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Annalise Buth

Northwestern Pritzker School of Law

Lynn Cohn

Northwestern Pritzker School of Law

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Looking at Justice Through a Lens of Healing and Reconnection

Annalise Buth and Lynn Cohn*

I. INTRODUCTION

On March 10, 2017, more than 300 people gathered in Lincoln Hall, the oldest lecture hall at Northwestern Pritzker School of Law, for the 10th Annual Northwestern Journal of Law and Social Policy (JLSP) Symposium, “Healing Our Justice System: Restorative Justice and the Law.” They sat in hard, old-fashioned, wooden booths, light shining through stained glass windows that represent graduating law school classes dating back to 1860.¹ The group stood in sharp contrast to those who historically filled these seats in terms of gender, race, ethnicity, background, and diversity of roles. Activists, organizers, educators, community advocates, police officers, probation officers, social workers, therapists, and others joined lawyers and law students to reflect on justice and healing.

This is the story of the Symposium. We intentionally use the term “story” because storytelling is at the heart of restorative justice. Storytelling expresses who we are and allows us to connect with others: “The shortest distance between two people is a story.”² Legal frameworks often value quantifiable, evidence-based research and data while discounting the validity of stories. In sharing our story, we seek to challenge this notion.³

In this piece, we hope to capture the wisdom and perspectives gathered at the Symposium. We strive to honor the restorative value of speaking from our own experiences. We acknowledge differences in perspectives about many of the issues raised both during the Symposium and in this story, and we invite questions, disagreement, dialogue, and accountability.

* Annalise (Annie) Buth is the M.R. Bauer Foundation Fellow in Dispute Resolution, and Lynn Cohn is the Director of the Center on Negotiation and Mediation. We have deep gratitude for Marisa Fenn and Julia Prochazka, the Journal of Law and Social Policy (JLSP) Symposium Editors, with whom we partnered for the Symposium. Also a special thanks to Victoria Ryan, the Editor in Chief of JLSP, and Len Rubinowitz, the Faculty Advisor for the JLSP. We are thankful for each person who attended the Symposium and added to the richness of the day, including all of the Symposium speakers. We thank Cheryl Graves and Ora Schub who planted the seeds for the Symposium many years ago, and others who have supported the Center on Negotiation and Mediation on its restorative justice journey. We also appreciate the support that Northwestern law student William Erlain provided during the writing process.

¹ Letter Regarding Stained Glass Origins (Jan. 20, 1927), http://www.law.northwestern.edu/history/documents/1927_Stained_Glass.pdf.

² Michale Gabriel, *Learning and Growing Through Stories*, JOHNS HOPKINS SCH. EDUC.: NEW HORIZONS FOR LEARNING (1999), <http://education.jhu.edu/PD/newhorizons/lifelonglearning/early-childhood/learning-growing/index.html>.

³ We recognize that the conventional law school journal article format in some ways may run counter to our story frame.

Because the Symposium focused on restorative justice,⁴ understanding the concept is an important starting point. Defining “restorative justice” is challenging because of differing and overlapping theoretical foundations and conceptions.⁵ While the diversity contributes to a dynamic and evolving concept, it also creates a level of confusion and conflict.⁶ Examples of definitions include:

Restorative justice is a process to involve, to the extent possible, those who have a stake in a specific offense and to collectively identify and address harms, needs, and obligations, in order to heal and put things as right as possible.⁷

[R]estorative justice [is] a philosophy and way of life—more than a technique or process. It is seen as a completely different paradigm for being in relationship, whether the relationship is with those close to us or those we don’t know, with individuals, groups, peoples, or nations, and with humans or others of the natural world.⁸

Restorative justice is a way of responding to criminal behavior by balancing the needs of the community, the victims and the offenders. It is an evolving concept that has given rise to different interpretation in different countries, one around which there is not always perfect consensus.⁹

Another challenge in explaining restorative justice is that it is a philosophy rather than a single practice or program.¹⁰ Accordingly, its development has been fragmented, occurring in multiple geographic locations at various points in time and resulting in a nonlinear evolution.¹¹ Every practice, including family group conferencing, peacemaking

⁴ We believe that the term “restorative justice” speaks to justice that extends beyond issues concerning the formal criminal justice system.

⁵ Joseph Robinson & Jennifer Hudson, *Restorative Justice: A Typology and Critical Appraisal*, 23 WILLAMETTE J. INT’L L. & DISP. RESOL. 335, 365 (2016). See also Gerry Johnstone & Daniel W. Van Ness, *The meaning of restorative justice*, in HANDBOOK OF RESTORATIVE JUSTICE 6, 9, 16–19 (Gerry Johnstone & Daniel W. Van Ness eds., 2007).

⁶ Howard Zehr & Barb Toews, *Principles and Concepts of Restorative Justice*, in CRITICAL ISSUES IN RESTORATIVE JUSTICE 1 (Howard Zehr & Barb Toews eds., 2010).

⁷ HOWARD ZEHR, THE LITTLE BOOK OF RESTORATIVE JUSTICE 37 (2002).

⁸ Denise C. Breton, *Digging Deeper: Challenges for Restorative Justice*, in JUSTICE AS HEALING: INDIGENOUS WAYS 410 (Wanda D. McCaslin ed., 2005).

⁹ UNITED NATIONS OFF. ON DRUGS & CRIME, HANDBOOK ON RESTORATIVE JUSTICE PROGRAMMES 6 (2006), https://www.unodc.org/pdf/criminal_justice/06-56290_Ebook.pdf.

¹⁰ ZEHR, *supra* note 10, at 19–20; James Coben & Penelope Harley, *Intentional Conversations About Restorative Justice, Mediation and the Practice of Law*, 25 HAMLINE J. PUB. L. & POL’Y 235, 240 (2004). See Ann Warner Roberts, *Is Restorative Justice Tied to Specific Models of Practice?*, in CRITICAL ISSUES IN RESTORATIVE JUSTICE, *supra* note 6, at 345–46.

¹¹ Mary Ellen Reimund, *The Law and Restorative Justice: Friend or Foe? A Systemic Look at the Legal Issues in Restorative Justice*, 53 DRAKE L. REV. 667, 668 (2005); Zvi D. Gabbay, *Holding Restorative Justice Accountable*, 8 CARDOZO J. CONFLICT RESOL. 85, 87–88 (2006).

circles, and victim-offender dialogue, has its own distinctive history.¹² Many people and communities are a part of restorative justice history.¹³

The modern restorative justice movement is viewed as relatively young.¹⁴ Albert Eglash is credited with first using the term “restorative justice” in articles published in 1958,¹⁵ and histories tend to focus on the development of Victim Offender Reconciliation Programs¹⁶ in North America in the 1970s.¹⁷ However, it is imperative to recognize that many Indigenous¹⁸ cultures have embodied the restorative justice philosophy since ancient times, long before the modern term was used.¹⁹ Too often there is little or no acknowledgment given to these Indigenous ties, and Indigenous voices are marginalized.²⁰ A strength of restorative justice is the way in which it brings together ancient and modern wisdom, drawing on the power of human connection.²¹

At its core, restorative justice is a philosophy that views wrongdoing as a violation or breakdown of relationships and community rather than as a violation of rules or law.²² Restorative justice focuses on repairing harm, understanding the social context surrounding the harm, and empowering those affected so that they can address and repair

¹² See MARK UMBREIT & MARILYN PETERSON ARMOUR, *RESTORATIVE JUSTICE DIALOGUE: AN ESSENTIAL GUIDE FOR RESEARCH AND PRACTICE* 113–18, 146–48, 182–84 (2010).

¹³ See DANIEL W. VAN NESS & KAREN HEETDERKS STRONG, *RESTORING JUSTICE: AN INTRODUCTION TO RESTORATIVE JUSTICE* 32–38 (5th ed. 2015).

¹⁴ See Lorenn Walker, *Restorative Justice: Definition and Purpose*, in *RESTORATIVE JUSTICE TODAY: PRACTICAL APPLICATIONS* 4 (Katherine S. van Wormer & Lorenn Walker eds., 2013).

¹⁵ VAN NESS & STRONG, *supra* note 13, at 23.

¹⁶ The Mennonite community established Victim Offender Reconciliation Programs (VORPs) that focused on bringing together parties to heal relationships and repair harm in the wake of a crime. UMBREIT & ARMOUR, *supra* note 12, at 113. Eventually, many VORP programs evolved into victim offender mediation (VOM) because of concern that the word “reconciliation” sounded too religious and pressured parties to reconcile. *Id.* at 113–14.

¹⁷ VAN NESS & STRONG, *supra* note 13, at 23; Daniel W. Van Ness, *The shape of things to come: a framework for thinking about a restorative justice system*, in *RESTORATIVE JUSTICE THEORETICAL FOUNDATIONS* 3 (Elmar G.M. Weitekamp & Hans-Jürgen Kerner eds., 2002). Those with power and resources have largely shaped the historical narrative and the language used to tell it. See Wanda D. McCaslin, *Introduction: Naming Realities of Life*, in *JUSTICE AS HEALING: INDIGENOUS WAYS*, *supra* note 10, at 13–14; Breton, *supra* note 8, at 411–12.

¹⁸ We use the term “Indigenous” to mean “those who originated in a land or live naturally in a particular region, [referring] to the original inhabitants globally. The term has international connotation.” *Canadian Terminology*, in *JUSTICE AS HEALING: INDIGENOUS WAYS*, *supra* note 8, at xxiii. While each Indigenous group is unique, we recognize that the teachings and traditions of many different Indigenous communities contribute to the richness of the restorative justice philosophy. See Chris Cunneen, *What are the Implications of Restorative Justice’s Use of Indigenous Traditions?*, in *CRITICAL ISSUES IN RESTORATIVE JUSTICE*, *supra* note 6, at 345–46.

