difficulties in doing circles is knowing when to go a bit deeper –

What's your favourite ...anything .. is OK for a time – but we start to need to enjoy the community of trust we are building through the circles rather than use this tool only to build them. If we haven't evolved from what's your favourite chocolate - we will get stuck in that groove and start to not benefit from the circles..

Bring something more challenging - e.g.

*If you had a magic wand and could wave it for one special person in amongst all the people in your caseload – who would it be and why. – Share...*

Tips and Tools for good circles

- 1/ Don't leave choosing a circle opener to the last minute
- 2/ Choose something challenging
- 3/ Ask someone else to lead the circle each week (and choose the question)

Whole Education Organisation Change

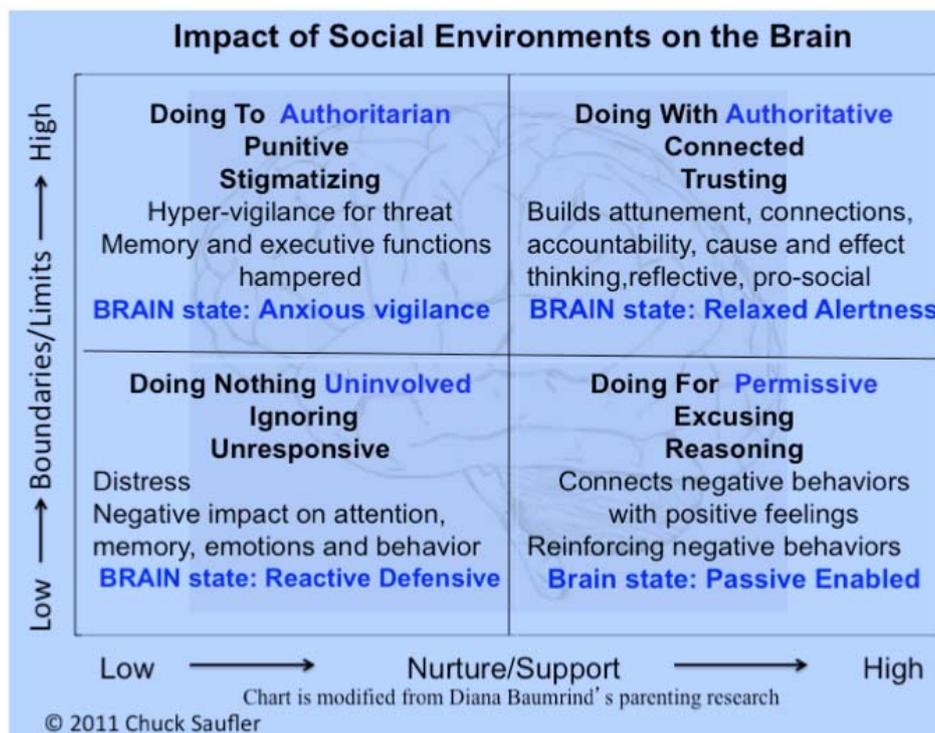
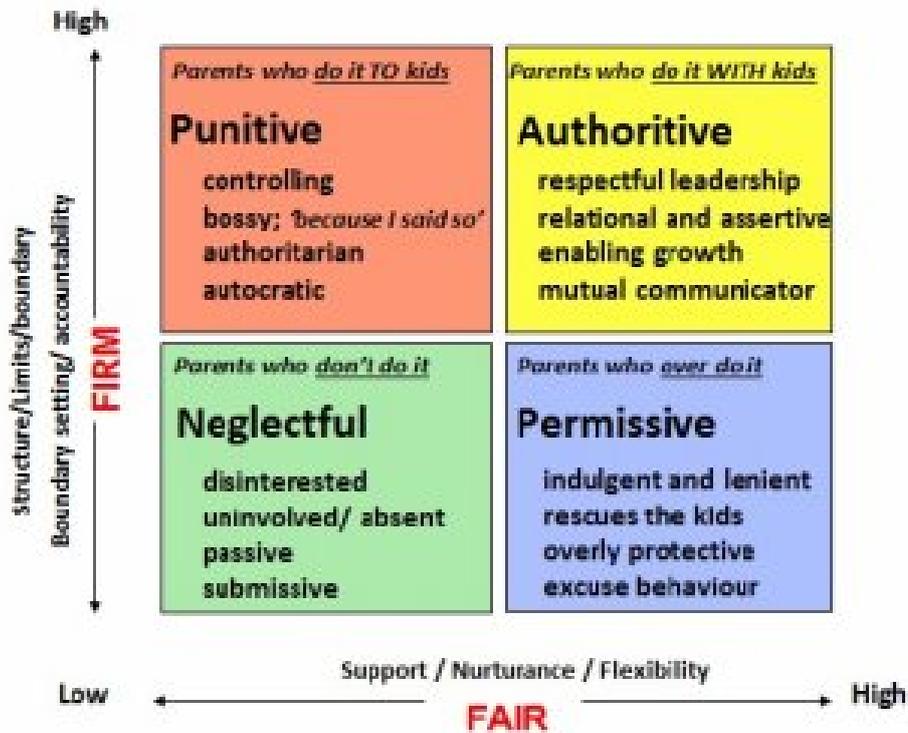


Circles : Proactive and Reactive  
Problem solving - learning - intelligence

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# Working **with** People

## The Social Control Window







## Separating the Person from the Behaviour



Really learning about this subject is important

People are the same everywhere.

When people do wrong things – the way we usually react (when we occupy the authoritarian mode) is that we use language and actions that seek to label the person as being a bad person. What this does is that our action makes the person feel bad and inferior and judged and very often they will react to this in two ways:

Playing into it – I am bad therefore look at how bad I can be. Or they resist it and they retain power by de-valuing or de-humanising and destroying the person that caused them to feel de-humanised and undervalued.

What we should seek to do with restorative values underpinning our language and our organisational dealings with clients, partners and each other is to always regard the person as worthy of respect no matter what they have done.



Before you embark on a journey of revenge,  
dig two graves.

Confucius



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We need to separate the person from their behaviour. This is something we do in our own hearts or minds. We need to recognise that the person is a human being capable of infinite goodness and badness and they are not defined by the one bad action or choice. The person is always respectable - but it is their behaviour and their action that needs to be challenged and questioned.

Criminal justice habitually joins the person and their behaviour and uses this stance to purposefully stigmatise the entire person as being a bad person. This punitive/threat (be good or else you will be punished) stance currently underpins our social contract that keeps the status quo. However – as times change, as twisted role models of political and business leaders mock law and order, undermine obedience to rule of law and scoff at doing what is right – so the times are changing and people want to feel as though they are equals and want to be kept in the picture.

Fellow community members and the Media take on this approach and feel as though they have the mandate to demonise fellow human beings.

Separating the person from the behaviour is an act of self-empowerment for us and an act of humanism and kindness for those we no longer make arbitrary judgements about. As we adopt this stance so naturally the language we use will reflect our position, and the entire feeling of an encounter will be non-judgemental and respectful.

## Some encouragement on Separating the Deed from the Doer INSIDE us

Throughout your life, you make mistakes. So what's wrong with that? Nothing really if you bear in mind that you can make corrections to your mistakes. Remember, you are not your mistakes. You are you and your mistake is your mistake. **They are two totally different things**, so restrain yourself from identifying yourself with your mistakes. Likewise, you have to detach yourself from your faults in order to get rid of them.

When you associate yourself closely with your mistakes, faults, sins or errors you become stuck with them, each and every one of them. It is neither advantageous nor helpful to do that, and it is not likely to make you successful in life. When your mistakes and your own self are treated separately, it is a great deal easier to rectify your mistakes. Identifying your faults or occasional misbehaviours with your own self involves changing yourself to change your mistakes or faults and it is never easy to bring about such a change.

You must recognize that your faults are not characteristic of you. By doing that you are telling yourself that they don't exist permanently in you so that eliminating them is a possibility. For example, when you have not succeeded in accomplishing a task, you are likely to feel it's your fault and blame yourself for it. It's either you look upon it as "I failed" or "I am a failure". Which is preferable to your self-esteem? An action deemed to have failed may not dent your confidence much and chances are you will make another attempt to succeed at it. But involving your identity (I am a failure) is pretty likely to erode whatever confidence you have left. This will probably cause you to quit making further attempt at it.

On the other hand, if you regard your faults as typical of you, you are likely to cook up excuses for yourself whenever you are at fault. For example, you habitually insult your friends, family members and employees and get away with it by claiming you cannot help it because that's the way you are, you are most probably not going to change your habit. You have associated your behaviour with your identity. If you will only recognize this behaviour as not part of or separate from yourself, you will find getting rid of the habit a lot easier. Each time, you rid yourself of a bad habit, it aids in boosting your self-image which is the way you see yourself.

