

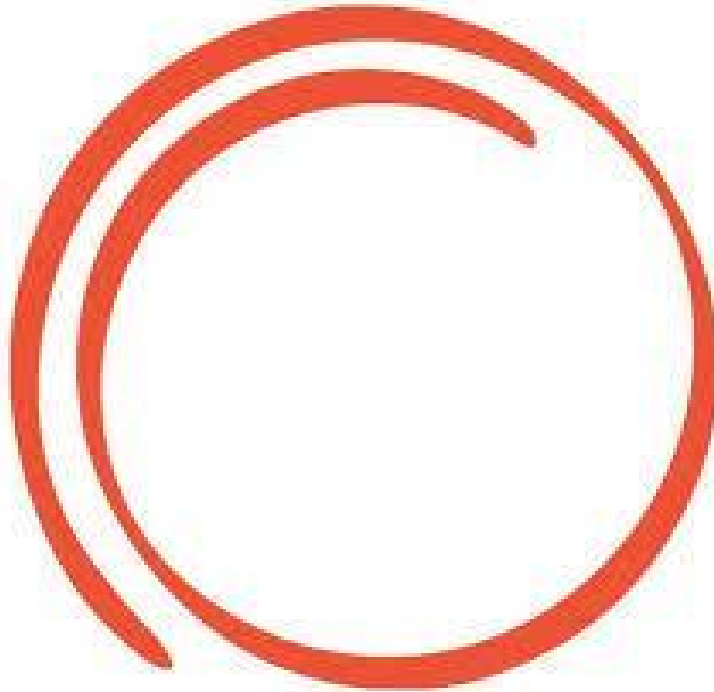
Restorative and Transformative Justice: Peer-Led Course and Practicum

Developed collaboratively by Restorative Justice Institute of Maine and Maine State
Prison Restorative Practices Steering Committee (2018)

**We will meet 10 weeks for learning,
and spend 10 weeks for practice and reflection**

Standing Agenda (2 hours)

Welcome
Check In, review group norms
Content Review & Learning Exercises
Discussion
Taking care of ourselves, taking care of each other
Check Out



Week 1: About this class & Circle Practice

Describe the purpose, outcome and process of the class. (**Handout 1**)

About Circle Practice— Share indigenous histories & problematic co-optations to help us remember why it's important not to forget where this came from (**Handout 2**)

Ask people what does a circle symbolize?

Write their answers on flipchart.

Share that circle practice is a way of being together that builds community, helps bring everyone's voice out, and can help make decisions or work with conflict.

Share the mechanics of circle (**Handout 3**) – community agreements, talking piece, center, opening, check in, dialogue, close

Share circle community agreements (**Handout 4**):

Speak with intention

Listen with attention

Care for the wellbeing of the whole

Build justice and equity together

Opening Quote

Adrienne Maree Brown :: We Will Not Cancel Us

(**Handout 5**)

Introductions/Check In- Share your name, why you decided to join this class.

Norms- Have folks write one thing they need from the group in order to be open and honest in this group and to help create safety.

Have participants write it on a card and place it in the center.

Save these and bring them to each class- place in center.

Dialogue- Using talking piece in three rounds ask the following questions:

- 1.) What is the definition of community, to you?
- 2.) What are the qualities of accountable communities?
- 3.) What are the qualities of safe, supportive communities?

Close—this whole class is about trying to create safe, supportive, accountable community among one another. That's really at the heart of Restorative and Transformative justice.

Check Out:

Round 1: What are you most looking forward to in this class?

Round 2: How did we do with our community agreements?

Week 2: Restorative Justice and Transformative Justice

This week we will review key concepts related to Restorative Justice. We will also review history, critiques and possibilities of Restorative Justice when an understanding of power and oppression is central to its implementation. We will work together toward a Restorative Justice that is educated by the teachings of Transformative Justice. Transformative Justice goes beyond interpersonal justice to understand systems and root causes of injustice while also paying attention to safety, voice, and care for individuals and relationships. TJ fills in gaps where RJ falls short. TJ was developed by people of color and queer folks who have experienced historical harms by systems of policing, and therefore could not rely on policing for their safety.

Remind of the purpose, outcome and process of the class. (**Handout 1**)

Remind of the mechanics of circle (**Handout 2**)

Remind of circle community agreements: (**Handout 4**) & Place Norms created on week 1 in the center.

Begin with Opening Quote

"You can have security without relationships. But you can't have safety- actual safety- without healthy relationships." Miriam Kaba

Check In: How are you arriving today?

Dialogue- Using talking piece in three rounds ask the following questions:

Share Definition of restorative practices (**Handout 6**)

1.) Pair and Share: What is a "practice"- how is it different from a program?

Share Definition of Transformative Justice (**Handout 7**)

2.) What needs to transform in order to have safe, accountable, supportive community in here?

