A Conceptual Construct for a Restorative Leadership Model

Restorative Leadership is effective action to achieve objectives while building community. It is proactive. An objective may be solving a problem or it may be a goal that improves the community in some way. The work of restorative leadership is creating community, repairing harm in the community, and improving the community when possible. This model serves as a guide for leaders and stakeholders to achieve that objective.

Restorative leadership is an effective post-pandemic leadership model. It is designed for leadership scenarios that benefit from sustained relationships (employees, customers, collaborators, partners, etc.). It is designed for organizations who prioritize collaboration. Collaboration is an effective method of implementing industry trends (including digital adoption and automation), coping with market competition, and integrating data analysis into organizational processes. It is designed for organizations with legacy systems that are being pressured to modernize. It is designed for organizations who value safety - including cybersecurity. It is designed for organizations which seek to balance quality and growth. It is designed for organizations seeking to recruit and retain skilled and talented people. It is designed for organizations grappling with how to add value over the next three to ten years.

This white paper defines restorative leadership as a model, describes the role of restorative processes (such as restorative conferences and circles) in the model, and further describes restorative practices (such as affective statements and touchstones) to operationalize the model. This is a model rather than a theory because it does not set out to explain facts or the world surrounding those facts. Rather, it sets out an isomorphic model that can be used, that is **brought into effective action**, the results measured, and corrections made.[1] One of those

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[1] See generally, "Theories and Models: Explanation and Discovery." Isaak. Chapter 8. A theory has explanatory power. The more that a theory has explanatory power which is confirmed by empirical evidence, the better the theory.

measurements is expected to be the differentiation between real world application and this model.

If a leadership model is used to bring effective action, **the restorative leadership model is used to bring restorative practices into effective action to achieve a community objective while building community.** The overarching reason for creating a usable restorative leadership model is to provide the means for leaders to guide the work of crafting and sustaining communities that work collectively to include all stakeholders in achieving objectives and solving problems. The work of restorative leadership is a commitment to relationship over a commitment to being right; such leadership avoids imposing one viewpoint, idea, or approach on all others in a community. Instead, leaders in this model invite everyone to work together as equals to achieve the objectives that the group as a whole chooses.

Restorative leadership is collaborative. In restorative leadership, the role of leader and follower are more flexible than in many leadership models and may dynamically shift. Where the leader role is always a stakeholder, the stakeholder role is not always a leader. Even so, there are times when the leader role may dynamically shift among stakeholders. Both leaders and followers are collaborative stakeholders. The definition of stakeholder is necessarily fuzzy, and includes anyone with an interest or concern in the community's objectives. *A stakeholder is anyone with an interest or concern in the community's objective.* As stakeholders align with an objective, they form a community. **A restorative community is two or more stakeholders aligned with an objective and in agreement to collaborate restoratively.** Within established communities, as the group defines and works toward specific objectives, the community is strengthened.

Restorative leadership is necessarily a call to action. In restorative leadership, action is informed by restorative intent. As such, restorative practices (actions) and restorative intentions are consistently aligned in restorative leadership.

Restorative Practices

"Restorative practices is a social science that studies how to build social capital and achieve social discipline through participatory learning and decision-making."[2] Restorative practices aim to proactively form and responsively restore communities.

Empirical Statements and Questions

An empirical statement is based on or concerned with verifiable, observable experience. It is not a statement based on theory, pure logic, or opinion. Empirical questions seek verifiable, observable experiences or facts.

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[2] Wachtel, Ted. "Defining Restorative." IIRP, 2016.
https://www.iirp.edu/restorative-practices/defining-restorative/.

Affective Statements

An affective statement is a clear verbal expression or writing that communicates to another person how their behavior has positively or negatively affected them. Affective statements do not require rehearsing or planning what to say. Affective statements, more than empirical statements, require *connecting candor*. Candor is the quality of being open and honest in expression. It is being direct in speech or writing. A person who dares not offend cannot be honest.[3] **Connecting Candor is being open and honest by sharing about you with the intention of honoring all other stakeholders, a net positive result, and achieving justice.** This is the act of sharing about yourself without outing or commenting about others. "Talk across boundaries *with* others instead of for, about, and around them."[4]

Plato observed that silence gives consent. He did not advocate this position. He merely observed that in human interaction those who did not object, consented.

This concept is also found in the law in the doctrine of tacit admissions. According to *Black's Law Dictionary*, a tacit (or implied) admission is "an admission reasonably inferable from a party's action or statement, or a party's failure to act or speak." It means that a jury can reasonably take an accused's failure to deny a direct accusation to be an admission in itself.