Whether you realize it or not, you often tend to judge others by their behaviour. Say, you encounter in the marketplace an elderly man yelling angrily at someone. Your instant perception is that he is an ill-tempered crazy old coot. Is your perception justifiable? Perhaps not, you are identifying his personality with his behaviour which may not be realistic. It could very well be that he is driven by circumstances to act in that manner. It could also be that he is not at all ill-tempered and this could be the very first time that he loses

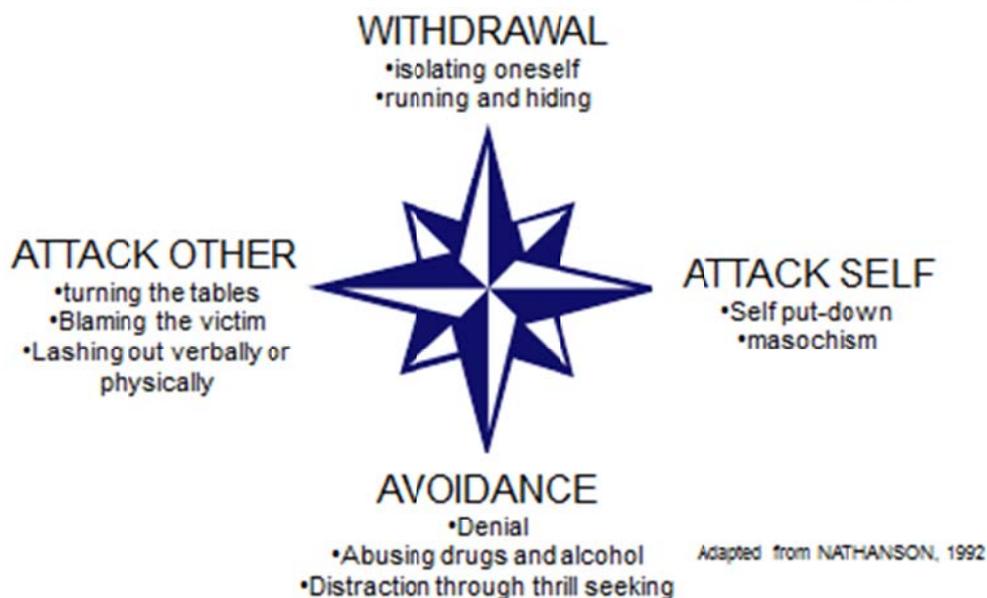
control of his temper in public. Separate the man from his behaviour and you may only detest his behaviour but not him. Similarly, if society adopts “Love the prisoners, not their actions” it will facilitate ready acceptance of ex-prisoners and help change their characters or behaviour.

When behaviour and identity are viewed as separate, you can change your behaviour and you tend to be more tolerant of other people’s behaviour however strange it may be. By believing that what you do and what you have is the real you, you have committed the gravest error in your life.

When behaviour and people are seen as one

Shame and guilt are generated

## COMPASS OF SHAME



45



## Relationships... What is our talk making

Learning about self and others -  
Accomplished through the relationship climate  
we create

### **Change**

The Relationship Climate we seek to create...

How are we talking?

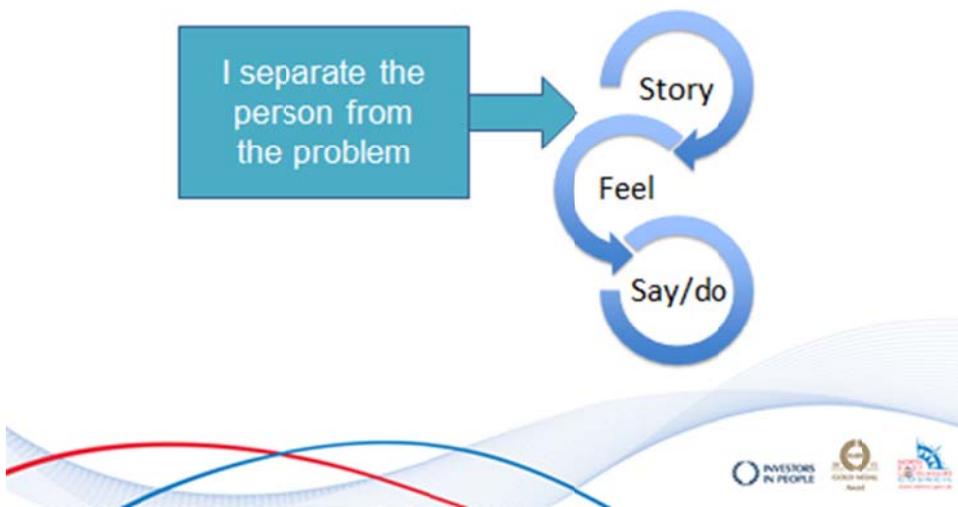
What is our talk making?



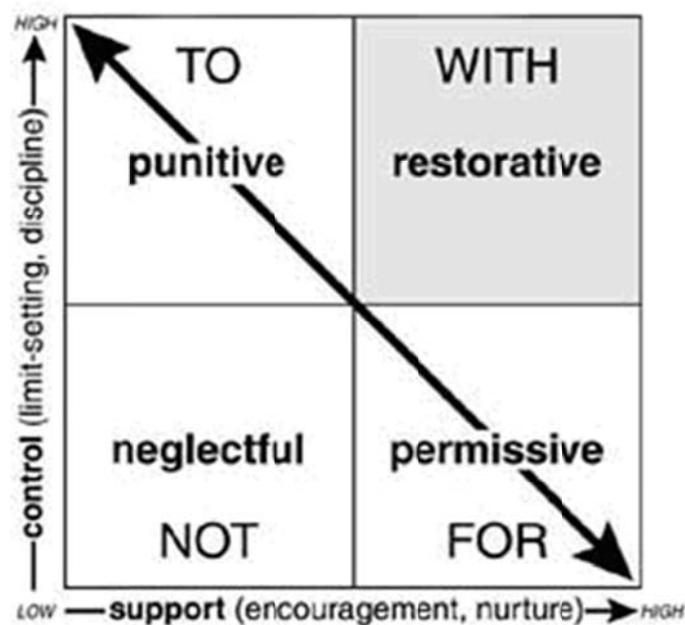
**The central premise of restorative practice is that individuals are happier and more likely to make changes in their lives if people who are helping them do things With them instead of To them or For them**



## Addressing Issues and concerns: WITH



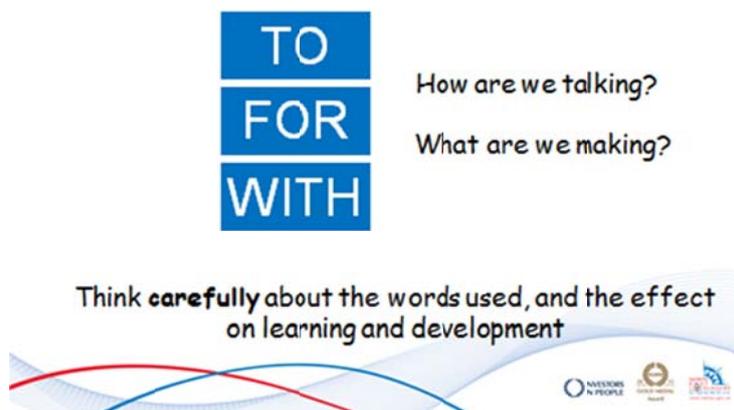
What is the story we carry around about ourselves? What is the story we carry around about others? What we believe to be true - colours the way we see the world – this informs what we think – what we think gives rise to our feelings and our feelings inform what we say and how we act. Problems arise when we mistake the behaviour of another as their identity – we slander their lives.



## The importance of respectful language

The words we use have tremendous power because they are not only words that describe – they are the means by which we create the context - which other people play into.

### Reflection: The Practice of Relationships



## Creating the 'With' climate!

People need to feel included. People only are at their best when they are included. Our own families. Our colleagues. Our Clients.

If people feel excluded they are made to feel as though they are on the outside - that they have done something wrong or - do not belong.

Our words and language creates the reality.

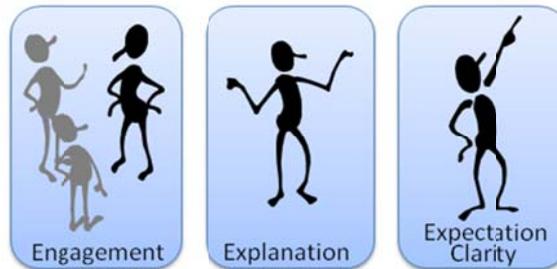
When we value others – when we respect and recognise other as human beings – we naturally care about the communication we use. This awareness becomes the underpinning for all our relationships. We can create genuine value from them all and build the ideals of being treated fairly into the mainstream experience of working with others.

The Climate – is created by each encounter – the creation of the '*with*' climate is the banter, the friendships, the chit chat, as well as the way the policy and procedure is 'done'... Building the restorative climate is about building the environment where we can respectfully challenge each other to excel and benefit from being with each other. The climate is the 'temperature' of humanity... it is something we build out of all our verbal and non-verbal communication. We do it daily – we renew it daily.

# Fair Process

‘...individuals are most likely to trust and co-operate freely with systems - whether they themselves win or lose by those systems - when fair process is observed... and they have been included in the decision making process’.

## Three principals in Fair Process



### **E**ngagement

means involving individuals in the strategic decisions that affect them by asking for their input and allowing them to refute the merits of one another's ideas and assumptions. Engagement communicates management's respect for individuals and their ideas. Encouraging refutation sharpens everyone's thinking and builds better collective wisdom. Engagement results in better strategic decisions by management and greater commitment from all involved to execute those decisions.