3.) What can each person here do in order to help build that transformation?

Close—We recognize that we have limited power because of our status of being currently incarcerated. However, we have a vision that it's possible to change the culture in here to be less toxic, more healing. We know it will be slow moving, but we believe it's worth trying.

Check Out: How'd we do with our community agreements and What is one takeaway from today?

Week 3: Restorative Practices Principles: Shared Expectations and Doing With

Remind of the purpose, outcome and process of the class. (**Handout 1**)

Remind of the mechanics of circle (**Handout 2**)

Remind of circle community agreements: (**handout 4** —place in center)
Place Norms created on week 1 in the center.

Begin with Opening Quote

"You never change things by fighting the existing reality. To change something, build a new model that makes the existing model obsolete." Buckminster Fuller

Check In: How are you arriving today?

Dialogue- Using talking piece in three rounds ask the following questions:

Share Key Principles of Restorative Practice (**Handout 8**)

- **Understanding of Needs and Shared Expectations**
- **Doing "With"**
- Accountability & Consent
- Honesty, Expression and Radical Listening
- Centering Voices and Desires of Community
- Collective and Systemic vs. Individualistic
- Awareness of and Proper Use of Power and Privilege
- Reliance on Community Assets and Cultural Traditions

Share with the group that we're going to focus on one or two of these each remaining session.

Note that we've already done "Understanding needs and shared expectations"- that our creation of group norms and using circle practice is our way of beginning to create a safe, supportive, accountable community by making sure we know what each other needs and creating a structure (circle) to be in dialogue with one another about it.

Now we're going to focus on the principle of "Doing With"

Next, introduce/teach Social Discipline window (**Handout 9**).

The social discipline window is a way of looking at how we are relating to people.

It's a good tool to assess our ways of being with one another, and to consider how we might move toward a more restorative approach.

On the x- axis is Low Support on the left side and High Support on the right side.

On the y- axis is Low Accountability on bottom and High Accountability on top.

Putting it together, we get 4 quadrants

Low support, Low accountability = “Not”

This is when you’re ignoring something, or just not dealing with it or helping.

High support, low accountability = “For”

This is when you’re providing lots of care and nurturing, but not in a balanced, accountable relationship.

Low Support, High accountability = “To”

This is when you’re holding someone accountable without understanding what they may need in order to be accountable. This is similar to most punitive systems.

High Support, High Accountability = “With”

This is the sweet spot for Restorative Practice- deeply accountable relationships of mutual responsibility with all the support needed to be in good relationship with each other.

Invite folks into small groups of 2-3 people.

Assign a quadrant (To- With- For – Not) to each group.

Each group will then discuss what it looks like in each of these quadrants in a scenario and share out with the rest of the group what they came up with.

(Handout 10)

Ask them to share with the group.

- 1.) What does it feel like when somebody does something to, or for you? How does it impact our ability to take responsibility or offer support?
- 2.) When we are in a community that does “with” one another, how does that feel? How does that impact our ability to take responsibility or offer support?

Close—As we move forward in this work together, your goal is to always look for ways to move from doing “to” or “for” to doing “With”. That’s why we have our shared expectations, and we use circle practice to be together in a way that is non-hierarchical, and more equal in power.

Check Out: How’d we do with our community agreements and What is one takeaway from today?

Week 4: Accountability and Consent

Remind of the purpose, outcome and process of the class. (**Handout 1**)

Remind of the mechanics of circle (**Handout 2**)

Remind of circle community agreements: (**handout 4**—place in center)
Place Norms created on week 1 in the center.

Begin with Opening Quote

“i would go so far as to say active equity is the deepest form of love, and to approach the world from a space of equality and equity the most liberated state.”
-Ruckus society

Check In: How are you arriving today?

Dialogue- Using talking piece in three rounds ask the following questions:

Share Key Principles of Restorative Practice

- Understanding of Needs and Shared Expectations
- Doing “With”
- **Accountability & Consent**
- Honesty, Expression and Radical Listening
- Centering Voices and Desires of Community
- Collective and Systemic vs. Individualistic
- Awareness of and Proper Use of Power and Privilege
- Reliance on Community Assets and Cultural Traditions

Ask folks to define Accountability on the flipchart.

1.) How do you practice Accountability using the principle of “doing with”?

Share handout on Consent. (**Handout 10**)

- 3.) Why is consent important to accountability?
- 4.) What kind of harm can happen accidentally if we don’t use consent in our relationships?

Close—

Check Out: How’d we do with our community agreements and What is one takeaway from today?

Week 5: Honesty, Expression and Radical Listening

Remind of the purpose, outcome and process of the class. (**Handout 1**)

Remind of the mechanics of circle (**Handout 2**)

Remind of circle community agreements: (**handout 4**—place in center)
Place Norms created on week 1 in the center.

