

Foundational Training in Restorative Justice for Higher Education

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Invitation to Brave Space

Together we will create brave space
Because there is no such thing as a “safe space”
We exist in the real world
We all carry scars and we have all caused wounds.
In this space
We seek to turn down the volume of the outside world,
We amplify voices that fight to be heard elsewhere,
We call each other to more truth and love
We have the right to start somewhere and continue to grow.
We have the responsibility to examine what we think we know.
We will not be perfect.
This space will not be perfect.
It will not always be what we wish it to be
But it will be our brave space together, and
We will work on it side by side

by Beth Strano and Micky ScottBey Jones

Essential Elements for Constructing the Circle

Kay Pranis

The Circle is a structured dialog process that nurtures connections and empathy, while honoring the uniqueness of each participant. The Circle can hold pain, joy, despair, hope, anger, love, fear, and paradox. In the Circle, each person has the opportunity to speak their truth but cannot assume the truth for anyone else. The Circle welcomes difficult emotions and difficult realities, while maintaining a sense of positive possibilities. The Circle is deeply rooted in an understanding of profound interconnectedness as the nature of the universe.

The Circle Keeper uses the following elements to design the Circle and to create the space for all participants to speak their truth respectfully to one another and to seek resolution of their conflict or a greater understanding of one another's perspective.

- **Seating all participants in a circle (preferably without any tables)**
- **Opening ceremony**
- **Centerpiece**
- **Values/guidelines**
- **Talking piece**
- **Guiding questions**
- **Closing ceremony**

Seating all participants in a circle – Geometry matters! It is very important to seat everyone in a circle. This seating arrangement allows everyone to see everyone else and to be accountable to one another face to face. It also creates a sense of focus on a common concern without creating a sense of 'sides'. Sitting in a circle emphasizes equality and connectedness. Removing tables is sometimes uncomfortable for people but is important in creating a space apart from our usual way of discussing difficult issues. It increases accountability because all body language is obvious to everyone.

Opening ceremony – Circles use openings and closings to mark the Circle as a sacred space in which participants are present with themselves and one another in a way that is different from an ordinary meeting or group. The clear marking of the beginning and end of the Circle is very important, because the Circle invites participants to drop the ordinary masks and protections they may wear that create distance from their core self and the core self of others. Openings help participants to center themselves, bring themselves into full presence in the space, recognize interconnectedness, release unrelated distractions, and be mindful of the values of the core self.

Centerpiece – Circles use a centerpiece to create a focal point that supports speaking from the heart and listening from the heart. The centerpiece usually sits on the floor in the center of the open space inside the circle of chairs. Typically there is a cloth or mat as the base. The centerpiece may include items representing the values of the core self, the foundational principles of the process, and/or a shared vision of the group. Centerpieces often emphasize inclusion by incorporating symbols of individual Circle members as well as cultures represented in the Circle.

Guidelines – Participants in a Circle play a major role in designing their own space by creating the guidelines for their discussion. The guidelines articulate the agreements among participants about how they will conduct themselves in the Circle dialog. The guidelines are intended to describe the behaviors that the participants feel will make the space safe for them to speak their truth. Guidelines are not rigid constraints but supportive reminders of the behavioral expectations of everyone in the Circle. They are not imposed on the participants but rather are adopted by the consensus of the Circle.

Talking piece – Circles use a talking piece to regulate the dialog of the participants. The talking piece is passed from person to person around the rim of the Circle. Only the person holding the talking piece may speak. It allows the holder to speak without interruption and allows the listeners to focus on listening and not be distracted by thinking about a response to the speaker. The use of the talking piece allows for full expression of emotions, thoughtful reflection, and an unhurried pace. Participants are free to speak or pass when the talking piece comes to them. The talking piece is a powerful equalizer. It allows every participant an equal opportunity to speak and carries an implicit assumption that every participant has something important to offer the group. As it passes physically from hand to hand, the talking piece weaves a connecting thread among the members of the Circle. The talking piece reduces the control of the keeper and consequently shares control of the process with all participants. Where possible, the talking piece represents something important to the group. The more meaning the talking piece has (consistent with the values of Circle), the more powerful it is for engendering respect for the process and aligning participants with their core selves.

Guiding questions – Circles use prompting questions or themes at the beginning of rounds to stimulate conversation about the main interest of the Circle. Every member of the Circle has an opportunity to respond to the prompting question or theme of each round. Careful design of the questions is important to facilitate a discussion that goes beyond surface responses. Questions are often designed to invite participants to share personal stories relevant to the theme raised.