¹⁹ VAN NESS & STRONG, *supra* note 13, at 23; Walker, *supra* note 14, at 5. Indigenous peacemaking paradigms relate to origin stories about the beginning of time. Breton, *supra* note 8, at 410–11. We will return to issues resulting from this tension in a later section because we believe that they are crucial to the vitality of the restorative justice movement and its future.

²⁰ Breton, *supra* note 8, at 411. Exclusion and marginalization of indigenous communities reinforces domination, oppression, and continued colonization by dishonoring traditions, appropriating culture, and exploiting people. Additionally, romantic generalizations patronize and further harm indigenous people through perpetuating stereotypes and fantasies.

²¹ See KAY PRANIS ET AL., *PEACEMAKING CIRCLES: FROM CRIME TO COMMUNITY* xiv, 6 (2003).

²² See Mark Umbreit et al., *Restorative Justice: An Empirically Grounded Movement Facing Many Opportunities and Pitfalls*, 8 *CARDOZO J. CONFLICT RESOL.* 511, 517 Table 1 (2007).

it.²³ Ultimately, restorative justice is about being in good relationship with yourself, others, and the natural world.²⁴ “Many cultures have a word that represents this notion of the centrality of relationships: for the Maori, it is communicated by *whakapapa*; for the Navajo, *hozho*; in some African cultures, it is the Bantu word *ubuntu*,” and in Hebrew scriptures this is conveyed in the concept of *shalom*.²⁵ This worldview teaches that justice is characterized by wholeness, unity, and connectedness.²⁶ A harm suggests that there is imbalance within the community as a whole, and there is a collective responsibility for repairing it.²⁷ To heal, people must address imbalance and disconnection by restoring relationships.²⁸

There are a variety of restorative practices including peacemaking circles, dialogue, conferencing, and truth and reconciliation commissions.²⁹ Although processes and practices can differ significantly, they should be grounded in common principles like inclusion, empowerment, accountability, reintegration, amends, healing, and self-determination.³⁰ Restorative practices focus on a value-based, dialogue-driven approach to conflict and relationships.³¹ For instance, in circles, participants face each other in a circle; they use a talking piece to give voice to everyone and establish shared values, with the goal of creating a space where it is safe for participants to be their most authentic self.³²

While “[t]here is no agreement among restorative justice proponents as to how exactly restorative justice should be implemented and what its relationship to the criminal justice system should be,” there is a shared frustration with the current justice system.³³ The United States criminal justice system is one of the most punitive in the world.³⁴ Mass incarceration has produced immeasurable harms to the nation’s families and neighborhoods, and it has created an underclass disproportionately made up of racial

²³ See Coben & Harley, *supra* note 10, at 246–47. Indigenous healing processes focus on addressing the root causes of imbalance; Wanda D. McCaslin, *Introduction: Rewarding the Fabrics of Life*, in JUSTICE AS HEALING: INDIGENOUS WAYS, *supra* note 8, at 89.

²⁴ See McCaslin, *supra* note 23, at 87–88. “Using words of my Lakota friends, *mitakuye oyasin*, for all of my relations, the four-leggeds, the two-leggeds, the rocks, the trees, we are all connected.” Transcript of Healing Our Justice System: Restorative Justice and the Law at 22 (Mar. 10, 2017) (unpublished transcript) (on file with the Northwestern Journal of Law and Social Policy).

²⁵ ZEHR, *supra* note 7, at 19–20.

²⁶ PRANIS ET AL., *supra* note 21, at 68. See also McCaslin, *supra* note 23, at 88; RUPERT ROSS, RETURNING TO THE TEACHINGS: EXPLORING ABORIGINAL JUSTICE 69 (2006).

²⁷ McCaslin, *supra* note 23, at 89.

²⁸ See PRANIS ET AL., *supra* note 21, at 68–70; McCaslin, *supra* note 23, at 87–89; Denise Lee, *Defining Traditional Healing*, in JUSTICE AS HEALING: INDIGENOUS WAYS, *supra* note 8, at 98.

²⁹ We are not including a description of each practice because our focus at the Symposium was on the philosophy rather than a specific practice. An explanation of different practices requires further consideration and analysis. Resources for learning more about different practices include: PRANIS ET AL., *supra* note 21; VAN NESS & STRONG, *supra* note 13, at 27–30; ZEHR, *supra* note 7, at 60–66; UMBREIT & ARMOUR, *supra* note 12, at 81–238.

³⁰ Kay Pranis, *Restorative Values*, in HANDBOOK OF RESTORATIVE JUSTICE, *supra* note 5, at 60–62.

³¹ Howard J. Vogel, *The Restorative Justice Wager: The Promise and Hope of a Value-Based, Dialogue-Driven Approach to Conflict Resolution for Social Healing*, 8 CARDOZO J. CONFLICT RESOL. 565, 565 (2007).

³² KAY PRANIS, THE LITTLE BOOK OF CIRCLE PROCESSES 11 (2005).

³³ Margarita Zernova & Martin Wright, *Alternative visions of restorative justice*, in HANDBOOK OF RESTORATIVE JUSTICE, *supra* note 5, at 91.

³⁴ Robert Weisberg, *Reality-Challenged Philosophies of Punishment*, 95 MARQ. L. REV. 1203, 1203 (2012).

minorities.³⁵ The restorative justice movement grew, in part, in response to the ways in which the formal systems fail to address the needs and wounds of all who are affected by harm resulting from wrongdoing.³⁶

Because restorative justice is a philosophy marked by an aspirational view of relationships and shared values, the theoretical framework can seem idealistic, abstract, and impractical. Thus, restorative justice is best understood in practice and through experience.³⁷

II. RESTORATIVE JUSTICE IN CHICAGO

Long before the “restorative justice” label became popular in Chicago, grandmothers, teachers, community leaders, clergy, beat cops, probation officers, and others embraced restorative justice through their approach to relationship building, problem solving, and advocacy.³⁸ Indeed, perhaps one of the greatest strengths of restorative justice is the way it draws on being in right relationship, enabling us to be our best selves, regardless of any label.³⁹

Chicago’s restorative justice journey is filled with joy, hope, resilience, growing pains, obstacles, and challenges. Over the years, restorative justice has experienced tremendous growth in Chicago, and this section outlines specific examples in education, community organizations, law enforcement, and the court system, which demonstrate specific ways that restorative justice has been implemented in the city.⁴⁰

For many Chicagoans who are active in restorative justice initiatives, Ora Schub and Cheryl Graves are viewed as seminal contributors to the restorative justice movement. Cheryl and Ora transitioned from their civil rights legal practices to restorative justice based upon their desire to improve outcomes for their clients and their

³⁵ *Id.* at 1220. In 2012, the imprisonment rate was roughly 400% higher than in 1970. *Id.* at 1210.

³⁶ Hadar Dancig-Rosenberg & Tali Gal, *Restorative Criminal Justice*, 34 *CARDOZO J. CONFLICT RESOL.* 2313, 2316 (2013); HOWARD ZEHR, *CHANGING LENSES: A NEW FOCUS FOR CRIME AND JUSTICE* 63–64 (3d ed. 2005).

³⁷ Coben & Harley, *supra* note 10, at 245.

³⁸ For example, at the Symposium, Bernardine Dohrn recognized Karl Dennis, the Director of Kaleidoscope, known for his wraparound, unconditional care for youth. Transcript, *supra* note 24, at 46–47.

³⁹ A challenge for the restorative justice movement is to find ways to connect with, recognize, and honor restorative work that is not a formalized program or initiative. The professionalization and commercialization of restorative justice has caused rifts within the movement, exposing differences between conceptions of restorative justice. Professionalization threatens to exclude community members who lack certification and formal education.

⁴⁰ This is a snapshot of different restorative justice programs and practices. It is not intended to be an exhaustive compendium, and there are countless people who have made meaningful contributions to restorative justice who are not named in this section. Even in the areas we highlight, there is a risk of unintentionally omitting people and organizations. This risk is amplified by the fact that some restorative initiatives begin with little fanfare at the grassroots level, and in many Indigenous cultures, restorative justice is a way of life rather than a formalized program. Although there has been meaningful restorative work in areas outside of the city such as Evanston and the South Suburbs, we are focused on Chicago. We are grateful for the contribution and input of Ora Schub, Robert Spicer, Vanessa Westley, Tomas Ramirez, Christine Agaiby, and Elizabeth Vastine concerning the history of restorative justice in Chicago.

communities.⁴¹ While serving as clinical faculty at Northwestern Pritzker School of Law in the late 1990s, they partnered with a number of neighborhoods and the Office of the Cook County State's Attorney to develop a restorative diversion program for young people between the ages of nine and eighteen who found themselves in the criminal court system.⁴²

In the program, young people were offered the chance to participate in a panel composed of members of their geographic community who were trained in listening skills, working with youth, and making appropriate referrals to resources. The victim of the crime was invited to share their experience of the crime and to contribute to a plan for the young person who caused the harm. The panel would recommend a contract for the young person. If the youth fulfilled all of the terms, they would not face criminal charges. The contracts, which ranged in duration from six months to a year, included requirements to regularly attend school, make amends to the victim, and connect to the community. One important feature of the contract provided that one of the community panel members would agree to work with the young person on a regular basis in order to build relationship during the contract period. Rather than forever labeling the young person and isolating them, they were drawn into the community.