Begin with Opening Quote

“The fact that we are here and that I speak these words is an attempt to break that silence and bridge some of those differences between us, for it is not difference which immobilizes us, but silence. And there are so many silences to be broken.”
-Audre Lorde

Check In: How are you arriving today?

Share Key Principles of Restorative Practice

- Understanding of Needs and Shared Expectations
 - Doing “With”
 - Accountability & Consent
 - **Honesty, Expression and Radical Listening**
 - Centering Voices and Desires of Community
 - Collective and Systemic vs. Individualistic
 - Awareness of and Proper Use of Power and Privilege
 - Reliance on Community Assets and Cultural Traditions
- 1.) Think of a time when it’s been hard to be honest about what you think or feel? What are some of the barriers that get in the way of expressing our honest truth?
 - 2.) What do you personally find that you need in order to speak your truth? What, specifically can others do that helps you feel safe to speak?
 - 3.) Hand out the “Listening Well” Handout. (**Handout 11**) Ask circle participants to choose the 1 element of listening well that you find most difficult. What makes it so challenging?

Activity: Have participants pair up and tell a story about a favorite meal they’ve had. Take Turns (5 minutes each) practicing the 4 elements of good listening.

4.) What did you notice, as the speaker or the listener, in that activity?

Close—

Check Out: How'd we do with our community agreements and What is one takeaway from today?

Week 6: Centering Voices and Desires of the Community: Reliance on Community Assets and Cultural Traditions

Remind of the purpose, outcome and process of the class. (**Handout 1**)

Remind of the mechanics of circle (**Handout 2**)

Remind of circle community agreements: (**handout 4**—place in center)
Place Norms created on week 1 in the center.

Begin with Opening Quote

"I can not think for others or without others, nor can others think for me. Even if the people's thinking is superstitious or naive, it is only as they rethink their assumptions in action that they can change. Producing and acting upon their own ideas—not consuming those of others." –Paulo Freire

Check In: How are you arriving today?

Share Key Principles of Restorative Practice

- Understanding of Needs and Shared Expectations
- Doing "With"
- Accountability & Consent
- Honesty, Expression and Radical Listening
- **Centering Voices and Desires of Community**
- **Reliance on Community Assets and Cultural Traditions**
- Collective and Systemic vs. Individualistic
- Awareness of and Proper Use of Power and Privilege

Note: Remember the activity where we worked with the social discipline window- and we had to do things to, for, or with the community? Restorative Justice focuses on the voices and needs of anyone most impacted by an issue, conflict or harm. In doing so we are able to rely on community assets and cultural traditions of that community, and the individuals in it.

"Centering the Voices and Desires of Community" means that communities have the power and authority and wisdom to move and struggle and grow in the ways they need/want to.

To Center the Voices and Desires of Community means that the people with the most power and voice in a process have the most say in the outcome. It means valuing many ways of knowing, and valuing the power of story.

- 1.) Are there times that advice can be harmful? How?
- 2.) In Restorative Justice we center the people most impacted when harmed using 5 questions to help us think through what has happened, who's been harmed and how to repair that harm.

Hand Out 12 – 5 Restorative Questions

This is our way of moving away from institutionalizing accountability and support and giving it back to the people most impacted to find a way forward that works for everyone.

It is a way of moving from punishment toward a way toward accountability that is people-focused, not just focused on rules or laws or authority.

These questions help communities and people to hold one another accountable instead of relying on over-policing.

In this circle round- talk with a partner about a time/place when you could see these questions being helpful in moving through conflict. Share.

- 3.) We use “Centering the Voices and Desires of a Community” in other instances too- when decisions have to be made, when policies need work. What are the benefits of those most directly impacted being centered in power and decision-making? What is the potential harm when that power is taken away?
- 4.) There are many ways to “Do” Restorative Justice. It can take many shapes. Too often, cultural norms and values are dismissed when a new program or initiative comes around.
 - a. What are some of the cultures and values inside the prison population that we might learn from and/or be influenced by as we do Restorative Justice? Think of individual people, groups, etc.
- 5.) What are some skills people need in order to connect across differences in values and culture?

Close—

Check Out: How'd we do with our community agreements and What is one takeaway from today?

Week 7: Collective and Systemic vs. Individualistic

Remind of the purpose, outcome and process of the class. (**Handout 1**)

Remind of the mechanics of circle (**Handout 2**)

Remind of circle community agreements: (**handout 4**—place in center)
Place Norms created on week 1 in the center.

Begin with Opening Quote

“If you have come here to help me, you are wasting your time. But if you have come because your liberation is bound up in mine, then let us work together”
–Aboriginal Activist Groups in Queensland Australia

Check In: How are you arriving today?

