

The 16th World Conference of the  
**International Institute  
for Restorative Practices**



# Restorative Works

*What Works, What Doesn't, How and Why*

October 21–23, 2013 | Bethlehem, Pennsylvania, USA

A 3-day international gathering of educators,  
social service providers, criminal justice  
professionals, researchers & others

INTERNATIONAL INSTITUTE FOR  
**RESTORATIVE PRACTICES**





# Restorative Works

*What Works, What Doesn't, How and Why*

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International Institute for Restorative Practices**

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Bethlehem, Pennsylvania, USA

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# Restorative Works: What Works, What Doesn't, How and Why

At its 16th World Conference, the International Institute for Restorative Practices once again welcomes a wide range of presenters who will share their thoughts and experiences with conference attendees. We all know that restorative practices are having a positive impact in many settings, but we are equally aware that we have a lot to learn if we hope to sustain and expand that impact. These gatherings provide for that opportunity.

In the spirit of “what works, what doesn't, how and why,” each morning plenary session will feature a panel of practitioners discussing an area where restorative practices is having a significant impact. The panel will give brief presentations about what is working in their field, followed by a discussion that will allow comments from members of the audience. The panels are:

- Monday: Restorative practices in criminal justice
- Tuesday: Restorative practices in schools
- Wednesday: Restorative practices in faith communities

We also realize that a conference is not just about formal sessions: People need informal opportunities to get to know each other, ask questions and share experiences. We schedule a pre-conference dinner, without speeches, so that people can meet others even before the conference begins. The welcome gathering on the first evening of the conference encourages networking. And the 90-minute lunches allow for those substantive informal discussions that occur outside of the scheduled sessions.

We hope you enjoy the conference.

Sincerely,

A handwritten signature in black ink that reads "Ted Wachtel". The signature is written in a cursive, flowing style.

Ted Wachtel  
IIRP President

# About the IIRP and Its Conference

The International Institute for Restorative Practices is the world's first graduate school wholly dedicated to the emerging field of restorative practices. The IIRP is engaged in the advanced education of professionals at the graduate level and to the conduct of research that can develop the growing field of restorative practices, with the goal of positively influencing human behavior and strengthening civil society throughout the world.

The IIRP Continuing Education Division is a leading provider of restorative practices professional development, consulting and educational resources throughout the world. The IIRP has trained tens of thousands since its inception as the Real Justice program in 1995.

The IIRP's approach to restorative practices is based on a disarmingly simple hypothesis: human beings are happier, more productive and cooperative, and more likely to make positive changes in their behavior when those in positions of authority do things *with* them, rather than *to* them or *for* them. The hypothesis maintains that the punitive and authoritarian *to* mode and the permissive and paternalistic *for* mode are not as effective as the restorative, participatory, engaging *with* mode.

The IIRP's World Conference is based on that participatory philosophy. It relies on voluntary participation from a wide variety of individuals who want to share with others what they are doing and learning in the emerging field of restorative practices.

We trust you will enjoy the conference. If you have any questions or needs, please stop one of the people with an orange dot on his or her name tag and ask for assistance.

For more information on the IIRP, visit [www.iirp.edu](http://www.iirp.edu).

## **This is your conference. Get what you need.**

You have made a significant investment in being here, and we want you to get what you need from the conference.

If you are attending a session and feel it's not for you, or if you simply want to sample more of the many interesting sessions, please don't be shy about leaving one and going to another.

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# Day 1 Schedule

Monday, October 21, 2013

Presenters are invited to submit materials related to their sessions, to be posted to [www.iirp.edu](http://www.iirp.edu). Email plain text, Word, PowerPoint or PDF documents to [share@iirp.edu](mailto:share@iirp.edu).

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## Day 1 Overview

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<b>8-9 AM</b>	<b>Coffee/Pastries</b> (Grand Ballroom)
<b>9-10:20 AM</b>	<p><b>Plenary Session</b> (Grand Ballroom)</p> <p><i>Panel: Restorative Practices in Criminal Justice</i>            Chair: Craig Adamson (see paper on p. 97)            Panelists: Mark A. Amendola, Lisa Bedinger,            Fernanda Fonseca Rosenblatt, Vidia Negrea</p>
<b>10:40-11:30 AM</b>	<b>Breakout Sessions 1</b> (pp. 11-14)
<b>IIRP Classrooms</b>	
IIRP Classroom 1A	<p><i>Restorative Challenge: Knowing the Right Conversation (part 1 of 2-part session)</i>            Terry O'Connell</p>
IIRP Classroom 1B	<p><i>Peace Building: Architecture and Design as a Restorative Practice</i>            Barb Toews, Deanna Van Buren</p>
IIRP Classroom 2A	<p><i>High Support and High Expectations: Engaging Adult Learners in Designing and Planning the Learning Experience</i>            Alia Sheety, Larry Melton</p>

## Restorative Works: What Works, What Doesn't, How and Why

IIRP Classroom 2B     *Restorative Practices: Experiences and Challenges in Building Individual and Collective Responsibility Among Adolescent Offenders and Intervention Services*  
Joanne Blaney

### Hotel Bethlehem

Brandywine Room     *From Restorative Justice to Restorative Communities: Can the Dream Become Reality? — The Israeli Experience*  
Zvi Gabbay

Monocacy Room     *Community Circles and Restorative Practices*  
Russell Ash

Northampton Room     *Elementary School, Special Education, Restorative Classroom: What Has Worked*  
Thomas S. Simek, Jessica K. Petrolati

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**11:45 AM–1:15 PM**     **Lunch** (Grand Ballroom)

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**1:30–2:20 PM**     **Breakout Sessions 2** (pp. 15–18)

### IIRP Classrooms

IIRP Classroom 1A     *Developing a Center for Restorative Practices in the Workplace: Your Input Wanted!*  
Bruce Schenk, Anne Martin, Mark Vander Vennen

IIRP Classroom 1B     *Using Your Sphere of Influence to Secure Support for Restorative Efforts*  
Justine Darling, Amy Love

IIRP Classroom 2A     *The “TO” Window and Me: Confessions of a (Sometimes) Restorative Leader*  
Thomas S. Fertal

IIRP Classroom 2B     *Reducing Delinquent Placements: Restorative Reporting Centers*  
Jerry Bradley, Craig Adamson

**Hotel Bethlehem**

Brandywine Room	<i>Restoration Through Play</i> Lee Rush
Monocacy Room	<i>Restorative Practice as a Whole-school Approach: Respect Unchained</i> Steve McGarrity, Bonnie Campbell
Northampton Room	<i>Restorative Practices and Intervention in the Dynamics of Bullying</i> Roslyn Myers

**2:40–3:30 PM****Breakout Sessions 3** (pp. 18–21)**IIRP Classrooms**

IIRP Classroom 1A	<i>Restorative Practices in Service of the Formerly Incarcerated Homeless Population in New London, Connecticut</i> Len Raymond
IIRP Classroom 1B	<i>Restorative Practices in Faith-based Communities: A New Paradigm?</i> Peter Hatte, Veronica Hatte
IIRP Classroom 2A	<i>The 21st Century's Search for Emotional and Social Connection: How Restorative Practices Fulfills that Need</i> Frida C. Rundell
IIRP Classroom 2B	<i>Aggression Replacement Training®: Restorative Practices in Action</i> Mark A. Amendola, Robert W. Oliver

**Hotel Bethlehem**

Brandywine Room	<i>Good Intentions Are Not Enough: The Science of Implementing High-quality Restorative Practices in Schools</i> Anne Gregory, Alycia Davis
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## Restorative Works: What Works, What Doesn't, How and Why

Monocacy Room      *Peace Rooms: How to Create Hubs of Restoration in Urban High Schools*  
Ilana Zafran, Elma Dzanic

Northampton Room      *The Significance of Reflection in Education: Understanding Restorative Practices as a Cooperative Reflection Process*  
Eriko Yamabe

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**3:50–4:40 PM**      **Breakout Sessions 4** (pp. 22–24)

### **IRP Classrooms**

IIRP Classroom 1B      *Restorative Practices Twisted into Delivering Essential Skills in Aboriginal Communities*  
Bonnie George

IIRP Classroom 2A      *Working Restoratively with the Substance-abusing Population*  
Elizabeth Smull

IIRP Classroom 2B      *Progress on the Road to Restore the Motor City (Detroit, Michigan)*  
Henry McClendon, Jr.

### **Hotel Bethlehem**

Brandywine Room      *Starting a Restorative Continuum with the Family at School*  
Gregor Rae

Monocacy Room      *Creating a Values-based and Restorative-centered Workplace Environment*  
Sharon L. Mast

Northampton Room      *Paying Attention to Roles and Power Imbalance: How Power Can Undermine or Facilitate Restorative Practices*  
Kate Waters

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**5–6:30 PM**      **Welcome Gathering** (Mural Ballroom)

## Day 1 Detail

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**8-9 AM**                      **Coffee/Pastries** (Grand Ballroom)

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**9-10:20 AM**                **Plenary Session** (Grand Ballroom)

*Panel: Restorative Practices in Criminal Justice*

Chair:        Craig Adamson (see paper on p. 97)

Panelists: Mark A. Amendola, Lisa Bedinger,  
                  Fernanda Fonseca Rosenblatt, Vidia Negrea

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**10:40-11:30 AM**        **Breakout Sessions 1**

### IIRP Classrooms

IIRP Classroom 1A

*Restorative Challenge: Knowing the Right Conversation*  
(part 1 of 2-part session)

Terry O’Connell

This session is in two parts. (Part 2 is scheduled for Tuesday at 10:40 AM in IIRP Classroom 1A.) It will expose participants to what they would typically experience during the “Restorative Challenge: Knowing The Right Conversation” three-day training. Part 1 will challenge your thinking about the fundamental premise upon which restorative practices is critiqued, shared and implemented. The purpose is to draw attention to the pedagogy used in this process. This shifts the focus from teaching you about the use restorative practices to having you personally experience the restorative modeling that you in turn are likely to want to replicate with others. The key to becoming a restorative practitioner starts with first learning how to be restorative in your personal and professional relationships. Part 2 will show you how to use the explicit restorative practice framework developed in Part 1 so that you know what having the “right conversation” sounds and looks like.

IIRP Classroom 1B

*Peace Building: Architecture and Design as a Restorative Practice*

Barb Toews, Deanna Van Buren

Restorative practices occur in a myriad of spaces — schools, prisons, houses of worship and homes — with facilitators striving to create a physical and psychological atmosphere that is safe and respectful of the person harmed, the person who harmed and community members, and conducive to the restorative aims of the interaction. Research suggests that the physical and psychological environment impacts the way people feel, act and even heal. This information raises important questions about the design of spaces in which restorative practices occur and the way in which restorative justice values and principles can be applied to the architecture and design of restorative settings. Participants will explore restorative justice and its relationship to architecture and design, gain insight into how attention to design can support the restorative process and engage in a design thinking process to assist in the creation of spaces informed by restorative justice.

IIRP Classroom 2A

*High Support and High Expectations: Engaging Adult Learners in Designing and Planning the Learning Experience*

Alia Sheety, Larry Melton

In spite of the general notion that restorative practices is mostly used in classroom management, higher education and adult learners could benefit from the restorative approach in learning and planning. We will discuss research that has studied the relationship between behaviors, cognition and emotions as we learn new material. The data were collected from graduate students registered in an educational research course. Research courses usually raise some anxiety since the topic is out of most of our comfort zones. The level of cognitive complexity elicits feelings and behaviors that are best dealt with by engaging students as partners in the process through support from peers (scaffolding) and the creation of a safe environment. During the presentation we will share the study outcomes and analyze it from a restorative perspective. Feedback from the audience will be appreciated and will contribute to the continuation and development of our study.

IIRP Classroom 2B*Restorative Practices: Experiences and Challenges in Building Individual and Collective Responsibility Among Adolescent Offenders and Intervention Services*

Joanne Blaney

This workshop will focus on various experiences using formal and informal restorative practices with adolescent offenders and intervention services in Brazil. The experiences show that responsibility can be constructed individually and collectively through the use of restorative practices: Relationships can be transformed, damage can be repaired and victims and offenders can be reintegrated. This collective process of responsibility-taking and responsibility-building through restorative practices helped participants deal with conflicts and provided opportunities to strengthen and improve support networks for offenders and victims. It was a learning process that occurred individually and collectively. In the process, many challenges arose, especially related to the weaknesses and failures in the services offered to these adolescents. Restorative practices provided an opportunity for the intervention service network to confront limits, improve services, address broader social justice issues and commit to work for structural change. The use of restorative practices led to more positive interventions and integrated actions.

**Hotel Bethlehem**Brandywine Room*From Restorative Justice to Restorative Communities: Can the Dream Become Reality? — The Israeli Experience*

Zvi Gabbay

KEDEM is Israel's leading restorative justice organization, conducting hundreds of restorative conferences every year. Through these processes, hundreds of juvenile offenders, victims and families are exposed to the restorative approach to wrongdoing. We all know the powerful effect these processes have, but it is this impact that obligates us to ask: "Is this it? Shouldn't the restorative approach be used to address other community and social challenges?" KEDEM combined

forces with ASHALIM, a nonprofit organization focused on helping youth, in an attempt to introduce restorative practices to a variety of decision-making and crisis-management processes in schools and social services. This three-year experiment was eye-opening as to the applicability of restorative practices in a wide variety of sensitive situations. The session will summarize the main findings and conclusions of the project and address the challenges of introducing restorative practices to highly sensitive community-affecting decision-making processes.

Monocacy Room

*Community Circles and Restorative Practices*

Russell Ash

Community restorative classrooms adopt the ceremony and form of tribal community circles, engaging and respecting all voices. These classroom communities invite the collective wisdom of the classroom and community to promote and repair relationships and to assist in making the teaching and learning agenda clear and explicit.

Northampton Room

*Elementary School, Special Education, Restorative Classroom:  
What Has Worked*

Thomas S. Simek, Jessica K. Petrolati

Restorative practices are a key component of IIRP's demonstration schools, where at-risk students are provided with emotional and learning support. This session will discuss restorative classrooms in elementary school and special education settings. Areas to be presented will include being explicit in practice, providing positive reinforcement, consequences, role modeling and expressing feelings. There will be time for questions.

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**11:45 AM–1:15 PM Lunch** (Grand Ballroom)

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**1:30–2:20 PM****Breakout Sessions 2****IIRP Classrooms**IIRP Classroom 1A*Developing a Center for Restorative Practices in the Workplace:  
Your Input Wanted!***Bruce Schenk, Anne Martin, Mark Vander Vennen**

In 2011 a group of restorative practitioners got together to discuss the application of the restorative practice framework in workplaces. In June 2013 the Centre for Workplace Engagement was launched. In this workshop we will describe our journey, early learnings, challenges and discoveries in applying this restorative approach as a way of thinking and being in workplaces. This workshop is designed to welcome learning from you. Join us to share your workplace experiences offering restorative practices, your words of wisdom, success stories and cautionary tales. Of what should we be aware? Do you have resources you can share with us? We look forward to meeting and talking!

IIRP Classroom 1B*Using Your Sphere of Influence to Secure Support for Restorative Efforts***Justine Darling, Amy Love**

This session will focus on using your specific sphere of influence to gain support in making restorative practices stronger and more sustainable in your work. We, as restorative professionals at the University of San Diego, will share our model for finding restorative opportunities outside of higher education, collaborating with local stakeholders and using organizational change theory to make shifts. These collaborations are mutually beneficial by providing institutions of higher education with experiential learning opportunities and local partners with the support and energy they need to strengthen and sustain restorative practices. Whether you work in schools, the criminal justice system or the community, we will share the potential ally you have within your local institutions of higher education. We will share initial steps taken, main collaborators to seek out and preliminary results from our experi-

ence. We will provide space to brainstorm how you can use these strategies in your own context.

IIRP Classroom 2A

*The “TO” Window and Me: Confessions of a (Sometimes)*

*Restorative Leader*

Thomas S. Fertal

A somewhat light-hearted yet substantive look at the challenges of restorative leadership. Through personal examples, case studies and group sharing, participants will leave with a deeper understanding of the obstacles that get in the way of being consistently restorative. Like any skill, implementing restorative practices takes patience, persistence and practice. Try as we might, most leaders find themselves drifting out of the “WITH” window and into old habits of leadership. How does this happen? What are the triggers? Why can't I stay on track? These questions and more will be addressed through this entertaining and engaging workshop.

IIRP Classroom 2B

*Reducing Delinquent Placements: Restorative Reporting Centers*

Jerry Bradley, Craig Adamson

Restorative Reporting Centers offer an alternative to placing at-risk youth outside their homes. Youth involved in this program are immersed in a restorative environment, holding them accountable for their behavior while helping them learn to take responsibility for their actions. Clients are also provided with life-skills development, educational support and college and career guidance. Family engagement is an essential part of this program, with the family group decision-making process offered to every client. Restorative community service projects round out the program, offering meaningful and productive community engagement. This workshop will focus on program development, along with a discussion describing how restorative elements were incorporated within the design.

## Hotel Bethlehem

Brandywine Room

### *Restoration Through Play*

Lee Rush

This workshop will introduce participants to a variety of activities, games and ice-breakers to use in multiple situations such as circles or groups in schools, staff meetings in agencies, retreat experiences for faith communities or any gathering of people where there is an interest in experiencing rather than just talking about building community.

Monocacy Room

### *Restorative Practice as a Whole-school Approach: Respect Unchained*

Steve McGarrity, Bonnie Campbell

This breakout session will review our whole-school approach to creating a safe and inclusive school environment using the principles of restorative practice. As school administrators of St. Jerome Elementary School and Notre Dame Secondary School, within the Ottawa Catholic School Board in Ottawa, Canada, we have been engaged in this transformative process and learning for the past three years. We will show how we have used the restorative practices continuum to build community, resolve and manage conflict and facilitate school improvement planning. In sharing our journey, we will discuss strategies that worked and those that did not or were only partially successful, and we will reflect on some of the more significant obstacles and how we responded to them.

Northampton Room

### *Restorative Practices and Intervention in the Dynamics of Bullying*

Roslyn Myers

Practitioners in school settings have adapted restorative practices (RP) to address on-campus bullying as both preventative and remedial measures. Some schools have established student-run RP programs to maximize the benefits of this approach. But many practitioners and academics who promote restorative practices are not familiar with the stages of bullying, the indicators of imminent tragedy and the dynamics

that drive bullying — referred to by sociologists as “othering dynamics.” Using case studies drawn from widely known tragedies, including the suicides of Phoebe Prince, Megan Meier and Alexis Pilkington, among others, this workshop models the stages of school bullying, identifies the indicators in each step of the process and highlights the othering dynamics that occur throughout. It explains the social psychology that can lead victims to believe that suicide is the only escape and suggests points of intervention that would allow practitioners to divert the processes away from a tragic outcome.

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**2:40–3:30 PM**

**Breakout Sessions 3**

**IIRP Classrooms**

IIRP Classroom 1A

*Restorative Practices in Service of the Formerly Incarcerated Homeless Population in New London, Connecticut*

Len Raymond

Len Raymond will present how restorative practices have been adapted for use in New London in service of the homeless population. This includes an intake conference for individuals entering a program, an in-place conference for homeless individuals seemingly stuck in a shelter, plus additional restorative structures used at monthly meetings. A “Strength Council” will be presented in detail. This is an informal restorative conference that evolved out of Mr. Raymond’s graduate work at IIRP. Mr. Raymond will speak about how he represents his work to participants and encourages them to be aware of three layers of engagement: problem connected, street connected and community connected.

IIRP Classroom 1B

*Restorative Practices in Faith-based Communities: A New Paradigm?*

Peter Hatte, Veronica Hatte

This session overviews problems associated with traditional victim management within the Church. A specific focus will be the historical

abuse of children under the full-time care of the Church. In setting the scene for this session, Peter will examine a number of cultural aspects of faith-based organizations that we see as having traditionally resulted in the Church falling short of its moral obligation toward victims of abuse. Ironically, while the Bible advocates — and in many cases demands — the underpinning principles of restorative justice within the Church, we will identify how, in matters of abuse, it consistently falls short. In that context, Peter will provide a personal insight into struggles and survival strategies adopted by victims of historical abuse and how traditional methods of support and redress have generally failed to meet the physical, emotional and psychological needs and expectations of victims. The traditional response to victim management will be contrasted with the possible restorative alternatives, and a case study will be provided (a short DVD presentation) to consider the effectiveness of one alternative.