Closing ceremony – Closings acknowledge the efforts of the Circle, affirm the interconnectedness of those present, convey a sense of hope for the future, and prepare participants to return to the ordinary space of their lives. Openings and closings are designed to fit the nature of the particular group and provide opportunities for cultural responsiveness.

Keeper's role – The role of the facilitator(s) or keeper(s) of the Circle is to assist the participants in creating a safe space where each can speak and listen from the heart. The keeper—and sometimes there are two—helps the Circle create the space and then monitors the quality of the space. The keeper is not an enforcer of Circle guidelines but the guardian of them. Every member of the Circle bears responsibility for the quality of the dialog. If the dialog becomes disrespectful, the keeper invites the Circle to discuss what is happening and how to move toward a more respectful interaction.

The Circle keeper is a participant and can speak in turn in the Circle. Sometimes the keeper speaks first in a round to model the kind of response being invited or to model the sharing of personal stories. At other times, the keeper speaks last in a round to reduce the risk of the keeper influencing the dialog inappropriately. The Circle keeper attempts to hold an attitude of compassion and caring for every member of the Circle, regardless of behavior.

Circle dialog – Circles are never about persuasion. They are a process of exploring meaning from each perspective in the Circle. From that exploration we may find common ground or we may understand more clearly why another person sees something differently. The more diverse the perspectives are in a Circle, the richer the dialog and the greater the opportunity for new insights will be. The keeper does not control this process but helps the Circle work through uncomfortable moments by maintaining the use of the talking piece going in order around the Circle and by engaging the Circle in reflection on its own process when needed.

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Meaningful Object Circle Template

Goal

To experience a richer sense of circle practice and explore how meaningful objects can be powerful for relationship building.

Prep

Ask participants to “bring an object that has meaning for you and that you can share a story about. Also, it should be something you wouldn’t mind passing around a circle.”

Form the circle around a full centerpiece and bring values and agreements into the circle.

Opening

- Open with a statement of purpose (“we’re going to have time in circle to get to know one another”) and offer a brief centering activity (breathing, visualization, etc.). Create/share values and agreements.
- If someone forgets their object, they can improvise with an object they do have, show a picture from their phone, or present it as a “ghost object” (invisible).

Round 1

- Facilitator models by sharing the story of their object. When finished, facilitator puts it in the center of the circle.
- Person to left shares next.
- After round, open for comments or reflections (optional)
- Tip for online circle facilitation: Create a virtual circle order in the chat

Round 2

- Facilitator picks up object of person on left and returns it to them and (a) shares key details of the story as an acknowledgement that their story was heard and (b) shares one way in which they could relate to the story as a way to foster connection.
- Person on left says thank you (only) and then returns the piece of the next person in the circle.

Round 3

- What are your observations about this circle? What did you learn about each other? About circle process? Where might you facilitate this circle in your community?
- Other ways to frame talking pieces:
 - Bring an object that... gives you hope, says something about your identity, symbolizes your family, occupation, hometown, etc.

Closing: Thank participants for their active listening, thoughtful reflections and openness to the stories of others. **One-word check-out** around the circle: “What are you feeling as we close this circle?”

Circle Planning Guide

Purpose of the circle: what is the purpose, goal or theme of your circle? (ex. community-building, goal-setting, exploring issues, decision-making, celebration, curriculum/content, etc.)

Introduction: how will you introduce and convey the reason for the circle to participants?

Review/establish circle agreements: how will you elicit or convey core guidelines to participants? Are they posted, in the centerpiece, verbally reviewed, etc.

Introduction of the talking piece: what object are you using and why? How does it relate to the theme of the circle?

Circle opening: how will you open this circle: a poem, a quote, song, breath focus, etc.?

Connection/check-in round: What is your check in? (On a scale of 1-10, battery charge, personal weather report, etc.)

Content/discussion rounds: what needs to be addressed in the circle?

Plan two prompts: a low-risk prompt, and a slightly higher-risk prompt. For example: What made you want to attend our school? Tell us about the moment you knew it was the best choice for you? (first prompt). How has it been for you since you got here; was it what you hoped for? (second prompt).

Round 1:

Round 2:

Reflection/check out round: how will you bring closure to the circle? For example: what are you taking away from the discussion?

