


Parents Victoria presents

Relationship Based Education

John Hendry OAM



John believes Relationships Matter.
We learn through relationships and this
is where quality learning takes place.
The five elements of a quality
relationship are: Trust, Forgiveness,
Integrity, Hope, Compassion.

Trust,
Forgiveness,
Integrity,
Hope,
Compassion.

Statement of Purpose

Student wellbeing and success is central and key for families, schools and government. Creating the best environment for this to happen, must be a priority.

(Battling the spot fires vs creating an environment where the fires won't burn)

"Empower" parents to be proactive positive contributors as critical stakeholders in the education of their children.

"This series of articles will mine deeply this essential Relational Galaxy in which all reside and begins with a brief description of the critical elements of a quality relationship. This set of elements is fundamental to each and every relationship we form and "reside in".

Subsequent articles will investigate how to form relationships, how to nurture relationships, how to manage the inevitable mistakes made in relationships, how to change the nature of relationships and how to conclude relationships AND how relationships determine the capacity to engage and learn.

In life we are defined by the way we behave in relationships for we are social beings. We will also explore the most essential relationship, that with

ourselves. This is part of this Relationship Based Education Project.

Schools are social enterprises and all those stakeholders engaged: children, parents, teachers, administrators and the many other essential people (financial managers, assistants, lollipop people, gardeners, cleaners, security, canteen people etc.) relate to one another. The cooperative nature of this relating determines the health and wellbeing of the Culture of Care that constructs a Resilient Culture. It establishes trust.

All stakeholders contribute to the Culture of Care, the Resilient Culture, where Trust is paramount and underpins best performance by each."

Relationship Based Education

Background

*Following on from John's presentation at our 2017 Conference, Parents Victoria is working with him on a **new joint project**, with the goal to have a first-class education system where parents trust and where each student is safe and is able to perform (learn) at their best.*

Family-school partnerships and relationships are key.

John explained to Parents Victoria:

Parents invest much into education and one of the critical characteristics of the investment is **trust**.

Trust is being challenged within the community at present with Royal Commissions, National and State, reviewing behaviours that have undermined community and individual trust. Trust seems to be constantly challenged within education.

Life is lived relationally and it is critical that all recognise that they have a Relational Quotient (RQ). The capacity to form and sustain relationships basically determines each person's Relational Quotient. This is critical to both the individual's physical and mental health and the health of the relationships in which they live.

We need to teach:

how to form and nurture relationships

how to manage mistakes which are made within the changing nature of relationships

how to conclude relationships

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Team Collaborators: John Hendry, David Moore and Parents Victoria



www.parentsvictoria.asn.au/education-issues

John Hendry

John has been an educator for more than 50 years. He was a member of the Lara Lake School council for 13 years, 9 of which he was President. He taught at Donald High School, Melbourne High School, Mordialloc-Chelsea High School, Monash University, and Geelong Grammar School where he spent 36 years.

He has been an Acting Principal, Assistant Principal, Careers Master, Boarding House Master, Director of Student Welfare. He is one of the originators of Positive Education, a Life member of the Careers Development Association of Australia, a consultant to Primary and Secondary Schools across all systems in Australia, Hong Kong, Mainland China, and a consultant to UNESCO on Bullying and school violence. He consults and works with the Positive Institute, The Flow Centre, Resilient Youth, Invictus Well-Being and many local councils and Professional Associations. He has created a Relationship Quotient and established Relationship based Education (RbE), has co-created (with Andrew Fuller) the Resilient Mindset concept, and has created the Affect Performance Model which explains among many things, Peak Performance.

He has presented to education and industry and sport conferences all over Australia, in Asia, Southeast Asia, NZ, Europe and Canada. He has presented at National and International conferences on Education, Restorative Justice, Trauma, Relationships, Forgiveness, Performance, Flow, School Culture, Industry Culture and Sporting Club Culture, Resilience and Meditation.

He has presented on Radio National in Life Matters, on Malaysian Radio on Education and Relationships. He has presented on The Teacher Learning Network and School Television on culture, forgiveness, resilience and bullying as well as Peak Performance. He has conducted retreats and workshops on Culture Change, Relationships, Education, and Forgiveness as well as "Cricket". John. In 2014, was awarded an OAM for Education and an OAM for Cricket. John coached cricket at State, Premier Grade level, school and underaged cricket for almost 40 years and represented Victoria and Australia in Open and underaged level as well as playing country cricket.

John believes that culture determines how we live and how schools educate. He believes that "relationships matter" and that general health and well-being as well as mental health are directly tied to the capacity to forgive. Performance, the capacity to perform at your best and to be resilient, also is determined by the **capacity to forgive yourself when mistake occurs or failure arises. He knows that in team sport forgiveness is critical to performance of both individual and teams.**

John loves children and believes teaching to be "the critical" profession in shaping culture. He is invested in teaching. John believes parents care and wish to contribute constructively to Schools. He is married, has three daughters and four grandchildren. John believes we are defined by how we behave in relationships. He has created the Relationship Reparation approach to mistake and has introduced this into many schools, families, communities, businesses and clubs. In Australia and internationally.

He is lead consultant to Parents Victoria.



David Moore

David supports individuals and organisations to change adaptively and communicate constructively.

He works as a:

- Facilitator (negotiation, mediation, conferencing, strategic planning);
- Academic (teaching & research);
- Writer (scripts for live performance & educational videos);
- System designer (organisational resilience & learning); David is based in Melbourne, where he consults to a wide range of organisations.

He is also Principal Consultant with Sydney-based Primed Change Consulting. David is a founding committee member and the current President of the Victorian Association for Restorative Justice.

He has recently been an Associate at La Trobe Law School and consultant to the Defence Abuse Response Taskforce, and is currently a Principal Consultant to the National Redress Scheme.

David was inaugural coordinator of Charles Sturt University's Justice Studies program, and has been involved in international reforms using the Group Conferencing process since that time.

He worked in the Office of the Queensland Premier & Cabinet before co-founding Transformative Justice Australia (TJA) to train Group Conference facilitators in Australia, North America and Europe,

and to provide facilitation and training services to organisations across government, community and corporate sectors. This work inspired David Williamson's Jack Manning Trilogy of plays:

Face to Face, A Conversation, and Charitable Intent (1999 - 2001) and Michael Rymer's award-winning film of Face to Face (2011).

David has taught in politics, history, peace & conflict studies and law at Melbourne, Charles Sturt, Queensland, La Trobe & James Cook Universities.

He holds a Master's Degree (political & economic history) from Melbourne University and a doctorate (history & social theory) from Griffith University.

He has published widely and continues to produce educational video materials on conflict management & organisational governance.



How “giving” underpins all relationships. To give adds meaning.