#### IIRP Classroom 2A

### *The 21st Century's Search for Emotional and Social Connection: How Restorative Practices Fulfills that Need*

Frida C. Rundell

Brain science reveals new discoveries about human needs. This presentation will address these discoveries and how they apply to restorative practices. Being restorative is a state of being and not merely a technique. Learning how to be aware and empowering in our personal and professional lives will be explored.

#### IIRP Classroom 2B

### *Aggression Replacement Training®: Restorative Practices in Action*

Mark A. Amendola, Robert W. Oliver

This session will discuss Aggression Replacement Training®, an intervention designed for aggressive adolescents and children. Its component procedures are: (1) SkillStreaming, which teaches a curriculum of prosocial, interpersonal skills (i.e., what to do instead of using aggressive behavior); (2) Anger Control Training, to teach youth what not to do if provoked; (3) Moral Reasoning Training, to promote values that respect the rights of others and help youths want to use the inter-

personal and anger management skills taught. Aggression Replacement Training® was first employed and evaluated in schools and delinquency centers in 1978. Since that time, an extended series of studies has demonstrated its skill learning, anger control and recidivism-reducing potency. It has found widespread use in schools, delinquency centers and other agencies concerned with the reduction of school violence and aggression by youths in the community and elsewhere.

## **Hotel Bethlehem**

Brandywine Room

### *Good Intentions Are Not Enough: The Science of Implementing High-quality Restorative Practices in Schools*

Anne Gregory, Alycia Davis

A systematic focus on how to implement programs well is crucial to the dissemination of school-based programming. This session offers two ways of examining high-quality RP implementation in the school setting: (1) systematic student feedback and (2) systematic observation of two RP elements — proactive circles and responsive circles. We provide our recent research findings that demonstrate the need to prioritize student perspective on implementation integrity — a perspective that can often be overlooked. In two high schools, we found that student perspective on implementation was linked to better teacher-student relationships as measured by teacher respect and teacher use of exclusionary discipline. We will also present our recently developed systematic observational coding tool called RP-Observe. RP-Observe is designed for both training and evaluation purposes. Presenters will share the theoretical basis of the tool, how it is used and the various behaviors that are rated when observing a circle.

Monocacy Room

### *Peace Rooms: How to Create Hubs of Restoration in Urban High Schools*

Ilana Zafran, Elma Dzanic

Are you curious about how restorative justice can be systematically integrated into a school? Have you been trained in restorative justice

practices but are unsure of how to make them live and breathe on a daily basis? Umoja Student Development Corporation has spent the past three years developing a best practice Peace Room model that allows for restorative justice practices to be woven into the fabric of urban high schools. This presentation will share Umoja's Peace Room model, including how the Peace Room serves as a catalyst for traditionally punitive environments to become increasingly restorative. The information and practices shared in this session are relevant not just to those who work in schools, but for anyone who is grappling with how to create a restorative environment in a setting that has little to no resources or exposure to restorative practices.

Northampton Room

*The Significance of Reflection in Education: Understanding Restorative Practices as a Cooperative Reflection Process*

Eriko Yamabe

We are surrounded by numerous accounts on the purpose of education and its meanings in children's lives. The accounts differ based on your standpoint, the economical and ideological structure of the society, religion, ethnicity and many other factors. These accounts are often conflicting, causing confusion within individuals about what they should believe, especially in an age where we are exposed to wider global perspectives. With such confusion, people tend to feel unsure about what is right or good for education, yet it is becoming more important to be aware of and connect to your own values. We cannot neglect the importance of critical thinking and relativizing our values. Here I argue that cooperative reflection processes can contribute to solving this problematic situation, making people aware of their own values while developing respect for those of others. Restorative practices is a well-structured approach for such reflection.

3:50–4:40 PM

Breakout Sessions 4

### IIRP Classrooms

IIRP Classroom 1B

#### *Restorative Practices Twisted into Delivering Essential Skills in Aboriginal Communities*

Bonnie George

High numbers of First Nations people are going through the “revolving door syndrome.” Why? This is a question that we have been asking ourselves over and over. We can continue to make excuses because of the Sixties Scoop and residential school effects, or we can do something about it. Now is the time to break those cycles and change the future. The way that has proven most effective is to build our foundation and identity through restorative practices. We have focused on areas such as Wet’suwet’en social structure and traditional practices, dealing with grief and loss, building our identity as First Peoples, and strengthening and enhancing employment and education opportunities. This session will explore our use of restorative practices in our efforts to improve the situation in our community.

IIRP Classroom 2A

#### *Working Restoratively with the Substance-abusing Population*

Elizabeth Smull

Restorative practices is an emerging social science based on the premise that people are happier, more productive and increasingly willing to make positive changes in their lives when people do things *with* them, rather than *to* or *for* them. This simple hypothesis has applications in the counseling field, specifically with substance abuse clients. Restorative practices aims to involve clients and their support systems in every aspect of the treatment process, from intake to aftercare. Restorative practices provide a framework that includes engagement, collaboration, empowerment, mutual respect and restoration. This workshop will focus on a range of practices that can be used in individual, family and group settings. Discussion topics will include engagement, helping clients take responsibility for their actions, stages of change,

the narrative approach and Motivational Interviewing. Participants will take away practical applications to enhance their clients' journeys through treatment. Join us in a conversation about taking a restorative approach to working *with* clients.

IIRP Classroom 2B

*Progress on the Road to Restore the Motor City (Detroit, Michigan)*

Henry McClendon, Jr.

At the 2010 Hull, England, conference we described efforts to begin the infusion of restorative practices into the culture of one large urban American city — Detroit, Michigan, a.k.a. “The Motor City.” This session will provide participants with an update on progress achieved and challenges encountered as we pursue the title of America’s first large urban restorative city! We will discuss the infusion of RP in schools, community-based organizations and juvenile and criminal justice agencies, and share examples of its impact.

## **Hotel Bethlehem**

Brandywine Room

*Starting a Restorative Continuum with the Family at School*

Gregor Rae

The Family Learning Signature provides an opportunity for a school to engage in a new conversation about learning with families. A family responds to a series of statements about learning and how it applies to them. It’s done in the round, through discussion, with evidence, by consensus. The resulting Signature is the family’s Signature. No one else has touched it, told them what to do or given it to them. Find out how families can utilize their Learning Signature, and see how this process provides a sustainable platform for an ongoing restorative relationship and dialogue between the school and the family.

Monocacy Room

*Creating a Values-based and Restorative-centered Workplace Environment*

Sharon L. Mast

The number-one asset in most organizations are the employees, yet those same employees can be the most challenging and difficult aspect because personalities are unique and everyone is driven by different motivators. Learn how successful organizations are designing their workplace environments to promote employee growth and development by working *with* employees using the ACT Formula (Accountability + Communication + Trust = Success). Hear their success stories of engagement and how they are integrating restorative tools and techniques to address staff-related concerns that affect a healthy and productive workplace environment. Leave with ready-to-apply knowledge, skills and tools to transform your organization. NOTE: This workshop is fun, interactive and experiential in nature.

Northampton Room

*Paying Attention to Roles and Power Imbalance: How Power Can Undermine or Facilitate Restorative Practices*

Kate Waters

Power dynamics are at play in all human interactions, including attempts at restorative practices. When considering what works and what does not in restorative practices, paying attention to the dynamics of power imbalance and how it can hamper or help facilitate a positive outcome is critical for creating safe processes for people, especially those who have been harmed, to participate. This workshop will look at examples of student bullying and supervisor-employee relations to explore how roles contribute to power dynamics and how power dynamics can play out in negative or positive ways.

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**5–6:30 PM**

**Welcome Gathering** (Mural Ballroom)

An opportunity to mix and meet fellow conference attendees. Hors d'oeuvres will be served. Cash bar.

# Day 2 Schedule

Tuesday, October 22, 2013

Presenters are invited to submit materials related to their sessions, to be posted to [www.iirp.edu](http://www.iirp.edu). Email plain text, Word, PowerPoint or PDF documents to [share@iirp.edu](mailto:share@iirp.edu).

DAY 2

## Day 2 Overview

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<b>8-9 AM</b>	<b>Coffee/Pastries</b> (Grand Ballroom)
<b>9-10:20 AM</b>	<b>Plenary Session</b> (Grand Ballroom)  <i>Panel: Restorative Practices in Schools</i> Chair: John Bailie (see paper on p. 103) Panelists: Harrison Bailey, Susan Bocian, Michael Calderone, Mike La Porta, Joseph Roy
<b>10:40-11:30 AM</b>	<b>Breakout Sessions 5</b> (pp. 29-32)
<b>IIRP Classrooms</b>	
IIRP Classroom 1A	<i>Restorative Challenge: Knowing the Right Conversation (part 2 of 2-part session)</i> Terry O'Connell
IIRP Classroom 1B	<i>Enhancing Education for All through Physical Education, Fine Arts and Restorative Practices</i> Jeff Siuta, Barbara S. Weikert
IIRP Classroom 2A	<i>Weaving the Thread of Service Providers: Collaboration in Multidisciplinary Settings through Restorative Practices</i> Marie Palumbo Hayes, Shannon Cassidy
IIRP Classroom 2B	<i>Restorative Practices in a San Diego Charter School</i> Dominique Smith, Aida Allen, Jeff Bonine

## Restorative Works: What Works, What Doesn't, How and Why

### Hotel Bethlehem

Brandywine Room	<i>Community as Healer: Personal Stories</i> Jane Pennington, Jeffrey S. Poch
Monocacy Room	<i>Restorative Practices and Adult Learning: Transforming the Student/Instructor Relationship in Higher Education</i> John Bailie
Northampton Room	<i>Restorative Pathways Out of Violence and Gang Culture: What Works?</i> Michael Kearns

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**11:45 AM–1:15 PM** **Lunch** (Grand Ballroom)

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**1:30–2:20 PM** **Breakout Sessions 6** (pp. 32–35)

### IIRP Classrooms

IIRP Classroom 1A	<i>Shifting Our Strategic Focus: Restorative Practices vs. Plea Bargains</i> Jan Peter Dembinski
IIRP Classroom 1B	<i>Using Restorative Practices to Embed a Culture for Effective Learning in the 21st Century</i> Jeff Coates, Suzie Taylor, Kevin Conway
IIRP Classroom 2A	<i>Identifying (and Taming) the “Big Dog”</i> Jennifer Leigh Smith
IIRP Classroom 2B	<i>Shifting Paradigms, Positive Behavioral Supports, Restorative Practices in an Urban High School in the Midwest</i> Jan L. Petersen, Rob Simon

**Hotel Bethlehem**

Brandywine Room	<i>How Restorative Practices and Principles Build Accountability, Communication and Trust in the Workplace</i> Sharon L. Mast
Monocacy Room	<i>Government Incentives and Restorative Justice</i> Craig DeRoche
Northampton Room	<i>Exploring Masculinity through Restorative Practices</i> Sarah Molitoris, Kassi Grunder

**2:40–3:30 PM****Breakout Sessions 7** (pp. 36–38)**IIRP Classrooms**

IIRP Classroom 1A	<i>Restorative Practices in Schools and Communities in El Salvador, Nicaragua, Guatemala and Panama</i> Alan Miguel Tello, Natalie Medina, Alma Lizeth Quijada Rodríguez
IIRP Classroom 2A	<i>Talking Circles for Adolescent Girls in an Urban High School</i> Ann Schumacher
IIRP Classroom 2B	<i>Implementing Restorative Essential Elements: An Organizational Case Study</i> Craig Adamson

**Hotel Bethlehem**

Brandywine Room	<i>So That's What's Going On! Understanding Emotion in Restorative Practices (part 1 of 2-part session)</i> Susan Leigh Deppe
Monocacy Room	<i>Why Should We Bother? Benefits and Challenges of Restorative Practices in Prison</i> Vidia Negrea

## Restorative Works: What Works, What Doesn't, How and Why

Northampton Room *Confronting Taboos and Meeting Needs (One Year On): Restorative Conferencing of Sensitive and Complex Cases*  
Les Davey, Deirdre Kenny

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**3:50–4:40 PM**      **Breakout Sessions 8** (pp. 39–41)

### IRP Classrooms

IIRP Classroom 1A *Rise to the Challenge: Whole-school Implementation of Restorative Practices — It's Not "One More Thing"*  
Suzanne M. McMurtray, Christina Krabitz,  
Laurie Scott-Bulka

IIRP Classroom 2A *Transforming At-risk Girls' Schools with Respect Circles*  
Courtney Macavinta, Jennifer Gkourlias

### Hotel Bethlehem

Brandywine Room *So That's What's Going On! Understanding Emotion in Restorative Practices (part 2 of 2-part session)*  
Susan Leigh Deppe

Monocacy Room *How Important Is Forgiveness to the Process of Restorative Justice, Restorative Practice and Reconciliation?*  
Peggy Lobb

Northampton Room *Restorative Practices and Evidence-based Programs: A Juvenile Justice Perspective*  
Craig Adamson

## Day 2 Detail

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**8-9 AM**                      **Coffee/Pastries** (Grand Ballroom)

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**9-10:20 AM**                **Plenary Session** (Grand Ballroom)

*Panel: Restorative Practices in Schools*

Chair:     John Bailie (see paper on p. 103)

Panelists: Harrison Bailey, Susan Bocian, Michael Calderone,  
Mike La Porta, Joseph Roy

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**10:40-11:30 AM**        **Breakout Sessions 5**

### **IIRP Classrooms**

IIRP Classroom 1A

*Restorative Challenge: Knowing the Right Conversation*  
(part 2 of 2-part session)

Terry O’Connell

This session is part 2 of a two-part session. Part 2 will focus on how to explicitly model restorative practice. By drawing upon the various restorative elements (developed in part 1), it will be shown how this practice can be explicitly used with relational issues. This is the key to how a practitioner is able to help others to make sense of their lives. Capacity building will happen when those “others” are drawn in by the practitioner’s modeling and know that it helped and why. They are then likely to replicate this modeling with their relationships.

IIRP Classroom 1B

*Enhancing Education for All through Physical Education, Fine Arts and Restorative Practices*

Jeff Siuta, Barbara S. Weikert

This session focuses on implementing restorative practices in inclusive special area classes to the benefit of your learning community. Learn how you and special area teachers can work together to utilize

restorative practices to enhance education not only for your students, but your staff and community as well. Facilitated by energetic and experienced educators currently using restorative practices to empower learners in fully inclusive classes, this is a session not to be missed. If you are a teacher looking for new engagement strategies, an administrator seeking ideas for staff development or are simply looking for something out of the ordinary, come play with us!

IIRP Classroom 2A

*Weaving the Thread of Service Providers: Collaboration in Multidisciplinary Settings through Restorative Practices*

Marie Palumbo Hayes, Shannon Cassidy

The presenters will provide restorative tools that participants can use when working with providers from a variety of settings. Using their work collaborating with schools in both urban and rural areas, they will share the successes and challenges, including data collected, of working with people of varying roles, as part of a social service agency offering many services from basic needs assistance to behavioral health treatment. Through their work in Central Falls, Providence and Westerly, Rhode Island, the presenters will showcase the use of restorative practices as a way to engage and train providers and school personnel, students and families. In these schools, where programs such as the Providence Children's Initiative (a replication of the Harlem Children's Zone) and Race to the Top are key, the Restorative Specialists are a thread woven throughout the school community to assist students to be available to learn and maintain a positive school culture.

IIRP Classroom 2B

*Restorative Practices in a San Diego Charter School*

Dominique Smith, Aida Allen, Jeff Bonine

This session will discuss how restorative practices works within a school system. Our charter school in San Diego has used RP for everything in the school system and has seen a decrease in suspensions, referrals and fights. The school culture is built on the ideas of relationships and how they impact teachers, students and staff.

## Hotel Bethlehem

Brandywine Room

### *Community as Healer: Personal Stories*

Jane Pennington, Jeffrey S. Poch

Here is your chance to listen to Jeff's personal story as he tells us about the benefits of his restorative experience in a courtroom, a therapeutic community in a county prison and his subsequent strong commitment to community. Then get an additional perspective with Jane's experience as a counselor who, with others, helped launch the therapeutic community. Evidence from her work continues to support her belief that the dialogue between those incarcerated and those in the community is what heals and restores. There will be a question-and-answer period with the audience.

Monocacy Room

### *Restorative Practices and Adult Learning: Transforming the Student/Instructor Relationship in Higher Education*

John Bailie

This presentation will discuss the presenter's recent study that examined power and authority in the student/instructor relationship in the IIRP's restorative practices-based graduate program. This presentation will discuss findings such as how restorative practices changes the power dynamics and roles between instructors and students, how this approach can lead to therapeutic experiences and areas of caution for the restorative adult learning educator. This study has implications for adult learning institutions implementing participatory and collaborative models of instruction.

Northampton Room

### *Restorative Pathways Out of Violence and Gang Culture: What Works?*

Michael Kearns

During the last year, Michael has worked with children and young people from age 5 to 25. He has engaged with young people who have been sentenced for gang-related crimes involving drugs, knives, guns

and sexual violence. He has worked with victims of the same crimes. Creating safe pathways back to family, community, education and work for marginalized youth is exhilarating when it works. There is also a fine line between being an offender and a victim within the gang cultures. Youth prison is not always an effective rehabilitative way for change. With the help of young people who care about others and who have been affected by gang behavior themselves, Michael explores effective peer group practice to rebuild community. Demonstrating the use of sport, performing arts and outdoor activity, as well as therapeutic approaches, he will outline the journey that may be the start of a new community-based restorative way of dealing with the aftermath of offending behavior and helping victims to recover in the U.K.

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**11:45 AM–1:15 PM Lunch** (Grand Ballroom)

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**1:30–2:20 PM Breakout Sessions 6**

### **IIRP Classrooms**

IIRP Classroom 1A

*Shifting Our Strategic Focus: Restorative Practices vs. Plea Bargains*

Jan Peter Dembinski

Plea bargaining is no longer a necessary evil in our justice system; it is the justice system, according to the U.S. Supreme Court in a 2012 decision (*Missouri v. Frye*, at 1407, 132 S.Ct. 1399, [2012] quoting approvingly from *Scott* 1912). Restorative justice need no longer be promoted in opposition to traditional justice (for defendants will plead innocent and trials will be necessary) but as a solution to the plea bargaining evils that have enveloped our justice system. We will view clips from the 2004 PBS Frontline video “The Plea” that show how out of whack our current justice system is in its reliance on plea bargaining. The film “depicts a mire of red tape and of futility,” says one reviewer. The film shows “innocent people rotting in jail or scavenging for food and shelter on the street, all thanks to plea bargains coerced from them

by sneaky prosecutors, inept and overworked public defenders and arrogant judges,” says another. We will follow up with a discussion on strategies and options for replacing plea bargains with restorative practices.

IIRP Classroom 1B

*Using Restorative Practices to Embed a Culture for Effective Learning in the 21st Century*

Jeff Coates, Suzie Taylor, Kevin Conway

A paradigm shift in education has educators re-evaluating and revising curricula to assist students in meeting the challenges in today’s ever-changing highly competitive new global economy. The Partnership for 21st Century Skills, a national organization that advocates for 21st century readiness for students, identifies core content knowledge as well as essential skills, such as critical thinking, problem solving, communication and collaboration as necessary for students to compete globally and become successful 21st century citizens. The challenge facing schools is the creation of a standards-based curriculum to address cognitive learning, as well as the infusion of a holistic, values-based life skill set, which would address real world pragmatism. Attendees will be provided with restorative strategies that are used to develop social capital while intentionally bridging the gap between essential skills and academic mastery.

IIRP Classroom 2A

*Identifying (and Taming) the “Big Dog”*

Jennifer Leigh Smith

Classroom management is a unique blend of science and art, and there is a formula to make this task easier. In nature there is a pecking order. Come to this session to learn the formula that has worked for me and to discuss how identifying the “big dog” in an already established community of learners can help you build lasting, peaceful relationships with students.