### **E**xplanation

means that everyone involved and affected should understand why final strategic decisions are made as they are. An explanation of the thinking that underlies decisions makes people confident that managers have considered their opinions and have made decisions impartially in the overall interests of the company. An explanation allows employees to trust managers' intentions even if their own ideas have been rejected. It also serves as a powerful feedback loop that enhances learning.

### **E**xpectation clarity

requires that after a strategy is set, managers state clearly the new rules of the game. Although the expectations may be demanding, employees should know up front what standards they will be judged by and the penalties for failure. When people clearly understand what is expected of them, political jockeying and favoritism are minimized, and people can focus on executing the strategy rapidly.

## Levels of personal restorativeness



4	BEING	Personal and professional life informed by restorative principles (proactive)
3	DOING	Using restorative approaches only when an incident occurs (reactive)
2	ENCOURAGING OTHERS	Aware of restorative approaches – makes referrals to others but not personally involved
1	INTERESTED	Aware of restorative justice/approaches and open to their potential
0	IGNORANT	Unaware of restorative justice/approaches
-1	RESISTANT	Rejects restorative justice/approaches – for ideological or practical reasons

## Levels of organisational restorativeness



4	BEING	Family/Organisation informed by restorative principles (proactive policies, procedures,)
3	DOING	Using restorative approaches only when an incident occurs (reactive)
2	ENCOURAGING OTHERS	Aware of restorative approaches – makes referrals to outside agencies
1	INTERESTED	Aware of restorative approaches and open to their potential
0	IGNORANT	Unaware of restorative justice/approaches
-1	RESISTANT	Rejects restorative approaches – for ideological or practical reasons

## BEING RESTORATIVE IN A STATUTORY WORLD

We have all had customer service training, telephone handling training, dealing with difficult customers training, active listening training, safeguarding training, and a whole raft of other training packages all designed to make the service we offer to the customer / resident / citizen / corporation a 'professional and safe' experience both for ourselves and others.

We are therefore ..... Professional. Strict. Perfunctory. Functional. Skilled. Able. Brilliant. Qualified. Corporate Parents. Gate-keepers. Safeguarders. Sign-posters. Law-enforcers. Bastions of the body politic.

But who brings their human being to work with them? That Human Being is the one essential thing that all our fellow colleagues, callers, residents and everyone we encounter actually need and want to meet. Safeguarding, Risk management and mitigation are for protecting the vulnerable – they are not shields against human relationships nor weapons to attack perceived threats or breaches in behaviour.

We may think it is to protect us – but that 'glass wall' between people and professionals only keeps us from fulfilling our potential as human beings.

Restorative Practice/Ethos/Processes is about working genuinely with other people rather than *at* them, *to* them or *for* them (or not doing anything at all).

Residents ring-in, wanting to deal with a fellow human being who can help them – they don't want to 'deal' with an organisation.

People will never question authority when it is authoritative – but will question is and be absolutely correct in doing so when that power is authoritarian.

### Questions to reflect on

What do you feel are the usual expectations and fears when people need to deal with 'authorities'?

What level of relationship do they expect?

Do staff 'meet' that expectation?

Is the perception correct?

Both external customers / residents and internal colleagues are 'people' with whom we have a relationship and we build and maintain that relationship through our dialogues and our written communications.

## LEADERSHIP

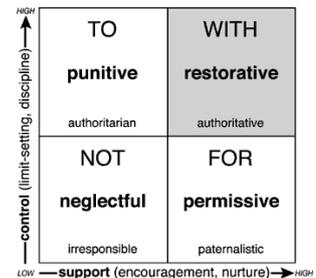
1. Overcoming being liked
2. Active engagement
3. Work with people not at them to them or for them
4. Being comfortable about being in charge
5. Share power
6. Taking responsibility
7. Leadership by responsibility V Leadership by right of office.
8. Legitimacy V Credibility.

## Discussion on AUTHORITY

1. The benefits of transparency.
2. Ending the dark shadows of self doubt.
3. No one 'does' authority in the same way.
4. Relationship building

## Leadership is .....

1. Not accomplished by those who are not comfortable being in charge
2. A balance between control and support
3. **Control** is limit setting, discipline – getting people to do what they need to do
4. **Support** is - support nurture and encouragement
5. Discussion and examples
6. Identify own practice (No right or wrong)



## What is your natural inclination?

1. Lots and lots of control doing things **to** people
2. Discussion on types of managers – to for not and with
3. The idea of being restorative is that you find ways of combining control and support

## Managing Change

1. Standard change management perspectives
2. Several ways of 'doing change'
3. One way is to do it **to** people
4. Discuss benefits and loss of this choice
5. Another way is to do it **for** people
6. Discuss benefits and loss of this choice
7. Another option is to do it **with** people
8. Discuss benefits of this choice



## AFFECTIVE STATEMENT (I Statements) I versus YOU statements

1. Reclaiming authority in a non authoritarian manner
2. EXPERIENCE OF USING AFFECTIVE STATEMENTS
3. Affective / restorative questions

## **DIALOGUE**

1. Healing occurs
2. Community is built
3. Used for conflict resolution
4. High end problem solving
5. Internal staff issues and bullying

## **Fair Process**

1. Engagement  
*Involving individual in the decisions that affect them.*
2. Explanation  
*That everyone understands why decisions have been made*
3. Expectation  
*Make it clear what the new rules are*

## **Supervision as specifics**

1. Use Signs of Safety framework that develops a positive workplace
2. Not just case work - builds stronger supervisory relationships
3. create a community where everyone is personally invested in
4. setting realistic expectations for workload through open dialogue
5. providing staff with feedback that they can really use
6. Us and Them mentality becomes focused on goal and support

## **Workplace bullies**

- Continually undervaluing or dismissing effort.
- Refusing.
- Frequently changing workplace rules – changing the goalposts.
- Humiliating others in public.
- Personal insults and name-calling.
- Over-monitoring with malicious intent.
- Unfair applications of leave or promotion.
- Using complaints from others to make an individual appear incompetent.
- Constant criticism.
- Spreading malicious rumours, gossip, or innuendo.
- Ignoring or excluding
- Withholding information
- Intimidating a person
- Removing areas of responsibility or promising projects and not following through.
- Deliberately sabotaging or impeding work performance.

# I statements

## Affective language and dialogue

### Get the story out

When xxxx happens

### Describe the Impact

I feel.....

### State the solution/need

What I need is.....

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## *Dr M Rosenberg Nonviolent Communication – language of compassion*

*“When I hear someone shouting at me I feel bombarded and I can’t understand what you are trying to tell me”.*

*“When I am confronted with anger/abusive language I feel threatened and I need to walk away”.*

*“When I am running back and forth to answer the buzzer I feel frustrated because I don’t feel I am properly meeting your needs”.*

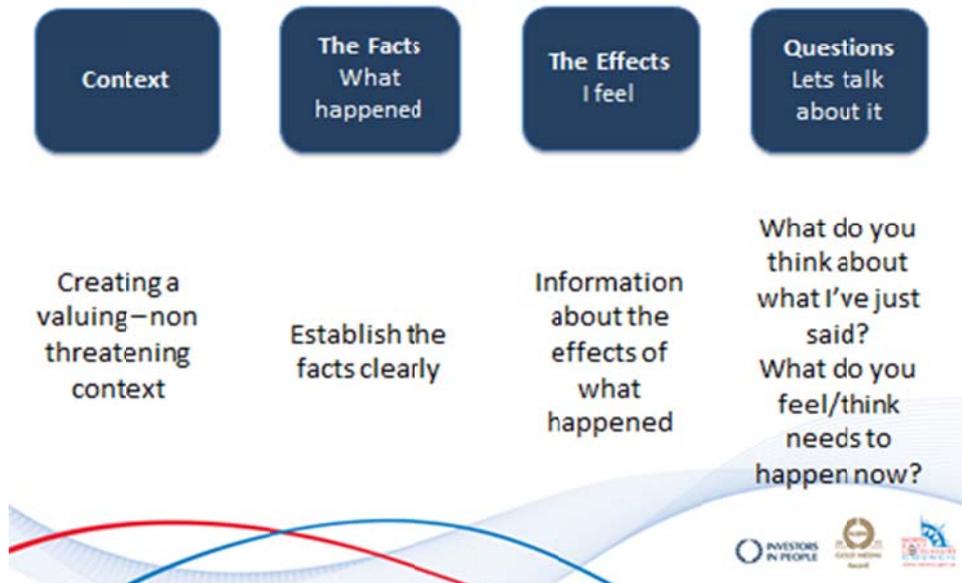
*“When you get keep doing things for me I feel worthless and untrusted. What I will do about that is let you know”.*

*“When I don’t get a chance to reply to you I feel ignored and I get the impression you don’t really want to talk to me”.*