Candor is the work of making the unseen (felt offenses, irrationalities, latent errors, and so forth) seen.[5] Candor should not be mistaken for "letting it all hang out" or saying things that make others feel attacked or unsafe--though if these communication challenges occur, they can, of course, be addressed restoratively. The expression of candor must rest in an atmosphere of mutual trust among participants. Restorative leaders establish supportive and open communities in which participants feel safe expressing and receiving candor.

Below is a template for an affective statement:

> I feel <state the affect>
> Because <identify the behavior>
> Would you consider <state the preferred behavior>

Example: I feel like you don't value me because you talk over me. Would you consider giving me space to talk and then I will give you space to talk.

Affective Questions

Encouraging affective communication in a restorative community can often be accomplished by asking affective questions. Affective questions inquire about how a stakeholder feels. The questions are usually open-ended which creates space for stakeholders to answer to the degree

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[3] The quote, "He who dares not offend cannot be honest" is attributed to Thomas Paine.

[4] Mwenja, Cynthia Duggan, "with": Articulating a Restorative Composition Pedagogy, Dissertation, Page 20.

[5] "It is only with the heart that one can see rightly; what is essential is invisible to the eye." -Antoine de Saint-Exupery.

they are comfortable. The role of restorative leaders and the restorative community is to create a safe space for candor when stakeholders respond to affective questions.

The first step in receiving candor is affirmation of others' affect. Rather than being an empty action, restorative affirmation is motivated by empathy. Empathy is to understand and share the feelings of another.

The challenge of candor is how it is presented and how it is received. Without a safe place wherein stakeholders are "able to show and employ themselves without fear of negative consequences of self-image, status or career,"[6] candor cannot flourish.

Retaliation is the enemy of candor and a barometer which measures empathy or the lack of it. The higher a person or organization values retaliation the less it expresses empathy.

Receiving

Asking Empirical Questions and Affective Questions and often making Empirical Statements or Affective Statements results in a response. When the response is verbal, then receiving can be listening. But receiving is more than listening. **Receiving is becoming aware or conscious.** When the response is a tear or pulling back or leaning in, receiving may be watching. It may be sensing an unseen response.

More than the actual words spoken or the actual physical response or non-response, Receiving is perceiving the gut, heart, and mind of someone responding.

Since Receiving is more art than science, perceptions are tested with Affective Questions coupled with the opportunity to be wrong. Coupled, that is, with humility. Testing Affective Questions such as,

> "What I hear you saying is ….";
> Or
> "You seem angry.";

may land flat or be wrong altogether. The perception is held loosely giving the responder free opportunity to accept, reject, or correct it.

Apology

In restorative leadership, a full apology requires - acknowledging what you did and saying you are sorry, promising not to repeat what you did.

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[6] Kahn, William A. (1990-12-01). "Psychological Conditions of Personal Engagement and Disengagement at Work". Academy of Management Journal. 33 (4): 692–724. doi:10.2307/256287. ISSN 0001-4273. JSTOR 256287.

Relationships are trial and error. The beginning of relationships are marked with error. Sustainable relationships require some method that addresses errors stakeholders make with each other. Authentic apology is a restorative leadership practice. Its key components are:

1. An apology is connected to an acknowledgement of the error: When I _____, I was wrong, I am sorry.
2. A commitment not to repeat the same error.
3. A regretitation. A **Regretitation is an apology concretized into a physical action or item.** It is a concretized restorative action. When the error resulted in an injury, the restorative action does the work of justice to restore the injury.

This model is driven by restorative intention which informs restorative practices; such practices are used in informal and in formal processes such as conferences, boards, and circles. Restorative touchstones establish a standard for restorative leaders and stakeholders to dynamically test their actions against restorative intentions.

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Restorative Touchstones

The restorative practices above are addressed because they are those practices necessary to bring restorative work into effective action. Not every restorative action, however, is addressed here. Most any action can translate into restorative action when it is informed by restorative intentions. The core restorative intentions are addressed below. As leaders are wrestling with restorative intentions, the following touchstones have been developed to give restorative leaders a tool they can use in-the-moment to determine whether or not action or actions are restorative.

When leaders and stakeholders focus on effective action, it is sometimes difficult to look to restorative intentions to inform action. Restorative touchstones are a concrete method forming each intention as it informs each action.

Restorative leadership uses touchstones to remind leaders to align their actions in restorative intentions. The following four restorative touchstones are the foundation of restorative leadership.

We work together to achieve objectives.