IIRP Classroom 2B

*Shifting Paradigms, Positive Behavioral Supports, Restorative Practices in an Urban High School in the Midwest*

Jan L. Petersen, Rob Simon

We will provide an engaging, interactive and research-based approach to Positive Behavioral Intervention Supports (PBIS) and restorative practices as we share our journey serving a large urban high school in Wichita, Kansas. Our district is comprised of 50,000 students, and our school has a diverse, high-needs student population of 1,300 students. We will describe (a) the background of our school, (b) our understanding of PBIS and restorative practices in a multi-tiered system of support (MTSS) model, (c) our process of implementation and (d) our goals as we move forward. Additionally, stories and experiences with restorative practices will be told from the perspectives of our students, families and staff. Join our discussion as we explore our progression in shifting paradigms, renewing passion and building a positive school climate through a focus on PBIS and restorative practices.

**Hotel Bethlehem**

Brandywine Room

*How Restorative Practices and Principles Build Accountability, Communication and Trust in the Workplace*

Sharon L. Mast

A Gallup poll estimates that a third of U.S. employees are actively “disengaged” in the workplace, costing American companies billions of dollars a year in absenteeism, low morale and decreased productivity. In business, we often learn to effectively manage processes and systems but neglect (or are ignorant about) the principles of exceptional leadership. Understanding human behavior is the first step to successfully engage employees. This session will explore those principles and practices of effective engagement. There will be real-life stories of restorative practices in action that allow businesses and organizations to build social capital and decrease workplace drama and conflict. As a result of these practices, they are experiencing greater accountability, improved communications and a deeper sense of trust, which translates

to increased engagement, productivity and profitability. Whether you are an owner, manager, director or employee, you will greatly benefit from this insightful workshop.

#### Monocacy Room

### *Government Incentives and Restorative Justice*

Craig DeRoche

Government incentives play an enormous role in determining the success or failure of criminal justice practices in the United States. These incentives not only drive national and institutional outcomes, they impact individuals, the offenders, the victims and the communities that make up our nation. Learn more about some of the government incentives that should have policymakers concerned. Hear about the insightful research that Justice Fellowship is doing that will expose misaligned incentives and highlight restorative justice practices. Discover how and why the implementation of restorative justice practices can improve the criminal justice process in the United States by providing a basis for reforming the policies that are creating counterproductive incentives.

#### Northampton Room

### *Exploring Masculinity through Restorative Practices*

Sarah Molitoris, Kassi Grunder

Why is it that there are vastly more male offenders than female? What happens in the transition from boy to man that influences the likelihood of a person choosing constructive versus destructive social behaviors? In what ways can restorative practices contribute to repairing both collective and individual masculine identities to encourage positive social contributions? In this session, we will explore these questions and encourage participants to reflect on their own identities and interactions with social constructs of gender. We will examine how masculine identities form and how they have changed over time, how masculine group identities contribute to the type of social actions men take, and review programmatic options that can help to foster and heal positive masculine identities in individuals of all age groups.

2:40–3:30 PM

Breakout Sessions 7

### **IIRP Classrooms**

#### IIRP Classroom 1A

*Restorative Practices in Schools and Communities in El Salvador, Nicaragua, Guatemala and Panama*

Alan Miguel Tello, Natalie Medina, Alma Lizeth Quijada Rodríguez

The Centro de Practicas Restaurativas para Centroamerica, an IIRP affiliate based in Costa Rica, has offered restorative practices training to several organizations in El Salvador, Nicaragua, Guatemala and Panama. This session will explore the challenges and outcomes of applying restorative practices in school settings with high levels of violence and conflict in El Salvador, in rural community settings of Nicaragua, in public schools of western Guatemala and how circles have been used together with theater for children at a school in Panama in one of the most violent neighborhoods of Panama City.

#### IIRP Classroom 2A

*Talking Circles for Adolescent Girls in an Urban High School*

Ann Schumacher

Restorative practices in schools is a new and emerging field. Meeting in circles to build community, resolve conflict and learn interactively are core components of these programs. This presentation describes a two-year study of 12 weekly Talking Circles under the auspices of a restorative practices program in an urban high school with 60 adolescent girls. Primary data sources included participant observations and semi-structured interviews. The circles were grounded in the theoretical frameworks of both relational cultural theory and restorative justice. Findings demonstrated that Talking Circles provided a safe space for nurturing growth-fostering relationships, as described by the relational cultural theory, and that growth-fostering relationships supported the development of emotional literacy skills, which led to personal power and self-efficacy. Circles appear to address some students' psychosocial and emotional needs not met in other school venues.

IIRP Classroom 2B*Implementing Restorative Essential Elements: An Organizational Case Study*

Craig Adamson

This session will discuss the multi-year implementation process of the restorative elements at Community Service Foundation and Buxmont Academy, model programs of the IIRP. This will be an interactive session describing the strategy and methods of working with the elements within several different youth programs. Information about staff engagement, empowerment, learning and struggles will be described. Practical stories and experiences will be shared along with broader systems thinking.

**Hotel Bethlehem**Brandywine Room*So That's What's Going On! Understanding Emotion in Restorative Practices (part 1 of 2-part session)*

Susan Leigh Deppe

This is part 1 of a two-part session. (Part 2 is scheduled for 3:50 PM in the Brandywine Room.) Why do we humans behave as we do? How can we change? Drawing on the affect and script paradigm of Silvan Tomkins, this workshop will show how restorative practices work. Participants will learn about the affects (innate programs for emotion), their triggers and how they motivate us. The affects combine with life experience to form scripts, powerful emotional rules, out of awareness. We'll look at the language of emotion, personality, affect and culture, empathy, community and ways people manage shame and other affects. Poor emotion management underlies problem behaviors. We'll see that we are wired to connect with others. And we'll see how communities and the people in them can prevent problems and facilitate healing when they occur.

Monocacy Room

*Why Should We Bother? Benefits and Challenges of Restorative Practices in Prison*

Vidia Negrea

This workshop will focus on the lessons learned while working on diminishing the gap between the environment of a prison and the philosophy of restorative justice. Participants will be provided with an overview of the existing developments based on restorative principles, which are implemented in few Hungarian prisons, and their implication for the prison's culture and beyond. The journey, which started five years ago with a naïve vision of a creating a restorative prison, had to tackle different aspects of the tension between the resistance toward organizational changes and the wish of practitioners to meet long-term needs of offenders, victims and their community. Topics focusing on involvement, commitment and motivation of stakeholders will be discussed.

Northampton Room

*Confronting Taboos and Meeting Needs (One Year On): Restorative Conferencing of Sensitive and Complex Cases*

Les Davey, Deirdre Kenny

Les Davey will share the experiences, challenges and lessons learned from his involvement as both a facilitator and case supervision advisor working with an organization that supports men and women who have experienced sexual violence, many of them during childhood. Through anonymous use of case studies, the session will discuss how we can meet all participants' needs and also allay the fears of those that find such use of restorative processes taboo. We will seek to tap into the experiences of other attendees in a circle discussion style.

3:50–4:40 PM

Breakout Sessions 8

**IIRP Classrooms**IIRP Classroom 1A*Rise to the Challenge: Whole-school Implementation of Restorative Practices — It’s Not “One More Thing”*

Suzanne M. McMurtray, Christina Krabitz, Laurie Scott-Bulka

What began as an emergency intervention in a highly-charged “girl drama” situation has led to a complete shift in what we do in our suburban Maryland alternative middle and high school. Restorative practices have been implemented with great success, leading to a 28 percent decrease in out-of-school suspensions, a 58 percent decrease in office disciplinary referrals and a 15 percent increase in average daily attendance. Learn how building the capacity and creating opportunities for effective leadership among personnel at every level and function has resulted in significant staff buy-in. Eighty-five percent of our staff report feeling supported by administration in our most recent school climate survey. Our goal is to use restorative practices — in tandem with or in lieu of traditional discipline measures — in an effort to repair harm, strengthen community and increase accountability, as well as to decrease the instructional time that is lost when we suspend or exclude students.

IIRP Classroom 2A*Transforming At-risk Girls’ Schools with Respect Circles*

Courtney Macavinta, Jennifer Gkourlias

Learn how Young Women’s College Prep, the first all-girl public school in Rochester, New York, and The Respect Institute teamed up to make daily advisory sessions — Respect Circles — and restorative justice the engine for at-risk middle school students’ academic achievement.

## **Hotel Bethlehem**

Brandywine Room

*So That's What's Going On! Understanding Emotion in Restorative Practices (part 2 of 2-part session)*

Susan Leigh Deppe

This part 2 of a two-part session. Why do we humans behave as we do? How can we change? Drawing on the affect and script paradigm of Silvan Tomkins, this workshop will show how restorative practices work. Participants will learn about the affects, innate programs for emotion, their triggers and how they motivate us. The affects combine with life experience to form scripts, powerful emotional rules, out of awareness. We'll look at the language of emotion, personality, affect and culture, empathy, community and ways people manage shame and other affects. Poor emotion management underlies problem behaviors. We'll see that we are wired to connect with others. And we'll see how communities and the people in them can prevent problems and facilitate healing when they occur.

Monocacy Room

*How Important Is Forgiveness to the Process of Restorative Justice, Restorative Practice and Reconciliation?*

Peggy Lobb

In restorative justice and restorative practice, the focus of the process is on acknowledging the victim, remediating the harm, and reconciling the victim, offender and community. Emphasis is placed on full disclosure of the crime and complete acceptance of responsibility by the offender. Participants are urged to actively engage in reconciling their differences and moving beyond the harm. Though forgiveness is not a mandatory component, the process encourages the disposition and action of forgiveness by those involved. This presentation will address the questions of: How important is forgiveness to the reconciliation process? Is sustained reconciliation possible without forgiveness? and How is genuine forgiveness achieved in situations involving violence? Drawing from the work and philosophies of peace advocates, such as Desmond Tutu, the Dalai Lama, Mahatma Gandhi, Nelson Mandela

and Oscar Romero, as well as Jacques Derrida and current scholars, the concepts of forgiveness and reconciliation will be examined.

Northampton Room

*Restorative Practices and Evidence-based Programs: A Juvenile Justice Perspective*

Craig Adamson

This session will discuss the blending of multiple evidence-based models into restorative practices programs. Community Service Foundation and Buxmont Academy, model programs for the IIRP, have begun to engage and implement multiple evidence-based programs under the restorative practices umbrella. What are the pitfalls and challenges to fidelity, and how can you continue to evolve programs that meet clients' needs? What are the gaps, and how can we support skilled, productive youth who do not reoffend? This will be an interactive session that continues the discussion of how restorative justice practices can be aligned with research and evidence that is driving program development.



# Day 3 Schedule

Wednesday, October 23, 2013

Presenters are invited to submit materials related to their sessions, to be posted to [www.iirp.edu](http://www.iirp.edu). Email plain text, Word, PowerPoint or PDF documents to [share@iirp.edu](mailto:share@iirp.edu).

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## Day 3 Overview

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<b>8-9 AM</b>	<b>Coffee/Pastries</b> (Grand Ballroom)
<b>9-10 AM</b>	<b>Plenary Session</b> (Grand Ballroom)  <i>Panel: Restorative Practices in Faith Communities</i> Chair: Bruce Schenk (see paper on p. 109) Panelists: Tom Albright, Anne Martin, Mark Vander Vennen
<b>10:20-11:10 AM</b>	<b>Breakout Sessions 9</b> (pp. 45-48)
<b>IIRP Classrooms</b>	
IIRP Classroom 1A	<i>A Restorative Approach to Conducting Investigations: Seizing the Opportunity to Repair Harm and Enhance Community</i> Kay Kyungsun Yu
IIRP Classroom 1B	<i>Moving Forward: The Application of Restorative Justice to Victim-survivors of Clergy-perpetrated Sexual Abuse</i> Delene Bromirski
IIRP Classroom 2A	<i>Adapting Restorative Practices to a Center for Teens Living and Learning without School</i> Joshua Wachtel

**Hotel Bethlehem**

Brandywine Room     *An Urban Neighborhood's Restorative Approach to Marijuana Markets*  
Kathy Sweetland, Jackeline Vazquez

Monocacy Room     *The School-to-prison Pipeline is the "School Push Out": Keeping Our Kids in School Using Restorative Justice*  
Nancy J. Michaels

Northampton Room     *Applying Restorative Practice in a University Setting to Improve Campus Climate*  
Bonnie A. Green, Jyh-Hann Chang

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**11:30 AM–1 PM**     **Closing Session & Lunch** (Grand Ballroom)

## Day 3 Detail

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**8-9 AM**                      **Coffee/Pastries** (Grand Ballroom)

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**9-10 AM**                      **Plenary Session** (Grand Ballroom)

*Panel: Restorative Practices in Faith Communities*

Chair: Bruce Schenk (see paper on p. 109)

Panelists: Tom Albright, Anne Martin, Mark Vander Vennen

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**10:20-11:10 AM**      **Breakout Sessions 9**

### IIRP Classrooms

IIRP Classroom 1A

*A Restorative Approach to Conducting Investigations: Seizing the Opportunity to Repair Harm and Enhance Community*

Kay Kyungsun Yu

Employers are obligated to conduct workplace investigations under a variety of circumstances. They must, for example, investigate complaints of harassment or discrimination on the basis of protected classes set forth by federal, state and local civil rights laws. The same is true in the school setting with respect to complaints of bullying or harassment. By infusing restorative concepts and restorative practices into investigations, we have the opportunity to do more than create a shield from liability. Beyond creating a sound legal defense, we ought to seize the opportunity to use the investigative process to repair harm and enhance community. In this session, we will discuss the importance of fair process in the context of the essential elements of the investigative procedure, as well as the use of restorative questions and restorative conferencing as part of the process.

IIRP Classroom 1B

*Moving Forward: The Application of Restorative Justice to Victim-survivors of Clergy-perpetrated Sexual Abuse*

Delene Bromirski

Sexual abuse in institutional settings, such as faith communities, schools, sports organizations and child care settings, is a serious and underestimated problem. Perhaps no organization has received more attention in this regard than the U.S. Catholic Church. This session will discuss the application of restorative justice to clergy-perpetrated sexual abuse in the Catholic Church. It will highlight restorative practices occurring throughout the country related to the sexual abuse of minors in the Church and advocate the application of restorative-based approaches informed by the reported needs and wants of victim-survivors in the aftermath of sexual victimization.

IIRP Classroom 2A

*Adapting Restorative Practices to a Center for Teens Living and Learning without School*

Joshua Wachtel

This workshop is about the presenter's personal journey teaching and advising at North Star Self-Directed Learning for Teens, a unique place where teens are given the freedom to discover their own educational paths without any external learning requirements placed on them. Josh will first discuss the ongoing process of assessing and understanding this institution in terms of what it does that is already restorative and where he thinks it might be more so. Then he will look at his individual process of striving to be as restorative as possible within his teaching (mostly music), student advising and potential influence on the organization. Along the way Josh will delve into the question of authority and what it might look like, questions about the differences of applying the social discipline window in the areas of learning and behavior, the importance of the Socratic method as it relates to self-directed learning and the restorative questions, and his struggle to understand what it really means to be restorative in this unique context.

## Hotel Bethlehem

Brandywine Room

### *An Urban Neighborhood's Restorative Approach to Marijuana Markets*

Kathy Sweetland, Jackeline Vazquez

Open-air marijuana markets have plagued urban areas for years, frequently making neighborhoods unsafe and unhealthy for those who live there. Punitive measures and the community's reliance on law enforcement have not resolved the problem. Instead, a disconnect among community members, law enforcement and urban youth has developed. Many young men and women who deal in these markets are often victims of racial disparities in housing, education and employment. As a response to such disparities, young people are enticed to become dealers in marijuana markets in order to obtain power and income. This interactive session focuses on the importance of community involvement and interdependence in the use of restorative practices to eradicate open-air marijuana markets from city neighborhoods.

Monocacy Room

### *The School-to-prison Pipeline is the "School Push Out": Keeping Our Kids in School Using Restorative Justice*

Nancy J. Michaels

This session will reflect on efforts going on to shift the culture in the Chicago Public School from punitive to restorative by implementing restorative justice practices. We will focus on: zero tolerance policy and the school push out; guiding principles of restorative justice in schools that lead to a healthy, safe, inclusive climate for students and adults; tools for community building and conflict resolution in schools; fostering a holistic approach to restorative justice in schools; models in Chicago and across the country (what works, what doesn't?); capacity building in order to create critical mass and support for restorative justice in schools; a university model of implementing restorative justice practices in schools and how this is transformative for both sets of students.

Northampton Room

*Applying Restorative Practice in a University Setting to Improve Campus Climate*

Bonnie A. Green, Jyh-Hann Chang

Attempts to understanding organizational behavior at a university yielded challenges with (1) effective communication, (2) meta-decision making, that is, an individual's awareness and understanding of decision making and (3) value congruency, the alignment of the university's mission with its actions. Moreover, each of these three areas of weakness were highly related to the "culture of respect," that is, how valued an individual felt. Examples of how the restorative practice model can be used as a method to improve campus climate, thus leading to an improvement in developing a culture of respect, will be discussed.

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**11:30 AM–1 PM**     **Closing Session & Lunch** (Grand Ballroom)

A final opportunity for exchange, evaluation, ideas for the future, closure and goodbyes, followed by lunch.

# Presenter Profiles

*Profiles include page number references to presenters' session details.*

**Craig Adamson**, Ph.D., is an assistant professor at the International Institute for Restorative Practices (IIRP) and oversees the demonstration programs at Community Service Foundation and Buxmont Academy (CSF Buxmont) as executive director. These programs include education, in-home and community-based counseling, foster care and conferencing programs for at-risk youth and their families in eastern Pennsylvania. He has been with the organization in counseling and administrative positions since 1995, and his interests include influences of restorative practices in justice, education, counseling and adult learning. (p. 37, p. 41, Justice Panel)

**Tom Albright** and his wife, Carolyn, lead RIPPLE, an emerging Anabaptist, missional community in Allentown, Pennsylvania. RIPPLE is intentional about teaching and implementing restorative practices. Tom is an ordained Mennonite pastor within Franconia Conference and a full-time career counselor for special needs youth at Freedom High School, in Bethlehem, Pennsylvania. He and his wife are the parents of two 20-something children. (Faith Communities Panel)

**Aida Allen** is an administrator at Health Sciences High and Middle College (HSHMC). She is also the graduation coach and community outreach liaison. She is a certified trainer through the IIRP and one of the leaders of the restorative practices team at HSHMC. (p. 30)

**Mark A. Amendola** has been executive director of Perseus House and a Master Aggression Replacement Training® Trainer since 1994. He has worked in a variety of positions, both in direct service and administration. (p. 19, Justice Panel)

**Russell Ash** is principal of MC School (middle/high school) in the Dominican Republic. He holds a Master of Education degree, is a Tribe's Learning Communities trainer and Community Restorative Practice Facilitator and has done training and implemented community circle-based restorative classrooms in Canada, Asia, New York and, most recently, the Dominican Republic (p. 14)

**Harrison Bailey, III**, is principal of Liberty High School in Bethlehem, Pennsylvania, which is currently implementing the IIRP's Whole-School Change program. (Schools Panel)

**John Bailie**, Ph.D., directs the IIRP's Continuing Education programs in the U.S. and abroad. John is a frequent presenter at international conferences. His professional development work includes trainings for juvenile probation and children and youth agencies, as well as faith communities. John is an experienced restorative conference facilitator in adult and juvenile cases, including those involving felony-level offenses. John spent many years as a counselor for troubled and at-risk youth at a Community Service Foundation and Buxmont Academy day treatment/alternative school (an IIRP model program) operating entirely according to restorative practices. (p. 31, Schools Panel)

**Lisa Bedinger** currently runs the South Burlington Community Justice Center in South Burlington, Vermont. Previously she worked at the Essex Community Justice Center and was self-employed as a mediator, facilitator and trainer for non-profits, municipalities, colleges and universities. She holds a master's degree in mediation and applied conflict studies and graduated Phi Beta Kappa from Grinnell College with a B.A. in anthropology. (Justice Panel)