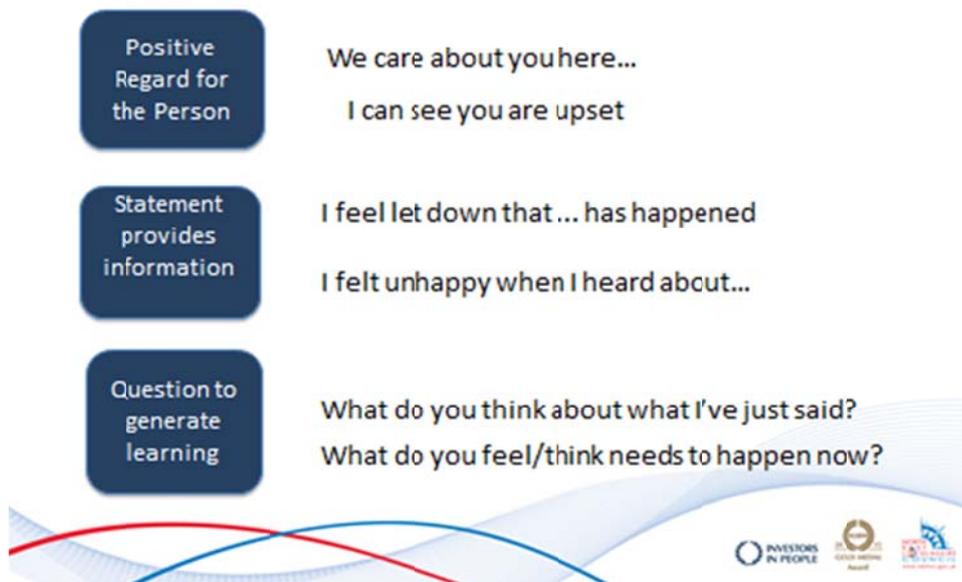
*“When I don’t get the opportunity to talk to you I feel disappointed and wonder whether you’d feel more comfortable talking to someone else”.*

# I Statements

## Learning: Immediate Feedback ...I statements



## Learning: Immediate Feedback



I statements – the guiding rule of relationships is that I own 50% of the relationship and the only 50% I can change is mine – I can't change the other

## **I Statements**

are very useful when you are bothered by what someone else is doing.

They are a way for you to tell the other person without getting into an argument.

I Statements state what you are thinking, how you are feeling and why you feel that way.

They most always begin with the word “I”. By following the steps of an I Statement, you are less likely to let your temper ruin the message.

### **ADVANTAGES:**

- *Lets the other person know what you want*
- *Avoids arguments and reduces misunderstandings*
- *Allows you to calmly say how you feel about their behaviour*
- *Results in better cooperation from others*

### **HOW TO USE:**

1. Say how YOU feel about the behaviour.
2. Name the specific behaviour that bothers you.
3. Suggest what you want to see happen next time.
4. (optional) Warn of a specific consequence if the behaviour continues.

### **Examples:**

1. “I get worried and upset when you are late and don’t phone me. I want you to phone so I’ll know where you are. If you don’t do that next time, I will start calling to your friends’ houses.”
2. “I feel hurt when you call me names. I want it to stop. It’s fine to tell me how you feel when you are angry.”
3. “I feel frustrated when I have to ask you four or five times to take out the rubbish, and I don’t like having to nag you. I want you to take it out after the first time I ask. “

## **50% rule of relationships**

Most relationships involve a minimum of two people -

Most of the time we want to change the other person - You can’t change the other person – but you can change yourself . You have control over 50% of the relationship – if you take control over you – you don’t need to change ‘the other’.





# RESTORATIVE DIALOGUE

## Restorative Dialogue

- Find out: throws a light onto what just happened
- Learn about effects: talk about how people have been affected
- Responsibility: talk that looks forward onto what could happen next



## Structure for Restorative Conversation

- Positive regard for the person  
I would value talking to you about .....
- Statements that provide information about affective responses  
I am upset by .....
- Questions that generate learning  
Talk to me about what happened....



## 3 Elements of Restorative Conversation / Dialogue

- **Find out:** throws a light onto what just happened
- **Learn about effects:** talk about how people have been affected
- **Responsibility:** talk that looks forward onto what could happen next



## Creating WITH Conditions

Community  
Building

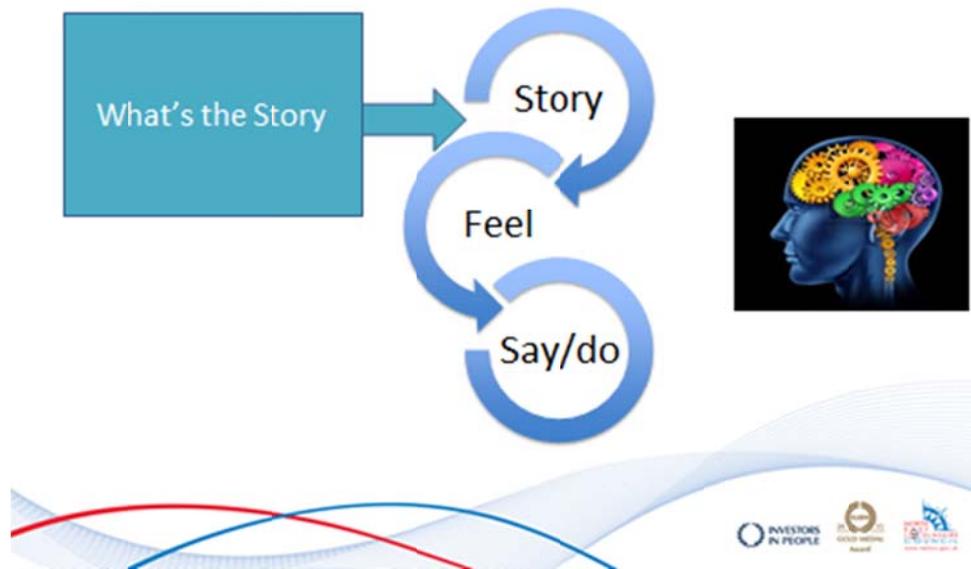
Restorative  
Dialogue

Team  
Members

Relationships are the conditions in which we choose to change



When issues and concerns affect us...



## Questions

Restorative Dialogue – values the person – seeks forward thinking talk – not backward thinking talk – uses restorative questions

What Happened (Not why did YOU do that)

How did you feel

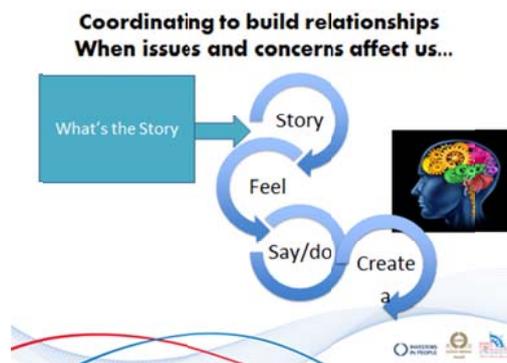
Who else was affected

How where they affected

How do you feel now

What has been the worst thing for you

What needs to happen now to start putting things right





# Dialogue

## Challenges to Dialogue



- Domination by one member
- Low participation by entire group
- Two people disagreeing perpetually
- Whispering or side jokes
- Silent bullying
- Discovery of a new issue
- An issue interferes with the process
- Quibbling about process/procedure

## Dealing with resistance

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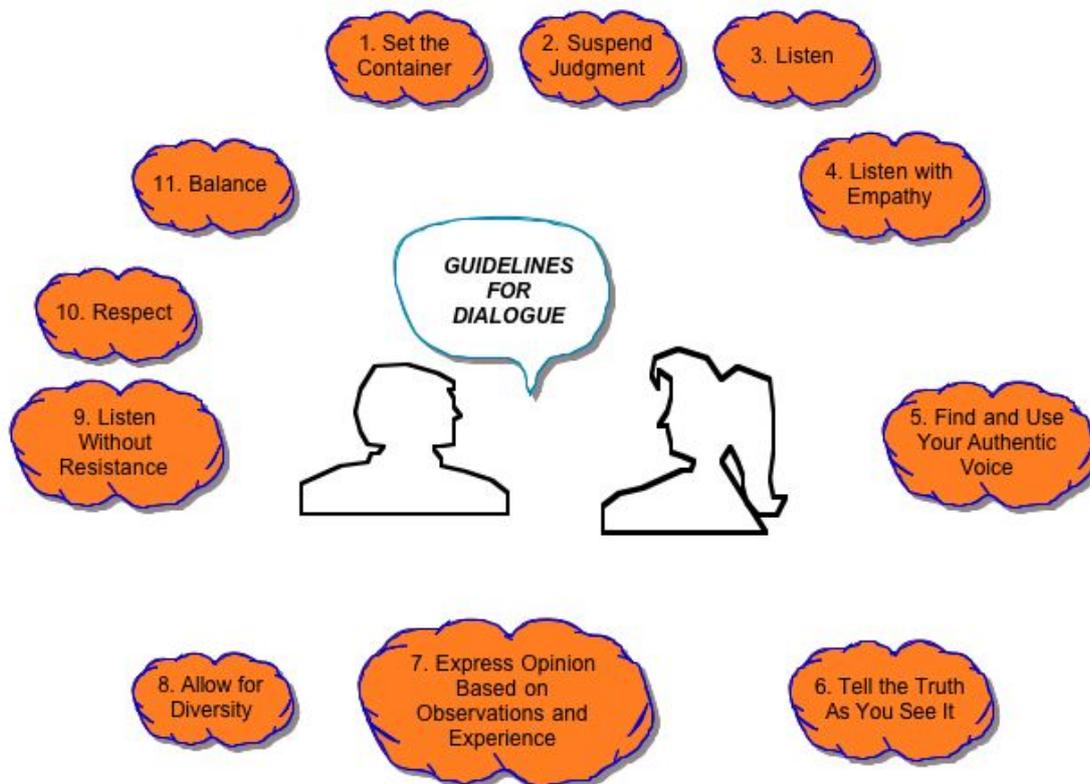
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# Dialogue



Graphic 20: Guidelines for Dialogue  
Design: Bertha Lucia Fries

## What is Dialogue?

The word communicate comes from the Latin “communis” which means to “make common.” There are many forms of communication. Two-way communication is often called discussion. A discussion may lead to a common agreement about a topic, but in discussion, the objective is to present one’s view in order to convince the other.