The basic elements of a quality relationship are trust, forgiveness, integrity, hope (optimism), and compassion. Each of these are important individually, but in concert they substantiate the relationship. Each is established upon “giving” for without giving, none authentically function.

How does giving reside in each?

1. **Trust:** Trust directly means you give to another, you expose yourself, you become vulnerable, for to trust means that you surrender to another on the basis that it is safe to do so. You show faith in them. You are willing to give without caveat. This is done on the understanding that you will be respected, protected and that the person or persons receiving this gift will be kind, empathic and giving.
2. **Forgiveness:** Forgiveness enables trust to be re-established and for this to be done so with respect and dignity. Forgiveness simply means that you “give-for” the relationship to exist and function, to re-establish trust. The capacity to forgive expresses an unconditional faith in the other person,
3. **Integrity:** Integrity means that each relational partner gives by behaving morally within the relationship. When mistakes are made these are acknowledged and accepted and the partners move to repair the relationship through forgiveness. Integrity is important for it is understood that the intention of each partner will try always to do the “right thing”.

4. **Hope:** Hope is the promise to actively give, to promote the mutual purpose of the relationship and to always care for the other. Hope implies that each party will give to strengthen the relationship and to enable the other to do so as well. Hope provides a confidence to act and engenders a faith in the relationship.

5. **Compassion:** Compassion establishes giving care for it fosters giving through understanding the emotional state of the other in each and every lived context. Compassion registers the intention and action to follow The Golden Rule and The Hippocratic Oath which are also posited in Integrity (3. above)

Quality relationships are established upon contribution, giving. The relationship has value added to it by each partner giving to the relationship. When relationships are established upon taking rather than giving then value is subtracted from the relationship, and each party, and the relationship is diminished. Giving enables trust, forgiveness, integrity, hope and compassion to work in concert to appreciate the relationship. Taking disables each of these and depreciates the relationship.

John Hendry OAM

“Resilient cultures are kind and promote the five elements critical to humane and constructive relationships that enable all to live meaningful and productive lives.”



A “Kind Culture” is a Resilient Culture

A Resilient Culture is an inclusive culture, one that appreciates the fact that people do struggle with challenge and this struggle can limit motivation, engagement and application. The resilient culture recognizes that “self-regard” is directly influenced by “social-regard”, that other people matter. Social-regard is the critical factor in how we regard ourselves and this social-regard is clearly posited in the “lived” culture, be it at home, at work, at school or at play. How others regard us determines directly our capacity to be resilient.

A resilient culture establishes an enabling and supportive social regard context that does promote people being vulnerable and taking a risk, trying positively by addressing the challenge presented without the fear of being diminished, critically judged by others in a status sense for making an error or for not managing the challenge as well as one should or as well as one may have been expected to do so. A resilient culture encourages one to be vulnerable, to “have a go”, to try something, to reach beyond “the safe”, to explore and to experience the unknown. A resilient culture promotes all to understand that exploration into the known unknowns is OK as is the more interesting and more vulnerable world of the unknown unknowns. The resilient culture establishes hope and courage to present and to be actioned. A resilient culture is the way forward.

The status found in relationships is reflected in culture. How we are regarded establishes our status. Social status is really how we “regard” one another. Our “social status” does define us to ourselves and to others and directs our behavior. Whenever we interact with others, or do something with or to another, we ultimately impact and this contributes to our status within the relationships we have with the other. Life is fully relational and relationships involve a status component. Our regard for ourselves is positioned by how we feel others regard us within each living context, each moment and then how they eventually regard us generally. This is about “worth”. Are we valued, considered or worth, worthy? Are our contributions of value and valued? With being valued we gain confidence and courage and we develop a sense of hope. This promotes us to try.

The culture that “gives value” and gives, subsequently, courage and hope to try, is a resilient culture. A culture that “takes value”, is critically judgmental and steals status, takes away the courage and hope to try. In this non-resilient culture vulnerability is avoided, for trying something new or something that one may find difficult and not manage well, will critically impact negatively on our social status, our social-regard and subsequently our self-regard. Cultures do direct and are either resilient or not in how they react to “the trier”.

The status and power structures of cultures define whether or not a culture is resilient. If power and status are defined by how mistake is managed, and mostly they are, then the management of mistake is critical to cultural resilience. Where vulnerability is high as a result of critical judgement by both those of higher status, and those of equal status (a peer), then resilience will be low. Only the brave “take on

the system” and do so at their peril. These non-resilient cultures are status protecting cultures where power is protected and even manipulated for personal gain. These cultures are highly competitive and one is pitted against another. Safety (of status) is at risk. “Social threat” becomes a behavior directing agent either imposed extrinsically by an authority (or peer) or imposed intrinsically by oneself to safeguard existing status, social worth. These non-resilient, competitive cultures, establish “status policing” strategies and techniques found in rewards, awards and punishments, even “appraisal systems”, that allow the powerful to remain in control. Surveillance is inherent in these cultures.

In resilient cultures power over others is not pursued or protected for all are encouraged to try things for failure here is valued for it directs discovery, promotes change and allows all to “have a crack” at something without the fear of losing status with either “the authority in power” or with peers. In these resilient cultures vulnerability is low and social threat does not determine or curtail action. These are cooperative and collaborative cultures, “learning cultures”, that value exploration, experimentation, new ideas and are excited about reaching into the known unknowns and even the unknown unknowns. Motivation here is primed extrinsically and this stimulates and directs intrinsic motivation. Authority encourages “having a crack”. Relationships are more open, transparent and supportive and are based upon “giving”. Trust is given.

Forgiveness is actioned, integrity found in respecting status and worth is pronounced and hope of course presents. Others are looked after kindly. The systems in place to ensure the “real time resilience” aspects of these cultures create motivation upon giving meaning, of doing something for others, for something bigger than self, exists. Whereas, the systems in place in non-resilient cultures, take rather than give status and worth, do not action forgiveness, do not exhibit integrity in reference to status and worth, are not transparent and operate entirely on the promotion of self. As stated in these non-resilient cultures existing power structures are preserved at any cost.

The reference to culture here refers to micro as well as macro cultures. A micro culture could be two people in a relationship, perhaps a family or a team, a class or club, a council or “management board”, whereas a macro culture could be a school, an institution, an entire business, an organisation like “the military”, the Government, even associations and even nations. How cultures are structured in a resilience sense determines how we relate, how we live, how we grow and what is achieved and whether or not we have a sense of “common good”. Resilient cultures live moment-to-moment upon adding meaning to the lives of all.

Resilient cultures are kind and promote the five elements critical to humane and constructive relationships that enable all to live meaningful and productive lives. These five defining elements are trust, forgiveness, integrity, hope and compassion. The resilient cultures present these foundations. The resilient culture is the way forward.

John Hendry OAM

Behaviour and the process to more constructive and moral outcomes:

First do no harm (Hippocratic oath). No one has a licence to harm another.