**Joanne Blaney** works with restorative practices at a Human Rights and Popular Education Center in urban São Paulo. She is an IIRP-certified trainer of trainers in restorative practices and also completed training in restorative justice at AJURIS in Rio Grande do Sul, Brazil. Joanne conducts courses in restorative practices and restorative justice for professionals in schools, social projects, intervention services with adolescent offenders and the prison system in Brazil. She facilitates restorative justice circles with a variety of these groups. Joanne has a master's degree in education from the University of Maryland and has worked as a teacher and principal in urban schools in the United States. She also is a trained mediator of conflicts and has worked with victims of domestic violence. Joanne has given presentations to various international groups on the themes of restorative justice and non-violence. (p. 13)

**Susan Bocian** is principal of Louis E. Dieruff High School in Allentown, Pennsylvania, which is currently implementing the IIRP's Whole-School Change program. (Schools Panel)

**Jeff Bonine** is the vice principal at Health Sciences High and Middle College (HSHMC) and is one of the leaders of the restorative practices team. He works as an intern supervisor and helps students become more restorative during their internships at hospitals in San Diego. (p. 30)

**Jerry Bradley** is a certified alcohol and drug counselor (CADC, CCDP) and coordinator with Community Service Foundation and Buxmont Academy (CSF Buxmont), where he has worked since 1989. He is a Supervision Program coordinator, managing the counselors and staff at CSF's Restorative Reporting Center (RRC). He also supervises the community service staff, as well as other support personnel in the Supervision Program. Jerry performs drug and alcohol evaluations for the Bucks County Juvenile Court. He is well-versed in restorative practices and incorporates it into each of the programs he supervises. (p. 16)

**Delene Bromirski** is a fifth-year doctoral student at the CUNY Graduate Center at John Jay College of Criminal Justice. She earned her Master of Arts from John Jay College in 2007. Her research focuses on sex crimes, sex offender policies and the application of restorative justice in the criminal justice system. (p. 46)

**Michael Calderone** is principal of Warren G. Harding Middle School, in Philadelphia, Pennsylvania, which is currently implementing the IIRP's Whole-School Change program. During his five years as principal, his school has had four straight years of academic growth, attendance rose 8 percent and the school was taken off of the Pennsylvania Department of Education's Persistently Dangerous Schools list. Mr. Calderone is currently enrolled in the Interdisciplinary Doctor of Education for Educational Leaders (IDEPEL) program at St. Joseph's University in Philadelphia. (Schools Panel)

**Bonnie Campbell** has over 30 years of experience in secondary education. She has been devoted to using restorative practices in her previous roles as guidance counselor and vice principal. Bonnie is presently principal of Notre Dame High School in Ottawa, Canada. Notre Dame has been designated as an Urban Priority High School, and Bonnie has used Urban Grant money to introduce restorative practices as a whole-school approach to building relationships and resolving conflicts. (p. 17)

**Shannon Cassidy** is a clinical administrator of community services at Family Service of Rhode Island. She has primary oversight of the outpatient and school-based programs, which include restorative practices. Over the past 14 years, Shannon has worked in Rhode Island, Maryland, Virginia and Washington, D.C. Her experience has been with a variety of populations and in varied settings, including medically ill, therapeutic foster care, residential settings and the military. (p. 30)

**Jyh-Hann Chang** obtained his Ph.D. in clinical psychology from the University of Connecticut. Dr. Chang's research focuses on making organizational and individual improvements for people with disabilities and understanding the role compassion plays in behavior. As a rehabilitation and gerontology expert, Dr. Chang also serves as a clinical psychologist for Good Shepherd Rehabilitation at Pocono Medical Center, in East Stroudsburg, Pennsylvania. (p. 48)

**Jeff Coates** is a teacher and educational innovator with 33 years of experience in the fields of alternative and special education. Mr. Coates received his master's degree from Lehigh University and is certified as an Educational Specialist in Social Restoration. He currently is a teacher and mentor in the Hunterdon Central Regional District's (New Jersey) Project TRUST program. Mr. Coates has been a practitioner and trainer in restorative practices since 2006. (p. 33)

**Kevin Conway** is an instructor at Hunterdon Central High School (New Jersey) where he has worked as a teacher and mentor in the Project TRUST program since 1988. Mr. Conway has a degree in American studies, holds a certificate in special education and is highly qualified in the four major core content areas. Mr. Conway has been a restorative practices practitioner and trainer since 2006. (p. 33)

**Justine Darling** co-founded a restorative justice program through Student Affairs in 2010. She has trained more than 75 professionals and graduate students in restorative practices and has developed a best practices guide for universities implementing restorative justice in an effort to reform conduct systems. Justine Darling received a B.A. and an M.A. in peace and justice studies at the University of San Diego. (p. 15)

**Les Davey** is CEO of IIRP Europe. He has extensive experience as a restorative practitioner and trainer and expansive knowledge and involvement in the development and delivery of restorative practices and conferencing in criminal justice, communities, schools, workplaces and the looked-after children's sector. Prior to stepping down at the end of 2011, Les was vice chair of the Restorative Justice Council and was founding chair of their Standards and Accreditation Board. (p. 38)

**Alycia Davis** is a doctoral candidate in the Clinical Psychology Program at the Graduate School of Applied and Professional Psychology at Rutgers, the State University of New Jersey. Her research addresses preventive interventions for youth at risk for antisocial behaviors, especially in regards to underserved populations. (p. 20)

**Jan Peter Dembinski** is an attorney who has been teaching legal education classes to inmates in Vermont since 1998. He helped start a community justice program in Hartford, Vermont, in 2003. In 2010 he served as the general editor of the current Sentencing Manual of the Vermont Department of Corrections. (p. 32)

**Susan Leigh Deppe**, M.D., D.F.A.P.A., is the clinical assistant professor of psychiatry at the University of Vermont College of Medicine and faculty member of the Tomkins Institute ([www.tomkins.org](http://www.tomkins.org)). In private practice, she offers training and consultation. She has taught in North America, Europe, Australia and New Zealand, promoting explicit understanding of the emotional underpinnings of restorative practices. (p. 37, p. 40)

**Craig DeRoche**, at age 34, became the youngest statewide Republican leader in the country and was elected Michigan Speaker of the House. After his personal struggle with alcoholism was revealed in 2010, he began actively participating and volunteering in addiction recovery efforts, programs and events. Mr. DeRoche joined Justice Fellowship, the advocacy arm of Prison Fellowship Ministries, in 2011, as director of external affairs. He was named president in 2013. (p. 35)

**Elma Dzanic** has studied human rights, peacebuilding, trauma and forgiveness; coordinated restorative justice and peacebuilding study abroad programs in South Africa for youth; and served as an English teacher via Teach for America. In August 2012 Elma joined the staff at Umoja Student Development Corporation in Chicago where she works to codify and translate Umoja's high school-based restorative justice programs. (p. 20)

**Thomas S. Fertal** is principal of Lancaster Catholic High School in Lancaster, Pennsylvania. He holds an undergraduate degree from Penn State and a Master of Restorative Practices and Education from the International Institute for Restorative Practices. He is currently pursuing a Ph.D. in leadership at Alvernia University. Tom has presented to youth and adults at the local, regional and national levels on topics including education, youth culture, restorative practices, ministering to young people, and morality and ethics. Tom's journey to becoming a principal was featured in the Restorative Practices eForum article, "How Restorative Practices Made Me a High School Principal." (p. 16)

**Fernanda Fonseca Rosenblatt** is a criminal law lecturer at the Catholic University of Pernambuco (Brazil) and a doctoral candidate at the University of Oxford (Centre for Criminology). She obtained her B.A. in law at the Catholic University of Pernambuco and completed her master's studies at the Catholic University of Leuven (Belgium). She is currently a member of the Executive Committee of the World Society of Victimology. (Justice Panel)

**Zvi Gabbay**, Esq., J.S.D., is a founding partner at Adini, Berger & Gabbay, Advocates, a boutique Israeli law firm, and serves as a trustee of the IIRP and a member of the managing board of KEDEM in Israel. Dr. Gabbay has extensive experience in the criminal justice systems of Israel and the U.S. — as a prosecutor, defense attorney and the head of enforcement at the Israel Securities Authority. Dr. Gabbay focused his doctoral thesis at Columbia University School of Law on alternatives to the criminal justice system and has published a number of articles on restorative justice and restorative practices. (p. 13)

**Bonnie George** is of aboriginal decent, belonging to the Wet'suwet'en Tribe. She holds a hereditary chief name in the Laksilyu Clan (Small Frog). Prior to teaching, she had a successful career in restorative justice for 18 years and traveled nationally and internationally promoting Aboriginal restorative practices. She is now focusing on capacity building within Aboriginal communities to develop job-readiness skills to conquer the high unemployment rates. She doesn't see this as a job; it's a hobby. (p. 22)

**Jennifer Gkourlias**, Ed.D., is the founding principal of Young Women's College Prep Charter School of Rochester, New York, one of The Respect Institute's founding nationwide Respect Labs. Dr. Gkourlias completed her doctoral studies at the University of Rochester where she studied educational leadership with a concentration in program evaluation. Her academic interests include literacy across the curriculum, impact of advisory on secondary school outcomes, student engagement and curriculum design and reform. She is an adjunct professor at Nazareth College in the history of inclusive adolescent education programs, where she teaches teacher preparation courses in social studies methods. (p. 39)

**Bonnie A. Green** obtained her Ph.D. in experimental psychology from Lehigh University. The co-author of a book on statistics, Dr. Green focuses her research on improving academic success in college students, particularly under-represented groups. (p. 48)

**Anne Gregory**, Ph.D., is an associate professor at the Graduate School of Applied and Professional Psychology at Rutgers, The State University of New Jersey. Dr. Gregory's work addresses the persistent trend that African-American adolescents are issued school suspensions and expulsions at higher rates than adolescents from other groups. She also conducts research on teacher professional development. Dr. Gregory has authored more than 30 peer-reviewed journal articles. (p. 20)

**Kassi Grunder** is from Anchorage, Alaska, and is a master's candidate in the School of Peace and Justice at University of San Diego, with an emphasis on conflict analysis and resolution, as well as seeking a certificate in global peace education. She has held office on the board of her former neighborhood community council in Anchorage and co-facilitated a bi-weekly artists' talking circle, which inspired an interest in restorative justice and its application in indigenous communities. Currently, she is working with the National Conflict Resolution Center as an intern while she completes her research on cultural and generational harms in Alaska Native communities. (p. 35)

**Peter Hatte** holds undergraduate degrees in education, law, management and welfare, as well as graduate qualifications in education. He is currently completing his Master of Science in restorative practices through the IIRP. He is a former New South Wales police inspector with over 22 years' experience as a criminal investigator, prosecutor and law lecturer (at Charles Sturt University). As the territorial integrity coordinator for the Eastern Territory of The Salvation Army in Australia, his role involves the internal investigation of contemporary and historical abuse within The Salvation Army. (p. 18)

**Veronika Hatte** has been a registered nurse for over 35 years and is a qualified counselor with a expertise in working with adult victims of historical abuse. She recently became a licensed trainer with the IIRP. Employed as the pastoral support coordinator for victims of historical institutional abuse within the Eastern Territory of The Salvation Army in Australia, she works closely with Peter Hatte in promoting the use of restorative practices. Veronika works with both victims and the organization to identify and implement appropriate strategies to bring about restoration and healing at various levels. Veronika also consults through [faithbasedconsultants.com.au](http://faithbasedconsultants.com.au), encouraging the use of restorative practices within the wider faith-based community of Australia. (p. 18)

**Michael Kearns** has been developing his restorative practice for ten years and currently works in schools, Youth Offending Services, college and university levels, lecturing and on the streets of London working directly with young victims and offenders affected by serious gang-related matters. (p. 31)

**Deirdre Kenny** has 12 years' experience working with victims of sexual violence in Ireland and Africa, covering the areas of HIV/AIDS, prostitution and trafficking, and clerical and familial sexual abuse. She is currently the advocacy director with One in Four, a non-governmental organization that professionally supports men and women who have experienced sexual violence, many of them during childhood. The aim is to reduce the incidence of sexual abuse by intervening in key areas of the cycle of abuse, through psychotherapy advocacy and prevention services. (p. 38)

**Christina Krabitz** graduated from Towson University with a master's degree in teaching. After teaching in Howard County Public Schools, Maryland, for six years, she received her certificate in administration from McDaniel College and is in her third year as an administrator in Howard County's only alternative middle and high school. Christina has initiated such programs as dropout prevention, extended day options and a school-wide shift from traditional teaching and discipline to creative, individualized and restorative methods. (p. 39)

**Mike La Porta**, M.Ed., has been principal of Freedom High School, in Bethlehem, Pennsylvania, for seven years. Freedom is in its third year of implementing the IIRP Whole-School Change program. Prior to this principalship, Mike was assistant principal for curriculum and instruction at Freedom and a middle school assistant principal in Bethlehem Area, Conrad Weiser Area and Parkland school districts. Before becoming an administrator, Mike was a high school learning support teacher. Mike is a licensed IIRP trainer. (Schools Panel)

**Peggy Lobb** is an environmental psychologist who currently teaches at Otterbein University in Ohio. She was awarded her doctorate degree from Antioch University and her master's degree from Prescott College. Peggy is currently enrolled at the IIRP, pursuing a master's degree in restorative practices. Her academic interests are in environmental and social justice, including the prevention of violence directed at women and children and anti-human trafficking. (p. 40)

**Amy Love** has been trained in restorative practices and as a conference facilitator through the University of San Diego. She is currently working on her action research project for her M.A. in higher education leadership to help resident assistants develop their restorative justice practice. She received her B.A. in communication at California Polytechnic University, Pomona, where she was also a resident advisor for a social justice and service learning community. (p. 15)

**Courtney Macavinta** is co-founder and president of The Respect Institute, which gives youth and their influencers the tools to redefine respect and build self-respect so they can break cycles of disrespect and thrive. Courtney has reached millions of youth, parents and educators globally through the Institute's programs and research, her best-selling book (*Respect: A Girl's Guide to Getting Respect & Dealing When Your Line Is Crossed*) and media, including CNN, ABC, National Public Radio, USA Today, Teen Vogue and others. (p. 39)

**Anne Martin** is the director of Restorative Practice Services at Shalem Mental Health Network in Hamilton, Ontario, Canada. Anne's work includes developing Shalem's restorative practice network and providing restorative practice services for schools and faith communities through FaithCARE (Faith Communities Affirming Restorative Experiences). Anne has a Ph.D. in religious studies. Prior to working for Shalem, she worked for the United Church of Canada in the areas of small-group ministry and spiritual formation. (p. 15, Faith Communities Panel)

**Sharon L. Mast** is a certified facilitator, trainer, speaker and coach. She is an expert in social and emotional development who uses her 30 years of experience to improve workplace engagement, productivity and outcomes by empowering the development of human potential. Using the best research, tools and techniques, Sharon takes people from awareness to action with sustainable results. Sharon holds a master's degree in youth counseling and restorative practices from the IIRP and has presented extensively to national and international audiences. (p. 24, p. 34)

**Henry L. McClendon, Jr.**, is a lifelong resident of Detroit, Michigan. His professional career includes serving seven years as an executive assistant to former Detroit mayor Coleman A. Young, Sr.; Southeast Michigan area director for Prison Fellowship Ministries; and director of youth development for New Detroit, Inc. He is currently a program officer for the Skillman Foundation and pastor of Berean Chapel of Detroit. He is a certified restorative practices trainer and consultant. Henry also serves as a trustee of the IIRP. (p. 23)

**Steve McGarrity** is principal of St. Jerome Elementary School, a suburban school of 650 students in Ottawa, Canada. Mr. McGarrity's interest in conflict management and peacemaking began with courses in mediation with the Canadian Institute for Conflict Resolution when he was a guidance counselor. As an elementary and secondary school administrator looking for ways to impact the entire school culture and climate, he turned to restorative practices. (p. 17)

**Suzanne M. McMurtray** graduated from Central Michigan University with an M.S. in management and supervision. She worked as a teacher and fundraiser in public and parochial education before joining a regional insurance brokerage, underwriting and negotiating coverage for complex commercial accounts. Suzanne currently works as Career Academy liaison and PBIS Coach in a suburban alternative school where she has spent the past year securing funding and coordinating training for whole-school implementation of restorative practices. (p. 39)

**Natalie Medina** studied theater, education and cultural administration at the Universidad Catolica de Chile. She has a master's degree in NGO management from ESADE in Spain. Natalie has been designing and implementing prevention programs for children and youth at risk, as well as programs for teachers and professionals for ten years in Latin America and Spain. She was introduced to restorative practices by Miguel Tello in 2008, and since that date, she hasn't been able to let them go! (p. 36)

**Larry Melton**, Ph.D., was previously a school principal and has worked with various business corporations. He is trying to bring what matters most to his students at Cabrini College: the common good and education of the heart. (p. 12)

**Nancy J. Michaels** is associate director of the Mansfield Institute for Social Justice and Transformation at Roosevelt University, which provides innovative social justice programming that raises consciousness within and beyond the university, while inspiring the realization of social justice and human rights. Currently, their specific focus is working with community partners to disrupt the cradle-to-prison pipeline and engage students and faculty in scholar activism that promotes education and hope over incarceration. (p. 47)

**Sarah Molitoris** is a community director with Residential Life at the University of San Diego. Sarah attended Michigan Technological University for her undergraduate studies and Northern Arizona University for her graduate studies. For the last two years she has been working as a resident director for Living Learning Communities at Oberlin College in Ohio. Sarah utilizes restorative justice in her current role by working with students who are going through the conduct system and elect to participate in a restorative conference for harm they have caused in their community. (p. 35)

**Roslyn Myers, J.D., M.A.**, is a writer, editor and instructor in the field of criminal justice. She has served for more than 15 years as the managing editor and legal columnist for several journals published by Civic Research Institute. She is a mediator certified to conduct Victim-Offender Mediation Dialogue, a voluntary post-adjudication restorative justice process. She is a member of the consultant network of the Office for Victims of Crime, Training & Technical Assistance Center. (p. 17)

**Vidia Negrea** is the director of CSF Hungary, which works on implementing restorative practices in different fields. Previously she worked as a teacher in Romania and psychologist in a reformatory for juveniles in Hungary. Vidia developed a productive collaboration with a prison that led to the successful application of family group decision making/family group conferencing to support the reintegration and re-entry process. She also works as a clinical psychologist at the National Victim Support Service and teaches classes on restorative justice at a few universities. (p. 38, Justice Panel)

**Terry O'Connell** is recognized as a restorative justice pioneer. He was responsible for developing the conference "facilitator script." A 30-year police veteran, Terry's thinking and practice continues to evolve in some interesting ways. His more recent focus has been on the importance of explicit practice and quality pedagogy. He strongly believes that restorative practice's real potential is yet to be discovered. Terry has received many prestigious awards, including Order of Australia and an honorary doctorate from Australia Catholic University. (p. 11, p. 29)

**Robert W. Oliver** has served in public education and human services for close to 40 years. He has served as the assistant superintendent in the Erie School District, Pennsylvania, as well as in direct service positions. Bob is also a Master Trainer for Aggression Replacement Training®. (p. 19)

**Marie Palumbo Hayes** has for the past 26 years worked delivering behavioral health services in Massachusetts and Rhode Island. As vice president of Community Services for Family Service of Rhode Island, she oversees the Community Service Department; this includes school-based support through restorative practices, clinical programs and leadership of the agency's home and community-based continuum of services. Marie serves as the agency's representative on several committees and coalitions throughout Rhode Island. (p. 30)

**Jane Pennington** has delivered presentations on shame at International Institute of Restorative Practices conferences in the Netherlands, Canada and Australia and also for the Pacific Sociological Association. She has worked as a counselor in county prisons and helped establish a therapeutic community for drug and alcohol rehabilitation. She is currently writing a workbook on shame. (p. 31)

**Jan L. Petersen**, Ed.D., is a school psychologist for West High School and restorative practices grant coordinator in Wichita, Kansas. She has practiced school psychology at all levels, including early childhood, elementary, middle and high school. She also is an adjunct professor at Wichita State University. She has published works in the areas of social justice, narrative inquiry and diversity and is a proponent of Safe & Civil Schools, restorative justice and restorative practices in schools. Jan received her undergraduate degree in family and child development at Kansas State University. She received her master's degree in educational psychology and specialist degree in school psychology at Wichita State University. She also received her doctorate in educational leadership at Wichita State University and is trained by Kansas Institute for Peace and Conflict Resolution in conflict mediation and restorative practices. (p. 34)