Discussion has the same root as “percussion” and “concussion.” No wonder most discussions leave us with headaches since they really are a form of “beating!” With some luck, this process may result in some sort of compromise, “but it does not give rise to anything creative.” At worst, this sort of back-and-forth discourse leads to conflict or even avoidance of the issue.

Dialogue, in contrast, is rooted in the Greek word dialogos, literally meaning “through (dia) the meaning of the word (logos).” William Isaacs (1999) calls dialogue “a conversation with a center instead of sides.” The goal of dialogue is a shared creation of new meaning and ideas. This happens by including common understanding and combining it in such a way that new, richer, deeper meaning and more creative ideas are generated in a group through synergy. When groups work together to create understanding or solutions in a more collaborative way using dialogue, new ideas, new insights and new knowledge are created.

# USEFUL PHILOSOPHICAL BITS OF KIT

## Maslow's Hierarchy of Needs



Here are the five levels in Maslow's hierarchy of needs. Maslow used a pyramid to describe and categorize these needs. Needs on the bottom must be met before needs on the next level can be addressed.

**Psychological:** To survive, people need air, food, water, sleep, and so on. How does this relate to employee engagement? Employees need a comfortable work environment.

**Safety:** People must feel that they, their family, their property, and other resources are safe. When it comes to the workplace, if employees have to worry about their personal safety (for example, getting hurt or sick at work) or their professional security (read: losing their jobs), morale will suffer.

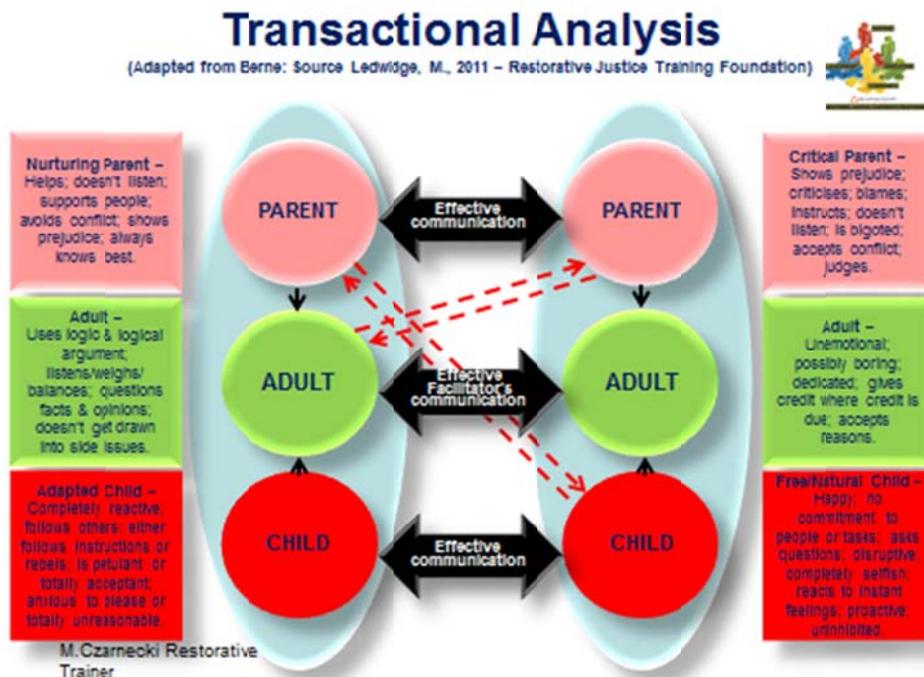
**Love/belonging:** Not surprisingly, creating a sense of belonging is a key aspect of building an engaged culture. Companies with a history of social and other camaraderie-building activities have higher degrees of employee engagement than companies that are all business, all the time.

**Esteem:** Esteem is a person's belief that she is doing a good job and that her contributions are recognized. People want to feel that they're achieving and that their contributions matter and are recognized. Confidence is key. If a person has confidence, that person will shine. The same principle holds true in the workplace. If employees believe in themselves — and believe (thanks to recognition) that others believe in them — they'll be more engaged and productive. Employee recognition is a key part of engagement.

**Self-actualization:** In the workplace, self-actualization translates to maximizing one's true potential. A key aspect of self-actualization is ensuring that employees are only put in positions for which they are capable. When people feel their jobs or employer is no longer secure, they often look for new opportunities to regain their sense of security. A healthy, fully engaged workforce is one that has collectively reached level five, or self-actualization.

The old "Treat people the way you want to be treated" rule no longer applies. These days, it's "Treat people the way they want to be treated." That means knowing what motivates them.

# USEFUL PHILOSOPHICAL BITS OF KIT



Berne said that each person is made up of three alter ego states: Parent Adult Child

### Parent

This is our ingrained voice of authority, absorbed conditioning, learning and attitudes from when we were young. We were conditioned by our real parents, teachers, older people, next door neighbours, aunts and uncles, Father Christmas and Jack Frost. Our Parent is made up of a huge number of hidden and overt recorded playbacks. Typically embodied by phrases and attitudes starting with 'how to', 'under no circumstances', 'always' and 'never forget', 'don't lie, cheat, steal', etc, etc. Our parent is formed by external events and influences upon us as we grow through early childhood. We can change it, but this is easier said than done.

### Child

Our internal reaction and feelings to external events form the 'Child'. This is the seeing, hearing, feeling, and emotional body of data within each of us. When anger or despair dominates reason, the Child is in control. Like our Parent we can change it, but it is no easier.

### Adult

Our 'Adult' is our ability to think and determine action for ourselves, based on received data. The adult in us begins to form at around ten months old, and is the means by which we keep our Parent and Child under control. If we are to change our Parent or Child we must do so through our adult.

In other words:

- Parent is our 'Taught' concept of life
- Adult is our 'Thought' concept of life
- Child is our 'Felt' concept of life

When we communicate we are doing so from one of our own alter ego states, our Parent, Adult or Child. Our feelings at the time determine which one we use, and at any time something can trigger a shift from one state to another. When we respond, we are also doing this from one of the three states, and it is in the analysis of these stimuli and responses that the essence of Transactional Analysis lies.

See the poem by Philip Larkin about how parental conditioning affects children and their behaviour into adulthood. And for an uplifting antidote see the lovely Thich Nhat Hanh quote. These are all excellent illustrations of the effect and implications of parental conditioning in the context of Transactional Analysis.

At the core of Berne's theory is the rule that effective transactions (ie successful communications) must be complementary. They must go back from the receiving ego state to the sending ego state. For example, if the stimulus is Parent to Child, the response must be Child to Parent, or the transaction is 'crossed', and there will be a problem between sender and receiver.

If a crossed transaction occurs, there is an ineffective communication. Worse still either or both parties will be upset. In order for the relationship to continue smoothly the agent or the respondent must rescue the situation with a complementary transaction.

In serious break-downs, there is no chance of immediately resuming a discussion about the original subject matter. Attention is focused on the relationship. The discussion can only continue constructively when and if the relationship is mended.

Here are some simple clues as to the ego state sending the signal. You will be able to see these clearly in others, and in yourself:

#### Parent

Physical - angry or impatient body-language and expressions, finger-pointing, patronising gestures,  
Verbal - always, never, for once and for all, judgmental words, critical words, patronising language, posturing language.

N.B. beware of cultural differences in body-language or emphases that appear 'Parental'.

#### Child

Physical - emotionally sad expressions, despair, temper tantrums, whining voice, rolling eyes, shrugging shoulders, teasing, delight, laughter, speaking behind hand, raising hand to speak, squirming and giggling.

Verbal - baby talk, I wish, I dunno, I want, I'm gonna, I don't care, oh no, not again, things never go right for me, worst day of my life, bigger, biggest, best, many superlatives, words to impress.

#### Adult

Physical - attentive, interested, straight-forward, tilted head, non-threatening and non-threatened.

Verbal - why, what, how, who, where and when, how much, in what way, comparative expressions, reasoned statements, true, false, probably, possibly, I think, I realise, I see, I believe, in my opinion.

And remember, when you are trying to identify ego states: words are only part of the story.

To analyse a transaction you need to see and feel what is being said as well.