Share Key Principles of Restorative Practice

- Understanding of Needs and Shared Expectations
- Doing “With”
- Accountability & Consent
- Honesty, Expression and Radical Listening
- Centering Voices and Desires of Community
- Reliance on Community Assets and Cultural Traditions
- **Collective and Systemic vs. Individualistic**
- Awareness of and Proper Use of Power and Privilege

1.) Re-Read the quote—what does it mean to you?

We can look at issues as individual or collective. Restorative Justice focuses on the interconnectedness of things- we believe that no one is free until we are all free, and that our “liberation is bound up in one another’s.”

Pair and Share: Think about the issue of poverty- people living in conditions that don’t allow their basic needs to be met properly. What would be an explanation for poverty if you were just thinking about individual responsibility?

Pair and Share: What would be an explanation for poverty if we are trying to explain it as something we are all responsible for?

2.) What is lost when we individualize issues rather than think about larger systems and community conditions at play?

On the flipchart: Think about an incident of harm – like the one we talked about last time. An incident of violence, for example. Write it in the center.

In the group- brainstorm some individual reasons behind the incident that may need to be addressed.

Next, Brainstorm some community and systems factors that may have made this incident more likely to happen.

Put both on the LEFT side of the flipchart.

Next, on the RIGHT side- list some possible strategies or solutions on the individual level and community /system levels.

Closing: Takeaway from today.

HOMEWORK: Read the passage (included) from Fania Davis' Race and Restorative Justice.

Week 8: Collective and Systemic vs. Individualistic

Remind of the purpose, outcome and process of the class. (**Handout 1**)

Remind of the mechanics of circle (**Handout 2**)

Remind of circle community agreements: (**handout 4**—place in center)
Place Norms created on week 1 in the center.

Begin with Opening Quote

“Healing is so important for us in this nation. We have historically sought justice with varying degrees of success...we have reached a historical point in this country where it is clear that if we do not seek both justice AND healing, injustice will keep replicating itself... taken together, restorative justice as a movement conscious of racial justice ... offer a way forward.” Fania Davis

Check In: How are you arriving today?

Share Key Principles of Restorative Practice

- Understanding of Needs and Shared Expectations
- Doing “With”
- Accountability & Consent
- Honesty, Expression and Radical Listening
- Centering Voices and Desires of Community
- Reliance on Community Assets and Cultural Traditions
- Collective and Systemic vs. Individualistic
- **Awareness of and Proper Use of Power and Privilege**

Setting norms for the conversation.

Remember that talking about power and privilege can be sensitive and sometimes harm can happen on purpose or by accident, even with good intentions.

- 1.) What do you need in order to engage in a conversation about privilege and power and feel safe, supported and heard?

2 flipcharts--- What is power? And What is privilege?

Break up into 2 groups- have them define these terms.

Next, switch the groups and have them add anything they'd like to add.

Come back to circle.

Read aloud, and add /synthesize if need be.

- 2.) Is power always a bad thing? How can power be used to achieve justice?
- 3.) What are the ways that people get harmed by power and privilege?
- 4.) Racism is one central way that people are harmed by individual and systemic power and privilege. What were your takeaways from the reading?
- 5.) What is a takeaway from today?

HOMEWORK: Scan through the whole workbook and jot down 2-3 main lessons or highlights from this class that you want to remember. We'll be sharing them at the next session.

Week 9: Bring it All Together

Remind of the purpose, outcome and process of the class. (**Handout 1**)

Remind of the mechanics of circle (**Handout 2**)

Remind of circle community agreements: (**handout 4**—place in center)
Place Norms created on week 1 in the center.

Begin with Opening Breath. Invite folks to put their feet on the floor, hands in their lap and join you in taking 3 deep breaths to start. Eyes open or closed.

Check In: How are you arriving today?

Share Key Principles of Restorative Practice

- Understanding of Needs and Shared Expectations
- Doing “With”
- Accountability & Consent
- Honesty, Expression and Radical Listening
- Centering Voices and Desires of Community
- Reliance on Community Assets and Cultural Traditions
- Collective and Systemic vs. Individualistic
- Awareness of and Proper Use of Power and Privilege

Go through from start to finish a little overview of what you did each week (15 minutes)

- 1.) What is one takeaway that really sticks out to you from this class?
- 2.) If we had communities filled with these restorative principles what would people feel like?
- 3.) If we had communities filled with these restorative principles how would conflict and harm be dealt with?
- 4.) What is potentially possible inside the prison in thinking about implementing these principles? It’s ok if you’re not sure if it’s possible—just dreaming.

HOMEWORK: Take some time to reflect on this class. Select one or two of these principles that you’d like to focus on for yourself for the next 10 weeks. We’ll be having check-ins along the way as you begin deepening your practice.

SESSION 10—New format TBD Reviewing the practicum.

Why This Course?