Behaviour that is harming another is also harming the person so behaving. It is essential to “arrest” that behaviour in the first place and then begin an educational process to change this harming behaviour. This process cannot begin by harming the person perpetrating the harm for all this does is reiterate that harming another is selectively permissible and legitimate. It is not. This “retribution harm” is not educative beyond “teaching” that when you do not have power you can and will most likely be harmed by someone with or in power (in authority). Should this be the modus operandi of the culture then we have a hierarchical culture built upon behaviour management based upon harm. This is the “stick” aspect of the “carrot and the stick” approach to behaviour management. This is where behaviour is extrinsically controlled and this entrenches power positioning that can and most likely is, harmful.

All this is relational. All behaviour is relational and all behaviour impacts upon relationships. When a mistake is made the impact is relational. A relationship is challenged or harmed, certainly changed in nature. The trust factor in the relationship is impacted upon. This obligation the harming party has is to address this relational impact and to work with the relational partner to repair the relationship and regather the trust component. The harmer must accept that harm has been done, acknowledge it, take responsibility for it and begin the reparation process. Apology actually is this acceptance and taking responsibility as well as showing remorse, which is an empathic expression indicating that the harmer understands or is trying to understand the impact such action has had on the person harmed. An apology is not “real” if the remorse does not exist for remorse indicates that an attempt has been made to understand how the event has impacted upon the person harmed.

The realisation of the responsibility to accept the wrong and to put things right begins the reparation. The person harmed must at this stage develop a preparedness to work with the harmer to repair the relationship and therefore give for this to occur. This cooperation and collaboration is essential. The heavy lifting in this process is with the person who harmed however the person harmed must give to ensure that the process occurs. Both give for only then will behaviour change take place and recidivistic behaviour be avoided. If the harmed, or his/her agent, harms another through punishment then all parties inflict harm and this entrenches harmful behaviour and all the attendant destruction of relationships. More seriously, this culture of retribution promotes harm and disables the possibility of peace and goodwill. The moral obligation of being

in a relationship is found in treating each other with kindness and with respect, caring for each other. If harm occurs deliberately or inadvertently, it must be addressed by both parties for the moral obligation of the relationships directs each to do so. All relationships are founded upon trust, forgiveness, integrity, hope and compassion. All in relationships “sign up” to these in each and every relationship formed. Many relationships formed are done so without real conscious intent, they exist through circumstance. We are all “neighbours”. We owe a moral obligation to all we share our lives with. This is the “neighbourhood principle” we all understand for we do expect all to be kind to us and to “live with us” without harming us, to take care of us.

Power within relationships exists and we all possess power for we can through behaviour impact upon another. We are powerful. We all have “functions” within relationships and these functions give us powers to contribute to, and for, the other. How we use this power and how this power is understood by each is critical. We must respect the power we have in relationships and use such to empower the other and to ensure that the relationship is mutually beneficial and that each are empowered by being in the relationship. This is why we form relationships for the relationships formed add security, power and the capacity we have to contribute. How we use the power we have in relationships defines us and our relationships. This defines our contribution to the relationship.

Care in relationships refers to how we use “our” power in reference to others and ourselves. We need to be careful not careless. We need to understand that relationships are substantiated upon care and from care comes strength and all the empathic understandings that enable relationships to grow and endure. We learn through relationships and particularly through relational behaviour. When errors of judgement are made or when mistakes are made it is beholden upon each and every person within the relationship to contribute to the reparation of the relationship by recognising the harm caused and by working collaboratively to enable each to again feel secure and cared for within the relationship. We each have to give for this to take place. We again gain the power we possessed within the relationship and we are again positioned well to contribute. We are empowered again. We are secure. With security comes freedom to again give and receive, to help and receive help, to make a difference, to contribute.

The Hippocratic oath, ‘First do no harm’, directs as does The Golden Rule, the reciprocity principle of treating others as one would want to be treated, the maxim of altruism. Both these are the guiding principles for each relationship formed. How we behave, use our power within relationships does define who we are and our capacity to add value to ourselves and others and to give to others to improve life.

We are defined in life by how we behave in our relationships with others and we define our own lives by how we behave towards ourselves in the relationship we have with ourselves. Our mental health is so determined.

John Hendry OAM, 2019

Dignity and Contribution

“Dignity not only sustains but also energises and enables. It accomplishes great things. It lifts the fallen and restores the broken. When the recognition of the good in the other is shared, it is the sense of personal dignity given that can bring peace to situations of potential conflict. People’s awareness of their own dignity, their sense of worth, is the only answer to the inertia of an everyday life ruled by feelings of uselessness.” (Archbishop Emeritus Desmond Tutu)

“Dignity is found in quality and virtuous relationships established upon contribution. The elements of such relationships are Trust, Forgiveness, Integrity, Hope and Compassion (Empathy actioned through Care).” (John Hendry OAM)

The Ten Essential Elements of Dignity

Acceptance of Identity

Approach people as being neither inferior nor superior to you. Give others the freedom to express their authentic selves without fear of being negatively judged. Interact without prejudice or bias, accepting the ways in which race, religion, ethnicity, gender, class, sexual orientation, age and disability may be at the core of other people’s identities. Assume that others have integrity.

Inclusion

Make others feel that they belong, whatever the relationship – whether they are your family, community, organization or nation.

Safety

Put people at ease at two levels: physically, so they feel safe from bodily harm, and psychologically, so they feel safe from being humiliated. Help them to feel free to speak without fear of retribution.

Acknowledgement

Give people your full attention by listening, hearing, validating and responding to their concerns, feelings, and experiences.

Recognition

Validate others for their talents, hard work, thoughtfulness, and help. Be generous with praise, and show appreciation and gratitude to others for their contributions and ideas.

Fairness

Treat people justly, with equality, and in an even-handed way according to agreed-on laws and rules. People feel that you have honoured their dignity when you treat them without discrimination or injustice.

Benefit of the Doubt

Treat people as trustworthy. Start with the premise that others have good motives and are acting with integrity.

Understanding

Believe that what others think matters. Give them the chance to explain and express their points of view. Actively listen in order to understand them.

Independence

Encourage people to act on their own behalf so that they feel in control of their lives and experience a sense of hope and possibility.

Accountability

Take responsibility for your actions. If you have violated the dignity of another person, apologise. Make a commitment to change your hurtful behaviours.

The Ten Elements to Violate Dignity

Taking the Bait

Don’t take the bait. Don’t let the bad behavior of others determine your own. Restraint is the better part of dignity. Don’t justify getting even. Do not do unto others as they do unto you if it will cause harm.

Saving Face

Don’t succumb to the temptation to save face. Don’t lie, cover up, or deceive yourself. Tell the truth about what you have done.