> *We achieve goals and solve problems through cooperative collaboration.*

Restorative leadership starts with a community objective. **The Community Objective is an objective that the stakeholders are aligned with and have an interest in.** Restorative Touchstones are impliedly included in the Community Objective. The beginning of the process may seem slow and chaotic to leaders who are accustomed to a "take charge and go" leadership model. In this model, the leader exerts a large amount of time and energy collaborating with stakeholders, potential stakeholders, and others (such as community partners and strategic

allies) to adequately understand and communicate the objective. This process is recursive, and the objective may be repeatedly edited and refined.

We choose invitation over coercion.

> *We continually and consistently invite and support authentic interaction which is made up of participation, discussion, and sharing.*

Restorative leadership broadly defines stakeholders and continually and consistently invites those stakeholders to participate in authentic interaction. Although participation is continually and consistently invited, it is not coerced. That does not mean that there are no natural consequences for refusing or failing to authentically interact with the community. Restorative leaders, however, incorporate strategies to re-invite stakeholders who have suffered natural consequences and who wish to reintegrate into the community.

We practice radical inclusion.

> *We work actively – and proactively – to avoid inequity, purposely seeking and valuing input from all participants.*

Restorative leadership does more than continually and consistently invite stakeholders. Restorative leadership resources stakeholders so that each stakeholder has the opportunity to meaningfully and equitably participate in achieving objectives. Restorative leadership does not impose itself as the solution to stakeholder's problems. Restorative leadership values collaborative solutions over looking to the leader as the sole problem solver or solution giver.

We craft and sustain equitable communities.

> *We build relationships, repair harm, and restore community.*

Restorative leadership invests time and resources into building relationships. It also recognizes that relationships within a community can be broken and therefore invests time and resources into repairing any harms done in relationships between and among community members, thereby restoring the community.

Restorative Processes

A series of restorative practices come together into restorative processes to accomplish a particular end fairly. Established restorative processes include restorative conferences and restorative circles.

Previous scholarship around restorative practices uses "restorative practice" and "restorative process" interchangeably. This conflation can result in confusion and make the implementation of both processes and practices more challenging that it needs to be. This restorative leadership model clearly distinguishes between the two. A restorative leader may facilitate, for example, a restorative conference (a process) and during that restorative conference use restorative practices (practices).

The Paradoxical Start

Restorative leadership starts with the formation of an articulated objective. An objective is an aim or goal. Stakeholders are identified and recruited with the articulated objective. *The definition of stakeholders is necessarily fuzzy, and includes anyone with an interest or concern in the articulated objective.* However, the definition of stakeholder does not necessarily extend to everyone directly impacted by the objective in any way. Stakeholders may be harmed individuals, community partners, strategic alliances, etc., but none of these designations automatically make someone a stakeholder. Restorative stakeholders have an interest or concern in the objective and choose to join a restoration community. Further, until there are stakeholders who take the risk of following, or participating in the process, the restorative leader is simply a restorative person. Leadership requires at least one follower. Those who follow a restorative leader choose to do so; they are not coerced to follow.

The start of a restorative process is paradoxical because it is often difficult to discern which comes first, the objective articulated by the leader, the stakeholders, or the stakeholders' objective. Which comes first, the chicken or the egg? Whichever comes first, the leader must hold the objective loosely; stakeholders may bring new insights about the objectives that were not available to the leader until interactions with stakeholders. With the new insights, the restorative leader guides the community in re-visiting the objective, engaging the stakeholders to determine if the objective continues to be a clear statement of what the leader and stakeholders intend to achieve. This process is recursive. If the objective is modified in response to new insights, these modifications are communicated to known and prospective stakeholders. New stakeholders may join the community. Some people may leave if they are no longer aligned with the objective.

Restorative leaders and stakeholders join together to make up a restorative community. The community is fluid and changes with the objective and with stakeholders' interests and concerns. Consider Cynthi as she takes up a leadership role to improve her neighborhood.

> *After several months of never leaving her house, Cynthi decided to start walking in her neighborhood. She wanted to lose a few pounds and overall, she thought, she would feel better if she got off the couch. The first day she put on some comfortable shoes, walked out her front door and made it past about five houses before her heart was beating fast and her breathing was labored. So, she headed home. After a week she could comfortably make it to the end of her street and by the end of the second week she could make it across the entire neighborhood.*
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> *Cynthi was feeling better and she was also learning about her neighborhood. She noticed, for example, that her neighbors were so busy every day they didn't take time to talk with each other. There was an obligatory wave here and there, but overall, few of her neighbors ever noticed her.*
>
> *Cynthi thought to herself, "this would be a better neighborhood if we just had one day a month that we all agreed to slow down. If nobody cut their grass or did yard work on that day. If we just set aside time to be neighbors."*

Cynthi went into her garage, dusted off an old clipboard and the next day on her walk stopped at each house. If someone answered the door, she invited them to her house the following Saturday to talk about how to make their neighborhood better. If no one answered the door, she left a flyer she had made up with the same invitation.