The **PURPOSE** of this course is to develop a community of practice of people currently incarcerated at Maine State Prison who are part of the Restorative and Transformative Justice movement.

The **PROCESS** of this course is a 20 week commitment, which includes 10 weeks of classes co-led by trained peer facilitators, optional readings, participation in circle practice, and a 10 week practicum putting a practice of your choice to use in your day-to-day life and work, while continuing to meet in circle weekly to reflect on your practice.

The **OUTCOMES** of this course include:

- Participants will have a better understanding of Restorative and Transformative Justice definitions and principles.
- Participants will use some of the skills and practices of Restorative and Transformative Justice in their day to day lives and work.
- Conflict will be worked with more often using Restorative and Transformative Justice Approaches.
- The MSP community of incarcerated people will feel safer, more connected, and more accountable to one another as peers.
- Participants will be connected with a larger community of practice in the state, taking leadership and contributing voice and advocacy to the movement.

Circle Practice- a bit of history

Circle practice is one way to bring people together for sharing stories, gaining understanding, building consensus or agreement, making decisions, healing trauma, and many other applications that you might think of from bringing folks together in a safer space with equitable voice and power.

We use Circle practice in Restorative and Transformative Justice as a way of building community and a way of dealing with harm and/or conflict. Because some of us are new to these practices, it's important to know some of the history of Circle Practice.

Part of honoring the histories of this work is learning the history and understanding the long traditions and knowledge of Native People. The second way that we honor the history of this work is by actively working in our own life to learn about the conditions and harms done to Native People in North America, and working to repair and reduce harm done by disproportionate incarceration, poverty and trauma done still today to Native People and other minority populations. This will be a critical part of our work together.

The following is a partial/brief history of Circle Practice written by Living Justice Press, a publisher of Restorative Justice literature:

The Circle process that many non-Native people are using today is rooted in the tradition of talking Circles that Indigenous Peoples in North America use and have used for millennia. Different Native Peoples practice different forms of the Circle process. The form of Circles described in Living Justice Press books most closely reflects the talking Circle process practiced by the Plains Peoples of North America. In these traditions, Circles are far more than a technique; they are a way of life. Circles embody a philosophy, principles, and values that apply whether people are sitting in Circle or not.

During the 1990s, members of First Nations in Canada began teaching the Circle practice to non-Native people. They chose to do this because First Nation communities were seeking alternatives to the mass incarceration of their people, which was—and remains—another form of genocide. Returning to Native ways to resolve conflicts and harms required collaboration with non-Native people: lawyers, prosecutors, judges, as well as non-Native neighbors. In the process, non-Native people experienced the Circle process and its power to bring positive transformation for everyone involved. From these origins, the use of Circles among non-Natives has grown.

Several First Nations in particular contributed to the use of Circles among non-Natives in the U.S. and Canada. The Hollow Water First Nation on Lake Winnipeg has played a critical role in demonstrating the philosophy and power of Circles to address harms in

communities. Many non-Natives learned about Circles through their work, especially by reading Rupert Ross's book, *Returning to the Teachings: Exploring Aboriginal Justice* (Canada; available in the U.S. from Living Justice Press).

In Yukon, Harold and Phil Gatensby, members of the Carcross-Tagish and Dahka T'lingit First Nations, and Mark Wedge, a member of the Carcross/Tagish First Nation, have also trained many non-Native people in Circles, especially professionals in criminal justice systems, juvenile justice systems, and in schools. Euro-Canadian Chief Judge Barry Stuart of the Yukon Territorial Court responded positively and became a leading advocate for using Circles among non-Natives. For example, these First Nation Circle practitioners, along with non-Native Circle trainers, trained the entire staff and many in the community of Roca, Inc., a youth center outside Boston that works with gang, street, and immigrant youth.

This cross-cultural transference that First Nations initiated was spurred by the need to find alternatives to incarceration and to reduce the disproportionate incarceration of Native people. When non-Native people, including many People of Color, experienced the power of the Circle process to address harms and conflicts, they began to use the process with other non-Native people and in other areas of life as well. The Frogtown–Summit University Circle in Saint Paul, Minnesota, for example, operated for many years to keep young African-American men, ages 18–35, out of prison and on a good path.

Using Circles in schools quickly became another major area of use. In Minnesota, Dakota-Ojibwe playwright and scholar Chuck Robertson was a strong advocate of using Circles with Native and non-Native communities, especially around schools. With his Circle associates Jamie Williams and Oscar Reed, Dr. Robertson trained and worked with hundreds of educators to bring the Circle process into school settings.

Because Circles have the capacity to bring people in conflict together in a good way, different Native communities have, at different times, sought to use the process to resolve differences and conflicts with their non-Native neighbors. The form of the process reflects the traditions of each Native People. A form of the Circle process has been used by Native Elders for several decades in Wyoming, for example, to protect the Bighorn Medicine Wheel from non-Native tourist abuse and violations.