Shirking Responsibility

Don’t shirk responsibility when you have violated the dignity of others. Admit it when you make a mistake, and apologise if you hurt someone.

Seeing False Dignity

Beware of the desire for external recognition in the form of approval and praise. If we depend on others alone for validation of our worth, we are seeking false dignity. Authentic dignity resides within us. Don’t be lured by false dignity.

Seeking False Security

Don’t let your need for connection compromise your dignity. If we remain in a relationship in which our dignity is routinely violated, our desire for connection has outweighed our need to maintain our own dignity. Resist the temptation to settle for false security.

Avoiding Conflict

Stand up for yourself. Don’t avoid confrontation when your dignity is violated. Take action. A violation is a signal that something in a relationship needs to change.

Being the Victim

Don’t assume that you are the innocent victim in a troubled relationship. Open yourself to the idea that you might be contributing to the problem. We need to look at ourselves as others see us.

Resisting Feedback

Don’t resist feedback from others. We often don’t know what we don’t know. We all have blind spots; we all unconsciously behave in undignified ways. We need to overcome our self-protective instincts and accept constructive criticism. Feedback gives us an opportunity to grow.

Blaming and Shaming Others to Deflect Your Own Guilt

Don’t blame and shame others to deflect your own guilt. Control the urge to defend yourself by making others look bad.

Engaging in False Intimacy and Demeaning Gossip

Beware of the tendency to connect by gossiping about others in a demeaning way. Being critical and judgmental about others when they are not present is harmful and undignified. If you want to create intimacy with another, speak the truth about yourself, about what is happening in your inner world, and invite the other person to do the same.

Text: Dignity by Donna Hicks, PhD Weatherhead Centre for International Affairs, Harvard University

Relationships, empathy and establishment of Culture

#MeFirst Culture and the #WeFirst Culture characteristics

A culture is a behaviour construct of relationships congregated together by circumstance or environment and is primarily defined by, and scaffolded within, a set of corporate beliefs. All cultures are honour cultures. All cultures direct behaviour. All cultures represent, and live, particular beliefs and most possess obvious rules or codes of behaviour and all have unwritten, but known, rules and codes that are possible more directing of behaviour. These unwritten codes are the subliminal persuaders of behaviour.

The critical and defining elements of a quality relationship are trust, forgiveness, integrity, hope and compassion. Professor Kim Cameron, the William Russell Kelly Professor of Management and Organisations at the Ross School of Business at the University of Michigan also defines these as the markers of all "virtuous institutions."

All relationships are constructed for benefit. All parties enter relationships however some parties enter relationships to give benefit while others enter relationships to take benefit. There are givers and there are takers. Adam Grant, Professor at the Wharton School of the University of Pennsylvania specializing in organisational psychology, has studied these in detail in his important book "Give and Take".

(He has also written one of the HBR's 10 Must Reads on Building a Great Culture). Each person lives relationally and each person over time constructs a Relational Quotient which determines their lives and contributes either positively or negatively to the culture in which they find themselves. The capacity to form a relationship, to nurture a relationship, to deal with the errors made within a relationship and

to understand and then constructively manage the changing nature of a relationship as well as to kindly and effectively end a relationship needs to be taught. It is far to regularly anticipated that the capacity to live within relationships is learned in "life's playgrounds" however, unfortunately, many serious mistakes are made in these "life playgrounds" and relationships are mostly disturbed or become less wholesome and, for many, less robust and resilient. Each relationship possesses a power structure and this presents the scaffolding that supports status within relationships. Each relational partner possesses a status within each relationship and the quality of each relationship is determined by how relational partners relate and manage status difference. If relationships are of quality then status difference will be directed with care to ensure all benefit. If the relationship is not of quality then care for the other will only exist while benefit is gained by one or the other but not both.

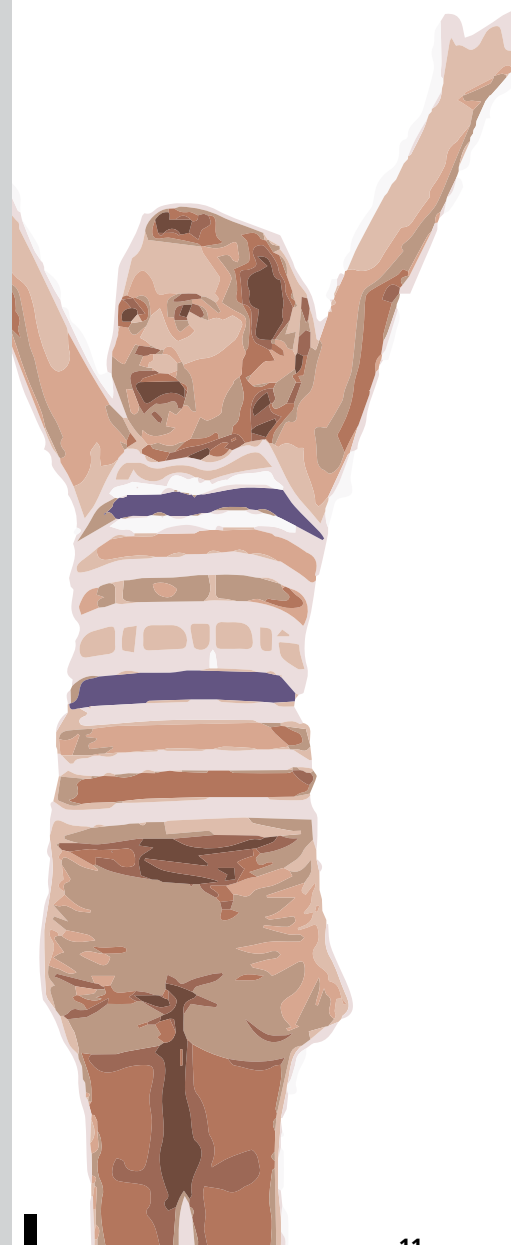
Culture is constructed upon relationships and the actual intention and lived circumstances establish the actual nature and characteristics of the relationships within the culture and the lives lived therein. Culture determines all and directs all behaviour and performance overtly. There are cultures that, when tested, fragment and in these the individuals go into self-protection mode and here self-care dominates. There are as well cultures that when tested consolidate and individuals cooperate and collaborate and come together with the "common good" given priority and it is here that corporate care dominates. The first culture is the #MeFirst culture and the second is the #WeFirst culture. These cultures are significantly different, both in formation and in operation, and these cultures are fundamentally different in how they perform and how members live and contribute. These are cultures that either enable (#WeFirst) or hinder (#MeFirst) peak performance.