**Jessica K. Petrolati** is the lead special education teacher (elementary level) at Buxmont Academy in Pottstown, Pennsylvania. She is also an instructor at the International Institute for Restorative Practices Graduate School. (p. 14)

**Jeffrey S. Poch** decided to “do time” differently when, in 2008, Community Education Centers (CEC) contracted with Northampton County Prison in Easton, Pennsylvania to create a Therapeutic Community in unit B4. As an inmate, he then stayed on B4 to finish his time as a mentor. Now Jeff works full-time, goes to school and is the alumni coordinator for CEC. Jeff is also on the board of Weed and Seed of Easton, which focuses on inmates re-entering the community. In addition, he is a member of the Citizens Round Table, a group that helps work-release participants re-enter the community. (p. 31)

**Alma Lizeth Quijada Rodríguez** was born in Nejapa, El Salvador, and is a teacher with experience in various grade levels and a professor at the Universidad Pedagógica de El Salvador in history and didactics. Alma moderates the online course on “Educators of the People” offered by the International Federation of Fe y Alegría. Alma is the program coordinator for Fe y Alegría’s Unit for Holistic Education and implementer of the organization’s Quality Education and Restorative Practices Program in 21 schools in marginal areas. She designed the Alegría program for impoverished children and youth and a training program for teachers in the Fe y Alegría network. (p. 36)

**Gregor Rae** holds a Bachelor of Science degree in architecture and is chairman and founder of BusinessLab, the research consultancy that created the Family Learning Signature. For more than 25 years, Gregor has advised governments and businesses in the U.K. and overseas on competitive strategy, creativity and public-private sector partnership. As a member of BusinessLab’s Learning Environments research program, Gregor has participated in an enjoyable and productive collaboration with Kevin Beaton in Hull, U.K., which led to the successful development of the Family Learning Signature. (p. 23)

**Len Raymond** is pursuing a graduate degree at the IIRP and is the case manager in New London, Connecticut, for a program that serves frequently incarcerated homeless individuals. In his spare time he is a student of both servant leadership and measuring well-being. For his elevator speech, he likes to describe restorative practices as tech support for leadership. (p. 18)

**Joseph Roy, Ed.D.**, has implemented restorative practices at several different high schools where he served as principal and is now, as superintendent of the Bethlehem Area School District, initiating implementation at Liberty and Freedom high schools. (Schools Panel)

**Frida C. Rundell** has served as a founding faculty member for the IIRP Graduate School for the past six years. She now serves as an adjunct professor. Her experience in South Africa is as a teacher and special needs and family therapist. Working with trauma and crisis are two of her special interest areas. (p. 19)

**Lee Rush** is the director of justCommunity based in Quakertown, Pennsylvania. He provides training in bullying prevention, student assistance and restorative practices. Lee is a certified trainer for the IIRP and is also a certified Olweus Bullying Prevention Program trainer. Lee served as director of the National Student Assistance Association until 2008 and worked as an administrator, counselor and teacher at the first IIRP demonstration school during the 1980s. (p. 17)

**Bruce Schenk** has been extensively engaged in restorative practice for more than 15 years. He is a restorative practice developer and trainer in schools and other settings across Canada. This includes involvement with restorative practice facilitation, training and development in youth and adult justice, aboriginal groups and workplace and faith communities. He served for many years as a multifaith chaplain at Brookside Youth Centre in Cobourg, Ontario, a secure custody facility for young offenders. Currently, he is director of IIRP Canada. (p. 15, Faith Communities Panel)

**Ann Schumacher** holds a Ph.D. from Wayne State University and is trained both in restorative practices and as a mediator for the civil courts and mediation center. Her broad research interests lie in the field of peace and conflict studies, with a focus on restorative practices in schools and leadership and power issues for adolescent girls. She is a 2008 World Peace Fellow honored by Rotary International in Bangkok, Thailand. (p. 36)

**Laurie Scott-Bulka** graduated from West Virginia University with a Master of Science in rehabilitation counseling. After interning in a federal prison, she worked in outpatient mental health before switching gears to work full-time as a Maryland school psychologist. In addition, Laurie has taught classes in family-professional collaboration at Towson University. Laurie is currently working to expand the use of restorative justice in public schools in collaboration with the Mediation and Conflict Resolution Center at Howard Community College. (p. 39)

**Alia Sheety**, Ph.D., is an associate professor at Cabrini College, currently doing scholarly work in metacognition learning and teaching. Her service work deals with engaging research students in social justice issues through the research class. This effort is organized by the Wolfington Center at Cabrini and is done through several NGOs. The goal is to allow students to realize some important issues behind research and numbers. In addition, Dr. Sheety is part of an initiative to bring people from different faiths together to discuss similarities and to learn about themselves and others. (p. 12)

**Thomas S. Simek**, Ed.D., is an associate professor at the International Institute for Restorative Practices. He is also supervisor of special education for Buxmont Academy, IIRP's demonstration schools, with locations in Bethlehem, Feasterville, Pottstown, Sellersville and Woodlyn, Pennsylvania. (p. 14)

**Rob Simon** is a certified Kansas educator, experienced trainer/consultant and speaker/performer working with school systems and various agencies coast to coast. Through his own Positive Rhythm Productions, he produces topical workshop, classroom, assembly, keynote and other creative presentations for diverse audiences, using various training models, persuasive speech, original songs, characterizations, essays and poetry. He is the restorative practices advocate for West High School in Wichita. Rob holds a B.S. in social studies from Texas College, an M.A. in communication from Wichita State University and is trained by KIPCOR in conflict mediation and restorative practices. (p. 34)

**Jeff Siuta** is earning his master's degree and certificate in restorative practices and has more than 15 years of educational experience in Maryland and Pennsylvania as a physical education teacher and administrator. He focuses on content and core values as a way of developing students into lifelong learners and improving school-wide attendance and climate. Utilizing coaching skills, he instills the importance of team dynamics in his lessons and throughout the school learning community. (p. 29)

**Dominique Smith** performs social work at Health Sciences High and Middle College (HSHMC), where he is one of the leaders of the restorative practices team. He is a certified trainer through the IIRP and works every day with students, teachers and staff to become more restorative. (p. 30)

**Jennifer Leigh Smith** has taught in urban education for 12 years. She has experience with students ranging from 6th through 12th grade. Her most recent teaching appointment is with the Educational Achievement Authority of Michigan, attempting to reform the lowest-performing schools in Detroit. She lives in Farmington Hills, Michigan, with her two children. (p. 33)

**Elizabeth Smull** is a Supervision Program coordinator at Community Service Foundation and Buxmont Academy, supervising counselors who provide individual, family and group counseling for at-risk youth. She also supervises its Conferencing Program, which offers family group decision making and restorative conferences. She is a therapist for the Council of Southeast Pennsylvania, Inc., running an outpatient group for adults involved in the criminal justice system, as well as a faculty member at the International Institute for Restorative Practices. (p. 22)

**Kathy Sweetland** is board president of Partners in Restorative Initiatives and chair of the Community Initiatives Committee. She serves on the Restorative Practices Committee for the Drug Free Streets Initiative and is an advisor on the project. Her interest in restorative practices is an outgrowth of her work as university intercessor at the University of Rochester prior to her retirement in 2012. (p. 44)

**Suzie Taylor**, L.C.S.W., is the therapist for the Project TRUST Program at Hunterdon Central Regional High School, New Jersey, a position she has held since 2001. Prior to this appointment, she was a therapist at East Mountain School at Carrier Clinic. Ms. Taylor received her master's degree in social services from Bryn Mawr College in 1997. Her initial experience with restorative practices was in the mid-1990s, as a volunteer on the Juvenile Conference Committee for Mercer County. (p. 33)

**Alan Miguel Tello** is the director of the Strachan Foundation, a foundation that supports education and health projects throughout Central America. He is also the director of the Centro de Prácticas Restaurativas para Centro América, an IIRP affiliate. He offers restorative practices training and consulting to a variety of NGOs, schools, churches and criminal justice professionals in Central America. He holds master's degrees in public administration and international studies from the University of Washington in Seattle. (p. 36)

**Barb Toews** is an experienced practitioner and educator in restorative justice. Publications include *Critical Issues in Restorative Justice*, co-edited with Howard Zehr, and *The Little Book of Restorative Justice for People in Prison*. Barb holds a master's degree in conflict transformation and is a Ph.D. candidate at Bryn Mawr College's Graduate School of Social Work and Social Research. Her research concerns the relationship between environmental design, especially that of correctional institutions, and psycho-social-behavioral and judicial outcomes. (p. 12)

**Deanna Van Buren** is the founder and design director of FOURM design studio and is currently a Loeb Fellow at Harvard University. Her practice focuses on design innovations to the punitive justice system and alternative forms of justice that embrace reparation. Recent projects include a peacekeeping room for restorative justice for Oakland Youth, the development of a prototype for the first standalone restorative justice center and designing curricula for college and K-12 students. Publications include "Restorative Justice Design: Developing New Typologies for Social Change." (p. 12)

**Mark Vander Vennen**, M.A., M.Ed., R.S.W., is the executive director of the Shalem Mental Health Network in Ontario. Shalem is using restorative practices in the community, schools and faith communities. Mark is a marriage and family therapist with experience in youth justice and child welfare. He is an IIRP-certified facilitator and trainer and has been a proponent of restorative justice since 1982. (p. 15, Faith Communities Panel)

**Jackeline Vazquez** is the project coordinator for the Rochester Drug Free Streets Initiative and serves as liaison to the Restorative Practices and the Civil/Criminal Approach committees. Jackeline is a student at Keuka College, majoring in the field of criminal justice. As a resident of the City of Rochester, New York, she has firsthand experience with the challenges urban communities face, including barriers to education, high unemployment rates and the impact on some of the decisions made by urban youth. (p. 47)

**Josh Wachtel** divides his time between telecommuting with the Advancement, Communications & Technology department at the International Institute for Restorative Practices and teaching music and advising teenage students at North Star Self-Directed Learning for Teens, an alternative-to-school program based near his home in western Massachusetts. (p. 46)

**Ted Wachtel** is the president and founder of the International Institute for Restorative Practices. Wachtel and his wife, Susan, also founded the Community Service Foundation and Buxmont Academy, which operate schools, counseling and residential programs in Pennsylvania, employing restorative practices with delinquent and at-risk youth. Wachtel has written and produced numerous books and films on restorative practices and other topics. He has done keynote presentations and workshops on restorative justice and restorative practices at conferences and events around the world. (Conference Chair)

**Kate Waters'** interest in conflict resolution is what propelled her into the practice of law. She was called to the Ontario Bar in 2005 and has practiced in a variety of "people-based" practice areas, including education, labor, family and wills/estates law. Alongside her law practice, she is trained in mediation and restorative practices and regularly develops workshops to explore multi-disciplinary approaches to resolving legal issues. (p. 24)

**Barbara S. Weikert** is excited to be part of the restorative practices team. Currently working on her doctorate in education, major research areas include teacher preparation and international educational trends. With experience as a music teacher and administrator from Pennsylvania, she leads local professional development and was recently recommended for a Fulbright Teach Exchange with the United Kingdom. (p. 29)

**Eriko Yamabe** is a Ph.D. student at the University of Tokyo. Since writing her master's thesis on Howard Zehr's idea of restorative justice in 2008, she has been studying restorative justice and restorative practices and their implications for teacher-student relationships. She is currently working on her dissertation, which explores the significance of restorative practices by redefining it as a cooperative process of reflection. (p. 21)

**Kay Kyungsun Yu**, former chairperson of the Philadelphia Commission on Human Relations, is in her twentieth year of practicing law. As the chairperson, Kay led the yearlong series of public hearings examining intergroup conflicts in the School District of Philadelphia. She is also experienced in employment discrimination law and employee benefits litigation. (p. 45)

**Ilana Zafran** has been on staff at Umoja Student Development Corporation since 2006. Ilana led the development and implementation of the restorative justice program that Umoja launched at Manley High School, in Chicago, and provided training and support to the school's faculty, discipline team and restorative justice staff. Ilana continues to oversee the expansion of Umoja's restorative justice work and helps to coordinate and integrate restorative justice into all of Umoja's programming. (p. 20)

# Defining Restorative

By Ted Wachtel

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*Ted Wachtel is the president and founder of the International Institute for Restorative Practices. Wachtel and his wife, Susan, founded the Community Service Foundation and Buxmont Academy, which operate schools, foster group homes and other programs in Pennsylvania, employing restorative practices with delinquent and at-risk youth.*

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## 1. Purpose

The International Institute for Restorative Practices (IIRP) has a particular way of defining *restorative* and related terms that is consistent throughout our courses, events, videos and publications. We have developed our definitions to facilitate communication and discussion within the framework of our own graduate school and for those who participate in our Restorative Works learning network.

For example, at one of our symposia a young man insisted that his school already held *conferences* with students and their families, not realizing that most of the other participants at the event were not referring to a generic *conference*, but to a *restorative conference*. A restorative conference is a specific process, with defined protocols, that brings together those who have caused harm through their wrongdoing with those they have directly or indirectly harmed.

Others have defined *teen courts*, *youth aid panels* or *reparative boards* as restorative justice, while the IIRP defines those processes as *community justice*, not *restorative justice*. Such community justice processes do not include an *encounter* between victims and offenders, which provides an opportunity to talk about what happened and how it has affected them (Van Ness & Heetderks Strong, 2010). Rather, these courts, panels and boards are comprised of appointed community members who have no real emotional stake in the incident. These bodies meet with offenders, but victims, their families and friends are not generally invited. *Restorative justice*, in contrast, offers victims and their supporters an opportunity to talk directly with offenders.

Our purpose is not to label other processes or terms as positive or negative, effective or ineffective. We respect the fact that others may define terms differently and, of course, have every right to do so. Rather, we simply want to define and share a consistent terminology to create a unified framework of understanding.

## 2. Overview

*Restorative practices* is a social science that studies how to build social capital and achieve social discipline through participatory learning and decision-making.

The use of restorative practices helps to:

- reduce crime, violence and bullying
- improve human behavior
- strengthen civil society
- provide effective leadership
- restore relationships
- repair harm

The IIRP distinguishes between the terms *restorative practices* and *restorative justice*. We view restorative justice as a subset of restorative practices. Restorative justice is *reactive*, consisting of formal or informal responses to crime and other wrongdoing after it occurs. The IIRP's definition of restorative practices also includes the use of informal and formal processes that precede wrongdoing, those that proactively build relationships and a sense of community to prevent conflict and wrongdoing.

Where *social capital* — a network of relationships — is already well established, it is easier to respond effectively to wrongdoing and restore social order — as well as to create a healthy and positive organizational environment. *Social capital* is defined as the connections among individuals (Putnam, 2001), and the trust, mutual understanding, shared values and behaviors that bind us together and make cooperative action possible (Cohen & Prusak, 2001).

In public health terms, restorative justice provides *tertiary prevention*, introduced after the problem has occurred, with the intention of avoiding reoccurrence. Restorative practices expands that effort with *primary prevention*, introduced before the problem has occurred.

The social science of restorative practices offers a common thread to tie together theory, research and practice in diverse fields such as education, counseling, criminal justice, social work and organizational management. Individuals and organizations in many fields are developing models and methodology and performing empirical research that share the same implicit premise, but are often unaware of the commonality of each other's efforts.

For example, in criminal justice, *restorative circles* and *restorative conferences* allow victims, offenders and their respective family members and friends to come together to explore how everyone has been affected by an offense and, when possible, to decide how to repair the harm and meet their own needs (McCold, 2003). In social work, *family group decision-making* (FGDM) or *family group conferencing* (FGC) processes empower extended families to meet privately, without professionals in the room, to make a plan to protect children in their own families from further violence and neglect or to avoid residential placement outside their own homes (American Humane Association, 2003). In education, circles and groups provide opportunities for students to

share their feelings, build relationships and solve problems, and when there is wrongdoing, to play an active role in addressing the wrong and making things right (Riestenberg, 2002).

These various fields employ different terms, all of which fall under the rubric of restorative practices: In the criminal justice field the phrase used is “restorative justice” (Zehr, 1990); in social work the term employed is “empowerment” (Simon, 1994); in education, talk is of “positive discipline” (Nelsen, 1996) or “the responsive classroom” (Charney, 1992); and in organizational leadership “horizontal management” (Denton, 1998) is referenced. The social science of restorative practices recognizes all of these perspectives and incorporates them into its scope.

### 3. History

Restorative practices has its roots in restorative justice, a way of looking at criminal justice that emphasizes repairing the harm done to people and relationships rather than only punishing offenders (Zehr, 1990).

In the modern context, restorative justice originated in the 1970s as mediation or reconciliation between victims and offenders. In 1974 Mark Yantzi, a probation officer, arranged for two teenagers to meet directly with their victims following a vandalism spree and agree to restitution. The positive response by the victims led to the first *victim-offender reconciliation* program, in Kitchener, Ontario, Canada, with the support of the Mennonite Central Committee and collaboration with the local probation department (McCold, 1999; Peachey, 1989). The concept subsequently acquired various names, such as *victim-offender mediation* and *victim-offender dialogue* as it spread through North America and to Europe through the 1980s and 1990s (Office of Victims of Crime, 1998).

Restorative justice echoes ancient and indigenous practices employed in cultures all over the world, from Native American and First Nation Canadian to African, Asian, Celtic, Hebrew, Arab and many others (Eagle, 2001; Goldstein, 2006; Haarala, 2004; Mbambo & Skelton, 2003; Mirsky, 2004; Roujanavong, 2005; Wong, 2005).

Eventually modern restorative justice broadened to include communities of care as well, with victims’ and offenders’ families and

friends participating in collaborative processes called *conferences* and *circles*. Conferencing addresses power imbalances between the victim and offender by including additional supporters (McCold, 1999).

The *family group conference* (FGC) started in New Zealand in 1989 as a response to native Maori people's concerns with the number of their children being removed from their homes by the courts. It was originally envisioned as a family empowerment process, not as restorative justice (Doolan, 2003). In North America it was renamed *family group decision making* (FGDM) (Burford & Pennell, 2000).

In 1991 the FGC was adapted by an Australian police officer, Terry O'Connell, as a community policing strategy to divert young people from court. The IIRP now calls that adaptation, which has spread around the world, a *restorative conference*. It has been called other names, such as a *community accountability conference* (Braithwaite, 1994) and *victim-offender conference* (Stutzman Amstutz & Zehr, 1998). In 1994 Marg Thorsborne, an Australian educator, was the first to use a restorative conference in a school (O'Connell, 1998).

The International Institute for Restorative Practices (IIRP) grew out of the Community Service Foundation and Buxmont Academy, which since 1977 have provided programs for delinquent and at-risk youth in southeastern Pennsylvania, USA. Initially founded in 1994 under the auspices of Buxmont Academy, the Real Justice program, now an IIRP program, has trained professionals around the world in restorative conferencing. In 1999 the newly created IIRP broadened its training to informal and proactive restorative practices, in addition to formal restorative conferencing (Wachtel, 1999). Since then the IIRP, an accredited graduate school, has developed a comprehensive framework for practice and theory that expands the restorative paradigm far beyond its origins in criminal justice (McCold & Wachtel, 2001, 2003). Use of restorative practices is now spreading worldwide, in education, criminal justice, social work, counseling, youth services, workplace and faith community applications (Wachtel, 2013).

## 4. Supporting Framework

The IIRP has identified several concepts that it views as most helpful in explaining and understanding restorative practices.

#### 4.1. Social Discipline Window

The *social discipline window* (Figure 1) is a concept with broad application in many settings. It describes four basic approaches to maintaining social norms and behavioral boundaries. The four are represented as different combinations of high or low control and high or low support. The restorative domain combines both high control and high support and is characterized by doing things *with* people, rather than *to* them or *for* them.

The social discipline window also defines restorative practices as a *leadership model* for parents in families, teachers in classrooms, administrators and managers in organizations, police and social workers in communities and judges and officials in government. The *fundamental unifying hypothesis* of restorative practices is that “human beings are happier, more cooperative and productive, and more likely to make positive changes in their behavior when those in positions of authority do things *with* them, rather than *to* them or *for* them.” This hypothesis maintains that the punitive and authoritarian *to* mode and the permissive and paternalistic *for* mode are not as effective as the restorative, participatory, engaging *with* mode (Wachtel, 2005).