Indigenous peoples around the world have clearly used processes similar to Circles to attend to the community's work. Circles of stones or wood can be found all over Europe. Some European circular sites date back 5,000 years or more. Though Indigenous European forms of Circles have been largely lost, many Indigenous Peoples continue to use Circle-like processes today. We are deeply indebted to those who have carried these traditions into modern times.

Basic Circle Structure

Circles can take many different forms. Sometimes they are brief, informal gatherings and don't require a lot of structure. Sometimes they are very formal with a highly trained/apprenticed circle keeper to hold the process. Sometimes it's just about keeping the principles and values of circle practice in mind in your day to day interactions. For this class, we will usually use a process that is semi-formal, and will have the following components each time:

Community agreements

Community agreements will be created by the group, but we will start with the following:

Speak with intention

Listen with attention

Care for the wellbeing of the whole

Build justice and equity together

Talking Piece

When you are holding the talking piece, you're invited to speak, when you're not holding it, you're invited to listen. We will pass it around to keep the conversation flowing. You can also use the talking piece to sit in silence when it's your turn or just take your time to come up with what you're trying to say.

Center

We will have our community agreements in the center each time, and sometimes we may decide to put some other object as a focus or symbol of what we're discussing.

Opening

This is usually a quote, or poem, or even just a simple moment of silence or meditation. Its purpose is to get grounded and focused, calm and ready for the conversation ahead.

Check In

A round of conversation to briefly check in with how we're doing, what we're bringing to the circle today.

Dialogue

Conversation rounds to bring everyone's voice into reflection and dialogue. May be several rounds.

Check Out

A round of conversation to name a take-away or closing thought.

Close

Also usually a poem, quote, moment of silence or meditation to close out the space.
Handout 4

Circle Community Agreements

Speak with intention

Listen with attention

**Care for the wellbeing
of the whole**

Build justice and equity together

We will not cancel us

by adrienne maree brown

We will not cancel us.

We hurt people.

Of course we did, we are human. We were traumatized/socialized away from interdependence. We learned to hide everything real, everything messy, weak, complex. We learned that fake shit hurts, but it's acceptable.

Our swallowed pain made us a piece of shit, or depressed, or untrustworthy, or paranoid, or impotent, or an egomaniac. We moved with the herd, or became isolationist and contrary, perhaps even controversial. We disappointed each other, at the level of race, gender, species...in a vast way we longed for more from us. But we will not cancel us.

Canceling is punishment, and punishment doesn't stop the cycle of harm, not long term. Cancellation may even be counter-abolitionist...instead of prison bars we place each other in an overflowing box of untouchables – often with no trial – and strip us of past and future, of the complexity of being gifted and troubled, brilliant and broken. We will set down this punitive measure and pick each other up, leaving no traumatized person behind.

We will not cancel us. But we must earn our place on this earth.

We will tell each other we hurt people, and who. We will tell each other why, and who hurt us and how. We will tell each other what we will do to heal ourselves, and heal the wounds in our wake. We will be accountable, rigorous in our accountability, all of us unlearning, all of us crawling towards dignity. We will learn to set and hold boundaries, communicate without manipulation, give and receive consent, ask for help, love our shadows without letting them rule our relationships, and remember we are of earth, of miracle, of a whole, of a massive river – love, life, life, love.

We all have work to do. Our work is in the light. We have no perfect moral ground to stand on, shaped as we are by this toxic complex time. We may not have time, or emotional capacity, to walk each path together. We are all flailing in the unknown at the moment, terrified, stretched beyond ourselves, ashamed, realizing the future is in our hands. We must all do our work. Be accountable and go heal, simultaneously, continuously. It's never too late.

We will not cancel us. If we give up this strategy, we will learn together the other strategies that will ultimately help us break these cycles, liberate future generations from the burden of our shared and private pain, leaving nothing unspeakable in our bones, no shame in our dirt.

Each of us is precious. We, together, must break every cycle that makes us forget this.

Definitions of Restorative Justice and Restorative Practice

Restorative Justice – we advocate for a justice that is about interpersonal, group, societal and systemic relationships:

“Those who are at all familiar with restorative justice point to the importance of relationships to its practice. Indeed, the current restorative archetype is a face-to-face encounter between victim and offender with their communities. Success too is often cast in relational terms as restorative stories tell of relational repair, reconciliation and transformation.

Restorative justice is a relational approach to justice, but this does not mean it is only focused on mediating interpersonal relationships. Justice viewed restoratively is fundamentally about just relations. In simple terms, as an approach to justice it says relationship matters to the way we understand justice and the issues at stake, as well as how we respond. This relational view extends beyond interpersonal relationships to relations at the level of groups, of institutions, of systems, and of society.