Day 1 Model Practices

Land Acknowledgement

Restorative justice creates opportunities for people to learn about and recognize harm in our community. Land acknowledgements are now one popular to highlight the history of harm through colonization. Since restorative practices have roots in indigenous practices, land acknowledgements are also a way to recognize the wisdom of non-Western cultural beliefs that emphasize community and connection over competition and individualism.

Values and Agreements

Rather than imposing “ground rules” or guidelines that emphasize behavior that is prohibited, collaboratively identifying shared values and then forming agreements for learning together emphasizing positive behaviors and mutual respect.

Opening Circle

Also known as a huddle or stand-up meeting, an opening circle is a brief, recurring, gathering to check in with one another. Opening circles allow for a regular check-in or goal-setting.

Pair-Share

Pair-Share (or Think, Pair, Share) can be a good alternative to doing a full group check-in as it can be completed in less time and can include different ways of processing. Either in a large circle or at tables, give participants a ‘check-in question’ and then give them a few minutes to think it over for themselves (if at tables, they could journal or draw, as an option).

After a few minutes have them turn to a partner and share their responses with one another. Optionally, partners can share out something they took away from each other’s perspective.

Dedication

A person or people dedicate their learning (or teaching) to a person—living or dead, real or fictional – who inspires them. These 30-60 second dedications can be accompanied by a photo or image. Dedications aren’t Q&A sessions or PowerPoint presentations; they are short, simple, heartfelt sharings that allow participants to learn more about each other.

Wagon Wheel Circle

Also called “inside-outside circles”, these are circles that enable intimate pair shares in large groups. Rotations allow people to meet with new partners. They tend to be lively and engaging.

Community-building circle

Kay Pranis: “The Circle is a structured dialog process that nurtures connections and empathy, while honoring the uniqueness of each participant. The Circle can hold pain, joy, despair, hope, anger, love, fear, and paradox. In the Circle, each person has the opportunity to speak his/her truth but cannot assume the truth for anyone else. The Circle welcomes difficult emotions and difficult realities, while maintaining a sense of positive possibilities. The Circle is deeply rooted in an understanding of profound interconnectedness as the nature of the universe.”

See Kay Pranis and Carolyn Boyes-Watson’s *Circle Forward* for many, many excellent circle templates.

UNIVERSAL HUMAN NEEDS/VALUES

The needs below are grouped into categories of core needs, 3 meta-categories and 9 subcategories

WELL BEING (peace)

Sustenance/Health

abundance/thriving
exercise
food, nutrition
nourishment
rest, sleep
shelter
sustainability
support/help
wellness
vitality, energy, aliveness

Safety/Security

comfort
confidence
emotional safety
familiarity
order, structure
predictability
protection from harm
stability
trust, faith

Rest/Recreation/Fun

acceptance
appreciation, gratitude
awareness
balance
beauty
ease
equanimity
humor
movement
play
relaxation
rejuvenation
simplicity
space
tranquility
wholeness
wonder

CONNECTION (love)

Love/Caring

affection, warmth
beauty
closeness, touch
companionship
compassion, kindness
intimacy
mattering/importance
nurturing
sexual connection
respect, honoring
valuing, prizing

Empathy/Understanding

Awareness, clarity
acceptance
acknowledgment
communication
consideration
hearing (hear/be heard)
knowing (know/be known)
presence, listening
respect, equality
receptivity, openness
recognition
seeing (see/be seen)
self-esteem
sensitivity

Community/Belonging

cooperation
fellowship
generosity
inclusion
interdependence
harmony, peace
hospitality, welcoming
mutuality, reciprocity
partnership, relationship
support, solidarity
trust, dependability
transparency, openness

SELF-EXPRESSION (joy)

Autonomy/Authenticity

choice
clarity
congruence
consistency
continuity
dignity
freedom
honesty
independence
integrity
power, empowerment
self-responsibility

Creativity/Play

adventure
aliveness
discovery
initiative
innovation
inspiration
mystery
passion
spontaneity