The characteristics of individuals and their typical behaviours within these cultures are as follows:

John Hendry OAM

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| #MeFirst | #WeFirst |
|---|---|
| Self-centred | Other-centred |
| Do not believe in rehabilitation or redemption | Believe in rehabilitation and redemption |
| No belief in the Hippocratic Oath | Believe in the Hippocratic Oath |
| Do not countenance The Golden Rule | Follow the Golden Rule |
| Low capacity for self-reflection | Self-reflect habitually |
| Usually over confident about capacity | Measured and realistic about capacity |
| Suspicious of others ("Hell is other people") | Confident in others |
| Cold manner | Warm Manner |
| Seek constant reinforcement | Rarely need reinforcement |
| Erratic/ineffectual emotional regulation | Predictable/effective emotional regulation |
| Cannot take criticism | Can listen to and absorb criticism |
| Award and Reward focused | Not Award or Reward focused |
| Seek self-benefit from relationships | Do not seek self-benefit from relationships |
| World is unsafe (fragile, jarring) | World is safe (solid) |
| When people get close they will reject me | When people get close they will gather me |
| Intense feelings and emotional swings | Measured feelings and steady emotions |
| Not lovable, suspicious of others | Lovable, sure of others |
| Seek power over others | Seek to give power to others |
| All is "black or white" | All is grey |
| Exaggerate and procrastinate | Keep things in perspective |
| "My way or the highway" | Open minded in negotiation |
| Fixed or Growth Mindset belief | Resilient Mindset belief |
| Avoid obligation, responsibility, self-disclosure | Accept obligation, responsibility, disclosure |
| Deny emotions direct | Accept emotions direct |
| Stand by (bystanders) | Stand up (upstanders) |
| Must always be on power and control | Share power and control |
| Humour is at the expense of another | Humour is not at the expense of another |
| Less likely to pursue the "common good" | Likely to pursue the "common good" |
| Less likely to be spiritual | Likely to be spiritual |
| Rule centred (to achieve person gain) | Not rule centred (seeking common good) |
| Use kindness/forgiveness instrumentally | Use kindness/forgiveness unconditionally |
| Low relational Quotient | High Relational Quotient |
| A poor team member | A good team member |
| Lonely and struggles to be alone | Not lonely and is content being alone |
| Abusive when pushed | Not abusive when pushed |
| Hypervigilant of others, not caring | Not hypervigilant of others but caring |
| Intolerant of others mostly if oppositional | Accepting of others |
| Quick to judge and discriminate | Careful in judgement and in discriminating |
| Resentful of others | Gracious and grateful of others |
| Fear driven in motivation | Courageous and fear averse in motivation |
| Suspicious as (or of) parents | Confident as (or of) parents |
| Punitive and adversarial | Non-punitive and non-adversarial |
| Fairness defined in reference to self | Fairness defined in reference to others |
| Tell others | Ask others |
| Non-resilient (see failure as the end) | Resilient (see failure as a beginning) |
| Cheating is legitimate to achieve | Cheating is never legitimate |
| Usually do not listen carefully | Listen with care |
| Glass half empty attitude | Glass half full attitude |



Why do my staff revert to punitive discipline?

- Schools are complex organisations;
- Their primary task is to provide an environment where students can learn;
- School authorities are legally and morally (and pragmatically) responsible for maintaining an appropriate degree of order in the learning environment.
- Order requires appropriate degrees of individual and collective control.

Behaviour management is the term traditionally used for activities that maintain order in schools. The term "behaviour management" is consistent with a system of behaviourist order maintenance, where members of the organisation or community are (i) persuaded through external rewards to behave appropriately, and (ii) dissuaded by the threat of punishment from behaving inappropriately.

The fourfold aim of punishment is:

- Restoring of moral balance – "You'll pay for this!"
- Individual deterrence – "That'll teach you!"
- Collective deterrence – "Let this be a lesson to the lot of you!"
- Appropriately exercising authority – "This will remind you who's in charge here."

Restoring balance, deterring inappropriate behaviour, and being seen to exercise authority are all legitimate outcomes. However, punishment is not the only, nor necessarily the most effective, means to achieve these outcomes. Punishment may encourage obedient compliance in the short term. But that compliance is often achieved at the expense of autonomy, commitment and engagement.

In a system of behaviourist order maintenance, authorities maintain order by doing things to or for people. This system is preferred in organisations where the focus is on input and outputs.

If a school is to produce the outcome of genuine learning for life, the lessons learned should include:

- not only knowledge of a formal curriculum, but also
- the skills of relationship management: self-regulation, constructive co-existence, and democratic engagement.

Relationship management requires a fundamentally different approach from behaviour management. To promote appropriate behaviours, minimise inappropriate behaviours, and to provide for learning and healing when inappropriate behaviour does occur, the key requirement is not for

authorities to provide outcomes, not to do things to or for others. The key requirement is for authorities to provide the right processes for working with others.

True teaching involves facilitating learning – and not only in the classroom, but everywhere else in the school. Authorities need to create the conditions where people can work with each other:

- to make things go right,
- to prevent things from going wrong, and
- to respond constructively when things do go wrong.

When things do go wrong, when students – and staff – make mistakes, and cause harm, school authorities need to provide processes to restore right relations.

The 2016 Australian documentary series *Revolution School* demonstrated the impact when staff shifted the understanding of their role from "teaching" to "facilitating learning" – and were shown specifically how to do this in practice. Their emphasis shifted from talking to the students to engaging with the students. The students became rapidly more engaged and formal learning outcomes improved markedly. And yet, outside the classroom, there was still a good deal of behaviour management: staff telling before asking, providing general rather than specific feedback, focusing on what was not working – and not necessarily providing a framework for students to resolve social challenges themselves. Relying on behaviour management – persuasion and punishment – continually risks student disengagement.

The reasons for this risk are clear. Motivation occurs on a spectrum. Towards any given activity, a person may be:

- **Amotivated** – just "going through the motions".

They may be:

- **Extrinsically motivated**, and at one of four stages of extrinsic motivation:
 - acting in response to external rewards & punishments, or
 - acting to please others, or
 - consciously valuing the goal of the activity, or
 - believing the goal is consistent with personal values.

However, a person can also be:

- **Intrinsically motivated** to engage in an activity – because they experience an inherent satisfaction from the activity itself.

Intrinsic motivation generally occurs when there are high levels of:

- **relatedness** – to other people who are similarly motivated;
- **competence** at the activity, &
- **autonomy** to choose whether to engage or not.