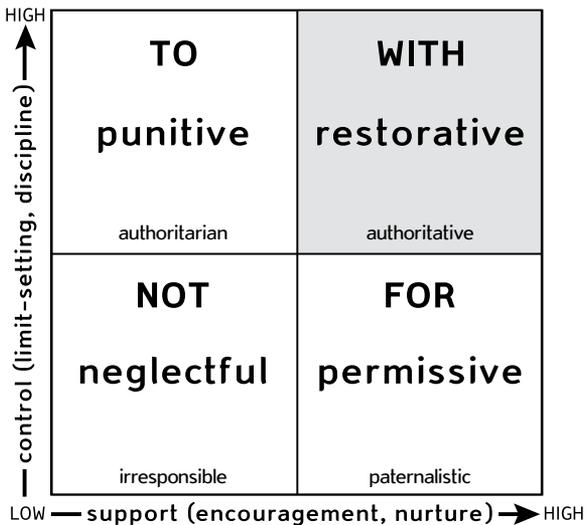


Figure 1. Social Discipline Window

The social discipline window reflects the seminal thinking of renowned Australian criminologist John Braithwaite, who has asserted that reliance on punishment as a social regulator is problematic because it shames and stigmatizes wrongdoers, pushes them into a negative societal subculture and fails to change their behavior (Braithwaite, 1989). The restorative approach, on the other hand, reintegrates wrongdoers back into their community and reduces the likelihood that they will re-offend.

#### 4.2. Restorative Justice Typology

Restorative justice is a process involving the *primary stakeholders* in determining how best to repair the harm done by an offense. The three primary stakeholders in restorative justice are *victims*, *offenders* and their *communities of care*, whose needs are, respectively, obtaining reparation, taking responsibility and achieving reconciliation. The de-

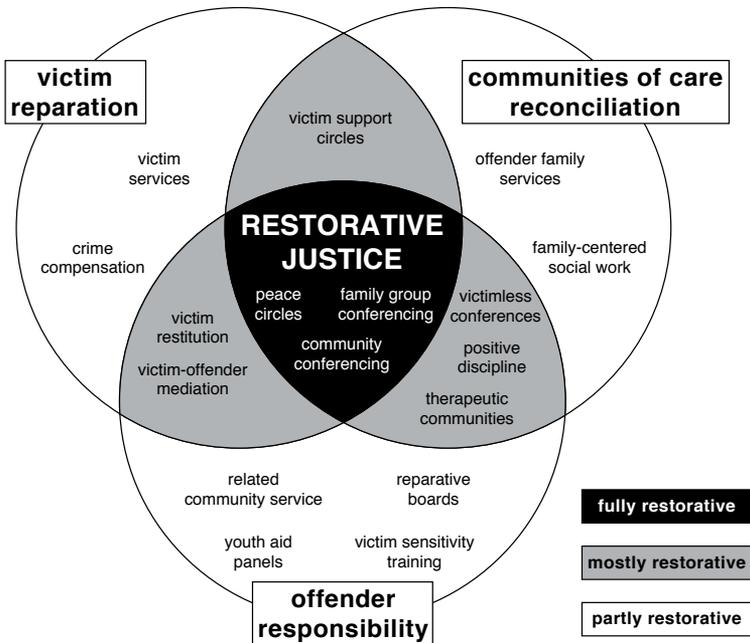


Figure 2. Restorative Justice Typology

gree to which all three are involved in meaningful emotional exchange and decision making is the degree to which any form of social discipline approaches being *fully restorative*.

The three primary stakeholders are represented in Figure 2 by the three overlapping circles. The very process of interacting is critical to meeting stakeholders' emotional needs. The emotional exchange necessary for meeting the needs of all those directly affected cannot occur with only one set of stakeholders participating. The most restorative processes involve the active participation of all three sets of primary stakeholders (McCold & Wachtel, 2003).

When criminal justice practices involve only one group of primary stakeholders, as in the case of governmental financial compensation for victims or meaningful community service work assigned to offenders, the process can only be called *partly restorative*. When a process such as victim-offender mediation includes two principal stakeholders but excludes their communities of care, the process is *mostly restorative*. Only when all three sets of primary stakeholders are actively involved, such as in conferences or circles, is a process *fully restorative* (McCold & Wachtel, 2003).

#### 4.3. Restorative Practices Continuum

Restorative practices are not limited to formal processes, such as *restorative conferences* or *family group conferences*, but range from informal to formal. On a restorative practices continuum (Figure 3), the informal practices include *affective statements* that communicate people's feelings, as well as *affective questions* that cause people to reflect on how their behavior has affected others. *Impromptu restorative conferences*, *groups* and *circles* are somewhat more structured but do not require the elaborate preparation needed for formal conferences. Moving from left to right on the continuum, as restorative practices become more formal, they involve more people, require more planning and time, and are more structured and complete. Although a formal restorative process might have dramatic impact, informal practices have a cumulative impact because they are part of everyday life (McCold & Wachtel, 2001).

The aim of restorative practices is to develop community and to manage conflict and tensions by repairing harm and building relation-

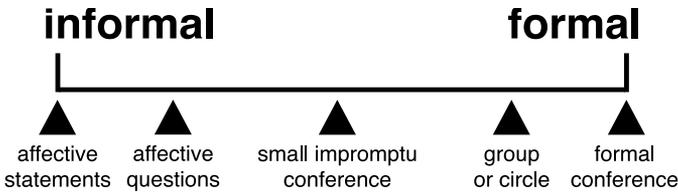


Figure 3. Restorative Practices Continuum

ships. This statement identifies both proactive (building relationships and developing community) and reactive (repairing harm and restoring relationships) approaches. Organizations and services that only use the reactive without building the *social capital* beforehand are less successful than those that also employ the proactive (Davey, 2007).

#### 4.4. Nine Affects

The most critical function of restorative practices is restoring and building relationships. Because informal and formal restorative processes foster the expression of affect or emotion, they also foster emotional bonds. The late Silvan S. Tomkins's writings about *psychology of affect* (Tomkins, 1962, 1963, 1991) assert that human relationships are best and healthiest when there is *free expression of affect* or emotion — minimizing the negative, maximizing the positive, but allowing for free expression. Donald Nathanson, former director of the Silvan S. Tomkins Institute, added that it is through the mutual exchange of expressed affect that we build community, creating the emotional bonds that tie us all together (Nathanson, 1998). Restorative practices such as conferences and circles provide a safe environment for people to express and exchange emotion (Nathanson, 1998).

Tomkins identified nine distinct affects (Figure 4) to explain the expression of emotion in all humans. Most of the affects are defined by pairs of words that represent the least and the most intense expression of a particular affect. The six negative affects include *anger-rage*, *fear-terror*, *distress-anguish*, *disgust*, *dissmell* (a word Tomkins coined to describe “turning up one’s nose” in a rejecting way) and *shame-humiliation*. *Surprise-startle* is the neutral affect, which functions like a reset

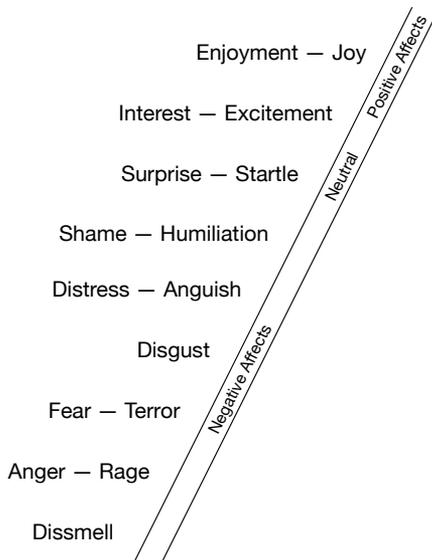


Figure 4. The Nine Affects  
(adapted from Nathanson, 1992)

button. The two positive affects are *interest-excitement* and *enjoyment-joy* (Tomkins, 1962, 1963, 1991).

Silvan S. Tomkins (1962) wrote that because we have evolved to experience nine affects — two positive affects that feel pleasant, one (surprise-startle) so brief that it has no feeling of its own, and six that feel dreadful — we are hardwired to conform to an internal blueprint. The human emotional blueprint ensures that we feel best when we 1) maximize positive affect and 2) minimize negative affect; we function best when 3) we express all affect (minimize the inhibition of affect) so we can accomplish these two goals; and, finally, 4) anything that fosters these three goals makes us feel our best, whereas any force that interferes with any one or more of those goals makes us feel worse (Nathanson, 1997b).

By encouraging people to express their feelings, restorative practices build better relationships. Restorative practices demonstrate the fundamental hypothesis of Tomkins's psychology of affect — that the healthiest environment for human beings is one in which there is free

expression of affect, minimizing the negative and maximizing the positive (Nathanson, 1992). From the simple affective statement to the formal conference, that is what restorative practices are designed to do (Wachtel, 1999).

#### 4.5. Compass of Shame

*Shame* is worthy of special attention. Nathanson explains that shame is a critical regulator of human social behavior. Tomkins defines shame as occurring any time that our experience of the positive affects is interrupted (Tomkins, 1987). So an individual does not have to do something wrong to feel shame. The individual just has to experience something that interrupts interest-excitement or enjoyment-joy (Nathanson, 1997a). This understanding of shame provides a critical explanation for why victims of crime often feel a strong sense of shame, even though it was the offender who committed the “shameful” act (Angel, 2005).

Nathanson (1992) has developed the Compass of Shame (Figure 5) to illustrate the various ways that human beings react when they feel shame. The four poles of the compass of shame and behaviors associated with them are:

- *Withdrawal* — isolating oneself, running and hiding
- *Attack self* — self put-down, masochism
- *Avoidance* — denial, abusing drugs, distraction through thrill seeking
- *Attack others* — turning the tables, lashing out verbally or physically, blaming others

Nathanson says that the *attack other* response to shame is responsible for the proliferation of violence in modern life. Usually people who have adequate self-esteem readily move beyond their feelings of shame. Nonetheless we all react to shame, in varying degrees, in the ways described by the Compass. Restorative practices, by their very nature, provide an opportunity for us to express our shame, along with other emotions, and in doing so reduce their intensity. In restorative conferences, for example, people routinely move from negative affects through the neutral affect to positive affects (Nathanson, 1998).

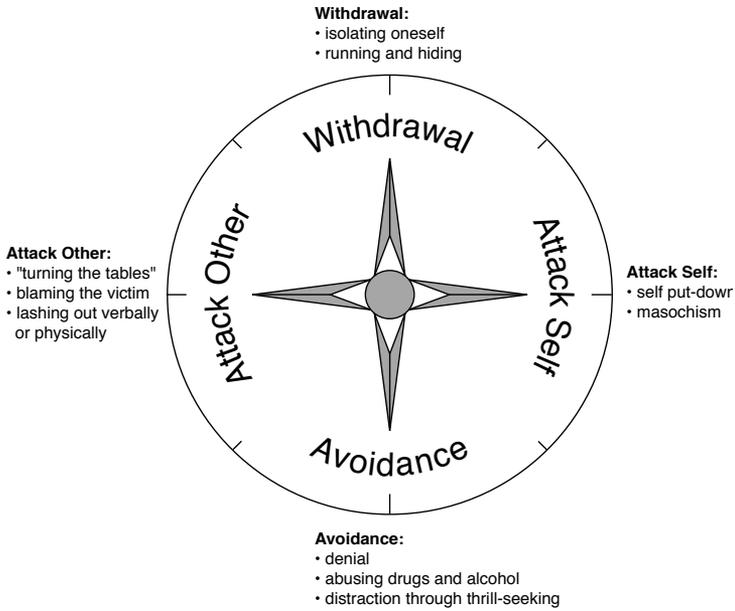


Figure 5. The Compass of Shame  
(adapted from Nathanson, 1992)

#### 4.6. Fair Process

When authorities do things *with* people, whether reactively — to deal with crisis — or proactively, the results are better. This fundamental thesis was evident in a *Harvard Business Review* article about the concept of *fair process* producing effective outcomes in business organizations (Kim & Mauborgne, 1997). The central idea of fair process is that “...individuals are most likely to trust and cooperate freely with systems — whether they themselves win or lose by those systems — when fair process is observed” (Kim & Mauborgne, 1997).

The three principles of fair process are:

- *Engagement* — involving individuals in decisions that affect them by listening to their views and genuinely taking their opinions into account

- *Explanation* — explaining the reasoning behind a decision to everyone who has been involved or who is affected by it
- *Expectation clarity* — making sure that everyone clearly understands a decision and what is expected of them in the future (Kim & Mauborgne, 1997)

*Fair process* demonstrates the restorative *with* domain of the social discipline window. It relates to how leaders handle their authority in all kinds of professions and roles: from parents and teachers to managers and administrators. The *fundamental hypothesis of restorative practices* embodies fair process by asserting that “people are happier, more cooperative and productive, and more likely to make positive changes in behavior when those in authority do things *with* them, rather than *to* them or *for* them.”

## 5. Restorative Processes

The IIRP has identified several restorative processes that it views as most helpful in implementing restorative practices in the widest variety of settings.

### 5.1. Restorative Conference

A *restorative conference* is a structured meeting between offenders, victims and both parties’ family and friends, in which they deal with the consequences of the crime or wrongdoing and decide how best to repair the harm. Neither a counseling nor a mediation process, conferencing is a victim-sensitive, straightforward problem-solving method that demonstrates how citizens can resolve their own problems when provided with a constructive forum to do so (O’Connell, Wachtel, & Wachtel, 1999).

Conferences provide victims and others with an opportunity to confront the offender, express their feelings, ask questions and have a say in the outcome. Offenders hear firsthand how their behavior has affected people. Offenders may choose to participate in a conference and begin to repair the harm they have caused by apologizing, making amends and agreeing to financial restitution or personal or community

service work. Conferences hold offenders accountable while providing them with an opportunity to discard the “offender” label and be reintegrated into their community, school or workplace (Morris & Maxwell, 2001).

Participation in conferences is voluntary. After it is determined that a conference is appropriate and offenders and victims have agreed to attend, the conference facilitator invites others affected by the incident — the family and friends of victims and offenders (O’Connell, Wachtel, & Wachtel, 1999).

A restorative conference can be used in lieu of traditional disciplinary or justice processes, or where that is not appropriate, as a supplement to those processes (O’Connell, Wachtel, & Wachtel, 1999).

In the Real Justice approach to restorative conferences, developed by Australian police officer Terry O’Connell, the conference facilitator sticks to a simple written script. The facilitator keeps the conference focused but is not an active participant. In the conference the facilitator provides an opportunity to each participant to speak, beginning with asking open-ended and affective *restorative questions* of the offender. The facilitator then asks victims and their family members and friends questions that provide an opportunity to tell about the incident from their perspective and how it affected them. The offenders’ family and friends are asked to do the same (O’Connell, Wachtel, & Wachtel, 1999).

Using the conference script, offenders are asked these *restorative questions*:

- “What happened?”
- “What were you thinking about at the time?”
- “What have you thought about since the incident?”
- “Who do you think has been affected by your actions?”
- “How have they been affected?”

Victims are asked these restorative questions:

- “What was your reaction at the time of the incident?”
- “How do you feel about what happened?”
- “What has been the hardest thing for you?”
- “How did your family and friends react when they heard about the incident?”

Finally the victim is asked what he or she would like to be the outcome of the conference. The response is discussed with the offender and everyone else at the conference. When agreement is reached, a simple contract is written and signed (O'Connell, Wachtel, & Wachtel, 1999).

Restorative conferencing is an approach to addressing wrongdoing in various settings in a variety of ways (O'Connell, Wachtel, & Wachtel, 1999):

- Conferencing can be employed by *schools* in response to truancy, disciplinary incidents, including violence, or as a prevention strategy in the form of role-plays of conferences with primary and secondary school students.
- *Police* can use conferences as a warning or diversion from court, especially with first-time offenders.
- *Courts* may use conferencing as a diversion, an alternative sentencing process, or a healing event for victims and offenders after the court process is concluded.
- *Juvenile and adult probation officers* may respond to various probation violations with conferences.
- *Correctional and treatment facilities* will find that conferences resolve the underlying issues and tensions in conflicts and disciplinary actions.
- *Colleges and universities* can use conferences with residence hall and campus incidents and disciplinary violations.
- In *workplaces*, conferences address both wrongdoing and conflict.

Some approaches to restorative conferences, such as in Ulster in Northern Ireland, do not use the Real Justice *script* approach (Chapman, 2006). *Victim-offender conferences* do not rely on a script either. Based on the earlier restorative justice model of victim-offender mediation, but widening the circle of participants, the victim-offender approach to conferences still relies on mediators who more actively manage the process (Stutzman Amstutz & Zehr, 1998).

The IIRP prefers the Real Justice scripted model of conferencing because we believe it has the greatest potential to meet the needs of the stakeholders described in the Restorative Justice Typology. In addi-

tion, research shows that it consistently provides very high levels of satisfaction and sense of fairness for all participants (McCold & Wachtel, 2002). However, we do not mean to quibble with other approaches. As long as people experience a safe opportunity to have a meaningful discussion that helps them address the emotional and other consequences of a conflict or a wrong, the process is beneficial.

## 5.2. Circles

A circle is a versatile restorative practice that can be used proactively, to develop relationships and build community or reactively, to respond to wrongdoing, conflicts and problems. Circles give people an opportunity to speak and listen to one another in an atmosphere of safety, decorum and equality. The circle process allows people to tell their stories and offer their own perspectives (Pranis, 2005).

The circle has a wide variety of purposes: conflict resolution, healing, support, decision making, information exchange and relationship development. Circles offer an alternative to contemporary meeting processes that often rely on hierarchy, win-lose positioning and argument (Roca, Inc., n.d.).

Circles can be used in any organizational, institutional or community setting. *Circle time* (Mosley, 1993) and *morning meetings* (Charney, 1992) have been widely used in primary and elementary schools for many years and more recently in secondary schools and higher education (Mirsky, 2007, 2011; Wachtel & Wachtel, 2012). In industry, the *quality circle* has been employed for decades to engage workers in achieving high manufacturing standards (Nonaka, 1993). In 1992 Yukon Circuit Court Judge Barry Stewart pioneered the *sentencing circle*, which involved community members in helping to decide how to deal with an offender (Lilles, 2002). In 1994 Mennonite Pastor Harry Nigh befriended a mentally challenged repeat sex offender by forming a support group with some of his parishioners, called a *circle of support and accountability*, which was effective in preventing re-offending (Rankin, 2007).

Circles may use a *sequential* format. One person speaks at a time, and the opportunity to speak moves in one direction around the circle. Each person must wait to speak until his or her turn, and no one

may interrupt. Optionally, a *talking piece* — a small object that is easily held and passed from person to person — may be used to facilitate this process. Only the person who is holding the talking piece has the right to speak (Costello, Wachtel, & Wachtel, 2010). Both the circle and the talking piece have roots in ancient and indigenous practices (Mirsky, 2004; Roca, Inc., n.d.).

The *sequential circle* is typically structured around topics or questions raised by the circle facilitator. Because it strictly forbids back-and-forth argument, it provides a great deal of decorum. The format maximizes the opportunity for the quiet voices, those that are usually inhibited by louder and more assertive people, to speak without interruption. Individuals who want to respond to something that has been said must be patient and wait until it is their turn to speak. The sequential circle encourages people to listen more and talk less (Costello, Wachtel, & Wachtel, 2010).

Although most circle traditions rely on a *facilitator* or *circle keeper* who guides but does not control (Pranis, Stuart & Wedge, 2003), a circle does not always need a leader. One approach is simply for participants to speak sequentially, moving around the circle as many times as necessary, until all have said what they want to say. In this case, all of the participants take responsibility for maintaining the integrity and the focus of the circle.

*Non-sequential circles* are often more freely structured than a sequential circle. Conversation may proceed from one person to another without a fixed order. Problem-solving circles, for example, may simply be focused around an issue that is to be solved but allow anyone to speak. One person in the group may record the group's ideas or decisions.