Meaning/Contribution

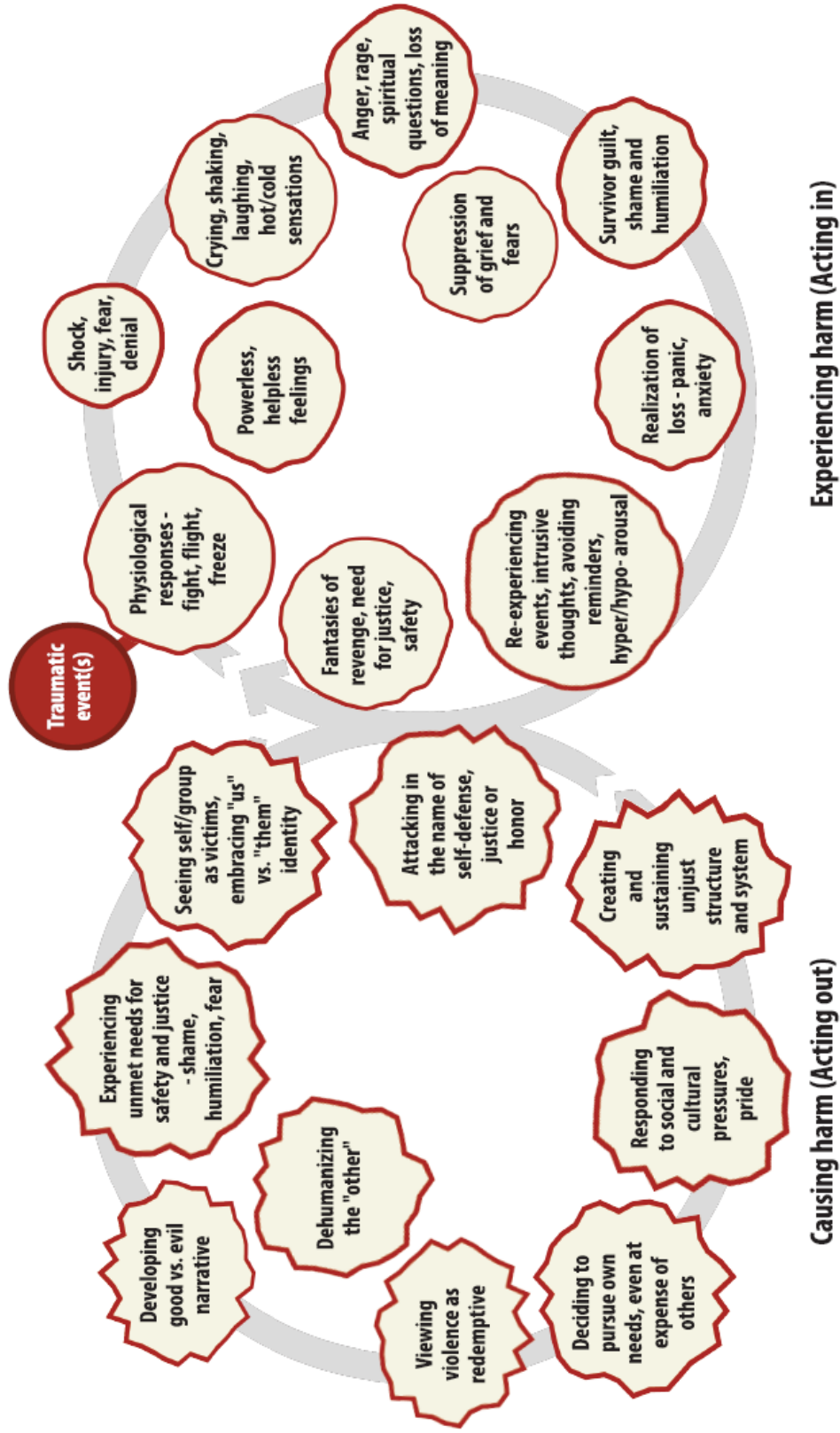
appreciation, gratitude
achievement, productivity
celebration, mourning
challenge
efficacy
effectiveness
excellence
feedback
growth
learning, clarity
mystery
participation
purpose, value
self-actualization
self-esteem
skill, mastery

FEELINGS

Feelings are bodily felt experiences and tell us about our needs being met or not met, and about what we are observing, thinking and wanting.