Cheryl and Ora left Northwestern to form the Community Justice for Youth Institute (CJYI).⁴³ By connecting to restorative justice practitioners around the country, they were introduced to the circle process. Since then, CJYI has primarily focused on training individuals in circle practice, conducting circles, and supporting other restorative justice initiatives.⁴⁴ CJYI's shift from the community panel model to the circle process is based on their view that circles are more holistic and give all participants equal voice and footing.⁴⁵

Some of the earliest restorative justice initiatives in Chicago developed in the public school setting. In 1996, Senn High School, developed a peer jury program in partnership with Alternatives, Inc., a non-profit youth and family service agency, and Pat Zamora.⁴⁶ By participating in a peer jury,⁴⁷ students facing expulsion or out-of-school suspension

⁴¹ See *About Us: History*, COMMUNITY JUSTICE FOR YOUTH INSTITUTE, <http://cjyiorg.publishpath.com/about-us> (last visited July 24, 2017).

⁴² *Id.*

⁴³ *Id.* In its early years, Robert Spicer and Margaret Hughes were instrumental to the growth of CJYI.

⁴⁴ See *CJYI & Restorative Justice*, COMMUNITY JUSTICE FOR YOUTH INSTITUTE, <http://cjyiorg.publishpath.com/about-us> (last visited July 24, 2017).

⁴⁵ *Id.*

⁴⁶ See *Alternatives' History*, ALTERNATIVES: YOUTH SHAPING POSITIVE CHANGE, <https://www.alternativesyouth.org/about/history/> (last visited July 24, 2017); Ericka Moore-Freeman, *Peer jury program gives Luis Gonzalez a new sense of purpose*, CHICAGO REPORTER (August 3, 2005), <http://chicagoreporter.com/peer-jury-program-gives-luis-gonzalez-new-sense-purpose/>. Pat Zamora also worked with Youth Struggling for Survival (YSS), which facilitated the empowerment of youth from different Latino communities. LUIS J. RODRÍGUEZ, HEARTS AND HANDS: CREATING COMMUNITY IN VIOLENT TIMES (2001), <http://www.worldcat.org/wcpa/servlet/DCARead?standardNo=1583222634&standardNoType=1&excerpt=true>.

⁴⁷ Peer jury is also sometimes referred to as youth court. Brittany Lewis, *Spotlight On: The Illinois Youth Court Association*, 36 CHILD. LEGAL RTS. J. 150 (2016). By itself, it is not necessarily a restorative practice.

for infractions including absenteeism, dress code violations, and fights could go before a student jury to address the behavior at issue.⁴⁸

Similar to the community panel model, trained students listened to those involved in the issue at hand and developed a confidential contract.⁴⁹ This helped address the causes of the problematic behavior and allow the young person to get back on track.⁵⁰ Instead of pushing the young person out, peer jury enabled them to continue to attend school and stay connected with that community.⁵¹ Other Chicago Public Schools (CPS) followed suit.⁵²

Peer jury programs like these provided much needed alternatives to traditional discipline such as out-of-school suspension, expulsion, and arrest.⁵³ Punitive outcomes like the latter were more typical during the era of zero tolerance in CPS.⁵⁴ Reliance on them is troubling in that such outcomes deprive students of essential learning time and isolate them from the community that can provide crucial support.⁵⁵

In 2006 and 2007, based in part on the lobbying efforts of a number of organizations such as CJYI and POWER-PAC, a parent driven group led by Karen Lynn-Morton,⁵⁶ CPS removed the zero tolerance policy from its Student Code of Conduct and declared its support for an approach based on the principles of restorative justice.⁵⁷ Unfortunately, the difference between words and commitment rendered much of the change sporadic, transitory, and dependent on school leadership, resources, and training.

One CPS school that experienced the possibilities of restorative justice is Fenger High School on Chicago's South Side.⁵⁸ This shift was the result of a tragic incident.⁵⁹ On September 24, 2009, honors student Derrion Albert was walking home from Fenger

⁴⁸ See Moore-Freeman, *supra* note 46.

⁴⁹ *Id.*

⁵⁰ *Id.*; Lewis, *supra* note 47, at 151.

⁵¹ *Id.*; Barbara Cervone, *Learning by Heart: Restorative Practices at Fenger High School*, HOW YOUTH LEARN, http://www.howyouthlearn.org/SEL_closeup_Fenger.html (last visited July 24, 2017).

⁵² See Moore-Freeman, *supra* note 46; Lewis, *supra* note 47, at 151–52.

⁵³ Marilyn Armour, *Restorative Practices: Righting the Wrongs of Exclusionary School Discipline*, 50 U. RICH. L. REV. 1001 (2016).

⁵⁴ See *CPS Suspension and Expulsion Rates Reach Record Low*, CHICAGO PUBLIC SCHOOLS, (September 22, 2016) http://cps.edu/News/Press_releases/Pages/PR1_09_22_2016.aspx.

⁵⁵ See Armour, *supra* note 53, at 1005.

⁵⁶ POWER-PAC, is an organization “whose mission is to build the voice and power of low-income, immigrant and working families by uniting parents across race and community around issues of importance to children and families,” along with other proponents of education reform celebrated this change.

POWER-PAC parents are changing the way things get done!, COFI: COMMUNITY ORGANIZING AND FAMILY ISSUES (<http://www.cofionline.org/parent-campaigns/power-pac/>) (last visited July 26, 2017).

⁵⁷ See *Schools & Restorative Justice: Fighting The Schoolhouse-To-Jailhouse Pipeline With Restorative Justice*, COMMUNITY JUSTICE FOR YOUTH INSTITUTE, <http://cjury.org.publishpath.com/schools> (last visited July 24, 2017);

POWER-PAC Influences Historic National Guidelines on School Discipline, COFI: COMMUNITY ORGANIZING AND FAMILY ISSUES <http://www.cofionline.org/power-pac-influences-historic-national-guidelines-on-school-discipline/> (last visited July 24, 2017); Noreen S. Ahmed-Ullah, *More tolerance in new CPS code of Conduct*, CHICAGO TRIBUNE (July 28, 2011), http://articles.chicagotribune.com/2011-07-28/news/ct-met-cps-code-of-conduct-20110728_1_zero-tolerance-restorative-justice-youth-in-chicago-education.

⁵⁸ See Katie O'Brien, *Restoring Roseland: Confronting violence with peaceful practices*, WBEZ NEWS (April 15, 2013), <https://www.wbez.org/shows/wbez-news/restoring-roseland-confronting-violence-with-peaceful-practices/91fa188f-c812-4a8a-920f-57d1fd6dff76>.

⁵⁹ *Id.*

when he found himself in the midst of a violent outbreak among two rival groups.⁶⁰ Darrien was beaten to death, and the incident was captured by a cellphone video camera.⁶¹ The video was seen around the world, and Fenger found itself at the heart of the Chicago youth violence myth.⁶² Rather than surrender to this label, Fenger became a school that demonstrated the potential of restorative justice.⁶³

First, federal dollars were allocated to Fenger to develop after school programs, hire personnel, and implement safe passage to and from school.⁶⁴ Determined school principal Elizabeth Dozier implemented a number of approaches to change the culture at Fenger.⁶⁵ One approach was a focus on restorative justice practices.⁶⁶ In 2010, Robert Spicer became the Culture and Climate Coordinator and created a peace room where students could sit in circles.⁶⁷ Circles helped address conflicts and build relationships.⁶⁸ Through this and other initiatives, including addressing the students' emotional health with therapy and anger support groups, and developing listening and mindfulness techniques for staff and students, the culture at Fenger was transformed into one of "trust and connection."⁶⁹ Eventually, peacemaking and creative conflict resolution became an integral part of the Fenger community.⁷⁰

Principal Dozier left Fenger in 2015 to join Chicago Beyond, a group focused on addressing youth violence and education attainment across Chicago.⁷¹ A lack of funding for restorative justice personnel resulted in Spicer and twenty-seven other staff being laid off.⁷² After being laid off, Spicer and his wife Chandra started Restorative Strategies,

⁶⁰ Azmat Khan, *Derrion Albert: The Death that Riled the Nation*, FRONTLINE (February 14, 2012), <http://www.pbs.org/wgbh/frontline/article/derrion-albert-the-death-that-riled-the-nation/>.

⁶¹ *Id.*

⁶² *Id.*

⁶³ See *Restorative Justice at Work: Reducing Violence at Chicago's Fenger High School*, THE SOCIALLY RESPONSIBLE PRACTITIONER: THOUGH LEADERSHIP AND NEWS FROM ADLER UNIVERSITY, <http://www.adler.edu/blog/restorative-justice-at-work-reducing-violence-at-chicagos-fenger-high-school> (last visited July 24, 2017).

⁶⁴ See Mark Konkol, *Fenger Principal Liz Dozier, Star of 'Chicagoland,' On Her Decision To Go*, DNAINFO (June 18, 2015), <https://www.dnainfo.com/chicago/20150618/roseland/chicagoland-superstar-principal-liz-dozier-resigns-from-fenger-high-cps>; WHAT KIDS CAN DO (WKCD), CTR. FOR YOUTH VOICE POL'Y & PRAC., FENGER HIGH SCHOOL, CHICAGO, ILLINOIS: LEARNING BY HEART: FIVE AMERICAN HIGH SCHOOLS WHERE SOCIAL AND EMOTIONAL LEARNING ARE CORE 2, 8 (2013), <http://www.howyouthlearn.org/pdf/WKCD%20Fenger%20HS.pdf>.

⁶⁵ *Id.*

⁶⁶ *Id.*

⁶⁷ Cervone, *supra* note 51; see Robert Spicer, *A Rock and Rug—A New Technology to Bring Restorative Practices in Schools*, RESTORATIVE PRACTICES IN ACTION JOURNAL 64, 66–67, available at [https://intranet.oprfhs.org/board-of-education/board_meetings/Culture%20Climate%20and%20Behavior/Packet/20161012%20CCB/Spicer%20final%20\(2\)%20\(1\).pdf](https://intranet.oprfhs.org/board-of-education/board_meetings/Culture%20Climate%20and%20Behavior/Packet/20161012%20CCB/Spicer%20final%20(2)%20(1).pdf).