- Only 7% of meaning is in the words spoken.
- 38% of meaning is paralinguistic (the way that the words are said).
- 55% is in facial expression. (source: Albert Mehrabian - more info)

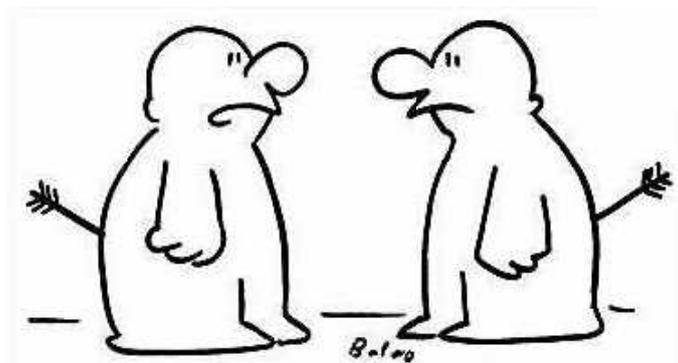
There is no general rule as to the effectiveness of any ego state in any given situation (some people get results by being dictatorial (Parent to Child), or by having temper tantrums, (Child to Parent), but for a balanced approach to life, Adult to Adult is generally recommended.

Transactional Analysis is effectively a language within a language; a language of true meaning, feeling and motive. It can help you in every situation, firstly through being able to understand more clearly what is going on, and secondly, by virtue of this knowledge, we give ourselves choices of what ego states to adopt, which signals to send, and where to send them. This enables us to make the most of all our communications and therefore create, develop and maintain better relationships.

**The values and skills that underpin a commitment to building, maintaining & repairing relationships**



## Empathy



"I know exactly how you feel."

“Failures of affective understanding are becoming a universal experience, and our increasing reliance on platforms that cannot support holistic communication is stiling our ability to understand one another.”

***Let's create the Climate for honest exchange -***

# Theoretical Perspective

## (Extract from the NEL Practice Leads Resource Book)

The training programme of The Restorative Foundation is informed by theory initially described by Watzlawick et al (1967) and more recently developed and presented by Barnett Pearce (1989; 2007) as 'A Communication Perspective'.

This perspective is consistent with theoretical underpinnings in Systemic Theory (our social interconnection) and Social Constructionism (our participation in meaning-making).

The programme is also influenced by the work of Lev Vygotsky (1978), particularly as reflected in the work of Lois Holzman and Fred Newman (2009).

Communication is usually considered to be a process for transmitting information and for influencing people. This may be described as a 'transmission' model in which an idea is wrapped in words and sent off to another person, who unwraps the words and discovers the idea. This model is useful, but limited - as may be appreciated by the varying responses to a text saying, 'late home tonight'!

In all communication, it is the context that determines meaning and each person involved in a communication will contribute to the context of the communication.

Understanding is continually being created and recreated: both from the context of the sender, and from the context of the receiver.

From a communication perspective ALL behaviour is communication – and ALL communication affects behaviour.

Communication is the medium in which we live. From this perspective, it is not possible NOT to communicate. What we know always comes in one way or another from experience, and our experience is inextricably social. Our worlds are made in communication.

### **There are always two sides to the communication process.**

One side involves giving meaning to our experience. It is a feature of the human condition that we all continually make meaning and act on the basis of the store of meanings we have made. The other side involves our interactions in a social world where other people are simultaneously acting on the basis of their store of meanings.

No one has direct access to the meanings made by others. From this perspective, it is not surprising that difficulties occur in the communication process that takes place between and among people.

For individuals involved in conflict or wrongdoing, restorative dialogue will provide an opportunity to consider the meanings individuals have made as well as hear about the meanings made by other people.

## **There is always a relationship between an individual and their words or actions.**

At times, individuals are treated as though they and their words or actions are the same thing. For example, 'bullying behaviour' may be assumed to mean the person is 'a bully'. Typically, the language chosen will imply the person 'is' or 'has' certain characteristics that are an intrinsic part of their being. Restorative Principles inform practice in which all individuals are treated with unconditional respect, even though their actions may be judged as unacceptable.

To believe that you are 'bad' because there is something wrong with you can render you helpless. To believe that what you did is bad, and you are able to behave differently, is quite a different space to be in. The challenge is to find ways of speaking differently. In all restorative communication, it will be helpful to speak from a position of appreciating that although words and actions may be a problem, the person is not the problem.

**Restorative Principles** are derived from the practice of **Restorative Justice** as described by writers such as Howard Zehr (2002), Elizabeth Elliott (2011) and Terry O'Connell et al (1999). Restorative Principles involve ideas such as:

- Using language that is respectful
- Promoting social learning and social understanding
- Maintaining a distinction between the deed and the doer
- Aiming to give voice to those affected by the hurtful or harmful actions of others
- Preparing people carefully for any arranged meeting
- Helping individuals to understand and take responsibility for the adverse effects of their words and actions on others
- When hurt or harm has occurred, aiming to restoring dignity and respectful relationships

Findings from the related perspective of **Procedural Justice** indicate that people are more concerned with whether they receive fair outcomes, arrived at through a fair procedure, than with the favourability of the outcomes. In describing the principles of Procedural Justice, Tyler (2006) asserts that people's motivation to co-operate with others is rooted in social relationships and ethical judgments and does not primarily flow from the desire to avoid punishments or gain rewards.

These ideas may be summarised as representing:

### **Principles for Relationships**

***- A framework that can help to guide how we treat each other.***

The practice of restorative principles will influence the development of a respectful and collaborative relationship context within which individuals may learn and develop as responsible and engaged participants. From a communication perspective, key questions relevant to restorative practice are:

## What kind of social world do we want to make?

An environment in which the practice of restorative principles:

- Develops respect for others
- Develops the self-respect of individuals
- Promotes listening and understanding
- Generates awareness and sensitivity for all social and cultural differences
- Values individuals and opposes hurtful and harmful behaviours
- Builds opportunities for collaborative and restorative conversation
- Provides a fair process in decision-making

## How should we communicate in order to achieve the social world we seek?

The practice of restorative principles will involve:

- An emphasis on how we are communicating and on what we are making
- A concern to demonstrate Fair Process in all decision-making
- An affirmation of the inherent worth of each individual
- A priority to restore relationships rather than judge individuals
- A commitment to include wider relationships involving families and communities

## What are we making when we communicate?

The practice of restorative principles will create social worlds in which:

- Individuals are active in performing the values they wish to promote
- The process of building respectful relationships develops the ability of individuals to interact respectfully
- Individuals experience a sense of connection and inclusion
- Healthy relationships are at the heart of well-being, achievement and success
- The environment supports creativity, diversity and personal development

### Sources:

Elliott, E. (2011) *Security with Care: Restorative Justice and Healthy Societies*. Fernwood Publishing Co. Ltd.

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Tyler, T.R. (2006) *Why People Obey the Law* Princeton University Press

Vygotsky, L.S. (1978) *Mind in Society*. Harvard University Press

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## RESTORATIVE EMAILS: THE WRITTEN WORD

*Sticks and stones may break my bones, but words can also hurt me.  
Stones and sticks break only skin, while words are ghosts that haunt me.  
Slant and curved the word-sword falls, it pierces and sticks inside me.  
Bats and bricks may ache through bones, but words can mortify me.  
Pain from words has left its' scar, on mind and heart that's tender.  
Cuts and bruises have not healed, it's words that I remember*

### **Our words affect others deeply!**

The Restorative Communications Framework is about all our communication as it contributes to building the relationship climate.

As we strive to realise a restorative way of working – we need to remember that emails, texts, voice messages and handwritten notes can also be done in the WITH, TO, FOR or NOT styles.

Our basic mind-set will emerge as thoughts or words and will come out as power imbalance.

All our communication creates something – often our communication sustains the climate we have already made. If we are not happy with it we can change it by changing little things about the way we relate to people and how we include them and treat them fairly. We do this by being conscious about the climate we are creating, by the words we use and how we use them.

If we think about what we are creating when writing emails... we just need to be mindful of

- **What am I Talking?...**
- **What is my talk making?**

People are affected deeply and in different ways by the way we use words AND the tone we use.

Emails and the written word in general can be written by a very happy person – yet what they write may be perceived as a threat to someone who is feeling sad or vulnerable.

For example - Two people can be looking at the same mountain and one person sees a beautiful thing of natural awe and wonder - a challenge to climb. The other person who is unhappy sees only an impregnable dark obstacle. How they 'receive' the mountain causes different reactions in them - depending on their state of life/state of mind.

It's the same with emails.

We have information, we pass it on – as soon as we hit the send key we assume the problem ceases to be our responsibility because it has been 'received' by the other, and there is a time stamp to prove it and a read receipt to boot.

The other person's inbox may have received the message your hitting of the send key sent BUT has the *person* received the meaning you meant –through the words you sent?

**Try to use dialogue rather than email.**

## THE ILLUSION

**“The single biggest problem in communication is the illusion that it has taken place.” – George Bernard Shaw**

This is the enemy of any project or team. There is nothing worse than being kept in the dark about decisions. (Fair Process)

The intranet, emails, collaboration, and social media tools, are effective communication channels - BUT don't assume that hitting the send key means that the communication has taken place.

Email is 'dead text' it is great for back-filling information or updating on decisions made collaboratively through a prior dialogue (*fair process*) but if email is used for giving an instruction - it is doing *to* and essentially is lack of care.

Have the dialogue first – then follow through with a confirmation email.