A Real Justice restorative conference, however, employs a different kind of fixed order. Participants sit in a circle, and the conference facilitator uses the order of speakers defined by the conference script (offender, victim, victim supporter, offender supporter) to ask each person a set of restorative questions (O'Connell, Wachtel, & Wachtel, 1999). In effect, the facilitator serves as the talking piece, determining whose turn it is to speak without interruption. After everyone has responded to restorative questions, the facilitator moves to a more open, back-and-forth, non-ordered discussion of what the victim needs and how those needs might be met.

A sequential restorative circle may be used instead of a formal conference to respond to wrongdoing or a conflict or problem. The restorative circle is less formal because it does not typically specify victims and offenders and does not follow a script. However, it may employ some of the *restorative questions* from within the conferencing script (Costello, Wachtel, & Wachtel, 2010).

Another circle format is the *fishbowl*. This consists of an inner circle of active participants who may discuss an issue with a sequential approach or engage in a non-sequential activity such as problem-solving. Outside the inner circle are observers arranged in as many concentric circles as are needed to accommodate the group. The fishbowl format allows others to watch a circle activity that might be impractical with a large number of active participants. A variation of the fishbowl format has an empty chair in the inner circle that allows individual observers to come forward one at a time, sit in the empty chair, say something and then return to the outer circle — permitting a limited amount of participation by the observers (Costello, Wachtel, & Wachtel, 2010).

### 5.3. Family Group Conference (FGC) or Family Group Decision Making (FGDM)

Originating in New Zealand with the Children, Young Persons and Their Families Act in 1989, the legislation created a process called the *family group conference* (FGC), which soon spread around the world. North Americans call this process *family group decision making* (FGDM). The most radical feature of this law was its requirement that, after social workers and other professionals brief the family on the government's expectations and the services and resources available to support the family's plan, the professionals must leave the room. During this "family alone time" or "private family time," the extended family and friends of the family have an opportunity to take responsibility for their own loved ones. Never before in the history of the modern interventionist state has a government shown so much respect for the rights and potential strengths of families (Smull, Wachtel, & Wachtel, 2012).

FGC/FGDM brings together family support networks — parents, children, aunts, uncles, grandparents, neighbors and close family friends — to make important decisions that might otherwise be made by profes-

sionals. This process of engaging and empowering families to make decisions and plans for their own family members' well-being leads to better outcomes, less conflict with professionals, more informal support and improved family functioning (Merkel-Holguin, Nixon, & Burford, 2003).

Young people, who are usually the focus of these conferences, need the sense of community, identity and stability that only the family, in its various forms, can provide. Families are more likely than professionals to find solutions that actively involve other family members, thus keeping the child within the care of the family, rather than transferring care of the child to the government. Also, when families are empowered to fix their own problems, the very process of empowerment facilitates healing (Rush, 2006).

The key features of the New Zealand FGC/FGDM model are preparation, information giving, private family time, agreeing on the plan and monitoring and review. In an FGC/FGDM, the family is the primary decision maker. An independent coordinator facilitates the conference and refrains from offering preconceived ideas of the outcome. The family, after hearing information about the case, is left alone to arrive at their own plan for the future of the child, youth or adult. Professionals evaluate the plan with respect to safety and legal issues and may procure resources to help implement the plan. Professionals and family members monitor the plan's progress, and often follow-up meetings are held (Morris & Maxwell, 1998).

#### 5.4. Informal Restorative Practices

The restorative paradigm is manifested in many informal ways beyond the formal processes. As described by the *restorative practices continuum* above, informal restorative practices include *affective statements*, which communicate people's feelings, as well as *affective questions*, which cause people to reflect on how their behavior has affected others (McCold & Wachtel, 2001).

A teacher in a classroom might employ an affective statement when a student has misbehaved, letting the student know how he or she has been affected by the student's behavior: "When you disrupt the class, I feel sad" or "disrespected" or "disappointed." Hearing this, the student learns how his or her behavior is affecting others (Harrison, 2007).

Or that teacher may ask an affective question, perhaps adapting one of the *restorative questions* used in the conference script. “Who do you think has been affected by what you just did?” and then follow-up with “How do you think they’ve been affected?” In answering such questions, instead of simply being punished, the student has a chance to think about his or her behavior, make amends and change the behavior in the future (Morrison, 2003).

Asking several affective questions of both the wrongdoer and those harmed creates a *small impromptu conference*. If the circumstance calls for a bit more structure, a *circle* can quickly be created.

The use of informal restorative practices dramatically reduces the need for more time-consuming formal restorative practices. Systematic use of informal restorative practices has a cumulative impact and creates what might be described as a *restorative milieu* — an environment that consistently fosters awareness, empathy and responsibility in a way that is likely to prove far more effective in achieving social discipline than our current reliance on punishment and sanctions (Wachtel, 2013).

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# The Adaptation and Evolution of Restorative Practices in Criminal Justice

By Craig Adamson, Ph.D.

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“It is not the strongest of the species that survives, nor the most intelligent that survives. It is the one that is the most adaptable to change” (Darwin & Mayr, 1964). The world around us continues to evolve and restorative justice must evolve with it. The term “restorative practices,” as defined by the International Institute for Restorative Practices, is different than most of the earlier definitions provided by the pioneers of restorative justice. “Restorative justice” was initially envisioned as a process in the criminal justice system that provides for an encounter between offenders and their victims as a way of repairing harm and repairing relationships in the wake of a crime. We have, however, defined restorative practices more broadly as a new social science. While our concept of restorative practices still includes formal responses to wrongdoing within the criminal justice system, we have adapted “restorative” beyond just formal responses to proactive and informal strategies across a wide range of fields, from criminal justice, education, counseling and social work to leadership and human resources management that — like restorative justice — engage people, allow for free expression and trust that people are competent to have a say and interact in ways that maximize positive behavior (Wachtel, 2012). At the morning plenary session on October 21 of the IIRP’s World Conference, a panel will discuss a variety of examples of restorative practices in criminal justice systems.

Restorative justice, although a recent development, has been evolving from the outset. The pioneering victim-offender reconciliation program (VORP) that began in 1974 in Kitchener, Ontario, by the 1990s had evolved into hundreds of victim-offender mediation (VOM) programs, primarily in North America and Europe (Peachey, 1989). First initiated in 1989, the New Zealand family group conference was adapted by police sergeant Terry O'Connell in Wagga Wagga, New South Wales, Australia in 1991 to include family and friends of both victim and offenders, widening the circle of participants beyond VOM and VORP (Wachtel, 1998). The "encounter" after an offense to repair the harm including the victim, offender and support persons became the focus of much of the restorative justice literature and research (Van Ness & Heetderks Strong, 2010; Sherman & Strang, 2007).

At around the same time, the Balanced and Restorative Justice (BARJ) Project began as a U.S. government initiative of the Office of Juvenile Justice and Delinquency Prevention in 1993. The goals of the project were to provide training and technical assistance and written materials to inform policy and practice pertinent to the balanced approach mission and restorative justice. The BARJ policy initiatives guided restorative practice by providing opportunities for programs to explore and create restorative programming to meet the needs of offenders, victims and community. BARJ must also adapt and evolve as scholarship and research influence our next steps in developing fully restorative programming (<http://www.ojjdp.gov/pubs/implementing/about.html>).

Similar restorative initiatives in the United Kingdom were created by national legislation in 1999. Youth offender panels are made up of community volunteers and a youth justice worker. They are attended by a young person, his or her parent or caregivers, and the victims of their offense, if they wish to attend (Crawford & Burden, 2005). Fernanda Fonseca Rosenblatt, as part of the IIRP conference panel, will share her perceptions about these youth offender panels that were the focus of her doctoral dissertation at Oxford University (Rosenblatt, 2013).

Similarly, in Vermont, restorative innovations were instigated in the mid-1990s by its Department of Corrections. Initially, community reparative boards in many locales allowed citizen volunteers to deal with a variety of adult and juvenile offenders, diverting them from court as well as working with offenders post-conviction as a condition of their

probation. Because victims sometimes choose to not be involved directly, at times the “encounter” with both offenders and those directly affected all present is not possible. However, more than any other state, Vermont expanded and adapted its commitment to restorative justice through integration into the state criminal justice system and funding. The state currently has 20 Community Justice Centers that “offer volunteer, citizen-delivered restorative processes as a first step for dealing with conflict and lower levels of crime before resorting to the traditional court process. Citizens, victims, neighborhoods, schools, police and the municipal government are able to refer issues to their local center for resolution through citizen reparative panels, conferencing, peace-making circles and mediation. The justice centers are working to ensure that victims and the larger community are safe as people return to the community after incarceration” (<http://cjnvt.org/about/>). Lisa Bedinger, director of the South Burlington Community Justice Center, will share her experiences as part of the IIRP conference panel.

In 1999, Ted Wachtel raised the possibility that restorative justice could be applied to everyday life (Wachtel and McCold, 2001). A catalyst to that thinking came from a visit by Terry O’Connell to the Community Service Foundation (CSF) schools for delinquent and at-risk youth that Wachtel and his wife had founded in 1977. O’Connell described the activities there as “running a restorative conference all day long.” The next year Wachtel incorporated the International Institute for Restorative Practices, a non-profit educational organization, that grew to become an accredited graduate school teaching a range of restorative approaches. I was a young practitioner when I first joined CSF so I “grew up” professionally using restorative practices there and more recently have become an assistant professor at the IIRP Graduate School. I will share my experiences with restorative practices in dealing with troubled youth in the CSF programs. Vidia Negrea, who is also on the panel today, spent a year working here in Pennsylvania at CSF and then returned to Hungary to work with troubled youth, using and adapting CSF strategies. More recently she has worked with prisons in using restorative strategies to transition inmates back into the community and in assisting victims to deal with the trauma caused by crime.

Within CSF, which is now a model program of the IIRP, there is a culture of engaging young people and their families to help them learn

and grow in times of conflict and misbehavior. Many of the youth CSF serves have committed crimes, are struggling with their families and have acted out in hurtful ways toward others. CSF believes in approaching youth in conflict in a way that supports behavioral change while stopping harmful behaviors. These approaches are not unique or newly created, but are a combination of processes facilitated in a concentrated form and carried out intentionally to create the best possible outcome for youth and those they affect. From years of implementing these practices at CSF, a conceptual framework began to develop to better explain what made these combined approaches successful as compared to popular punitive approaches. The practices were already happening when I began at CSF, but the articulation of the restorative philosophy was just developing when I began employment.

For the past 25 years, the United States juvenile justice system has been driven by punitive measures as a response to misbehavior for juvenile delinquents. Based on research completed by Lipton, Martinson and Wilks (1975), they concluded that rehabilitation of offenders does not reduce recidivism. This belief was widely supported and a more punitive mindset began to develop. Several programs were created to resemble militaristic boot camps, and “get tough on crime” political agendas created sentencing policies that supported punishment and did not offer treatment for youth offenders (Lipsey, Howell, Kelly, Campman & Carver, 2010). However, over the last five years, Lipsey et al. (2010) have completed meta-analysis studies that support the use of treatment to reduce recidivism and within these findings they state that restorative practice approaches to offenders are considered an effective approach. Many practitioners and treatment systems have argued for years that accountability without treatment is not effective. Lipsey et al. are now providing the research evidence to support these claims.

Other evidence-based practices (EBPs), although not originally created as restorative practices, readily fit the definitional framework articulated by Wachtel (2012), as doing things *with* people, rather than *to* them or *for* them. In particular, Mark Amendola, one of the authorized providers of Aggression Replacement Training® (ART), has recently joined with the IIRP Graduate School faculty. He will share his perceptions about how ART fits into the IIRP’s evolving restorative framework.

In merely four decades restorative justice has demonstrated a remarkable adaptability and evolution in form and practice — expanding into whole new areas of application. Its survival, however, rests on its ability to move beyond merely innovation, to meet the test of empirical evaluation — producing meaningful and reliable outcomes.

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# The Successes and Challenges of Implementing Restorative Practices In Schools

By John Bailie, Ph.D.

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*John Bailie, Ph.D., is an assistant professor and director of continuing education for the International Institute for Restorative Practices. This article is based on remarks he delivered at the Symposium on Race, Law and Justice: "Strategies for Closing the School-to-Prison Pipeline," February 15, 2013, sponsored by Medgar Evers College of the City University of New York and the Kings County District Attorney's Office.*

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Zero-tolerance policies implemented in schools over the last two decades have been shown to be ineffective in reducing violence and serious misbehavior, as has been shown in numerous studies, including the American Psychological Association's "Zero Tolerance Task Force" 2008 evidentiary ten-year review.

The only consistently demonstrated outcome for students receiving these sanctions has been more and harsher sanctions in the future, which in the worst cases lead to incarceration, according to a 2010 report "Test, punish and push out: how zero tolerance and high-stakes testing funnel youth in the School-to-Prison Pipeline," from the Washington, D.C.–based civil rights research and advocacy group, the Advancement Project.

This sanctioning process has been significantly biased against students of lower socioeconomic status and minorities, especially African-American and Hispanic youth, who tend to receive harsher and more punitive punishments than their non-minority peers for the same or similar behaviors (Skiba, 2011).

Proliferation of zero-tolerance policies also has contributed to the creation of highly punitive school cultures. These have increas-

ingly integrated law enforcement strategies such as electronic surveillance, increased police presence and a double-jeopardy effect in which students are much more likely to receive criminal charges in addition to school discipline sanctions, thereby feeding the “school-to-prison pipeline.”

Thankfully, there has been a strong movement in the last decade for data-driven school policy development. Harvard Law School’s “First do no harm...” is one of many policy briefs calling for interventions and programs to replace zero tolerance with those that aim to address root causes of student misbehaviors (Wald & Thurau, 2010).

One consequence of the focus on data is the growing acceptance that zero-tolerance policies have failed to create safer schools. Instead, they cause lasting, and in many cases, generational harm to children and communities through increased tracking of youth into the criminal justice system at increasingly earlier ages. These policies also depress academic performance by removing children from the instructional environment, often as the normative intervention.

These policies have also served to distance children, families and communities from schools, often one of the few social institutions poised to serve as a powerful normative and pro-social force, especially in communities with fractured families and stressed social bonds.

The data demonstrate that social-connectedness and strong relationships are the key factors in reducing school violence, misbehavior, victimization and a wide range of other risk factors for children. In Denver Public Schools, programs emphasizing these features resulted in a 68 percent reduction in police tickets and a 40 percent reduction in out-of-school suspensions (as reported in the Advancement Project’s 2005 “Education on Lockdown: The Schoolhouse to Jailhouse Track”). The same is true of West Philadelphia High School, which saw a 50 percent drop in suspensions and a 52 percent decrease in violent acts and serious incidents, as Director of Research for the Council of the Great City Schools Sharon Lewis reported in the 2009 report “Improving School Climate: Findings from Schools Implementing Restorative Practices.”

All human beings want to belong and be close to others. This need is so strong that youth will even seek to bond with toxic, violent or harmful subcultures if they do not bond to a positive and healthy community.

The question is: How can schools capitalize on this need and prevent violence and misbehavior by making it more likely that students will want to bond with the school and its educators?

The challenge is that most schools and school districts offer little training, education and support for staff to develop these skills and implement them with youth and families. Current professional development priorities for educators typically prioritize “curricular” over “climate and behavioral” training — as if the two were not intimately related. Similarly, supervision of educators typically weights academic and test score outcomes over the ability to form positive relationships and manage behavior through increased student connection to one another in the classroom. Academic performance is certainly the end goal of education. However, the formation of social skills, development of empathy and the building of personal character are certainly of equal value. In fact, neglecting one will certainly erode the other.

This is an adaptive challenge for an educational system that has become highly technocratic in its efforts to focus on measurable academic performance and authoritarian with regard to discipline. The restorative mindset, though simple and innate to most educators’ understanding of child development and human behavior in general, often runs counter to traditional processes of teaching and discipline. This is changing. However, the hardest thing to change in any organization is the way things have “always” been done.

That’s why the International Institute for Restorative Practices (IIRP) developed the Safer Saner Schools Whole-School Change Program. This program uses “restorative practices” — built around the hypothesis that individuals function best when those in positions of authority do things *with* them, rather than *to* them or *for* them. The program teaches educators to proactively and strategically build effective relationships with youth — a teachable skill — and then focus on those relationships when responding to harm. Instead of traditional sanctions, which only focus on rules that were broken and impersonal punishments, restorative responses make students confront the real, powerful and personal impact of their behavior.

The IIRP is implementing this program in schools in major urban districts such as Newark, N.J., Detroit, Philadelphia, Baltimore and the

Bethlehem and Allentown school districts in the Lehigh Valley area of Pennsylvania.

School discipline statistics bear out the practices' effectiveness. To cite one example (as reported in the Allentown, Pennsylvania-based *Morning Call*), after implementing restorative practices, Freedom and Liberty, large urban high schools, in Bethlehem, Pennsylvania, saw suspensions, fights, bullying and assaults drop during the 2011–12 school year, a reversal of 2009–10 and 2010–11, when infractions increased. The most serious offenses — assaulting a staffer, having a weapon and habitually breaking the rules — decreased the most: 32 percent from the year before.

What students learn in school they bring with them into the world. Kids at Liberty and Freedom high schools are taking restorative practices to the streets.

Two boys were about to have a serious fight on the basketball court at the Boys & Girls Clubs, in South Bethlehem, Pennsylvania. Adults in the gym feared the worst, as many of these boys have gang affiliations. As the other boys gathered around to take sides, one boy on the verge of brawling suddenly stopped and said, “Look, I don’t want to fight. I don’t like what you said; you hurt my feelings.” Then the other boy said, “You’re right. I’m sorry. I didn’t mean to hurt your feelings. Let’s not do this.” The fight simply fizzled.

These boys were employing the restorative practices they had learned in school: how to be compassionate and empathetic, how to be in touch with their feelings and the feelings of others. They weren’t afraid of being seen as a wimp or less of a man. There was nobody standing over them telling them to do it. Restorative practices saved these kids from who knows what kind of injuries, police involvement or juvenile records (Mirsky, 2013).

The spread of this program is coinciding with the beginning of a formal rollback of failed zero-tolerance policies. In June 2012, the Michigan Department of Education formally revoked all zero-tolerance policies and recommended they be replaced with “proven alternative behavior management strategies like restorative practices.” Similar measures are being undertaken in Maryland and Georgia. This fall New York City revised its disciplinary code to reduce punishments and keep students in the classroom.

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# A Relational Focus: Restorative Practices and Faith Communities

By Bruce Schenk

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*Bruce Schenk is a restorative practices developer and trainer in school, faith and justice settings across Canada and is the director of the International Institute for Restorative Practices – Canada.*

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Thinking back on my restorative journey that started nearly 20 years ago, I am amazed at how far this movement has come. Although restorative practice really is ancient as a philosophy and approach, grounded in First Nations understanding and practices, as a mainstream social movement it is relatively young. Back in the 1990s, clearly its focus was on processes such as conferencing to repair harm in criminal justice and other settings. With my background in institutional chaplaincy in a youth justice context, I saw huge application of conferencing at all levels of the youth and adult justice system. People became excited about how a restorative technique could address both victim and offender issues and needs and facilitate some level of resolution, even healing. Having been struck early on in working with young men in custody, I realized how someone does not change their hurtful, harmful behavior until they understand the impact of their actions. This is very basic at one level, but a profound example of how the restorative lens reaches to the core of what it means to be human and to be involved in healthy, dynamic relationships.

I recall attending my first IIRP Conference in Toronto in 2000 and being struck by a statement from one of the keynote speakers that strongly resonated with the audience. He said that we are at the beginning of a huge wave called restorative justice and that wave is just beginning to swell. It is a movement in its infancy, he said. His words were like a resounding bell. How right he was! Since that time, the restorative practic-

es movement has grown tremendously and is becoming an exciting field of study and practice in its own right. With that growth and development, we know the application of restorative practices is happening significantly in numerous areas. It is one of these areas of new development we will touch on through this panel, that of faith communities.