⁶⁸ See Cervone, *supra* note 51.

⁶⁹ WHAT KIDS CAN DO (WKCD), *supra* note 64, at 14.

⁷⁰ See *id.* at 4–5.

⁷¹ Alexia Elejalde-Ruiz, *Former Fenger High School principal launches Chicago Beyond foundation with a \$2 million challenge*, CHICAGO TRIBUNE (April 5, 2016), <http://www.chicagotribune.com/business/ct-chicago-beyond-liz-dozier-0406-biz-20160405-story.html>.

⁷² Brian Mackey, *Restorative justice: Stats pointing to racial bias in expulsions and suspensions spur a new look at school discipline*, ILLINOIS ISSUES (September 2014), <http://illinoisissues.uis.edu/Archives/2014/09/restorativejustice.html>; WHAT KIDS CAN DO (WKCD), *supra* note 64, at 21.

LLC, “a consulting firm whose mission is to offer restorative practices to school districts across the nation to eradicate the practices of zero tolerance.”⁷³ Spicer and his wife now share the wisdom and experience he gained at Fenger with national, state, and local agencies and school districts across the nation.⁷⁴

In 2012, CPS again revised its Student Code of Conduct; among other changes, it eliminated automatic ten-day suspensions, reduced suspension days for a number of infractions, and it recommended use of non-exclusionary processes for managing conflict and behavioral issues such as peace circles and peer juries.⁷⁵ In 2014, CPS further transitioned away from the zero-tolerance discipline policy⁷⁶ by eliminating out-of-school suspensions for minor misconduct and emphasizing restorative approaches.⁷⁷ Ultimately, Senate Bill 100, which prohibits automatic suspensions and expulsions and requires schools to exhaust all means of intervention before expulsion or suspension for more than three days, went into effect in September 2016.⁷⁸ Advocates and activists played a key role in creating these changes.⁷⁹

CPS announced that suspensions and expulsions reached a record low for the 2015–2016 school year as a result of promoting social and emotional learning and restorative practices to improve school culture.⁸⁰ Since the 2012 revisions, the out-of-school suspension rate decreased by 67%, and the expulsion rate decreased by 74%.⁸¹ However, a number of challenges to instituting restorative practices in CPS schools endure. First, CPS continues to be plagued by overall financial stress, including insufficient resources

⁷³ See *About Dr. Robert A. Spicer, Sr.*, RESTORATIVE STRATEGIES, LLC, <https://www.restorativestrategies.expert/biography> (last visited July 25, 2017). Spicer’s story exemplifies one that is typical in the restorative justice movement—for those who believe in the possibilities of restorative justice, the work does not stop because of budget cuts.

⁷⁴ See *The Vision and Mission*, RESTORATIVE STRATEGIES, LLC, <https://www.restorativestrategies.expert/the-project> (last visited July 25, 2017).

⁷⁵ W. David Stevens et al., DISCIPLINE PRACTICES IN CHICAGO SCHOOLS: TRENDS IN THE USE OF SUSPENSIONS AND ARRESTS, THE UNIVERSITY OF CHICAGO CONSORTIUM ON CHICAGO SCHOOL RESEARCH 8 (March 2015), <https://consortium.uchicago.edu/sites/default/files/publications/Discipline%20Report.pdf>; Noreen S. Ahmed-Ullah, *CPS easing up on discipline policy at charters*, CHICAGO TRIBUNE (June 23, 2014), http://articles.chicagotribune.com/2014-02-07/news/ct-suspension-chicago-schools-met-20140206_1_discipline-policy-student-suspensions-charter-schools.

⁷⁶ A zero tolerance school policy is a mandatory sanction such as expulsion or suspension. Eric Blumenson & Eva S. Nilsen, *One Strike and You’re Out? Constitutional Constraints on Zero Tolerance in Public Education*, 81 WASH. U. L.Q. 68 (2002). These policies call for the removal of the student from school, and they leave little or no room for consideration the circumstances of the student or incident. *Id.* at 68-69.

⁷⁷ See *CPS Proposes Revisions to Student Code of Conduct to Further Reduce Suspensions and Keep Students Engaged in the Classroom*, CHICAGO PUBLIC SCHOOLS (June 26, 2014) http://cps.edu/News/Press_releases/Pages/PR1_06_23_2014.aspx.

⁷⁸ Christina Wilkie, *Illinois Governor Signs Sweeping School Discipline Reform*, HUFFPOST (August 25, 2015), http://www.huffingtonpost.com/entry/illinois-school-discipline-reform_us_55dcc9c0e4b0a40aa3ac8907.

⁷⁹ See *POWER-PAC Wins Major Changes in Student Code of Conduct!*, COFI: COMMUNITY ORGANIZING AND FAMILY ISSUES (last visited July 25, 2017), <http://www.cofionline.org/power-pac-wins-major-changes-in-student-code-of-conduct/>; *The Campaign for Common Sense Discipline*, VOICES OF YOUTH IN CHICAGO EDUCATION, <http://voyceproject.org/campaigns/campaign-common-sense-discipline/> (last visited July 25, 2017).

⁸⁰ See *CPS Suspension and Expulsion Rates Reach Record Low*, CHICAGO PUBLIC SCHOOLS (September 22, 2016), http://cps.edu/News/Press_releases/Pages/PR1_09_22_2016.aspx.

⁸¹ *Id.*

for restorative programming.⁸² Second, in order to transform as Fenger did, the hearts and minds of school leadership, including the principal, staff, teachers, and resource officers, must understand and embrace a restorative approach. This requires top-down commitment, education, and support.⁸³ Finally, the students attending the school often have issues affecting their behavior, stemming from economic, family, and trauma-related factors in their home and neighborhood.⁸⁴ For school communities to become truly restorative, these needs must be tended to as well.

Nancy Michaels, Associate Director of the Mansfield Institute for Social Justice and Transformation at Roosevelt University, helped create the “Embrace Restorative Justice (RJ) in Schools Collaborative,” comprised of over forty groups.⁸⁵ The Embrace collaborative continues to advocate for restorative justice in CPS, and it advises CPS about integration of restorative practices in schools.⁸⁶ Implementation is occurring in individual schools, and CPS contracts with outside organizations and works with restorative practices coaches from its Office of Social and Emotional Learning.⁸⁷

A number of Chicago neighborhood organizations have joined together to bring restorative justice beyond the school and into the community. This ultimately led to the identification and development of restorative justice hubs (RJ hubs) throughout the city. “Restorative Justice Hubs are community sites (community or faith based organizations) that offer effective violence prevention and intervention strategies for court and gang involved youth and families, providing a structured and supportive atmosphere that promotes healing and pro-social development.”⁸⁸

The hubs work as a safe space in a neighborhood to keep young people out of the court system and to support healthy relationships in families and the community.⁸⁹ They work with residents to address the healing and social needs of their own youth,

⁸² See Juan Perez Jr., *Chicago Public Schools restores \$15 million from spending freeze to hardest-hit schools*, CHICAGO TRIBUNE (February 24, 2017), <http://www.chicagotribune.com/news/local/breaking/ct-chicago-schools-budget-refund-met-20170224-story.html>; Tina Sfondeles, *Rauner to legislators: Come back and stop political games on schools*, CHICAGO SUN-TIMES (July 24, 2017), <http://chicago.suntimes.com/news/rauner-dems-play-games-with-schools-cullerton-wants-to-talk/>; Linda Lutton, *Business Group Defunds CPS Anti-Violence Efforts to Fight on Another Front*, WBEZ NEWS (July 19, 2017), <https://www.wbez.org/shows/wbez-news/business-group-defunds-cps-antiviolence-efforts-to-fight-on-another-front/7320a895-7b02-4fa3-a99d-a87f5898616c>.

⁸³ See Armour, *supra* note 53, at 1017.

⁸⁴ See HB Ferguson et al., *The impact of poverty on educational outcomes for children, The Effects of Trauma on Schools and Learning*, THE NATIONAL CHILD TRAUMATIC STRESS NETWORK (last visited July 25, 2017) <http://www.nctsn.org/resources/audiences/school-personnel/effects-of-trauma>.

⁸⁵ Nancy Michaels, HUFFPOST <http://www.huffingtonpost.com/author/nancy-michaels2> (last visited July 25, 2017); *Justice Comes Full Circle*, ROOSEVELT UNIVERSITY <https://www.roosevelt.edu/why-roosevelt/stories/mansfield-restorative-justice> (last visited July 25, 2017).

⁸⁶ See *YMCA Center hosts restorative justice forum for Chicago Public Schools principals*, YMCA OF METRO CHICAGO (last visited July 25, 2017) <http://www.ymcachicago.org/blog/entry/ymca-center-restorative-justice-chicago-public-schools-principals/>.

⁸⁷ See *CPS Continues Reduction of Suspensions and Expulsions to Keep Students Connected to Schools*, CHICAGO PUBLIC SCHOOLS (February 12, 2016) http://cps.edu/News/Press_releases/Pages/PR1_02_12_2016.aspx; *Three Questions You Might Have About Umoja’s Restorative Justice Work*, UMOJA: STUDENT DEVELOPMENT CORPORATION, <http://www.umojacorporation.org/news-events/news-umoja/why-restorative-justice-matters/> (last visited July 26, 2017).

⁸⁸ Tina Johnson et al., *Restorative Justice Hubs Concept Paper*, 8 REVISTA DE MEDIACIÓN 1, 4 (2015).