Cynthi took the first step as a restorative leader because she chose to work with other stakeholders to achieve her objective. She invited potential stakeholders to join her in making the neighborhood better. She invited all of her neighbors regardless of any demographic criteria or propensity to support her. She left flyers when people where not home so that they were included in the invitation.

Restorative Circle

Meeting in a circle is both conceptual and practical. Imagine a round (circular) table. It has no head or foot. Conceptually, everyone who sits at a round table has equal status.

A restorative circle "is a versatile restorative [process] that can be used proactively, to develop relationships and build community, or reactively, to respond to wrongdoing, conflicts and problems."[7]

Saturday came and Cynthi was nervous. She had all the snacks laid out, she had drinks, she had a big welcome sign out and had the door propped open, but would anybody show up?

One by one, people did start showing up until about a one-third of her neighbors were in attendance. It was better than Cynthi had imagined. So many people came that they had to move outside and that was okay. Cynthi had several folding and lawn chairs so there was enough places for everyone to circle-up and sit down.

Cynthi called the meeting to order by standing up and talking. It took a few seconds for everyone to realize Cynthi was talking and quiet down, so Cynthi started again. "Thank you all for being here. I am so encouraged that each of you is interested in having a better neighborhood. I invited each of you because I believe you are stakeholders in our neighborhood and I wanted to share an idea that I have to make our community better. If it is okay with you, I would like to share my idea and get your feedback."

As Cynthi looked around she saw smiles and head nods.

"Many of you know that I have been walking in our community most every day and I have noticed that whenever I walk everyone is so busy, and people are always working in their yard or having some work done in their yard, and people are always building,

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[7] Wachtel, Ted. "Defining Restorative." IIRP, 2016.
https://www.iirp.edu/restorative-practices/defining-restorative/.

*or repairing, or moving something. It seems that we are doing a great job with the things in our neighborhood but not so much with each other. Everything is always so noisy and so fast and so active. **I feel** disconnected from everyone **because everyone is busy doing their own thing** to take time to get to know each other. **Would you consider** picking a day each month that we all agree that we will slow down and not work on our houses or yards and spend time like this … getting to know each other."*[8]

Charles immediately responded, "I don't think that would make much of a difference at all. You know that since they installed the new shopping center our neighborhood is a short cut for a lot of people to drive through and so even if we did agree to your proposal it wouldn't slow anything down. There would still be a ton of traffic speeding through our neighborhood."

"So, could we invite the people who don't live in our neighborhood but who drive through here to join this conversation," Cynthi replied.

"That's ridiculous!" Charles answered.

"Wait a minute," Tavarus spoke up. "I don't think we can have a better neighborhood if we don't deal with the people driving through the neighborhood. They speed, they drive all over the road -- I'm afraid to let my kids play outside because those people drive so crazy."

"And what about the retailers who benefit from those people short-cutting through our neighborhood," Charles added. "Do you think they are going to just sit quietly while we stop people from driving through our neighborhood?"

"With all due respect, I don't think 'slowing down and not working in our yards' is going to make a difference at all," another neighbor said.

Within a few minutes, the meeting had taken a turn that Cynthi didn't expect. It had turned uncomfortable. There was an uncomfortable tension and - what was worse - her objective "slow down and connect" to create a better neighborhood was challenged. Cynthi thanked everyone for coming, brought the meeting to an end, and passed out more snacks.

Restorative Community

Restorative processes and restorative practices craft and restore communities. Restorative communities are equitable. Radical inclusion is achieved when stakeholders are not just diverse but each person has an equitable opportunity to participate.

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[8] The words in bold are a template for a common affective statement used to launch a restorative process.

Relationship to Stakeholder Theory

Stakeholder theory in essence is utilitarianism applied to organizations. Utilitarianism is the belief that an action is right insofar as it promotes happiness, and that the greatest happiness of the greatest number should be the guiding principle of conduct. Restorative Leadership asks, "How can you know what brings the greatest number the greatest happiness unless you invite the greatest number to tell you?" The restorative leader asks as many stakeholders and prospective stakeholders to define happiness and which actions are required to achieve it.

