



# Resolving Inter-Personal Conflicts in Tribal Justice Settings

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# Session Learning Objectives

- Expanded knowledge of the Indigenous Model of Restorative Practices & the application within Tribal justice settings.
- Innovative strategies and approaches to build relationships & community within Tribal justice settings.
- Enhanced knowledge of the relational world view & the overlay within Tribal justice settings.





There is no power greater than a community discovering what it cares about.  
Ask "What's possible?" not "What's wrong?" Keep asking.

Notice what you care about.  
Assume that many others share your dreams.

Be brave enough to start a conversation that matters.  
Talk to people you know.  
Talk to people you don't know.  
Talk to people you never talk to.

Be intrigued by the differences you hear.  
Expect to be surprised.  
Treasure curiosity more than certainty.

Invite in everybody who cares to work on what's possible.  
Acknowledge that everyone is an expert about something.  
Know that creative solutions come from new connections.

Remember, you don't fear people whose story you know.  
Real listening always brings people closer together.

Trust that meaningful conversations can change your world.

Rely on human goodness. Stay together.

Margaret Wheatley Turning to One Another

# From Where We Stand .....



# Interrelated & Interconnected

Spaces – ancient and modern.

Restorative practices can be traced to Ancient Indigenous cultures –recurring in various forms in many different cultures and nations around the world.



# Indigenous Roots of Restorative Practices

The Indigenous Model of Restorative Practices is based on Indigenous holistic philosophy and the “Relational Worldview”. These systems are guided by the unwritten customary laws, traditions, and practices that are learned primarily by example and through the oral teachings of elders, parents, and the extended family.



# Relational Worldview

On our globe today, there are two predominant worldviews - linear and relational. The linear worldview is rooted in European and mainstream American thought. It is very temporal, and it is firmly rooted in the logic that says cause has to come before effect. In contrast, the relational worldview sees life as harmonious relationships where health is achieved by maintaining balance between the many interrelating factors in one's circle of life.

# The “Why” of Restorative Practices

Restorative Practices challenges us to rethink what conflict, consequence, and harm is all about:

How can we respond to breakdowns in ways that address underlying causes? We not only want to “make right” what went wrong – but also render future harms – issues less likely.

How can we work together to make things right among us by addressing the needs of all ?



- Provides an empathic and compassionate space for understanding behavior.
- Supports an emphasis on relationship and connection (vs. isolation and disconnection common with trauma).
- Reduces likelihood of retraumatizing citizens.



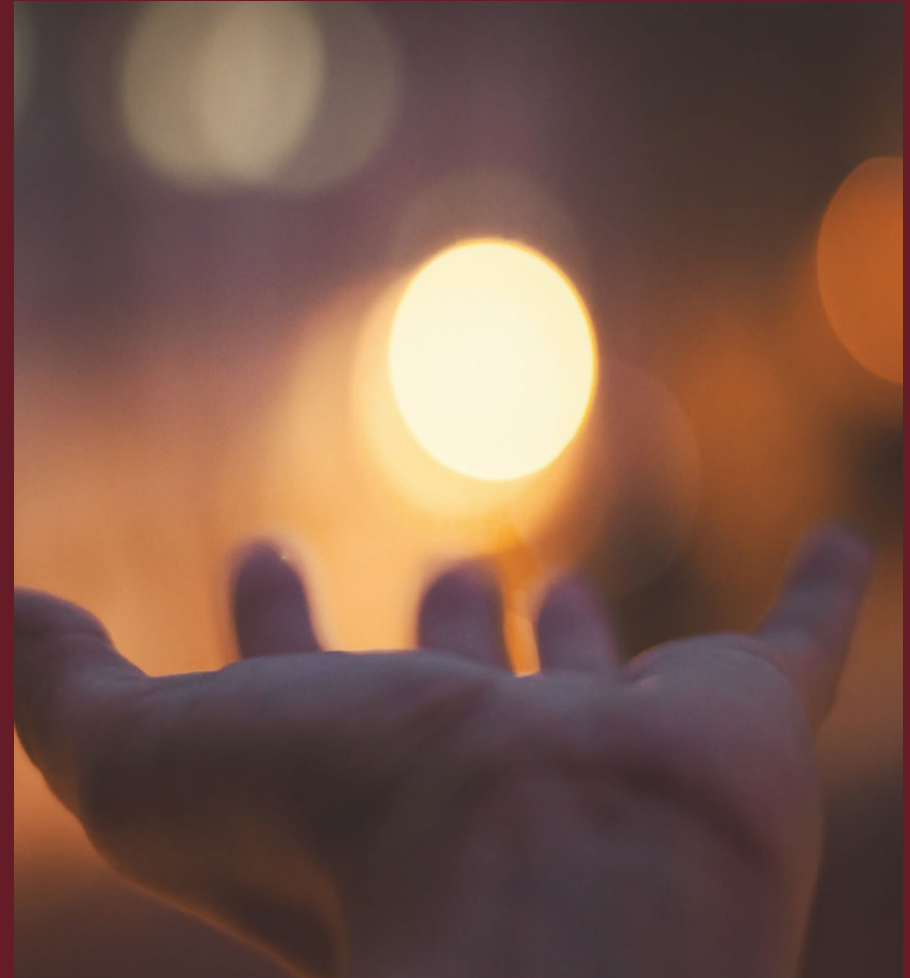
- Understanding trauma supports the need to adopt restorative practices.
- Helps to foster an environment where restorative practices are more likely to be adopted and sustained.
- Identifying and reducing trauma-related triggers can reduce potential for escalation.
- Trauma knowledge can inform restorative dialogue

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## Braiding Restorative & Healing Informed Approaches into Tribal Justice Settings

# Creating a Space for Dialog Within Tribal Justice Settings

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.