⁸⁹ See *id.* at 1–2, 4; *About*, COMMUNITY RJ HUBS, <https://rjhubs.org/about> (last visited July 25, 2017).

recognizing that many of these young people have experienced trauma which must inform their approaches.⁹⁰ The hubs operate on five guiding principles or “pillars”:

1. A welcoming and hospitable place;
2. The accompaniment of youth in their journey;
3. Relationship building with youth and families;
4. Relentless engagement of organizations and resources for the youth and families; and
5. Supporting collaboration and learning with other RJ Hubs.⁹¹

Current hubs include: The Precious Blood Center in the Back of the Yards; Urban Life Skills in Little Village; Lawndale Christian Center in North Lawndale and Circles and Ciphers in Rogers Park; Alliance of Local Service Organization in Humboldt Park and Logan Square; and Target Area DevCorp in Auburn Gresham.⁹² The hubs are directed by a Leadership Circle, a centralized structure intended to support existing hubs, coordinate between hubs, and create a replicable model.⁹³ The extent to which the hub concept achieves its goals will be evaluated by Adler University’s Institute on Public Safety and Social Justice.⁹⁴

The hub model is encouraging for a number of reasons. First, hubs are housed in distinctive neighborhoods and programming is community based. Restorative justice is not one size fits all, and different communities have unique, as well as common, needs. Second, the Leadership Circle will ensure the hubs share learning and project development. The ability to speak jointly also strengthens the voice for restorative justice. Third, evaluating the model will answer the questions that policy makers and funders are sure to ask. A real challenge is whether the same policy makers and funders will rise to the challenge of supporting the growth of hubs in communities across Chicagoland.

Like most large cities across the United States, the relationship between the Chicago Police Department (CPD) and members of distressed neighborhoods has been strained for decades. Violence in these neighborhoods is on the rise,⁹⁵ leaving both residents and the police who serve these areas vulnerable to harm. Anecdotal accounts of the frequent use of excessive force by police, particularly against young men of color, were supported by the dash-cam video of Jason Van Dyke, a white police officer, shooting Laquan McDonald, a seventeen-year-old African-American, sixteen times.⁹⁶

A court ordered the city of Chicago to publically release the video footage of Laquan McDonald’s death in November 2015, over a year after Laquan was killed.⁹⁷ The

⁹⁰ *See id.* at 4–5.

⁹¹ Johnson et al., *supra* note 88, at 2.

⁹² *About*, *supra* note 89.

⁹³ Johnson et al., *supra* note 88, at 6.

⁹⁴ *See id.* at 7–8.

⁹⁵ Pete Saunders, *Understand Chicago, Understand Rising Urban Crime*, FORBES (June 16, 2016), <https://www.forbes.com/sites/petesaunder1/2016/06/16/understand-chicago-understand-rising-urban-crime/#6deb88ce143e>.

⁹⁶ *See* Donald F. Tibbs and Tyron P. Woods, *Requiem for Laquan McDonald: Policing as Punishment and Abolishing Reasonable Suspicion*, 89 TEMP. L. REV. 774–75 (2017).

⁹⁷ Trymaine Lee, *Chicago releases dashcam video of Laquan McDonald’s fatal shooting*, MSNBC, (November 24, 2015), <http://www.msnbc.com/msnbc/chicago-dashcam-video-laquan-mcdonald-shooting-death>.

accounts of the officers at the scene, as well as that of Van Dyke, stated that Laquan had threatened the officer thus making the shooting justifiable, a story not substantiated by the video.⁹⁸ As a result of this cover-up, the “code of silence” in which police officers either lie about or fail to report the wrongdoing of a fellow officer was viewed as undeniable.⁹⁹ The video caused public outrage, shocking some because of the violence of VanDyke shooting a fallen McDonald sixteen times and others because of the cover-up.¹⁰⁰ However, residents of many communities of color were not surprised because of the injustice and discrimination they have experienced firsthand.¹⁰¹

The police officers who did not participate in such conduct and saw their work as truly serving the public were demoralized.¹⁰² Tensions mounted and protests endured into 2016.¹⁰³ The Department of Justice investigated CPD, and on January 13, 2017, just as President Obama was leaving office, their report was issued, criticizing CPD for, among other things, the use of excessive force, poor training, and lax discipline.¹⁰⁴ The already fraught relationship between CPD and communities of color reached a new low.

In the midst of these fractured relationships, a seed of restorative justice had been planted and was sprouting.¹⁰⁵ In 2014, the YMCA of Chicago, in partnership with the CPD developed a program called Bridging the Divide (BTD).¹⁰⁶ Officer Vanessa Westley

⁹⁸ *Id.* at 774–75.

⁹⁹ *See id.* at 778–80; Aziz Z. Huq & Rachel H. McAdams, *Litigating the Blue Wall of Silence: How to Challenge the Police Privilege to Delay Investigation*, 2016 U. CHI. LEGAL F. 216–18 (2016); *See* Jason Meisner et al., *Justice report rips Chicago police for excessive force, lax discipline, bad training*, CHICAGO TRIBUNE (January 13, 2017), <http://www.chicagotribune.com/news/local/breaking/ct-chicago-police-justice-department-report-20170113-story.html>.

¹⁰⁰ Whet Moser, *The Laquan McDonald Video Didn't “Rip” Chicago Apart, but Now Its Leaders Face a Reckoning*, CHICAGO (November 25, 2015), <http://www.chicagomag.com/city-life/November-2015/Laquan-McDonald-Video-Fallout/>.

¹⁰¹ Ben Austen, *Chicago After Laquan McDonald*, THE NEW YORK TIMES MAGAZINE (April 20, 2016), <https://www.nytimes.com/2016/04/24/magazine/chicago-after-laquan-mcdonald.html>.

¹⁰² *See* Jeremy Gorner et al., *Already-low Chicago police morale dips in wake of Dallas sniper killings*, CHICAGO TRIBUNE (July 8, 2016), <http://www.chicagotribune.com/news/local/breaking/ct-dallas-shootings-chicago-police-mood-20160708-story.html>.

¹⁰³ *See* Zach Stafford, *Tensions rise in Chicago after release of video showing police killing of Laquan McDonald*, THE GUARDIAN (November 25, 2015), <https://www.theguardian.com/us-news/2015/nov/24/laquan-mcdonald-police-killing-chicago-video-released>. Protests were peaceful despite fears of violence. *See id.*; Moser, *supra* note 100.

¹⁰⁴ *Justice Department Announces Findings of Investigation into Chicago Police Department*, THE UNITED STATES DEP'T OF JUSTICE (January 13, 2017), <https://www.justice.gov/opa/file/925846/download>; *see Investigation of the Chicago Police Department*, UNITED STATES DEP'T OF JUSTICE CIVIL RIGHTS & UNITED STATES ATTY'S OFFICE OF THE N. DIST. ILL. (January 13, 2017), <https://www.justice.gov/opa/pr/justice-department-announces-findings-investigation-chicago-police-department>; Jason Meisner et al., *supra* note 99.

¹⁰⁵ *See* Nissa Rhee, *For black officers, police controversies hit close to home*, THE CHRISTIAN SCIENCE MONITOR (January 10, 2016), <https://www.csmonitor.com/USA/Justice/2016/0110/For-black-officers-police-controversies-hit-close-to-home>.

¹⁰⁶ *Youth Safety and Violence Prevention-Bridging the Divide*, YMCA OF METRO CHICAGO, <http://www.ymachicago.org/programs/youth-safety-and-violence-prevention-bridging-the-divide> (last visited July 25, 2017). Other initial contributors included Judge Colleen Sheehan, Universidad Popular, Enlace Chicago, Firehouse Community Arts Center, Claretian Associates, South Chicago Arts Center, and the North Lawndale Employment Network. *Id.*

was selected to head this initiative.¹⁰⁷ The first BTM venture involved inviting community members and police officers to share what they found to represent strength and beauty in their neighborhoods through a photography contest.¹⁰⁸ BTM stresses opportunities for dialogue and relationship building through peace circles, artistic endeavors, and collaborative activities.¹⁰⁹ It cultivates ideas and strategies through public participatory dialogue processes such as world cafe.¹¹⁰ BTM uses restorative practices to forge the bonds that serve as a foundation for connection between police and communities, not just after a crisis has occurred, but on a continual basis.¹¹¹

BTM is a significant way that CPD can begin to repair decades of harm and mistrust that were brought to the forefront by the release of the Laquan McDonald video. Restorative justice is about strengthening relationships, something that Officer Westley understands in her capacity as the BTM Program Coordinator. The state of CPD and community relations is so strained in some areas of the city that getting to a place of trust is an outcome that can only be reached over time with consistent effort. It is these strained relationships that has cause CPD to look at not only expanding BTM but also actively developing the concept of restorative law enforcement strategies. To that end, in 2016, CPD Superintendent Eddie Johnson appointed local media personality Robin Robinson to serve as a special advisor on community relations.¹¹² Robinson was quickly introduced and trained in restorative justice practices and is committed to supporting and increasing the role and possibilities of BTM.¹¹³

Suggesting restorative justice is the answer to all of the problems between CPD and these communities is naïve and misinformed. Indeed, some believe the answer is to abolish CPD and turn to restorative justice models from within the community to enforce laws and social norms.¹¹⁴ However, the possibility of entirely dismantling CPD seems remote. For CPD to improve community relations, BTM and its restorative practices will need to be a cornerstone of future initiatives.

While courts in Chicago have traditionally relied on a long-standing punitive approach in both the criminal and juvenile justice systems, there have been sparks of support for restorative justice from the bench for some time. Since the 1990s, Judge Sophia Hall has been a champion for bringing restorative practices to the courtroom and beyond.¹¹⁵ During the Symposium, she shared her views on the possibilities of restorative justice:

¹⁰⁷ See Rhee, *supra* note 105; *Cooking event brings together 15th District police, youth*, AUSTIN TALKS, <http://austintalks.org/2016/01/cooking-event-brings-together-15th-district-police-youth/> (last visited July 25, 2017).