<u>PEACEFUL</u>	<u>LOVING</u>	<u>GLAD</u>	<u>PLAYFUL</u>	<u>INTERESTED</u>
tranquil	warm	happy	energetic	involved
calm	affectionate	excited	effervescent	inquisitive
content	tender	hopeful	invigorated	intense
engrossed	appreciative	joyful	zestful	enriched
absorbed	friendly	satisfied	refreshed	absorbed
expansive	sensitive	delighted	impish	alert
serene	compassionate	encouraged	alive	aroused
loving	grateful	grateful	lively	astonished
blissful	nurtured	confident	exuberant	concerned
satisfied	amorous	inspired	giddy	curious
relaxed	trusting	touched	adventurous	eager
relieved	open	proud	mischievous	enthusiastic
quiet	thankful	exhilarated	jubilant	fascinated
carefree	radiant	ecstatic	goofy	intrigued
composed	adoring	optimistic	buoyant	surprised
fulfilled	passionate	glorious	electrified	helpful
<u>MAD</u>	<u>SAD</u>	<u>SCARED</u>	<u>TIRED</u>	<u>CONFUSED</u>
impatient	lonely	afraid	exhausted	frustrated
pessimistic	heavy	fearful	fatigued	perplexed
disgruntled	troubled	terrified	inert	hesitant
frustrated	helpless	startled	lethargic	troubled
irritable	gloomy	nervous	indifferent	uncomfortable
edgy	overwhelmed	jittery	weary	withdrawn
grouchy	distant	horrified	overwhelmed	apathetic
agitated	despondent	anxious	fidgety	embarrassed
exasperated	discouraged	worried	helpless	hurt
disgusted	distressed	anguished	heavy	uneasy
irked	dismayed	lonely	sleepy	irritated
cantankerous	disheartened	insecure	disinterested	suspicious
animosity	despairing	sensitive	reluctant	unsteady
bitter	sorrowful	shocked	passive	puzzled
rancorous	unhappy	apprehensive	dull	restless
irate, furious	depressed	dread	bored	boggled
angry	blue	jealous	listless	chagrined
hostile	miserable	desperate	blah	unglued
enraged	dejected	suspicious	mopey	detached
violent	melancholy	frightened	comatose	skeptical

Cycles of Violence



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Based in part on the writings of Olga Botcharova, Peter Levine, Vamik Volkan and Walter Wink.

Trauma-Informed Restorative Practices

Trauma is an emotional, psychological, physical, and/or neurological response to a *real or perceived threat to life, well-being, or safety*.

When a traumatic experience occurs, a person's or community's sense of safety and well-being can be damaged such that the usual ways of coping don't seem to work. Trauma can negatively affect the mental, physical, emotional, behavioral, and spiritual health of individuals and their loved ones, and that trauma can affect childhood development as well.

Everyone is different, and trauma is subjective – an experience that is non-threatening for one person may be traumatic for someone else. Some, but not all, people who experience trauma may develop Posttraumatic Stress Disorder, or PTSD. People with PTSD may have intense, disturbing thoughts and feelings related to their experience that last long after the traumatic event has ended.

Potential causes of trauma include:

- Crime and violence, physical or sexual assault
- Physical, sexual, or emotional abuse
- Neglect
- Domestic violence, stalking
- Neighborhood, school, or gang violence
- Family dysfunction, custody battles
- Sudden or violent loss of a loved one
- War, natural disasters, aggressive animals
- Motor vehicle and other accidents
- Bullying, cyber bullying, persecution
- Arrest, confinement, mandatory hospitalization
- Poverty, racism, discrimination, homelessness
- Witnessing or hearing about any of the above
- Chronic traumatic situations experienced over time

Things to consider in your role as an RJ Facilitator:

Many of the people who touch the criminal justice system as victims or offenders have experienced trauma in one form or another. Up to 90% of justice-involved youth and adults report exposure to some type of traumatic event, yet many people are unfamiliar with how trauma can affect their life.

A person who has not been supported in their own needs after a trauma may exhibit:

- Distrust for others
- Resentment toward those who seek to hold them accountable
- Defiance or hostility toward those in authority or perceived authority
- Defiance or hostility toward caregivers

What is Trauma Informed Care?

- Understanding the role that trauma plays in the lives of those who have experienced it
- Avoiding unintended re-traumatization or the creation of more harm
- Facilitating empowerment, participation, and decision-making
- Focusing on strengths and resiliency
- Building security and trust
- Understanding the whole person, providing culturally relevant services

Paradigm Shift: *Something is wrong with the person* → *Something wrong happened to the person*

Guiding Questions for Trauma-Informed Program Development:

SAFETY QUESTIONS

- To what extent do your practices and setting support the physical and emotional safety of participants?
- How can services be delivered to support comfort and safety more effectively and consistently?