For a number of years, I have been part of a group of restorative practitioners called FaithCARE (Faith Communities Affirming Restorative Experiences) who are applying restorative principles and practices in faith communities. This group includes Mark Vander Vennen and Anne Martin who are co-panelists at the conference plenary and will share their experience. Our long-term goal is to work with people of all faiths since in our understanding restorative thinking clearly fits all faith communities. Consider this from material developed by this group as applied in the Christian church context:

Building up our neighbours, reconciliation, doing justice, forgiveness and love are at the core of how Jesus expects us to live. Yet a sad reality of our faith is that some of the most painful relationship struggles seem to take place in church settings. Many of us may know of situations where bitter polarization and hurt have left their marks on church members, perhaps even causing some people to question the faith itself. Perhaps you carry hurt that you have experienced in your current or previous church, and it impedes your experience of the Christian community.

This reality is all the more puzzling because people almost always have good relationship-building intentions in congregations. Some came to the Christian faith inspired by its vision of a different way of being together, of doing “community,” with one another and their neighbors.

All of which begs the questions:

- How can we as church members and pastors create and maintain healthy relationships so that we can live out our mission and ministry as fully as possible?
- How can we be together as parishioners so that when tough decisions need to be made, or when we disagree on important issues, we can keep talking and not shut down or attack each other?

- How can we create safe spaces for difficult, honest, open conversations where differences are respected?
- How can we move past the hurt we may continue to feel?

Does this sound familiar? The issues raised here are not particular to churches, but apply to any community, faith-based or secular. Whether it is a school or classroom, a workplace, a family, a criminal justice situation, a neighborhood or whole community, we struggle with brokenness and disconnection. All good intentions aside, we struggle with how to live in more open, respectful, productive and connected ways especially when hurt or harm has occurred. Applying a Restorative Framework to any setting, and making the thinking and practices of that framework explicit and intentional at all levels, begins to build and strengthen community and repair harm as needed. It is no different in a faith community.

We believe that at the core of this work in faith communities, people need to operate out of this Restorative Framework. As effective as they may be, it is not simply a matter of applying particular restorative practices such as circles or conferencing in that setting. Although frequently FaithCARE practitioners are called to deal with issues of harm or serious conflict, some of them festering for a long time, those are only symptomatic of disconnection and the need to focus on building stronger, more open relationships in that community.

If you think about it, a framework is guided by an overall philosophy and approaches that reflect the values and beliefs of an organization. We would speak of a framework as a way of “thinking and being.” In a restorative context, the framework reflects the restorative lens, which informs and guides the ways we interact with one another. Its key and continual focus is on creating and strengthening relationships and when there is a relational breakdown or harm is done, a restorative process or strategy is used to repair the harm and as much as possible restore and foster relationships. This framework applies to any setting and is at the core of healthy community, but can be especially helpful in faith communities.

One of the key components of the Restorative Framework are the values that inform and guide the practice of those adhering to this framework. Interestingly, the fundamental values associated with restorative

practices such as respect, empathy, giving voice, being inclusive and collaborative, balance, accountability, responsibility, etc., are closely akin to the values espoused by faiths of all kinds. From our experience in FaithCARE, as well as the restorative work many of us do in other settings that touch on the lives of faith community members, the values of restorative practices quickly resonate with people of faith. One of the biggest links is the emphasis in the Restorative Framework on building and strengthening healthy relationships that promote well-being and lead to a community equipped to do its work. The idea of cultivating community and providing a safe place (sanctuary) for people to have difficult conversations regarding issues of hurt, loss, shame, personal meaning and hope, connect with what happens through a restorative philosophy and approach. For some, a restorative process is a deeply spiritual experience. People of faith connect with restorative practices.

The work of FaithCARE, which we will hear about during the panel discussion, has been an interesting journey. To this point, much of it has centered on facilitating restorative conferences in churches to address conflict and incidents of harm. Through the essential pre-work in preparation for a conference or series of circles that follow, many have learned about the restorative approach and its value in fostering a community response based on giving voice, promoting reconciliation and healing, and the building of relationships. Rather than dealing with issues of harm and conflict through adversarial or punitive means, which only divides and separates, often creating more harm and disunion, people experience a way to safely move through difficult matters. They learn that with effective facilitation and safe process, not only can they have a better outcome but a chance for reconnection, relationship building, even healing. In the Christian context, it reminds people that they are to be involved in a “ministry of reconciliation” at all levels.

The overriding vision of FaithCARE is to work with communities of all kinds of faiths in developing stronger relationships, within congregations and with the wider community, and to be more genuinely expressive of their values that are associated with restorative practices. Learning about the Restorative Framework and applying insights gained, as well as engaging in explicit practices that are part of that framework, we believe is the key to this work genuinely impacting faith communities. In fact we have seen great examples of this happening. As

faith communities use proactive circles as a way of sharing ideas, getting to know one another and making effective, more inclusive decisions, we are struck at how effective this is. Relationships do deepen, knowledge of one another increases, respect grows and less conflict occurs regarding decision-making and usually there is a clearer way forward. People have more of sense of real connection. It is the same phenomenon that occurs in the classroom, workplace and other settings where effective circle process is used. However, there is something even more important than the use of circles: When faith communities are truly engaged on the restorative journey, there is a growing understanding of the critical importance of always looking for ways to build and sustain relationships, with all members, newcomers and the broader community. Circles and other restorative practices help to facilitate this.

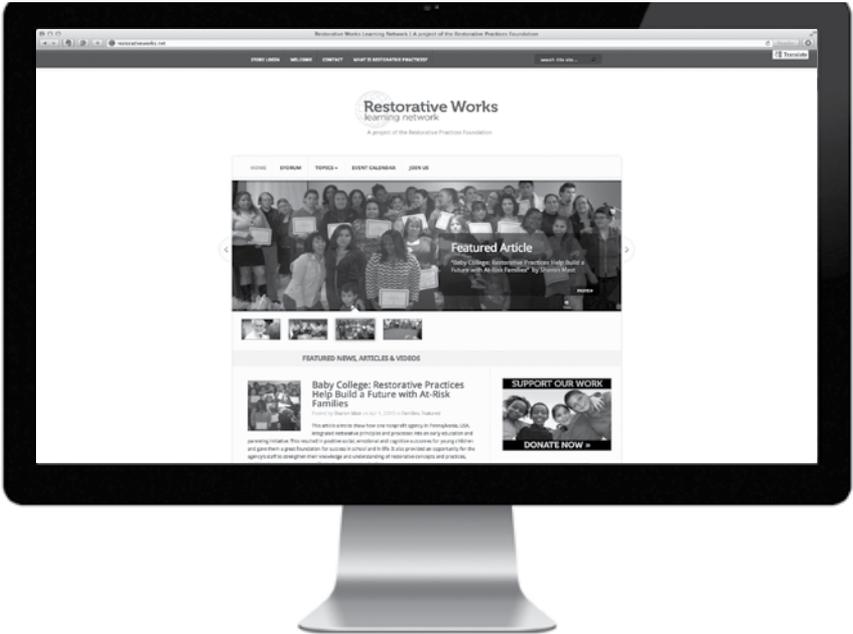
A powerful illustration of this will be conveyed during the panel discussion. Tom Albright from RIPPLE, a Christian community in Allentown, Pennsylvania, will share how his church incorporates restorative practices throughout its work. As Tom says, “Restorative practices are key to understanding of the gospel and our mission. Ripple integrates restorative practices as our foundational principles for how we interact with our pastoral team, leadership group and all of the members and visitors to RIPPLE. It is not something we do, but how we apply our relationships and modeling of Jesus.” You will hear how circles are the primary way in which members engage with one another for worship, study and planning. This is one moving example of how a faith community has embraced restorative practices as a way for members to be engaged with one another, their purpose and mission, and the wider community in ways that are respectful and effective.

There is exciting restorative work evolving in faith communities. Perhaps still in its infancy as part of the overall restorative movement, it is an indication of the power and potential of embracing restorative practices in any setting or community. It is another instance of people working together to create connection in a disconnected world.



# Restorative Works

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Restorative Works — a project of the Restorative Practices Foundation, in collaboration with the International Institute for Restorative Practices Graduate School — offers free educational content, news and announcements to help people become more knowledgeable and proficient in restorative practices.

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**"The tools I  
acquired have  
allowed me to build  
community and  
teach accountability  
and respect."**

—Deanna Webb,  
IIRP Graduate, 2009

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# Si Lewen Art Museum

at the International Institute for Restorative Practices



The museum presents the art of Si Lewen, to whom Albert Einstein once wrote, “Our time needs you and your work.”

The current featured exhibit is *The Parade*, a series of drawings, also adapted into a book and movie, which tells the story of recurring war as Lewen saw it, watching the parades after World War I precipitate the death marches of World War II.

In 2006 Lewen donated his life’s work to support the IIRP’s mission. The museum includes a gallery of paintings available for purchase to benefit the IIRP.

**531 Main St., Bethlehem | Mon-Fri, 8:30 AM–4 PM**  
**Admission is free (donations welcome) | [silewen.org](http://silewen.org)**

## **Next IIRP World Conference**

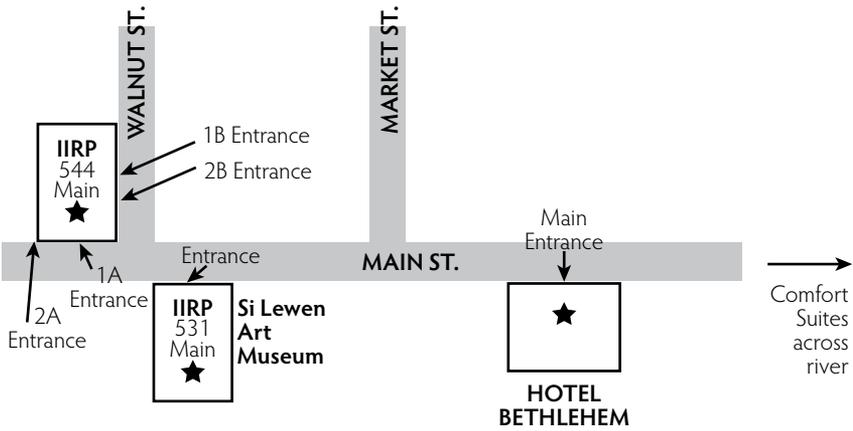
October 27-29, 2014

Bethlehem, Pennsylvania, USA

# CONFERENCE AREA MAPS

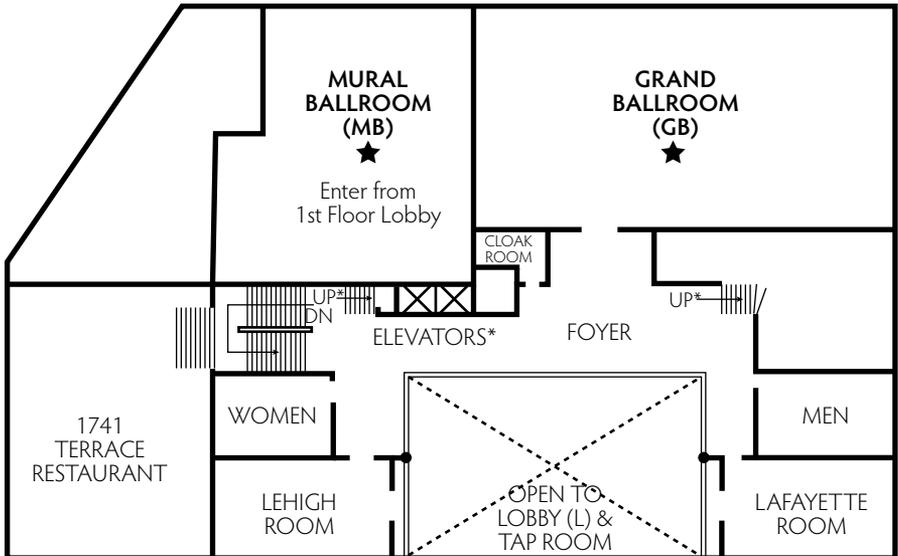
★ CONFERENCE ACTIVITY AREA

## DOWNTOWN BETHLEHEM OVERVIEW



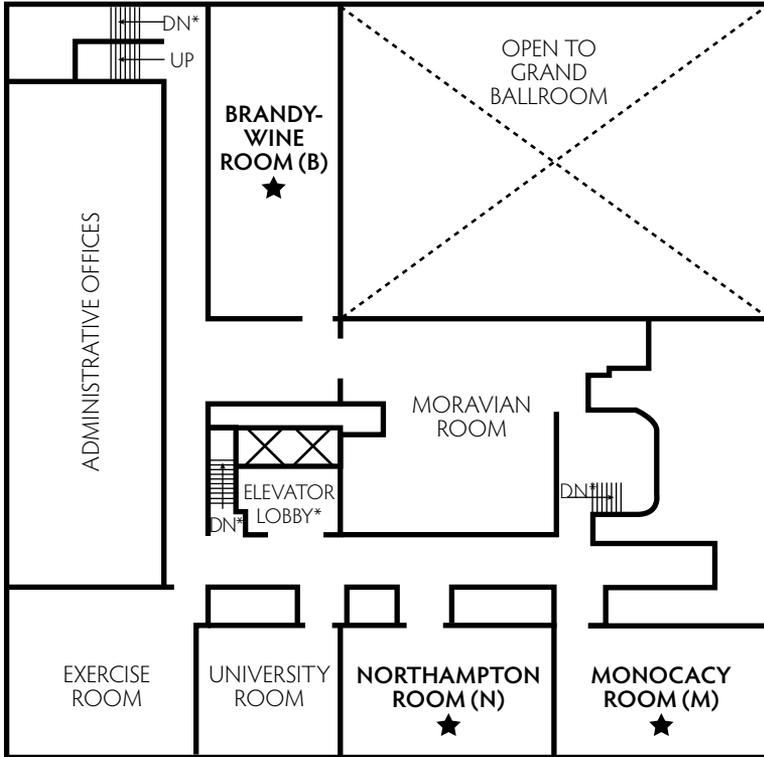
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### MEZZANINE



\* UP TO THIRD FLOOR

# HOTEL BETHLEHEM FLOOR PLAN THIRD FLOOR



\* DOWN TO MEZZANINE

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# Conference Planner

*Use this page to record your breakout session choices.*

<b>DAY 1 — Mon, Oct 21</b>		See pp. 7–24.
<b>10:40–11:30 AM</b>	<b>Breakout Sessions 1</b>	
<b>1:30–2:20 PM</b>	<b>Breakout Sessions 2</b>	
<b>2:40–3:30 PM</b>	<b>Breakout Sessions 3</b>	
<b>3:50–4:40 PM</b>	<b>Breakout Sessions 4</b>	
<b>DAY 2 — Tue, Oct 22</b>		See pp. 25–41.
<b>10:40–11:30 AM</b>	<b>Breakout Sessions 5</b>	
<b>1:30–2:20 PM</b>	<b>Breakout Sessions 6</b>	
<b>2:40–3:30 PM</b>	<b>Breakout Sessions 7</b>	
<b>3:50–4:40 PM</b>	<b>Breakout Sessions 8</b>	
<b>DAY 3 — Wed, Oct 23</b>		See pp. 43–48.
<b>10:20–11:10 AM</b>	<b>Breakout Sessions 9</b>	

# Conference Quickview

Conference Area Map in back of book

IIRP 544 Main St.: 1st Floor Classrooms: 1A, 1B | 2nd Floor Classrooms: 2A, 2B

Hotel Bethlehem: GB=Grand Ballroom, MB=Mural Ballroom

B=Brandywine, M=Monocacy, N=Northampton

<b>Day 1 – Mon, Oct 21 (pp. 7–24)</b>					
GB	<b>8-9 AM Coffee/Pastries</b>	N	The Significance of Reflection in Education	M	Government Incentives & RJ
GB	<b>9-10:20 AM Plenary Session</b>			N	Exploring Masculinity through RP
	<b>10:40-11:30 AM Breakouts 1</b>		<b>3:50-4:40 PM Breakouts 4</b>		<b>2:40-3:30 PM Breakouts 7</b>
1A	Rest. Challenge: Knowing the Right Conversation (pt. 1 of 2)	1B	RP Twisted into Delivering Skills in Aboriginal Communities	1A	RP in Schools & Communities in El Salvador, Nicaragua, Guatemala & Panama
1B	Peace Building: Architecture & Design as a RP	2A	Working Restoratively with the Substance-abusing Population	2A	Talking Circles for Adolescent Girls in an Urban High School
2A	High Support & High Expectations: Engaging Adult Learners	2B	Progress on the Road to Restore the Motor City (Detroit)	2B	Implementing Restorative Essential Elements: Case Study
2B	RP: Experiences & Challenges Building Responsibility Among Adolescent Offenders	B	Starting a Restorative Continuum with the Family at School	B	So <i>That's What's Going On!</i> Understanding Emotion in RP (pt. 1 of 2)
B	From RJ to Restorative Communities: The Israeli Experience	M	Creating a Values-based & Restorative-centered Workplace	M	Why Bother? Benefits & Challenges of RP in Prison
M	Community Circles & RP	N	Paying Attention to Roles & Power Imbalance	N	Confronting Taboos & Meeting Needs: Rest. Conferencing of Sensitive & Complex Cases
N	Elementary School, Special Education, Restorative Classroom	MB	<b>5-6:30 PM Welcome Gathering</b>		<b>3:50-4:40 PM Breakouts 8</b>
GB	<b>11:45 AM-1:15 Lunch</b>	<b>Day 2 – Tue, Oct 22 (pp. 25–41)</b>			
	<b>1:30-2:20 PM Breakouts 2</b>	GB	<b>8-9 AM Coffee/Pastries</b>		
1A	Developing a Center for RP in the Workplace	GB	<b>9-10:20 AM Plenary Session</b>	1A	Rise to the Challenge: Whole-school Implementation of RP
1B	Using Your Sphere of Influence to Secure Support for Rest. Efforts		<b>10:40-11:30 AM Breakouts 5</b>	2A	Transforming At-risk Girls' Schools with Respect Circles
2A	The "TO" Window & Me: Confessions of a (Sometimes) Restorative Leader	1A	Rest. Challenge: Knowing the Right Conversation (pt. 2 of 2)	B	So <i>That's What's Going On!</i> Understanding Emotion in RP (pt. 2 of 2)
2B	Reducing Delinquent Placements: Rest. Reporting Centers	1B	Enhancing Education through Phys. Ed., Fine Arts & RP	M	How Important Is Forgiveness to RJ, RP & Reconciliation?
B	Restoration Through Play	2A	Weaving the Thread of Service Providers: Collaboration in Multidisciplinary Settings	N	RP & Evidence-based Programs: Juv. Justice Perspective
M	RP as a Whole-school Approach: Respect Unchained	2B	RP in San Diego Charter School	<b>Day 3 – Wed, Oct 23 (pp. 43–48)</b>	
N	RP & Intervention in the Dynamics of Bullying	B	Community as Healer: Personal Stories	GB	<b>8-9 AM Coffee/Pastries</b>
	<b>2:40-3:30 PM Breakouts 3</b>	M	RP & Adult Learning: Transforming the Student/Instructor Relationship in Higher Ed.	GB	<b>9-10 AM Plenary Session</b>
1A	RP in Service of the Homeless Population in New London, CT	N	Restorative Pathways Out of Violence & Gang Culture		<b>10:20-11:10 AM Breakouts 9</b>
1B	RP in Faith-based Communities: A New Paradigm?	GB	<b>11:45 AM-1:15 Lunch</b>	1A	A Restorative Approach to Conducting Investigations
2A	The 21st Century's Search for Emotional & Social Connection		<b>1:30-2:20 PM Breakouts 6</b>	1B	Moving Forward: Application of RJ to Victim-survivors of Clergy-perpetrated Sex. Abuse
2B	Aggression Replacement Training®: RP in Action	1A	Shifting Our Strategic Focus: RP vs. Plea Bargains	2A	Adapting RP to a Center for Teens Learning w/o School
B	Good Intentions Are Not Enough: Science of Implementing RP in Schools	1B	Using RP to Embed a Culture for Effective Learning	B	Urban Neighborhood's Rest. Approach to Marijuana Markets
M	Peace Rooms: Hubs of Restoration in Urban High Schools	2A	Identifying (& Taming) the "Big Dog"	M	School-to-prison Pipeline is the "School Push Out"
		2B	Shifting Paradigms, Positive Behavioral Supports	N	Applying RP in a University to Improve Campus Climate
		B	How Rest. Practices & Principles Build Accountability, Communication & Trust in the Workplace	GB	<b>11:30 AM-1 PM Closing/Lunch</b>