In many situations, relations between those involved have never been just. In all situations, restorative justice is focused on figuring out what would be required to arrive at just relations in the future and how to move away from the current injustice(s) to justice.

This way of thinking about justice is different from the current criminal justice system’s focus on individuals and on breaches of law. Instead, restorative justice is concerned with individuals in relation to one another and all that surrounds them.”

From Jennifer Llewellyn:

<http://policyoptions.irpp.org/magazines/may-2018/realizing-the-full-potential-of-restorative-justice/>

Restorative Practices – we utilize a wide variety of practices, and we build an accountable and supportive community of practice

The practices that help to forward Restorative Justice, which are not only responsive to harm, but which also **prevent** the causes and conditions that give rise to harm and injustice. These include circle practice, mediation, policy change, and any practices that center and give power to those most impacted, address root causes of harm and injustice, and heal in an attempt to prevent future harm.

Transformative Justice Definition

Transformative Justice- we aim towards transformative justice, and support those engaged in transformative justice.

“Transformative justice [is] a liberatory approach to violence...[which] seeks safety and accountability without relying on alienation, punishment, or State or systemic violence, including incarceration or policing.

Three core beliefs:

- 1.) Individual justice and collective liberation are equally important, mutually supportive, and fundamentally intertwined—the achievement of one is impossible without the achievement of the other.
- 2.) The conditions that allow violence to occur must be transformed in order to achieve justice in individual instances of violence. Therefore, Transformative Justice is both a liberating politic and an approach for securing justice.
- 3.) State and systemic responses to violence, including the criminal legal system and child welfare agencies, not only fail to advance individual and collective justice but also condone and perpetuate cycles of violence.

Transformative Justice seeks to provide people who experience violence with immediate safety and long-term healing and reparations while holding people who commit violence accountable within and by their communities. This accountability includes stopping immediate abuse, making a commitment to not engage in future abuse, and offering reparations for past abuse. Such accountability requires on-going support and transformative healing for people who ...abuse.”

From INCITE!:

<https://www.transformativejustice.eu/en/accountability-and-sexual-violence/what-are-ca-and-tj/>
L

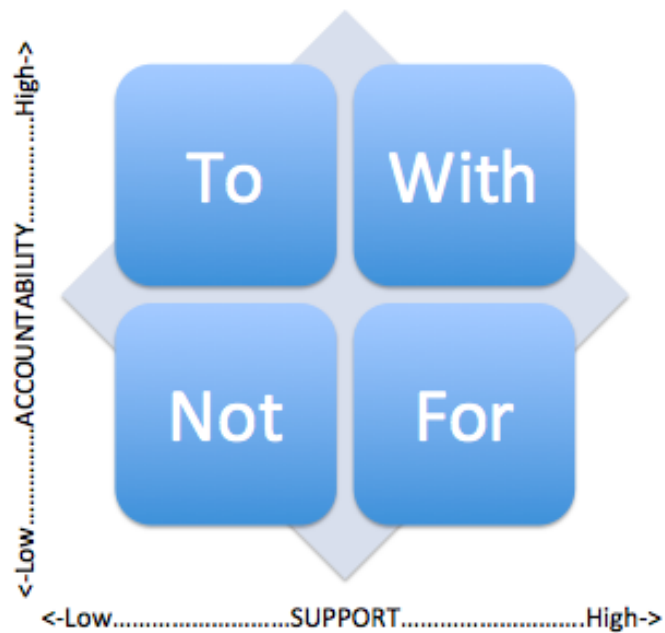
Key Principles of Restorative Practice

- Understanding of Needs and Shared Expectations
- Doing “With”
- Accountability & Consent
- Honesty, Expression and Radical Listening
- Centering Voices and Desires of Community
- Collective and Systemic vs. Individualistic
- Awareness of and Proper Use of Power and Privilege
- Reliance on Community Assets and Cultural Traditions

Social Discipline Window- “Doing With”

“Doing With”

Braithwaite 1989



Scenarios- Social Discipline Window

As a group, take a look at this scenario. Imagine going about it in a way that is consistent with your assigned quadrant on the social discipline window.

Our group was assigned (Circle 1):

With To For Not

Scenario:

You want to put on a community dinner for people in your pod. You have been given clearance and a small budget for food.

Based on your quadrant, who would be involved in the planning?

Based on your quadrant, how would decisions be made about the dinner?

Who would attend?

What would happen there?

How would community members feel about the dinner, most likely, based on how you approached it in your quadrant? Would their needs be met?

What other comments/observations do you have about doing the dinner from the vantage point of your quadrant?

On Consent – From Ruckus Society

“we tried on a new approach for setting the camp culture. we wanted to address that there were folks there from a variety of experience levels in terms of work around anti-oppression and/or decolonization. the model we unveiled is based on our action framework (“a call to how to ACT”).

first we presented a 5-step perspective on moving towards equity.