TRUST QUESTIONS

- To what extent do your practices, policies, and setting maximize trustworthiness by making practices clear and consistent?
- How can practices be modified to ensure that tasks and boundaries are established and maintained clearly & appropriately?
- How can the program maximize honesty & transparency?
- To what extent are participants able to give honest feedback about their experience and needs, comments and suggestions for the program?

CHOICE & CONTROL QUESTIONS

- To what extent do your activities and settings maximize client experiences of choice & control?
- How can you modify to ensure choice & control is maximized?

COLLABORATION QUESTIONS

- To what extent to services and setting maximize collaboration and sharing of power among staff, supervisors, and participants?

EMPOWERMENT QUESTIONS

- To what extent do services & settings prioritize participant empowerment & skill-building?
- How can services be modified to ensure that experiences of empowerment and the development or enhancement of skills are maximized?

TRAINING QUESTIONS

- To what extent are your program staff and volunteers (facilitators and community members) trained in trauma informed care?
- To what extent are staff, facilitators, and community members monitored, mentored, and given opportunities for skill building around trauma?

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Tips for Integrating Trauma Lens into RJ Practice

- **Accept that it's not about you.**
 - a. Hyperarousal and traumatic reminders can greatly influence behavior. Remember that behaviors common in victims of trauma (disconnect, anger, fear, lack of trust) are not about you personally, and don't reflect on you or your abilities as a facilitator
 - b. Victims of trauma may be in survival mode, dealing with the world around them in a very different way than you may realize
 - c. A person in authority or a person who has the potential to harm may be a trauma reminder and can trigger fight, flight, freeze coping response
- **Provide comfortable environment that enhances safety and minimizes arousal**
 - a. Additional stresses can emotionally and cognitively overwhelm traumatized children and adults
 - b. Limit physiological arousal such as loud voices, crowded spaces (which are common in court rooms and other system facilities)
 - c. Provide: Fidget toys, art, access to door, food and beverages
 - d. Ask: What can we do to make you feel as good as possible in this room?
- **Give choices where possible**
 - a. Our system can retraumatize people by taking away choice and control
 - b. Where do you want to sit? How do you prefer I get in touch with you?
- **Support**
 - a. Don't say "I know what you're going through"
 - b. Do say "I'll be with you to support you and I'll do everything I can..."
 - c. Be genuine, honest, respectful
 - d. Admit when you don't know
 - e. Honor their story without trying to fix it
- **Follow through**
 - a. Don't make promises you can't keep
 - b. Avoid "it's going to be OK" or similar statements
- **Give options for storytelling**
 - a. Don't have to recall every detail
 - b. Can use notes
 - c. Provide supports
 - d. Give choices
- **Ask concrete questions to engage the frontal cortex**
 - a. Where did this happen? Where were you in the room?
 - b. If they are fuzzy, then they may be acting from their amygdala
- **Use grounding exercises**
 - a. Physical activity, humor, feel feet on floor, name things in room (reengage frontal cortex), take break (but don't isolate)
 - b. Ask concrete questions
- **Watch for signs of re-traumatization:**
 - a. Eye contact
 - b. Repetition
 - c. Getting quiet
 - d. Withdrawal
 - e. Denial
 - f. Blaming others
 - g. Minimization of problem
 - h. Avoidance

- **Defuse Acceleration of Trauma Response:** Avoid the following:
 - a. Do:
 - i. Ask what the person needs
 - ii. Ignore verbal disrespect
 - iii. Provide acceptable choices
 - iv. Help predict positive & negative outcomes of each choice
 - v. Wait
 - b. Avoid:
 - i. Power struggles
 - ii. Moving into their space
 - iii. Raising your voice
 - iv. Touching them
 - v. Criticizing
 - vi. Sudden or unpredictable movement
- **Incorporate things that increase resiliency**
 - a. Relatedness to others (connections with community, pro-socials, supports)
 - i. Healthy bonds help brains heal emotionally
 - ii. Positive encounters with caring people release dopamine, which helps improve motivation (it's a physiological reward released by brain)
 - b. Skills that regulate emotions
 - i. Deep breathing
 - ii. Mindfulness
 - iii. Helping others
 - iv. Pros and cons lists
 - v. Observe & describe
 - vi. Distraction
 - vii. Exercise
 - viii. Call a friend
 - ix. Music
 - x. Positive self-affirmations
 - c. Mastery & efficacy (you're good at something & can be successful)
 - d. Self-esteem
 - e. Self-soothing

What's Next?