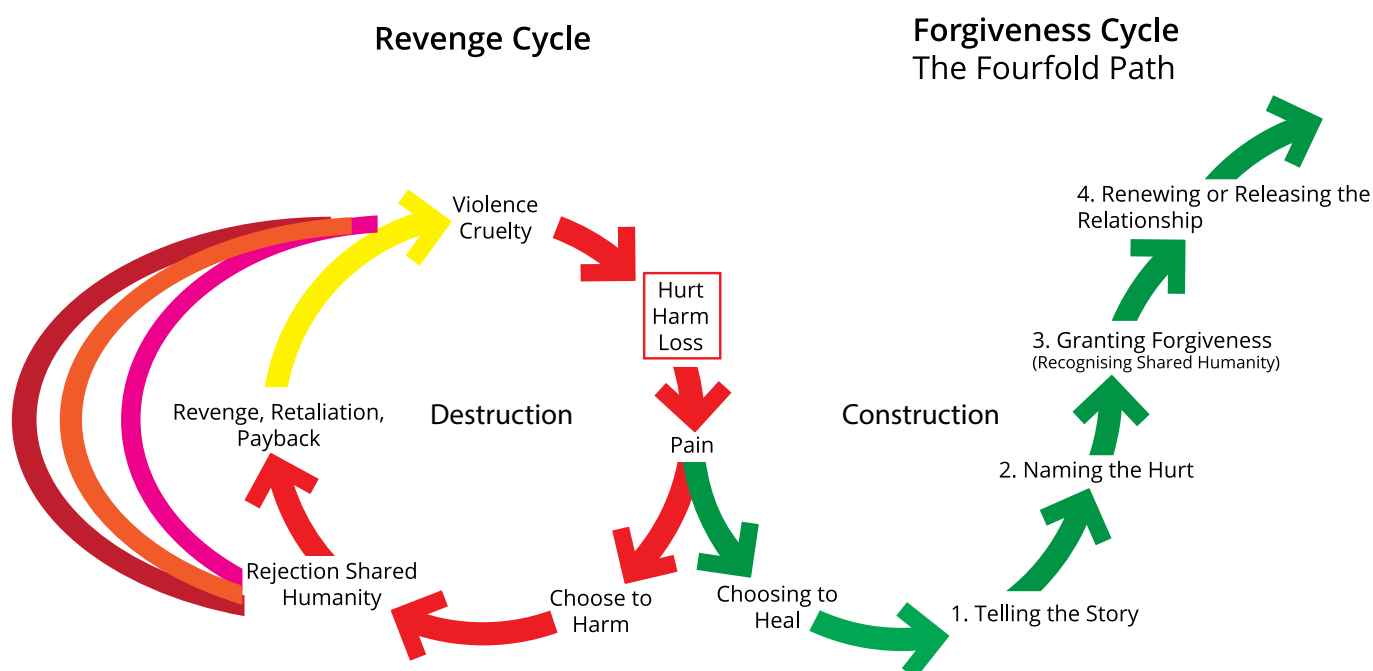
In schools that provide a true learning environment, people are largely intrinsically motivated to learn. This is only possible where not only is the principle of working with embedded in principles and policy, but members of the community also have ongoing opportunities to practise collaborating - through specific skills-development and consistent reinforcement and refinement of an integrated set of skills:

| Level of operation / Primary Aim | Reactive | Preventative | Proactive / Creative |
|----------------------------------|---|--------------|----------------------|
| Observation | Constructive observational feedback | | |
| Conversation | Structures for resolving disputes and conflict < > techniques for negotiation | | |
| Mediation | Peer mediation < > Staff-assisted negotiation | | |
| Facilitation | "Conferencing" < > "Circle-time" | | |

In the absence of this system and the requisite skills, school staff – who are required to maintain order so as to deliver the outputs of curriculum knowledge - will revert to behaviour management, which includes punishment.

David Moore, July 2016

Forgiveness establishes the only constructive and humane/healthy way forward.



Restorative practices

There tend to be two **understandings of a “restorative approach”** &/or “restorative programs” in schools: one is simplistic, the other **more complex**. The complex version can deliver significant, sustained improvements in student- and staff wellbeing.

Fortunately, there is now a growing realisation among educators that **“restorative practices”** in schools involve more than:

- running the occasional community conference to address some specific incident, &
- implementing circle time.

Both of these activities can be highly valuable, but restorative practices in schools are more usefully understood as part of a broader approach to effective relationship management. A systemic, school-wide approach can provide positive support for respectful relationships by applying teachable / learnable skills in:

- offering coaching **feedback**,
- **resolving issues** directly between the people involved or with the support of a mediator, and
- **facilitating meetings** in various formats.

The philosophy and techniques of restorative practices have some important parallels with what we now know about effective methods of teaching and learning more generally. Members of a school community can use evidence-based techniques to improve the way they *build, maintain and repair relationships*.

To support the move beyond behaviour management based on “consequences” and rewards, and towards *relationship management*, requires a **virtuous circle** of reform – where each element of reform supports other elements. **Coordination** is required to ensure a common understanding or **mindset** about relationship management, and a common set of practices or **skillset** (described with a shared *language*).

A **virtuous circle of mutually reinforcing effective practice** can involve the following elements:



Restorative practices, as part of comprehensive-relationship-management, provides some of

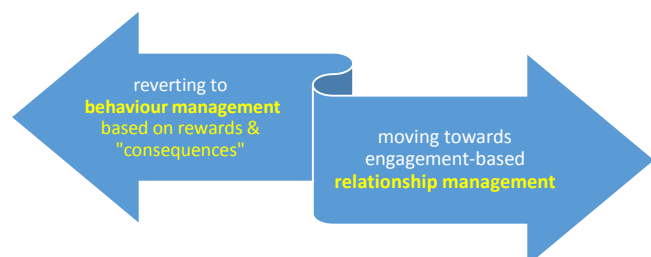
the “how to” for implementing and fine-tuning programs such as:

- School Wide **P**ositive **B**ehaviour **S**upport;
- Respectful Relationships;
- Protective Schools;

and more general social movements such as:

- Positive Education.

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“True teaching involves facilitating learning – and not only in the classroom, but everywhere else in the school. Authorities need to create the conditions where people can work with each other.”

Endorsements

Words from the Collaborator

Dear Gail I am writing to indicate the nature of work I have done with John Hendry since the early 2000s. At that time, John was head of Student Welfare at Geelong Grammar School (GGS), while I was involved with a Commonwealth-coordinated project that ran from 2005 through 2009, working with a number of Victoria Schools each year – including GGS. Lessons from this Victorian project augmented what we'd already learned about restorative practices from evaluated pilot programs in Queensland (Sunshine Coast, mid-1990s) and NSW (late 1990s - early 2000s), which have left an enduring positive legacy. Restorative practices have more recently contributed to the success of evaluated pilot programs such as Navigator and Engage (currently operating in Melbourne's North and North West).

In December last year, UK-based medical journal The Lancet published a rigorous evaluation of this approach in general, concluding that secondary school-based restorative programs can achieve "significant impacts in improving [the] health and mental wellbeing of the students involved."¹ Through this time, John Hendry has been involved in important related and a parallel work, including: preparing GGS pastoral policies on Kindness and Forgiveness; introducing restorative practice to GGS campuses, and to other schools in the region, and the state; and supporting the application of positive psychology in education. He has presented on the role of forgiveness and reconciliation in a range of forums, nationally and internationally, and influenced the establishment and format of the GGS Recognition Committee to address unresolved issues in the school's history. During this time, John and I have been jointly involved in a number of workshops, and I note that his experience, insights, commitment, and enthusiasm consistently make a strong impact.