## STYLE and STRESS at being left out.

People often feel stress because they feel left out of the loop. Being supportive to staff can be as much about providing information as counselling and often being included forestalls the consequence of being left out. Imagine a child being purposefully neglected. Think about all those manifold psychological impacts on later life. Being left out at any age has a consequence.

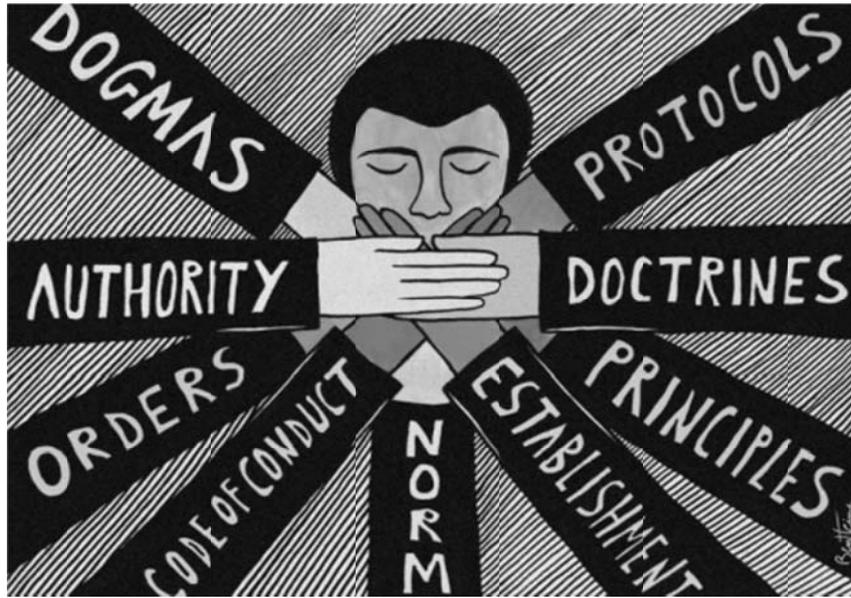
If relationships with each other are conducted in an authoritarian or confrontational style then the message will not be properly conveyed.

## A FEW BASIC RULES OF EMAIL ETIQUETTE

*While email is certainly an efficient means of communicating, it often is a source of confusion, frustration and anger. Without the benefit of seeing body language and hearing voice tone, recipients can interpret your words as being hostile or condescending. That can lead to dissatisfied customers and conflict between you and your co-workers. With some care, you can write clean, concise, clear emails that convey your message and intent. Follow these ground rules:*

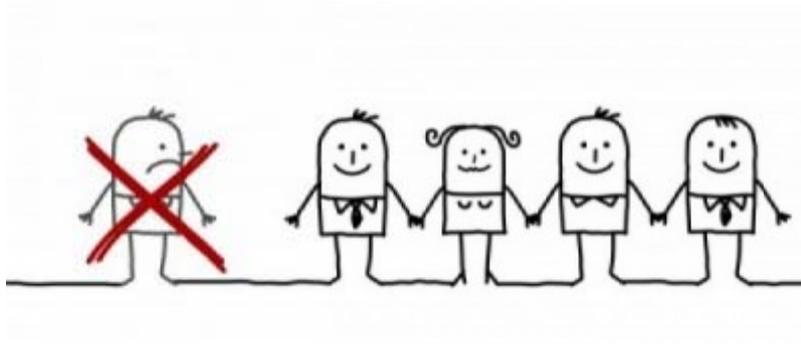
1. Don't bold, underline, italicize or capitalize entire words or phrases. Not only does it make a message hard to read, but it can come across as rude.
2. Be polite but get right to the point. It's ideal to focus on one topic in each email, unless you are providing a summary or status report.
3. Read your message with an eye toward finding language that could be misconstrued or misunderstood. Better to be overly cautious than risk offending someone.

## OBEDIENCE AND RULES



## EXCLUDED AND INCLUDED

### NOT SAFE AND SAFE



## Signs of Safety (SOS)

Signs of Safety is an inherently restorative practice that unifies the language of safety and danger and makes it accessible for all stakeholders to engage with (especially children and vulnerable people) – It also unifies the safety/danger language used by professionals to accomplish mutuality – a framework for the enables practitioners across different disciplines to work collaboratively and in partnership with families and children, using the same language and methods. Signs of Safety usage has been researched across a number of countries including emerging work in the UK and communities.

The main questions from this practice are being used across the piece as an accessible supervision technique – team supervision / meeting construct and also at strategic level

### **What are we worried about**

### **What is working well**

### **What needs to happen next**

Within this questioning framework are Danger statements and safety assessments that use a basic accessible language that doesn't over complicate or alienate readers.

# Outcomes Based Accountability (OBA)

OBA is a powerful thinking process, which focuses the whole organisation on outcomes rather than the process. It has a track record in helping to facilitate improvements for children, families and communities. It focuses planning on whole population outcomes as a starting point and works backwards to actions and interventions. Research in the UK identifies a range of positive outcomes following OBA intervention.

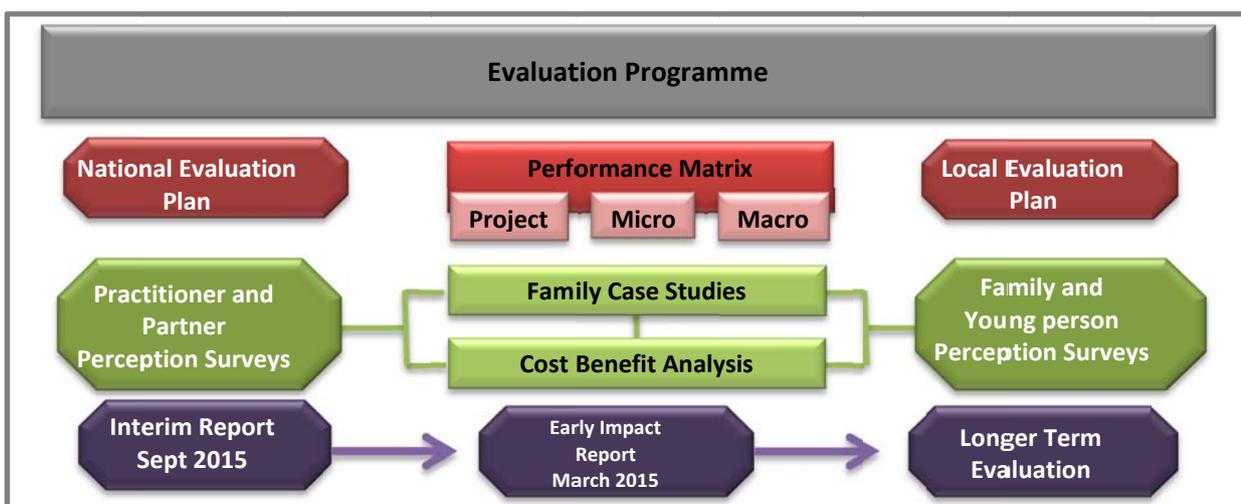
Outcome questions measure actual impact of the work done – rather than counts the number of times the work has been done

OBA asks the So What – Question – what difference has it (doing the work) made on the people.

**How Much**

**How Well**

**What Impact**



*OBA measurement*

## Family group conferencing (FGC)

Family Group Conferencing is a mediated form of meeting between family members and other officials, such as social workers, with regards to the care and protection of a child or adolescent. It provides an opportunity for the whole family/extended family to help make a family plan about the best way to support the family and take care of their child. In Leeds, use of this approach has already demonstrated significant impact in reducing child protection cases, with reported figures contributing to a 40% reduction in child protection plans

Inherently restorative in that it bring together the stakeholders of an issue/conflict/potential danger and asks of them what they can do - rather than be done TO – the family (and wider family) work WITH professionals and then determine themselves what can be done (to protect the child) – (or vulnerable adult or elderly person – in some conferences[yet to be developed])

## Restorative Practice

Restorative Practice is an approach focusing on resolving conflicts at the earliest stage via encouraging robust challenge of each other and using equally robust support. When implemented effectively, the evidence base and cost benefit analysis is clear.

Here in NEL Restorative Practice is being used as a communications framework for the relationships of everyone. The idea is that NEL staff will 'Be the change they want to see in the world' and model the self-mastery / decision making & taking responsibility that is the expectation we have for families, service users and clients – so moving away from gaining obedience or complicity through 1/ fostering dependency (doing FOR) or 2/ using authority and power (doing TO) but using the restorative and collaborative WITH mode.

Hence the training modules designed for the Borough are entitled *Being Restorative* – rather than *Doing a Restorative*.

# Creating Strong Communities Programme

Using the four methodologies above, the aim is to focus on outcomes and empowering people to change their own lives. In designing the model, there is a strong belief that the whole programme is greater than the sum of the component parts. In order to achieve the necessary culture change, there is a need to utilise the strengths of all four elements. Each one is a key ingredient, but only by combining them will there be the necessary impetus to make the dramatic shift to improve outcomes for vulnerable children

**Creating Strong Communities Model**



The model combines the following four established tools within community practice intervention in an innovative way for what is believed to be the first time. This is now referred to as the North East Lincolnshire 'Framework for Practice'.