1. OTHERING: many folks start with viewing folks who aren’t the same race, ethnicity, class, gender, sexuality, ability, etc as “other”. that “other”-ing can manifest in many ways – superiority, enslaving, hating, fearing, suspecting, inferiority.

2. EXOTIFICATION: when an appreciation of some aspect of a person or group of people you see as “other” develops, and becomes a desire. this can manifest as wanting to own it, have it, control it, bed it, eat it, visit it (within a safe bubble – think resorts in “exotic” locations).

3. TOKENIZATION: when logic, self-interest, good intentions or force makes an individual or organization realize that they want/need to have representation of the “other”. this manifests in obvious and/or subtle ways, such as having one (insert black/female/gay/etc) friend, one (insert poor/impacted) board member, or one (differently-abled/trans/immigrant) staff member.

4. EMULATION: wanting to actually put on the behavior, dress, music, names, spiritual practices, political struggles or culture of the “other”. this is deeper than a visit – this is preferring the “other” above your own identity, and believing you have the privilege to just opt-in to the experiences of the “other”. this is most harmful when it manifests as an individual leaving behind their own communities and families and immersing themselves in the communities which their historic ancestors have negatively impacted, taking up space and resources and not respecting or understanding boundaries. what’s deep here is that individuals involved in emulation are often of the belief that they are showing love and respect for the “other”.

5. EQUITY/EQUALITY: when there is equal opportunity to resources, and fairness and justice in terms of decision making. this is a liberated state of mind that allows you and all the people you interact with to exist outside of constant reaction and struggle, and to evolve. this can manifest in respectful sharing of history and culture, deep appreciation of a whole individual (meaning their complex multiple-identities, not just the surface view).in the long-run, this could manifest a world in which sustainability and self-determination are possible for everyone.

i would go so far as to say active equity is the deepest form of love, and to approach the world from a space of equality and equity the most liberated state. i’m not there yet, but i am working on it.

the easiest way to explain the work that i’ve been able to come up with is the ACT model.

A = awareness. being aware of all of who you are in relation to any group you are in, who else is in the group, and the ways in which you can be part of the mainstream (feeling comfortable, normal, understood, powerful), and the ways in which you are part of the margins (uncomfortable, different, misunderstood, powerless). training for change has a great exercise for this which i encourage you to seek out. we asked folks to think this through for themselves with one other person. the first time folks think and speak through this is usually powerful. many people of color, for example, spend our lives being called “minorities” and fighting for resources – it’s powerful to think of all the ways our culture is shaping the mainstream, the spaces in which we are actually the most powerful people in the room. it’s deep to acknowledge we are the

world majority, and have been divided and conquered so successfully. it also helps to hear another person share, and realize just how trained our minds are to put people into boxes based on our perceptions, rather than staying open to their actual experiences and history.

C = communication. learning to communicate clearly, powerfully, at the right time, and from your own experience is a lifelong process. but the better you get at being able to actually communicate from a place of awareness, and understand how you want to be communicated to, the more powerful you can be as a member of your community both within your community, and when representing outside of your community. we had the participants get into affinity groups and think about assumptions and offenses often communicated TO their groups, and how other groups in the room could really communicate well with them for the temporary community of the week.

T = truth-n-reconciliation, both as a formal and informal process. we are going to post more about this process in the near future, but the depth of relationship and equity possible when both parties can bring their truth into the room, reconcile differences and past wrongdoings, and pre-empt future offenses and oppression – that depth is astounding, and illuminates what sustainable and self-determined communities really look like.

this is all old knowledge, old growth knowledge, wisdom that already exists in communities and is just waiting to be remembered.

a new friend, logan, then offered a consent process that helps to create a safe space around sex and sexuality – really important when we have folks going through very physical and interactive trainings.”

Listening Well

From **Fumbling Towards Repair** by Mariame Kaba and Shira Hassan

Listening Well Means.....

Attention

You notice both the emotion and the content conveyed by the speaker. You are not thinking about what to say next.

Withholding Judgment

While you are listening, you put aside thoughts of what the person “should” or “must” do, who is right, or what you would have done in that situation.

Openness

Your face and posture show that you are listening. You look at the speaker, if you can, as well as others present to see how each person is reacting.

Caring

You are aware of the speaker as a person and are interested in his, her or their concerns.

5 Restorative Questions

Restorative Justice Moves From thinking only about

RULES/LAWS

BLAME

OBLIGATIONS

To a way of thinking about harm that prioritizes

HARM

NEEDS

OBLIGATION

We Use 5 Restorative Questions To Get To This...

What happened?

What were you thinking and feeling at the time?

What have you thought about and felt since?

Who's been impacted and how?

What needs to be done to repair the harm?