Sincerely

David Moore,
PhD Independent Consultant Consultant to the National Redress
Scheme President,
Australian Association for Restorative Justice

Words from the School Leaders (Victoria, South Australia)

I have the greatest respect and admiration for John Hendry. He is a marvelous human being and a truly kind, authentic and transformational school leader. I have had the privilege of being close to his work for many years, as I've sought to develop positive, kind and caring cultures in the school communities that I've led. His leadership, counsel and wisdom have deeply impacted me and my work, and as a result my students and schools.

When he was the Student Wellbeing Leader at Geelong Grammar School, he was equally as dedicated to their outreach work to support other school communities to come to understand the power of building positive cultures of wellbeing, as he was to the students of his own school. His leadership has resonated locally, nationally and globally – even now in 'retirement'.

I am the Foundation Principal of a new Victorian State secondary school. We have the opportunity and responsibility to develop a high-performance culture of positive and kindness, which nurtures partnership and relationships at all levels. I have asked John to offer guidance to me, and us, as we do this work.

We now have a plan of continued collaboration into 2020 for John to run a two-day conference for our school, and our friends in another school nearby to us. He will also work closely with our families and students. He believes passionately in the need to work with all members of the school community: students, staff and families. He continues to prove that to focus on one without the others, limits our impact. He simply wouldn't do it. I know he sees families as absolutely key to what we're aiming to do in schools.

John's work with schools and communities continues to be so important. I'm grateful to have him alongside as my colleagues and I seek to develop two amazing new inner-city schools for our communities.

Nathan Chisholm,
Foundation Principal
Prahran High School

To Whom it may Concern.

I am very honoured to write this testimonial for John Hendry. My first meeting with John was in 2017. Over the last two years John has supported John Monash Science School in its development of Positive Education. John's passion, leadership and willingness to provide his time and energy to support us at JMSS are most inspirational and appreciated.

One of John Monash Science School's Strategic Plan goals is to introduce Positive Education into the school's teaching and learning practice and into the school's culture. Our school undertook the Resilient Youth Survey early in 2017. I invited John and his partner

from the Resilient Youth organization to help us in the analysis of the data. That was my first meeting with John Hendry. The extent of his knowledge on Positive Psychology is remarkable.

John later made a presentation to our teaching and support staff on our Curriculum Day in July 2017. His 3-hour presentation was most engaging. The whole staff was captivated with his knowledge and his great sense of humour. His personal stories were fascinating and inspirational. Our staff wanted to listen more, even after a 3-hour presentation. Group activities enabled every person to participate, with the focus always being on how to build resilience in young people, as well as helping young people to build self-empowerment that will enrich them throughout their lives.

John's presentations (2017, 2018 and 2019 Workshops) were always encouraging because he inspired every teacher in the room that building positive psychology in young people is not only "do-able" but for all of us to realise that it is indeed the role of all educators. I now have an inspired staff who are now very motivated to work on strategies of Positive Education to help build resilience in our young people!

Sally Cheah-Johnson,
Assistant Principal, John Monash Science School

I have worked in partnership with John Hendry over the last few years, in my role as a new Principal at Salisbury North R-7 School and in my current role as Director for Inclusion at Henley High school. John leads with integrity and his approach to Positive Education and Relationships is authentic, rigorous and contextual. Too often, are schools and associations wanting a 'quick fix' and approach to wellbeing, John's approach is personal and holistic and is a sustainable approach that supports students, staff and parents as they embark on our ever-changing world. SALISBURY NORTH R-7 SCHOOL (2017-2018) The role of John included the following:

- Working with leaders, teachers and support staff to deliver professional learning
- Ongoing professional conversations via telephone and email to discuss research and evidence in the 'Relational Approach' and 'Positive Culture'
- Contributing ideas to site learning plans and policies
- Mentoring of Principal Salisbury North R-7 School was established in 1954.

The community is a strong, proud and loyal group where many parents attended as students themselves. It is a diverse community with an Intensive English Language Centre for New Arrivals students, many from refugee backgrounds. Salisbury North has a large cohort of Aboriginal Students and mainstream students are from a variety of backgrounds some under the Guardianship of the Minister. The belief at Salisbury North is that everybody has the right to learn and be the best person they can.

During the 2017-2018 years the school operated using The Golden Rule – treat others as you would like to be treated and The Hippocratic

Oath – first, do no harm, as our guiding principles. At the core was the belief that every single student comes to school each day with the right to be safe, cared for, nurtured to be the best version of themselves and involved in their education. Our staff understood that some of our students have home lives and backgrounds which bring significant challenges and our aim was to support these students to the best of our ability. John worked with us in partnership to understand our context and work to embed the principles and practices of Positive Education. It was a very authentic in our approach, led by John.

This was not a program that was 'done', we learnt it and lived it and we saw the benefits every day. The work was foundationally based on relationships and relationship reparation when something went astray. Our staff and community took the time to talk to students, to understand their needs, strengths, worries and goals. Students were treated as individuals; we supported each and every one to flourish in development as a learner, a person and a global citizen. We worked with students to identify their signature strengths, knowing all of our children have these and nurture those which are not used so often. As the principal at Salisbury North R-7 School, I used John's work, thinking and advice in my updates which are sent to staff every week, and used John for professional learning on an ongoing basis.

Visitors to the school commented regularly on how calm classrooms felt. We regularly practiced mindfulness to support self and others and to support our children to self-regulate. This was particularly important for the New Arrivals children, many from war-torn Syria. Through John's advice and partnership, we addressed trauma for our children to access their learning. We also reviewed the school Behaviour Management Policy, a very 'reactive' approach. The 'Relationships, Engagement and Happiness at School' instead a very proactive approach to behaviour management, instead understanding that we all make mistakes (including staff) and focusses on how we can work together to repair these mistakes with ourselves and each other and is based on The Golden Rule.

As a new principal, he was an incredible mentor who supported to shape and build a positive school culture at Salisbury North R-7 based on Kindness and Forgiveness and enabled me to work in a calm manner even in trying circumstances.

HENLEY HIGH SCHOOL (2019)

The role of John includes the following:

- Working with leaders, teachers and support staff to deliver professional learning
- Working with students to be involved in professional learning and drive authentic student voice
- Ongoing professional conversations via telephone and email to discuss research and evidence in the 'Relational Approach' and 'Positive Culture' • Working in partnership with the Henley High Sports Academy students and staff
- Contributing ideas to site learning plans and policies
- Mentoring of leadership Henley High School is a Department for Education School situated in the Western Suburbs of Adelaide. The school has a population of approximately 1400 students from

diverse backgrounds (including approx 75 international students) and with diverse interests. The school attracts students from a wide range of primary schools as applications for enrolment grow from students who are not in the Henley HS zone. Henley also has a regional special Education Unit on site catering for 26 students with disabilities.