# The Restorative Community

## Restorative Climate Forum

The Restorative climate Forum is a monthly forum meeting – open to any and all staff who want to explore further or further embed or skill-up around their own Restorative Practice or the restorative practice of the organisation. Please check the Restorative Practice E Forum for dates and times.

## Restorative Champions

Calling all those who want to take this a little further - Do you want to be a champion who can promote emerging Restorative Practice and help its progress in the organisation. Please check its ok with your team and managers – please contact me. We will have about 6 short meetings a year.

## Further Training

Further training will be available from April 2017 – Being Restorative level 2 will be available by ITrent and the Restorative Conferencing 3 day course is available by demand.

Any staff member wishing to have a tutorial style bespoke 1-2-1 session about anything only needs to ask.

## Troubleshooting for teams

For teams of staff, managers, supervisors who are starting the restorative journey or where there is a different understanding about what restorative practice is – I am offering a a bespoke consultation / practical approach and solution focussed service to support teams through their growth transition – or break through their ‘ceilings’.

## Restorative Practice E Forum

The Restorative Practice E Forum is launched and all people can become members – to continue having the dialogue, discussing the ideas, sharing experiences, etc.

## Contacts

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01472324976

## Overview Being Restorative Course.

### Is it right for me?

The Level 1 training (in three consecutive modules) is for all staff of NELC and our partners. In fact it is for all who interface with clients, customers, residents, colleagues in any way.

### What is it about?

Restorative practice makes sense – we all practice restoratively under certain conditions – how we treat those we consider to be inside our family/community/group and how we treat those we consider to be outside – the relationships we make colours all we do and how we are perceived. Because we are all authority figures – the How of how we ‘do’ our relationships actually affects not only each other, but also affects the levels of engagement, openness and happiness of the people who live in North East Lincolnshire. We are one community.

### Restorative Practice:-

- An emphasis on how we are communicating and what climate we are making
- A concern to demonstrate fair process in all decision making
- An affirmation for the inherent worth of each individual

Our understanding of others and ourselves is made in our relationships – in this sense we are always learning and changing and adapting.

Restorative practice is about the importance of building and maintaining and repairing respectful and collaborative relationships that provide optimal conditions for learning, making changes, supporting, wellbeing, leading and engaging.

Restorative practice provides people and organisations with a unifying communication rationale to help build and strengthen a respectful and collaborative relationship climate – high challenge and high support are achieved by working *with* people, as opposed to doing things *to* or *for* people.

Communication is how we do our relationships (it is the practice of our relationships) but – we can reflect on what relationships we are actually making through the communications we use.

It is through the process of communicating and relating that individuals become successful and responsible participants in their social world...whatever that social world is.

The practice of restorative principles helps create an organisation where:

- Individuals experience a sense of connection and belonging
- Healthy relationships are at the heart of well-being, achievement and success
- Social difference and conflict are opportunities for learning and development
- The community is supportive and socially responsible
- The learning climate is respectful, collaborative and inclusive

What is learned through the course will interface with, compliment, be complimented by the restorative leaderships programme being rolled out through NELC

The communication framework provided by Restorative Principles in Practice offers a guide to help inform and support the practice of all restorative practice. The key elements of this framework involve:

- Level 1     Creating connections
- Level 2     Making decisions collaboratively
- Level 3     Engaging in dialogue to build, maintain and restore relationships

This emerging practice of restorative professionals will also harmonise with restorative schools, restorative communities, restorative family programmes and other emerging fully restorative organisations – and benefit from fair process and restorative supervision.

The emphasis is on relationships and changing the way we do things – asking how we as community leaders work with people.... rather than doing things to them or for them.

## **Module 1**

### **What will I learn?**

**By the end of our sessions you will have an understanding of:**

- The principles and definition of restorative practice
- What working in a restorative way with all people looks and feels like.
- Of the impact of your practice – on your personal and your professional values
- Restorative Practices as a foundation for all relationships.
- Recognise the importance of communication and the relationships we are making with restorative practice.

## **What will it cover?**

- Using language that is respectful
- Promoting social learning and social understanding
- Recognising a distinction between the deed and the doer (the person and the behaviour)
- Aiming to give voice to those affected by the hurtful or harmful actions of others
- Preparing people carefully for any arranged meetings
- Helping individuals to understand and take responsibility for the adverse effects of their words and actions on others
- When hurt or harm has occurred, aiming to restoring dignity and respectful relationships rather than simply assign blame
- Recognising the stories we make about others and ourselves

## **Module 2**

### **What will I learn?**

#### **By the end of our sessions you will have an understanding of:**

- What stories are we making about others – fight or flight
- Working with people – doing things WITH TO FOR them (or NOT)
- Affective statements and using them appropriately
- Expectations of Restorative Supervision and how to get the most out of a restorative relationship
- 15 signs of Workplace bullying.....

## **What will it cover?**

- The stories we make (the stereotypes we enforce) colour our feeling – word – action and then how we are perceived.
- Exploring truly working with people in North East Lincolnshire language that is respectful
- Recognising a distinction between the deed and the doer (the person and the behaviour)
- How to build restorative relationships through the communication you are making – being clear and prepared.

## **Module 3**

### **What will I learn?**

#### **By the end of our sessions you will have an understanding of:**

- Circles
- Restorative dialogues
- Restorative relationships with callers / clients
- What am I talking – what is my talk making (Review)
- Mindfulness in the workplace

## What will it cover?

- The power and benefits of circles.
- Using dialogue to learn and grow
- How have we built restorative relationships around us – examples and case studies
- Questions and Answers

## Duration

Being Restorative Level 1 is a course in three modules. All three modules need to be attended. All three can be booked at the same time so that your course follows in succession.

A few weeks are given between modules so that learning can be reflected on.

Each module is roughly 2½ – 3½ hours with a time for a break. Some sessions are AM other sessions are PM.

Morning registration opens at 9am – course starts at 9.30am and the course ends at 1pm

Afternoon registration opens at 1pm – course starts at 1.30am and the course ends at 4.30pm

NB If everyone is gathered at registration time – we will start at 9am and 1pm

Please contact the Learning and Development Team on (32) 4084 to reserve a place prior to completing the online booking form and submit to your manager for approval.

## Booking

For available dates and to book a place, log into Employee Self Service via the HR Services online link on the Intranet home page or [click here](#).

(User guides for the Self-Service system can be found on the HR Services Online pages).

If further information is required before booking, please contact the Learning and Development Team, on 01472 (32) 4097.

***Please note that in 2017 we will be piloting a one day course (one full day followed up by 3 hour long drop ins (mandatory times to be booked at time of course)***











**Keep the dialogue alive**  
**Share your experiences of your journey**  
**into being restorative**

**Restorative Practice E Forum - new intranet**

**Marcus Czarnecki MA**  
**Advanced Practitioner (Restorative Practice) CSC NELC**  
**Restorative Practice Champion VANEL**  
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## References

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21	Google Images
22	Google Images
23	Restorative Foundations
24	Restorative Solutions Ltd
26	Restorative Solutions Ltd
28	Google Images
29	Sherryn Mcready Weebly
32	Google Images
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38	T Wachtel, P McCold - Restorative justice and civil society, 2001
40	Fair Process en-q. bpm.com
43 – 48	I statements slides P Carlile
49 – 52	Hull University Training slides P Morris D Burres M Czarnecki
53	Challenges – Inspired by M Finnis Workbook. (Source Google Images)
54	Dialogue rules – Bertha Lucia Fries
54 – 55	Dialogue Guidance notes. M Czarnecki 2009 Organised Dialogues
56	Hierarchy of Needs. Maslow. 1943
57	Transactional Analysis. Berne (Adaptation) M Ledwidge. 2011
59	Empathy – Images (Google) Inspired P Carlile and M Finnis
60	Theoretical Perspectives Author Paul Carlile.
62	Continuum . M Czarnecki
63	Restorative Communications – Various sources
65	Google Images

## Further reading and viewing

Ted Whactel – You Tube – What is RP

<https://www.youtube.com/watch?v=BIVgjjE8rNs>

Katy Hutchinson – You Tube – Restorative Practice

<https://www.youtube.com/watch?v=wcLuVeHlrSs&t=27s>

Case Study – Donegal Mediation Network

<https://www.youtube.com/watch?v=wxa-4RPDXSs>

<http://www.transformingconflict.org/content/restorative-approaches-schools-film>

<http://www.transformingconflict.org/content/childshill-school>

<http://www.transformingconflict.org/content/monmouth-comprehensive-school-restorative-approaches-and-transforming-conflict-0>

<http://www.transformingconflict.org/content/time-talk-time-listen>

<http://www.transformingconflict.org/content/restorative-approaches-and-bullying-1>

<http://www.transformingconflict.org/content/restorative-approaches-and-bullying-2>

<http://www.transformingconflict.org/content/restorative-approaches-and-bullying-3>

<http://www.transformingconflict.org/content/principal-shares-restorative-%E2%80%98lightbulb-moment%E2%80%99>



handbook on peace building.pdf



Conflicts as Property by Nils Christie.pdf



DANIELI Conspiracy.pdf



RJ - IVD full text uncropped.pdf



The Formation of Criminal Justice.pdf