Look for Your Areas of Opportunity

Which are good opportunities for implementing RJ on your campus?

Issue	✓
Conduct violations:	
Bias incidents	
Alcohol and drugs	
Sexual and gender-based misconduct	
Academic integrity	
Campus climate issues (non-violation, e.g., free, but harmful speech)	
Residential life/community building	
Off-campus housing/town-gown issues	
Athletics (team conflicts, violations, community building)	
Greek organizations	
Other student organizations	
Service-learning opportunities in K-12 schools and criminal justice RJ	
Graduate student/post-doc issues	
Reentry support (conduct, medical/mental health, other types of leave)	
Workplace issues (faculty and staff conflicts or violations)	
Campus/city court partnerships	
Restorative coaching/mentoring	
Other???	

Implementation Questions for Discussion

1. What kind of restorative justice process resonates best with your campus culture or with the kinds of cases on which your program will focus?
Conferencing, circles, boards?
2. In what ways can you infuse RJ principles into current conduct practices and procedures?
3. What opportunities or constraints currently exist in your code of conduct for implementing an RJ program?
4. Where do you need to foster support for the program? Student affairs administrators, legal counsel, campus safety, student government?
5. Where will the program be housed? Conduct office, residential life, conflict resolution program, equity/Title IX?
6. Do you have the right staff for a restorative justice program? Who will coordinate the program? Could the coordinating responsibilities be added to a current position?
7. Who will facilitate cases—staff, faculty, graduate students, undergraduates?
8. How much will a program cost? What costs do you need to consider? Do you have financial support? How will you pay for the program?
9. Can you connect/collaborate with a local restorative justice program? Are there possible partnerships with faculty or academic departments (higher education management, law, criminal justice, conflict analysis, peace studies, social work, etc.)? What other resources can you utilize?
10. How will you launch and market the program?
11. What will be your referral streams? How can referrals be promoted?
12. How would you implement training for the program? Who needs to receive training?
13. How will you assess the effectiveness of your RJ program?

Implementation Tips

Getting to Your First Circle

The longer you wait, the less likely you will implement RJ. Consider the following:

- What will be the topic of your first circle?
- Who will co-facilitate?
- How will you identify and recruit participants?
- What are your primary questions for the rounds? (Remember the 5 C's)
- How will you assess its effectiveness?

Getting to Your First Conference

- What does your conduct policy allow?
- Who can make a referral?
- Who will co-facilitate?

- How will you assess its effectiveness?
- When can you implement the following baby steps?
 - EVERY one-on-one conduct hearing is an opportunity to ask RJ questions. Consider adding RJ questions to the conduct hearing protocol.
 - Invite the respondent to bring a support person to a conduct hearing. Ask the support person RJ questions.
 - Ask a staff member to participate in the conduct hearing in the role of an impacted community member. (Or ask a surrogate harmed party, or the real harmed party.)
 - If you ask RJ questions and invite a harmed party and support person to attend, you will have transformed your hearing into an RJ conference!

Forming an RJ Working Group

The most important first step toward implementation is creating a working group that is capable of envisioning and inspiring campus commitment. Some questions for this:

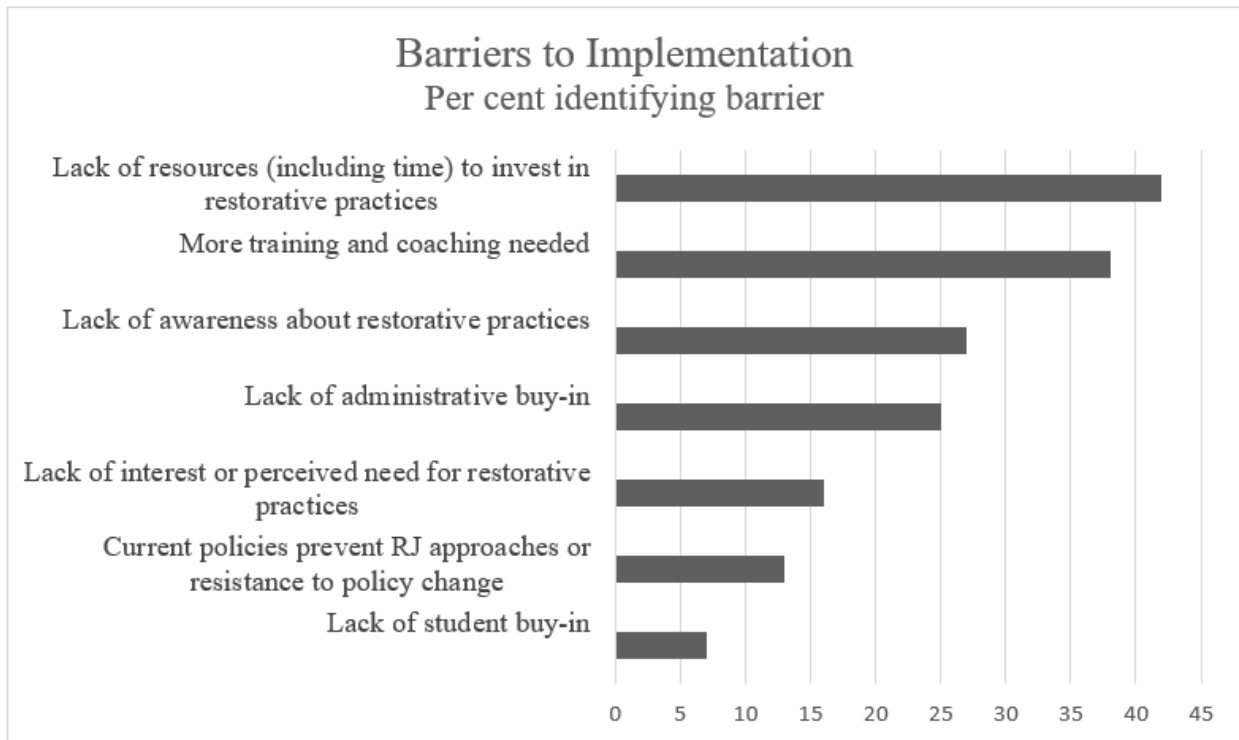
- Who will be on the team? What expertise do they have? What influence do they have? Will it include administrators, faculty, and students?
- When will the team meet? How often?

Create an Implementation Timeline

- Using a calendar, plan a series of implementation steps with target dates
- Be sure to include opportunities for education, training, policy review, and practice

Barriers to Implementation

- The following survey of campus RJ program leaders found these common barriers to address (see David Karp “Becoming a Restorative University” *International Journal of Restorative Justice*):



Competencies Checklist

Foundational Training in Restorative Justice for Higher Education

At the end of Day One:

- ✓ I feel (not too/somewhat/really) confident facilitating group agreements collaboratively.
- ✓ I feel (not too/somewhat/really) confident articulating a personal restorative justice definition.
- ✓ I feel (not too/somewhat/really) confident designing/facilitating a circle process.

I can describe...

- ✓ Circle elements (opening ceremony, centerpiece, values/guidelines, talking piece, guiding questions, closing ceremony)
- ✓ Five C's of community-concern circles (convening, connection, concern, collaboration, closing)
- ✓ Three types of circle processes (community building circle, wagon wheel, storytelling circle)
- ✓ Three tiers of RJ implementation (building relationships, responding to harm, supporting reintegration)

At the end of Day Two:

- ✓ I feel (not too/somewhat/really) confident asking/facilitating the core conferencing questions.
- ✓ I feel (not too/somewhat/really) confident understanding and empathizing with the different conference stakeholder roles.
- ✓ I feel (not too/somewhat/really) confident helping harmed parties identify harms, needs, and solutions.
- ✓ I feel (not too/somewhat/really) confident facilitating a conference to address harm.

I can describe...

- ✓ The sequence of a conference (introductions, identifying harm, brainstorming solutions, closing)
- ✓ Key stakeholder roles (facilitator, harmed party, person responsible, support person)
- ✓ Four types of harm to address in restorative processes (emotional/spiritual; material/physical; relational/communal; and inflamed historical/structural)
- ✓ Why people harmed and responsible for harm participate in RJ
- ✓ Benefits of RJ to harmed parties and those responsible for harm
- ✓ The experience of being asked restorative questions for a personal harm
- ✓ Healing-engaged/trauma-informed practice

At the end of Day Three:

I can describe...

- ✓ The model of restorative reintegration
- ✓ Evidence of RJ effectiveness in higher education
- ✓ Next steps for my own RJ journey