¹⁰⁸ *Id.*; *Youth Safety and Violence Prevention-Bridging the Divide*, *supra* note 106.

¹⁰⁹ *Id.*

¹¹⁰ *Id.*

¹¹¹ *Id.*; see, e.g., *Cooking event brings together 15th District police, youth*, *supra* note 107.

¹¹² Paul Caine, *Robin Robinson on Her New Role at the Chicago Police Department*, WTTW CHICAGO TONIGHT (June 23, 2016), <http://chicagotonight.wttw.com/2016/06/23/robin-robinson-her-new-role-chicago-police-department>.

¹¹³ Robin Robinson participated in the JLSP Symposium session, “A Vision of Restorative Healing and Community.”

¹¹⁴ Hon. Sophia H. Hall et al., *Panel Discussion: Expanding Our Conception of Justice*, 13 NW. J. L. & SOC. POL’Y. 1, 111, 133–23 (2017).

¹¹⁵ See Hon. Sophia H. Hall, *Restorative Justice for Youth At Risk*, 46 NO. 3 JUDGES’ J. 21–22 (2007).

So in a restorative system, there is an opportunity to talk in terms of these questions: What harms have happened to the victim, the victim's family, the offender, the offender's family, the community? . . . What is everybody's need? . . . How do we hold each other accountable for our obligations to each other—not only an offender's obligation to the community, but the community's obligation to the offender? . . . How do we build relationships around those conversations that allow us to understand each other, to know each other, to know each other's needs? Because then the group can do something to repair the harm.¹¹⁶

In her current position as the presiding judge of the Juvenile Justice and Child Protection Resource Section of the Circuit Court of Cook County, Judge Hall focuses on outreach to communities.¹¹⁷ Expanding the understanding and use of restorative justice is a key objective for the Resource Section.¹¹⁸ Program Administrators of the Resource Section, including Peter Newman and Michelle Day, have been instrumental in supporting these aims.¹¹⁹

There has also been an exploration of implementing restorative practices in civil cases. When Judge Martha Mills presided over Cook County Expedited Child Support, she worked with Peter Newman and Elizabeth Vastine through a project at DePaul University College of Law.¹²⁰ They created a restorative approach for cases that involved unmarried parents struggling with unpaid child support obligations.¹²¹ Parties had the opportunity to address support, custody, and visitation issues using the circle process rather than the adversarial court process.¹²²

The North Lawndale neighborhood in Chicago is home of the newly-opened Restorative Justice Community Court.¹²³ This court was one of ten jurisdictions selected to receive a two-year Department of Justice grant intended to create community courts.¹²⁴ The North Lawndale Court is modeled on restorative justice philosophy and will focus on nonviolent offenders between the ages of eighteen to twenty-six from the North Lawndale community.¹²⁵ Through restorative practices such as peace circles and

¹¹⁶ Hon. Sophia H. Hall et al., *supra* note 114, at 3.

¹¹⁷ *Juvenile Justice and Child Protection Resource Section*, STATE OF ILLINOIS CIRCUIT COURT OF COOK COUNTY,

<http://www.cookcountycourt.org/ABOUTTHECOURT/JuvenileJusticeChildProtection/JuvenileJusticeChildProtectionResourceSection.aspx> (last visited July 25, 2017).

¹¹⁸ *Id.*

¹¹⁹ *See id.*; *Juvenile law leaders share career advice*, DEPAUL COLLEGE OF LAW (May 8, 2014), <https://law.depaul.edu/about/news/Pages/juvenile-law-leaders-share-career-advice.aspx>.

¹²⁰ *Restorative Justice Program in Cook County Unique in U.S.*, THE CATALYST VOL. 16, NO. 1 (September 2010), <https://www.isba.org/committees/women/newsletter/2010/09>.

¹²¹ *Id.*

¹²² *Id.*

¹²³ Amanda Svachula, *First community court in Illinois to open next month in North Lawndale*, CHICAGO SUN-TIMES (July 20, 2017), <http://chicago.suntimes.com/chicago-politics/first-community-court-in-illinois-to-open-next-month-in-north-lawndale/>.

¹²⁴ *Circuit Court wins grant to create Community Court*, STATE OF ILLINOIS CIRCUIT COURT OF COOK COUNTY (April 14, 2016),

<http://www.cookcountycourt.org/MEDIA/ViewPressRelease/tabid/338/ArticleId/2458/Circuit-Court-wins-grant-to-create-Community-Court.aspx>.

¹²⁵ *Id.*; Svachula, *supra* note 123.

community conferences, offenders, victims, their families, and community members will determine what steps are needed to repair the harm. Judge Colleen Sheehan will preside over the Court.¹²⁶ As Judge Sheehan explained:

[M]ost people do not stay in prison forever. Most people are getting [released from] prison, and when they're getting out, where are they going? They're going back to these neighborhoods . . . So it would behoove the neighborhood to be a part of this person's life as they come back into the neighborhood.¹²⁷

Chief Judge of the Circuit Court of Cook County Timothy J. Evans hopes that through the court, people will become accountable in a new way, where there is a focus on healing.¹²⁸ Proponents of restorative justice in Chicago are keenly aware of the importance of this project. If successful, restorative justice community courts may become the norm for responding to crime across Chicago and elsewhere. Chief Judge Evans would like to expand to neighborhoods like Englewood and Roseland.¹²⁹

The Illinois Balanced and Restorative Justice Project (IBARJ) is an organization that “seeks to expand and sustain the availability of balanced and restorative justice practices and programs for citizens of Illinois through leadership, education, and promotion.”¹³⁰ Through its network of organizations, restorative practitioners, and allies, it has supported work in many of these different areas.¹³¹ IBARJ provides connections and resources for those within Chicago as well as connecting those in Chicago to other parts of the state.

These stories of restorative justice initiatives in Chicago provide a very small glimpse into the restorative work happening on the ground. They showcase the strengths and assets of Chicago communities and offer hope for solutions to the challenges that our city faces.

III. RESTORATIVE JUSTICE AT NORTHWESTERN LAW SCHOOL

As faculty at the Center on Negotiation and Mediation at Northwestern Pritzker School of Law (the Center), our primary responsibility is to support the educational experiences of law students. Hamline University School of Law Professor Jim Coben commented, “[T]he construct about community and healing being fundamental to the delivery of justice is on some level absent from the way that lawyers are taught to think about the world.”¹³² The Center has turned to restorative justice in our desire to explore dispute resolution as peacemaking and teach processes that build and foster relationships.

¹²⁶ *Id.*

¹²⁷ Lauraann Wood, *Community Court Offers Hope for Healing*, CHI. DAILY L. BULL. (May 31, 2016), <http://www.chicagolawbulletin.com/Archives/2016/05/31/Community-court-5-31-16.aspx>.

¹²⁸ Svachula, *supra* note 123.

¹²⁹ *Id.*

¹³⁰ *Who We Are and What We Do*, ILL. BALANCED & RESTORATIVE JUST., <http://www.ibarj.org/default.asp> (last visited June 30, 2017).

¹³¹ *Id.*

¹³² *Id.* at 283–84.

The work of Cheryl Graves and Ora Schub at Northwestern's Children and Family Justice Center in the late 1990s and their relationship with Lynn Cohn, Director of the Center, created a lasting impact. The Center first developed a seminar course in 2014, and the offerings have continued to evolve along with our understanding of restorative justice. Most recently, the Center's primary focus has been providing students with opportunities for experiencing restorative justice in practice. The Center's initiatives include: a restorative justice seminar, a restorative justice practicum course, collaborative restorative justice programming, restorative justice support for the Bluhm Legal Clinic, and law school community circles.

In the Restorative Justice Practicum, students gain direct practical experience. Students work twelve hours a week at a field placement organization outside of the law school where they learn from complex, real-world conflicts and different communities throughout Chicagoland. Students focus on building restorative relationships at their field placements and with their classmates. Through partnership and collaboration, they observe the strengths and resiliency of communities, different models of advocacy, the limitations of current systems, and the complicated realities surrounding conflict. In a class, students explore restorative justice theory, principles, practices, and history—largely through the circle process. They support and learn from classmates as they reflect on their experience.

Student field placements have included:

- supporting the creation of the restorative justice community court on the West Side of Chicago;
- implementing a violence prevention program for LGBTQ youth;
- designing and implementing a restorative community engagement initiative for a state representative;
- drafting a restorative justice legislative report; and
- working with a legal advocacy organization for students with disabilities to create a restorative practices tool kit for educators.

IV. GENESIS OF THE RESTORATIVE JUSTICE SYMPOSIUM

Every year for the past nine years, JLSP has hosted a symposium on a critical issue.¹³³ After participating in the Restorative Justice Practicum, Marisa Fenn, a Symposium Editor for the Journal, encouraged the Journal to approach the Center about featuring restorative justice as the topic for the 10th annual symposium. Preliminary conversations grew into a small team of students and faculty meeting to discuss possibilities. As we talked about ideas, we were excited by the opportunity to create a symposium that looked and felt different—that provided a space for connection and reflection about healing justice rather than a stream of experts on panels. Each team member had a different level of familiarity with restorative justice and added a unique

¹³³ Past JLSP Symposia include: Police in America: Ensuring Accountability and Mitigating Racial Bias; Martin Luther King's Lawyers: From Montgomery to the March on Washington to Memphis; and Legal Implications of Urban Development.

perspective. Thus, the team approached the Symposium with the benefit of a beginner's outlook along with knowledge from practice.