# Identifying the Roots of the Harm



## RESTORATIVE



Crime causes harm

- The person who caused the harm should be able to be part of repairing the harm
- The person(s) impacted the most by the harm, should be able to participate in the resolution
- To achieve community safety, it is more important to build community peace and wellness.

## NON-RESTORATIVE

- Crime is law breaking
- Accountability means accepting the imposed sanctions and/or punishment
- The two important parties are the person who caused the harm and the Tribal justice system
- To achieve community safety public safety personnel need to enforce the laws



# Refocusing the Lens We See Through

# Transforming Tribal Justice Settings

- Ensuring emotional and physical safety
- Supporting choice, control, and empowerment
- Ensuring culture and equity in the process
- Using a collaborative and strengths-based approach
- Viewing relationships as central to health and healing



A Restorative Mindset informs our daily interactions with each other and those we serve.

Positive regard for all individuals

Valuing self and others for who we are

Empathy - striving to understand the experiences of others

Self-Actualization - seeing capacity for positive growth in self and others

Optimistic perspectives on personal development – believing that people can learn and change for the better.

Accountability - acknowledging individual and community responsibility



# The Four Rs of Restorative Practices



Respect is the key ingredient that holds the container for all restorative practices.



Relationship is a central tenet in maintaining a healthy organization community in which there is open communication, clear expectations and ongoing growth and learning.



Responsibility: For restorative practices to be effective, personal and collective responsibility must be taken to create, care, and repair relationships.



Restore: Built on the individual capacities and strengths of the person who caused harm.

- Ask Permission	- Express Respect for the Person and Relationship	- Identify the Harm	- Identify Feelings with "I" statements	- Identify Agreements to move towards restoration
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# One Conversation at a Time

Restorative conversations can be integrated and normalized into a Tribal justice setting so that volunteers, interns, staff alike can grow their skills and capacity to integrate restorative conversations and services into professional, client, and community relationships.

**CREATION**

**CARE**

**RESTORE**



# Restorative Practices Processes

Restorative Conversations

Building & Rebuilding Circles

Repairing Harm Circles

Family Group Decision Making Conferences

Community Cafés

# Moving Away from Adversarial Tribal Justice Settings



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TIME

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Environment

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Policy/Language

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Capacity Building

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Shared Leadership

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RE-Allocation of Resources

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Inclusion of Those Most Impacted

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Community

# The Journey

Building Capacity to:

- Assessing need
- Identifying service gaps
- Create a strategic plan for change & enhancements
- Garnering internal and external supports

# Questions & Discussion



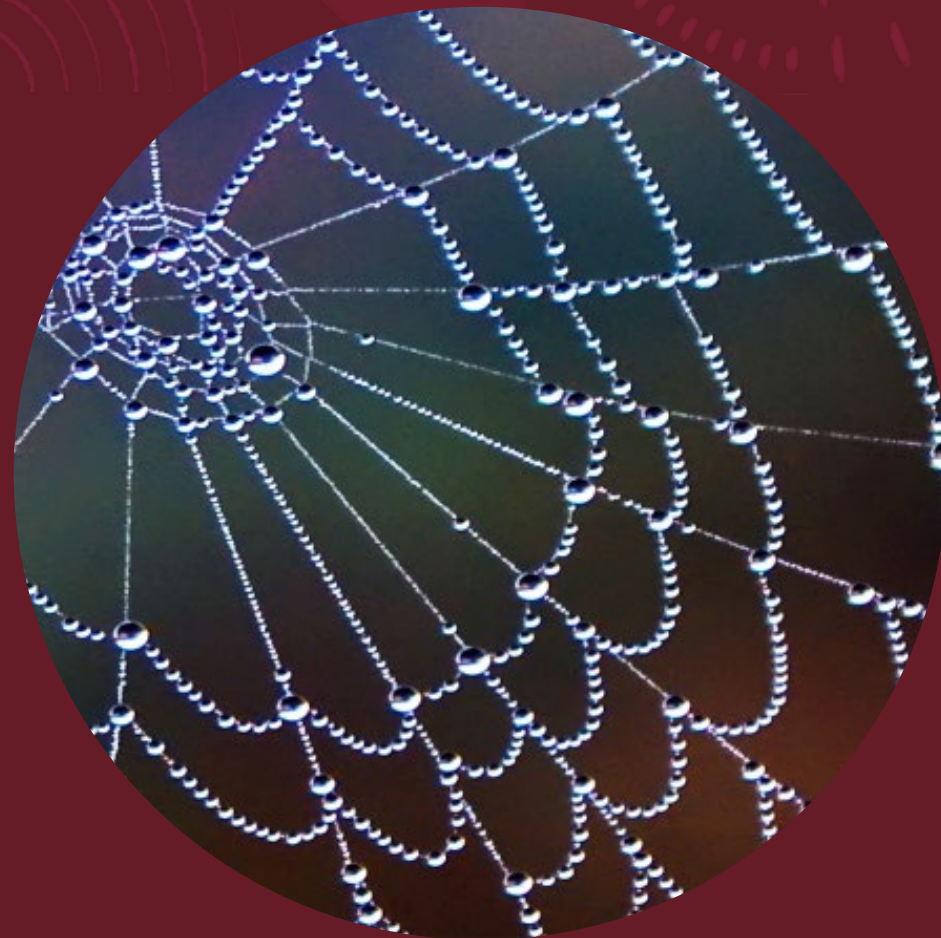
# Closing

*Vulnerability sounds like truth and feels like courage.*

*Truth and courage aren't always comfortable, but they're never a weakness.*

*Everyday we experience the uncertainty, risks, and emotional exposure that define what it means to be vulnerable or to **dare greatly**"*

*~ Brene Brown*



# Thank you

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