Henley High School has a special entry Specialist Sports Program offering 11 sports for students with proven, high level abilities. The school offers a comprehensive educational program to cater for students who have diverse aspirations including tertiary pathways, pathways to apprenticeships and other skilled employment. Henley has recently undergone an extensive upgrade of its facilities which include a purpose-built Middle School, Trade Training Centre, commercial kitchen and a Visual and Performing Arts Centre. John has worked with leadership, staff and student at Henley High School to support our new Wellbeing Strategy focussing on a Culture of Care leading wellbeing for learning across our site.

Earlier this year (2019) John led a pupil free day with Henley High School and Brighton Secondary School staff members and student leaders focussing on Relationships. This has complimented our Wellbeing Strategy at Henley High School. A school previously focussing on punitive actions, we have been working with leaders and teachers to focus on learning from our mistakes using a reparation process in our behaviour model. As a result we have a focus on the elements of a quality relationship and our students are focussing on integrity. As an example, 'Seth did a lunchtime detention with me today as a result of breaking a guitar yesterday. His detention involved me teaching how to string guitars and then he repaired 3 of them. He worked with maturity and respect and I gave him positive feedback for his efforts.' Each morning we have students and staff meditating, focussing on a calming element – integral to high end academic and sporting performance. One dance student writing, 'We practised mindfulness techniques such as deep breathing throughout the day and I have no doubt in my mind this helped us to succeed.'

This is only the beginning of our journey with John at Henley High School, however, in nine months we have already had so many 'wins.' Only late last week did we receive the following statement in an email from a parent, 'We are incredibly grateful for the ongoing support Ben receives and the strong relationship we have built with you and the school. Henley should feel very proud of their wellbeing programme and systems.'

John is humble in his approach and has supported to create the Positive Culture established at Salisbury North R7 School and Henley High School. He goes above and beyond his capacity to ensure he understands our context. He has worked in partnership with teachers, to explicitly and implicitly teach about The Golden Rule and Relationship Reparation. Staff have developed posters based on John's work, research and teaching which are now in every classroom 'moving from unkind to kind through forgiveness.' John's knowledge and understand on Positive Education and the philosophy and research underpinning Positive Education is extensive and he supports this with a contextual approach. It is not seen as a program or an add-on in our school and John's coaching in partnership with our leadership team has seen it executed in a 'live and breathe.' He is a

leader in the field of Positive Education – sharing research, activities, videos and readings with staff using a 'relational' approach. I hold John 'up there' with the leaders and thinkers of Positive Psychology in the world. Please do not hesitate to contact me for further information, With kindness and gratitude,

Colette Bos,
Director for Inclusion, Henley High School

Words from others (National and International)

John has been a flag bearer for the integration of "forgiveness" into our programmes in order to operationalise flow within individuals and team settings and develop a Resilient Mindset that is an integral and essential component to establishing and sustaining flow in performance settings.

Cameron Norsworthy,
CEO, The Flow Centre

John Hendry, OAM, has an outstanding capacity to bring together cutting edge research on optimal learning environments into practical strategies for the classroom. John's passion for helping others understand how to facilitate optimal learning is unparalleled. The combination of a lifetime of involvement in education along with a wisdom gained from immersion in the literature on education positions John as a leading figure in positive education. I unreservedly endorse John as a thought leader in optimal education environments and learning.

Sue Jackson, PhD,
Flow Expert & Course Facilitator,
The Flow Centre

During the past two years I have been privileged to have the opportunity to work very closely with John to bring the best of positive education to parents, teachers and children ("the whole community") in Hong Kong and China.

His ability to translate and communicate positive psychology concepts in a way which is understandable and applicable to his audience is second to none; at the end of each session, those in attendance always asks when John is next in town.

John's care about children can be evidenced from his insight and belief that Positive Education needs to be taken to the next level and that "relationships" sit at the core of everyone.

I have been mentored by John and had the chance to share his thinking with parents in Hong Kong and they have also been astounded that something as "simple" as relationships has such a profound effect on our own and others' ability to perform at their best.

Keeping things simple is a message that John believes is the best approach.

Yuen Pang
Co-Founder, Guangzhou Happy Seeds Education Limited

I understand that you are currently working with John Hendry and if you would be so kind, please allow me to pass on my personal reflection of his work and offer him my professional endorsement in the work that he is doing:

John Hendry is one of the most important voices in education. His message of forgiveness leading to peak performance and the creation of a culture of care, is essential in our times. John speaks with authority and conviction, grounded in his lifetime of experience and scholarly reading. In my experience, John has true insight into the psychological shifts that need to take place in order to progress a learning environment away from fear and towards mutual care and respect, resulting in an environment of restorative justice where all students and teachers can feel and do their best.

Warm regards,

Joshua Brown,
Founding Director,
The Invictus Wellbeing Institute

Reading list

Book – **“Why Love Matters”** – Sue Gerhardt

Book – **“Life is with Others”** – Donald J Cohen

Book – **“No-Drama Discipline”** – Dan Siegel and Tina Payne Bryson.

And Workbook

Book – **“The Road to Character”** – David Brooks

Book – **“Meditation Capsules. A Mindfulness Program for Children”** - Janet Ety-Leal



Next Steps

This Resource will be duplicated on a website to follow.

The intention is to add further information and to provide practical guidance for schools and parents. This would include FAQs; how to request assistance; working examples of where the RbE model is being used; contact details for testimonial referees and expanded testimonials will be published in full.

Contact

office@parentsvictoria.asn.au

to express your interest in the RbE work.

WATCH THIS SPACE



If.

(Rudyard Kipling)

If you can keep your head when all about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you,
But make allowance for their doubting too:
If you can wait and not be tired by waiting,
Or, being lied about, don't deal in lies,
Or being hated don't give way to hating,
And yet don't look too good, nor talk too wise;

If you can dream- -and not make dreams your master;
If you can think- -and not make thoughts your aim,
If you can meet with Triumph and Disaster
And treat those two impostors just the same:
If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken,
And stoop and build'em up with worn-out tools;

If you can make one heap of all your winnings
And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings,
And never breathe a word about your loss:
If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the Will which says to them: 'Hold on!'

If you can talk with crowds and keep your virtue,
Or walk with Kings- -nor lose the common touch,
If neither foes nor loving friends can hurt you,
If all men count with you, but none too much:
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the Earth and everything that's in it,
And- -which is more- -you'll be a Man, my son!



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