In deciding to pursue the collaboration, we identified a number of critical issues for dialogue:

- the limitations and potential of restorative justice;
- the need to name the ways in which traditional institutions of justice—such as police forces and courts—have contributed to gross disparities for communities of color, those with limited financial resources, and other marginalized groups;
- failings in our current systems—legal, criminal justice, government, education, and health systems;
- impact of structural and institutional inequity and racism on justice;
- the role of healing, forgiveness, and relationship in justice models;
- inclusion and acknowledgment of underrepresented and excluded voices on both a micro- and macro- level and ensuring representation of those voices at the Symposium;
- education of essential stakeholders in current systems about possible applications of restorative justice practices;
- exploration of restorative justice as a process, practice, or way of life; and
- the overwhelming need in Chicago for healing; and
- the obstacles, including allocation of resources, that stand in the way of healing and restoration.

Planning the Symposium was simultaneously stimulating, overwhelming, and creative. It was stimulating because identifying and selecting the issues to address in the Symposium led to many discussions concerning topics including: the intersection of restorative justice and the law; challenges to the growth of restorative justice; fidelity of practice; honoring the Indigenous contributions to restorative justice; the need for decolonization; and the role and implementation of restorative justice. Overwhelming in that we had to make many hard choices because of our interest in a wide range of topics, coupled with the desire to incorporate the greatest possible number of perspectives in a limited amount of time. Creative in that we were pushed to think innovatively about how to create connection and engage a whole person—their mental, physical, emotional, and spiritual selves.¹³⁴

Overall, we desired the presence of a variety of community voices.¹³⁵ We wanted to be inclusive, mindful of differences in perspective and power dynamics, and avoid

¹³⁴ Restorative justice attempts to address the full dimensions of who people are. All parts of a person—physical, mental, emotional, and spiritual—become out of balance when a harm occurs, and restorative justice seeks balance and wholeness. PRANIS ET AL., *supra* note 21, at 71–74.

¹³⁵ One of the hopes for restorative justice is that it will strengthen, support, and rebuild communities, and we wanted to convey this potential at the Symposium. Defining community is not straightforward. Geographic boundaries may describe a community, but common experience and shared characteristics and interests are other ways to define community. We thought about the significance of focusing on Chicago as opposed to a particular issue like restorative justice in the criminal justice system or education. While we

tokenizing. It was important to us to bring together a diverse group because in legal education we tend to operate in silos and many times exclude people from outside of the legal field from dialogue or meaningful opportunities. Ultimately, we reached consensus on decisions and the Symposium came together. Within two weeks, registration reached full capacity with more than 300 participants. While it is impossible to know for certain, the strong interest seemed to speak to an intense need for change, healing, dialogue, and connection.

V. THE SYMPOSIUM

After we welcomed participants on the morning of the Symposium, the International Indigenous Youth Council Chicago Chapter members opened the day with drumming, song, and story. The Council was formed out of a call for resistance to the Dakota Access Pipeline at Sacred Stone Camp, and its mission includes empowering youth to become Indigenous community leaders.¹³⁶ A young man named Carlos De La Vega talked about seeking acceptance and support in a gang. He explained his transformation through learning traditional Indigenous ways and reclaiming his culture and identity. We felt that it was essential to begin by honoring the Indigenous perspective because its exclusion is problematic for the restorative justice movement. The International Indigenous Youth Council helped establish the Symposium space for sharing, reflection, and connection.

For those new to restorative justice, Annalise (Annie) Buth, the M.R. Bauer Fellow in Dispute Resolution at Northwestern Law, offered an introductory session at the beginning of the day to provide background. We wanted to welcome those who had never heard of restorative justice as well as people with years of experience. In the session, participants shared with each other about the people who shaped and influenced their lives. This opened the door for discussing the transformative power of the relational aspect of restorative justice. The group explored the meaning of restorative justice and restorative elements such as amends, reintegration, inclusion, and encounter.

Throughout the day, people's stories were woven into the Symposium, and they brought the concepts of restorative justice to life in a way that only lived experience can. We also encouraged people to share with each other because we believed that there was deep wisdom in the room. Restorative justice recognizes the gifts and expertise of each person.

Ahkea Stewart shared about her experience sitting in circle with a young man who burglarized her home. In circle, Ms. Stewart had the opportunity to explain to the young man that what hurt her most was the fact that he let her dying dog out of the house who never returned. The process gave her the chance to be heard in a supportive environment, and it invited the young man to connect with her on a human level about the harm he caused. Ms. Stewart wanted him to know how it felt when you have a dying, injured, or lost pet. The young man agreed to work in an animal shelter and pay for the X-Box and other items he stole in order to make amends for his actions.

included speakers from outside of Chicago, it was important to us to highlight the wisdom and gifts from within our own geographic community.

¹³⁶ *International Indigenous Youth Council (IIYC)*, NO DAPL ARCHIVE, <http://www.nodaplarchive.com/international-indigenous-youth-council.html> (last visited June 30, 2017).

Patricia Boone shared the story of running away from abusive foster parents as a child and being told she was a “troublemaker” by a police officer. The shame and power of this dehumanizing label stuck with her into her adult years. When she stood before a criminal court judge who finally saw her as a unique and important individual, and treated her as such, she was able to define herself by her strengths rather than by the mistakes that she had made. Patricia recently graduated from Northwestern Pritzker School of Law. While in law school, she served our community by honoring the humanity of students, staff, faculty, and clinic clients through deeply listening to their stories while advocating for creative and empowering solutions to move our community forward. As co-founder of CompassBlu, she now uses her talents, expertise, and experience to engage and educate clients and stakeholders in creating sustainable solutions that inspire systemic change. By sharing her story, Patricia reminded us of the incredible power that words have to both diminish people and lift them up.

During lunch, we invited people to share their own stories with each other and explain what restorative justice means to them. The lunch from Curt’s Cafe told its own story. Susan Trieschmann, the Executive Director of Curt’s Cafe, described working with the young people who prepared all of the lunches for the Symposium. Curt’s empowers young people in Evanston, Illinois, who are court-involved or are facing other challenges, with skills training through its community cafes and catering business.¹³⁷ They embrace the philosophy and values of restorative justice; it can be seen in the way they strive to promote education, respect, compassion, integrity, and how they respond to conflict.¹³⁸ Curt’s Cafe is an example of a restorative organization that provides love, community, and support for young people who need it.

We invited two national leaders in restorative justice to share their experiences. Dr. Mark Umbreit, a professor and founding Director of the Center for Restorative Justice & Peacemaking at the University of Minnesota School of Social Work, provided insight about trauma-informed practice and creating healing space for people who have experienced trauma in their lives. A theme from his presentation was the need to focus less on mastering restorative techniques and processes and more on the challenging task of being mindfully present in restorative spaces. This type of engagement fosters authentic connection.¹³⁹ We learned that in taming our egos and acknowledging our own woundedness, we can empower others and enable their strength and resilience to come forth.

The Symposium’s keynote speaker Fania Davis, Founder and Director of Restorative Justice for Oakland Youth (RJOY), is a long-time social justice activist, scholar, professor, and civil rights attorney. RJOY’s work in Oakland, California interrupts cycles of violence and incarceration for youth of color with restorative practices that engage young people, families, and communities.¹⁴⁰ Dr. Davis shared the story of a student who spiraled downward in the punitive school-to-prison pipeline, with eleven arrests and 150 suspensions by the time he was sixteen years old.¹⁴¹ His life was

¹³⁷ *Our Program...*, CURT’S CAFÉ, <http://curtscafe.org/our-program/> (last visited June 30, 2017).

¹³⁸ *Id.*

¹³⁹ See Transcript, *supra* note 24, at 16, 20, 23–28.

¹⁴⁰ *About Us*, RESTORATIVE JUST. FOR OAKLAND YOUTH, <http://rjoyoakland.org/about/> (last visited June 30, 2017).

¹⁴¹ Transcript, *supra* note 24, at 77–78.

transformed through restorative justice when he discovered a school community that genuinely supported and acknowledged him.¹⁴² She played video of an actual reentry circle for another student who was returning to school after incarceration that gave Symposium participants a glimpse of the power of circles.¹⁴³ Family, friends, and school staff embraced the student and also shared with him their hopes and advice for his successful transition. This young man was able to rebuild relationships to sustain him as he faced life challenges.

Dr. Davis discussed her own restorative justice journey and how she learned to be a lawyer, warrior, and healer at the same time.¹⁴⁴ She charged us with embracing intersectionality in order to create radical, profound, and inclusive communities—because we are interconnected.¹⁴⁵ Finally, she reminded us of the need to come together, protect each other, and challenge systemic harms.¹⁴⁶

Other speakers included key players in the criminal justice system such as Judge Sophia Hall, the Independent Juvenile Ombudsman with the Department of Juvenile Justice and former Assistant State’s Attorney Kathleen Bankhead, the Supervisor of the Alternative Prosecution and Sentencing Unit for the Cook County State’s Attorney’s Office Emily Cole, and criminal defense lawyer Emmanuel Andre.

Equally important to the criminal justice system are voices from the community, including the voices of young people. Indeed, the fact these voices are too often absent from key dialogue about issues and solutions contributes to disconnect between the programs that are created and the people served. Ethos, a poet, organizer, and abolitionist, advised the law students and lawyers:

As lawyers going into a system, especially prosecutors, but defense lawyers, too, you have to recognize . . . what that system is trying to do and at the same time, walking that path, knowing that you’re part of the system, how are you making sure that those affected by it are being centered in the change of the system.¹⁴⁷ How are we changing all the resources and power in the form of money and people that is kind of monopolized in our justice system that we all kind of buy into when we go to law school, when we call the police, or when we reinforce punitive judgments on the people, how are we changing this into a system that is restorative.¹⁴⁸

These speakers discussed their work in relation to the criminal justice system, what lawyers should know about restorative justice, and the challenges to and future of restorative justice. The range of views from prosecutor to police abolitionist demonstrated differences in ways to think about and engage with restorative justice.

