



# Restorative Justice Listening Project Final Report

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# Agenda

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Overview

Trends

Recommendations

History & Language

Personal Reflections

How can this report be used?

Report: <http://zehr-institute.org/publication/restorative-justice-listening-project/>



# Overview

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P. 1-2, 9-16

- Key question:

**What is the maximum impact we in the restorative justice movement want to see or can imagine emanating from the movement in the next decade?**

- Site selection:

Minnesota | Maryland | Vancouver, B.C. | Bay Area, CA | Navajo Nation, NM | Virginia

- Methods

- Facilitation
  - Survey
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# Trends

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## General consensus:

- Restorative justice (RJ) is vibrant and growing.
  - More coordination and connection is needed among RJ practitioners and nonprofits to enable RJ to be most impactful and most true to its values.
  - There are two roots to RJ: the indigenous and the Western.
  - Westerners in RJ have much to learn from the indigenous who do not see “restorative justice” (a Western term) as separate from their holistic lifeways. Indigenous practitioners share a focus on community and healing and an antipathy to top-down enforcement of “best practices” or other outside interference.
  - It is vitally important to uphold the quality of RJ work, and fully embody its values.
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# Trends

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## Tensions:

- The term “Restorative Justice” is used by initiatives with very differing stances towards existing institutions and culture: from providing a social service within the criminal legal system, to building a separate system, to being a social justice movement, to embodying a holistic way of life.
- Some RJ practitioners want RJ certifications and best practices to uphold quality, while most at the listening sessions saw these as a threat to community involvement and local wisdom.

# Trends

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## Strategies

- Teach and practice RJ values using a bottom-up “Pillars of Wisdom” frame rather than a prescriptive “Best Practices” frame.
- Offer many more trainings, especially subsidized ones, and make trainings visible.
- Center indigenous wisdom, roots and current practices.
- Infuse the field with anti-racism and anti-oppression training and with personal work and circles on racism especially for white practitioners.
- Coordinate efforts without replicating top-down national structures. This requires creativity. Support regional RJ hubs, decentralized national networks and a restorative justice fund to bolster localized community-based RJ organizations.
- Consider and discuss the meaning of cooptation by systems, institutions and hierarchical structures and how to counter its dangers.
- Whatever is built, center it on values, relationships, and equity.

# Recommendations

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P. 5-8

1. Support Indigenous peacemaking and restorative justice practices, as determined by indigenous communities in their own context.
2. Support movement building:
  1. Create decentralized structures such as national networks and regional coalitions or hubs.
  2. Develop a restorative justice fund that supports mid-size regional and local community-based restorative justice organizations.
3. Support the full integration of social justice values – anti-oppression and specifically anti-racism – into the restorative justice movement.
4. Support quality trainings and maintain the integrity of practices in restorative justice.
5. Support sustainable funding and resource allocations that maximize impact and involve long-term program/project design, implementation monitoring, and evaluation plans (5-10years).

# History & Language

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P. 9-12, 17-21, 34-35

- Two (or more) roots of restorative justice
  - Overview of western history
  - Language
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# Take aways

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- Personal reflections:
  - Sonya
  - Sarah
  - Carl
  
- How can this report be used?