¹⁴² *Id.* at 78–80.

¹⁴³ *Id.* at 66.

¹⁴⁴ *Id.* at 84–85.

¹⁴⁵ *Id.* at 81.

¹⁴⁶ *Id.* at 90–91.

¹⁴⁷ *Id.* at 123.

¹⁴⁸ *Id.* at 124.

Hosting the Symposium at the law school ensured that law students attended.¹⁴⁹ Providing opportunities for law students to critically think about models of justice and engage with the possibilities of restorative justice is essential given that they are responsible for advocating for justice.¹⁵⁰ Moreover, they will become the future prosecutors, defense lawyers, civil rights lawyers, politicians, policy shapers, judges, and reformers. In these roles, they need to be able to understand the advantages and challenges of punitive justice and restorative justice and to engage with those outside of the legal profession about justice issues. The Symposium provided law students with a human perspective to consider as they develop their vision for what justice means and the processes that might best deliver it.

For the final session, “A Vision of Restorative Healing and Community,” a group of Chicagoans contributing to their communities in a variety of powerful ways gathered together in a circle that Symposium participants observed.¹⁵¹ The group included:

- Christine Agaiby, Restorative Justice Coordinator for Chicago Public Schools;
- Marisa Fenn, Northwestern Law Student (JD ’17);
- Quentin Mables, Co-Executive Director of I Grow Chicago;
- Eha Luta Hoksila Yolotecutli (Tomas Ramirez), Executive Director of Semillas y Raíces;
- Robin Robinson, veteran Chicago journalist and Director of Community Affairs for the Chicago Police Department;
- Representative Juliana Stratton, Illinois House Representative for the 5th District of Chicago; and
- Lynn Cohn, Director of the Center on Negotiation and Mediation at Northwestern Law.

The circle began with a check-in, allowing each person to share how they were doing in the moment. In the following rounds, they talked about important values and people who shaped their lives. The group honored parents, mentors, friends, and students who deeply influenced them. Their visions and hopes for restorative spaces showed the richness of restorative justice’s potential. We heard about the hope of a restorative legislative district where residents from seemingly different worlds can come together to learn from each other and address issues; a peacemaking circle at Northwestern Law School following the presidential election; the notion of restorative police; reentry circles for students returning to CPS after incarceration; a peace house on the Southside of

¹⁴⁹ Students from Northwestern Pritzker School of Law and other Chicago law schools attended the Symposium.

¹⁵⁰ SECTION OF LEGAL EDUCATION AND ADMISSIONS TO THE BAR, AM. BAR ASS’N, LEGAL EDUCATION AND PROFESSIONAL DEVELOPMENT—AN EDUCATIONAL CONTINUUM: REPORT OF THE TASK FORCE ON LAW SCHOOLS AND THE PROFESSION: NARROWING THE GAP 213–15 (1992), [https://www.americanbar.org/content/dam/aba/publications/misc/legal_education/2013_legal_education_and_professional_development_maccrate_report\).authcheckdam.pdf](https://www.americanbar.org/content/dam/aba/publications/misc/legal_education/2013_legal_education_and_professional_development_maccrate_report).authcheckdam.pdf).

¹⁵¹ Because of space and time constraints, the circle was in a semi-circle shape and aspects of the circle process such as relationship building were truncated. We discussed this issue at length because of concerns about fidelity of practice.

Chicago serving the Englewood neighborhood; the need to be willing to stand in the face of convention to foster community; and the idea that restorative practices should be for everyone, not only youth facing difficulties. Eha Luta Hoksila Yolecutli, also known to many as Tomas, closed with the American Indian Movement song.

During the Symposium, we were intentional about providing other ways for participants to engage and connect. We were mindful that this was not in line with conventional legal education, but restorative justice requires a paradigm shift in many ways. There was a filming room where guests could share their stories and talk about what restorative justice meant to them. Large canvases and art supplies provided an artistic medium of expression for people to share and create with others. Catherine Ashton, a yoga instructor, led guests in a stretching and breathing meditation to think about reconnecting with and healing their bodies. After the day of learning, participants had the chance to process their experiences and connect further at a reception.

VI. AFTER THE SYMPOSIUM: INTO THE FUTURE

The Symposium was a day filled with energy, excitement, and hope because of the stories each participant carried with them and the meaningful connections created. The collective strength, wisdom, and resiliency transformed the narrative of violence and brokenness that surrounds Chicago into one of possibilities. However, we merely opened the door to dialogue about critical issues concerning areas like institutionalization, fidelity, accountability, and sustainability. A critical question remains: “Where do we go from here?”

Restorative justice is no longer in a nascent stage. There has been tremendous growth over the past thirty years, and interest is only increasing.¹⁵² It is crucial to be mindful regarding the rapid development. As Dr. Umbreit cautioned, the more restorative justice moves into the mainstream, “the more likely we get distant from the spirit, the real heart of what this is about—and we can do harm, especially in working with indigenous culture when we’re oblivious to historic trauma.”¹⁵³ He cautioned about well-intentioned “folks appropriating, taking over”¹⁵⁴ and explained that “the more our egos get wrapped in it—mine, yours, whoever—the more likely we’re going to do unintended harm.”¹⁵⁵

Restorative justice calls us to deep humility because no one has the answers for others. At the Symposium, we were reminded that as restorative justice becomes professionalized, the true possibilities of restorative justice lie in the minds and hearts of those directly involved. Only by giving the power to those directly affected will we be able to find the transformation that restorative justice offers. While education and policies related to restorative justice can be valuable, restorative justice should not be imposed externally. Perhaps Ethos described it best:

I remember I sat in circle with someone who said they have a master’s degree in restorative justice. I was like, “Huh? I’ve been doing restorative

¹⁵² Robinson & Hudson, *supra* note 5, at 335–36. See Umbreit et al., *supra* note 22, at 521.

¹⁵³ Transcript, *supra* note 24, at 11.

¹⁵⁴ *Id.* at 12. Dr. Umbreit referred to a recent experience at a Standing Rock demonstration where his Lakota friends were pushed to the perimeter of the demonstration area.

¹⁵⁵ *Id.* at 10.

justice for years. Where's my master's degree?" . . . We have to be careful about the monopolizations of justice. We don't want to take an indigenous tool and give it to a colonial system. We're using indigenous tools to dismantle a colonial system. So I just think lawyers need to keep that in mind, walking that path and making sure to give this power back to the communities that are harmed by it.¹⁵⁶

At the 2017 National Association of Community and Restorative Justice, Judge Heemi Taumaunu¹⁵⁷ observed, “[w]e face the past in the present.” This concept is embodied in the Sankofa bird, derived from King Adinkera of the Akan people, which teaches that we must go back to our roots in order to move forward.¹⁵⁸ We have come to believe that the restorative justice movement cannot reach its potential without returning to the past.

A truly restorative transformation requires us to begin with acknowledging our nation's history and seeing the interconnection between the past and present. This means becoming aware and honest about the colonization and slavery on which our nation is founded; about the Eurocentric influence on our systems, institutions, and laws; and the role of power and privilege. As Fania Davis recognized, we live in “a nation that was born on the blood of genocide and of slavery, a nation that . . . has yet to heal from that, from those harms. While the form of the harm may change, the essence continues.”¹⁵⁹ The magnitude of the harm that has been perpetrated by our historical roots is enormous. Only when these truths are acknowledged, will we be able to see the greatest potential of restorative justice.

Next, we must move from acknowledgement of these harms to action. If we do not stand against colonization, oppression, violence, and domination, restorative justice will simply perpetuate injustice and mirror the brokenness and limitations of our current systems. This will necessarily require a reallocation of power and resources that will perhaps be the struggle of our nation for the foreseeable future.

As we think about the future of restorative justice, despite the many difficulties and hard conversations ahead, we are encouraged by the possibility of restorative justice becoming the dominant approach beyond criminal justice.¹⁶⁰ It does not mean that there will not be conflict or problems, but hopefully, we will have the collective strength to work through it with respect, humility, accountability, responsibility, and compassion. Change is often hard and slow, with one step forward and two steps backward. While we work towards this possibility, we can create pockets of restorative philosophy and practices that lay the groundwork for the vision. The potential applications are endless.

¹⁵⁶ Hon. Sophia H. Hall et. al, *supra* note 114, at 9.

¹⁵⁷ Judge Taumanu oversees Maori youth offenders in the Rangatahi Courts of New Zealand. *2017 Keynote Speakers, NAT'L ASS'N COMMUNITY & RESTORATIVE JUST.*, http://www.nacrj.org/index.php?option=com_content&view=article&id=249:judge-heemi-maana-taumaunu&catid=73:2017-keynote-speakers&Itemid=1117 (last visited June 30, 2017).

¹⁵⁸ *African American Studies: Sankofa*, U. ILL. SPRINGFIELD, <http://www.uis.edu/africanamericanstudies/students/sankofa/> (last visited June 30, 2017).

¹⁵⁹ Transcript, *supra* note 24, at 62.

¹⁶⁰ For example, as legal educators, we imagine what a restorative law school might look like. We reflect on how a restorative approach might change curriculum, programming, services, and our interactions with those both inside and outside of the law school.

VII. CONCLUSION

We closed the Symposium by asking each participant to write down the way they were going to embody the hope of restorative justice in their lives. This article is an expression of our current hopes, particularly as shaped by the Symposium. The Symposium was not the beginning nor is it the end. We will continue to critically examine the concepts of justice and healing. In our journey, we are reminded “[w]e must all approach the universe from within a posture of profound humility, acknowledging not our power over it but our dependency on it.”¹⁶¹

“Let us be hope”¹⁶²

¹⁶¹ ROSS, *supra* note 26, at 71.

¹⁶² Transcript, *supra* note 24, at 92.