"Stakeholder Theory is a view of capitalism that stresses the interconnected relationships between a business and its customers, suppliers, employees, investors, communities and others who have a stake in the organization. The theory argues that a corporation should create value for all stakeholders, not just shareholders."[9]

Restorative Leadership defines "stakeholder" more broadly than R. Edward Freeman defines it for Stakeholder Theory. Freeman suggests that a company's stakeholders are "those groups without whose support the organization would cease to exist."[10] For Restorative Leadership, stakeholders are those who have a stake in the objective. Seana Lowe Steffen, Ph.D.[11] might suggest that a corporation, for instance, does not cease to exist if it fails to recognize downstream residents that suffer, sometimes for generations, from contaminants introduced by the corporation into the environment. Those downstream residents, for Restorative Leadership, however, are stakeholders because they have a stake in the contamination of the earth, water, and air which surrounds them.

Restorative Leadership is aligned with the element of Stakeholder Theory that community exists to create value.

Restorative Leadership adds to Stakeholder Theory in that restorative processes and restorative practices can be used to add value beyond the stockholder's interest to a broader stakeholder interest. Restorative Leadership intends to add value globally. In Stakeholder Theory, for example, stakeholder interest is established by stockholder interests, or property ownership interests, and so forth. As such, the stakeholder interest is defined and resulting returns (such as profits) are defined. Conversely, restorative leaders and restorative communities restoratively apportion returns. Apportionment may be based on more qualitative measure, and the objective of apportionment is justice over profits.

> *From the initial meeting, Cynthi learned that she had not done enough pre-work with her neighbors and that she needed to more widely define her ideas about potential stakeholders.*
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> *Cynthi made a one page handout describing the revised objective to improve their neighborhood by slowing down and connecting with each other. She also included the*

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[9] http://stakeholdertheory.org/about/ (retrieved May 31, 2021)
[10] ??? add cite
[11] Dr. Seana Lowe Steffen is perhaps the mother of restorative leadership. Her work was concentrated in the application of restorative practices to the environment. She was killed in a car accident near Longmont, Colorado on September 16, 2017.

next day and time for the next stakeholder meeting and described that after having a time to mingle, eat snacks and get to know each other they would move their chairs into a circle and have a brainstorming circle. Everyone would have an opportunity to share their thoughts and, this time, they would adjourn the meeting with a plan.

Next Cynthi visited with the retailers who benefitted from people driving through her neighborhood. Some took time to talk with her. Others didn't. Regardless, she left a flyer inviting them to the community meeting.

Restorative Conference

"A restorative conference is a specific process, with defined protocols, that brings together those who have caused harm through their wrongdoing with those they have directly or indirectly harmed."[12]

Where in restorative justice, conferences seek to address relational power imbalances (such as between victim and offender), conferences used by restorative leaders include additional supporters inviting broader participation, seeking equitable collaboration with all stakeholders.

Finally, Cynthi went by to see Charles and the other neighbor who said "slowing down and not working" would not improve their neighborhood.

Cynthi was surprised about how grateful Charles was that she came to talk with him one-on-one. "I was a manager for 35 years," Charles said. "I don't really understand why more people don't ask me for advice. Lord knows I've seen it all."

Cynthi was more surprised by Charles's input. He suggested that her objective might be a bit too broad and that they could narrow it to simply having monthly neighborhood get-togethers. "After all," Charles said, "if people are at your house eating snacks, talking, and playing games, they probably aren't at their house working on things."

"Charles," Cynthi said, "I've never done anything like this before. I've sort of been going by a whitepaper I found on the internet about Restorative Leadership. If I sent you the link, would you be willing to help me facilitate the next meeting."

"I'd be glad to look at it," Charles replied, "and I'll help you run the meeting. The jury is out on 'restorative' leadership, but I'll look at it."

Not Every Person Is A Stakeholder

The ultimate objective for restorative leadership is equitable community. An equitable community can achieve objectives. An equitable community can solve problems.

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[12] Wachtel, Ted. "Defining Restorative." IIRP, 2016.
https://www.iirp.edu/restorative-practices/defining-restorative/.

Community is, by definition, a group of stakeholders aligned with an objective. Not every person is a stakeholder in every community. A person leaving the community because they are not aligned with the community's objective is a natural consequence of their misalignment.

A restorative leader uses the restorative touchstones as they facilitate the departure of a misaligned person. That same person, for example, is consistently invited to align with the objective of the community without shaming as shaming is coercive.

That does not mean, however, that if someone leaves the community and returns at a later time that they do not suffer the natural consequences of their departure. In restorative leadership, invitation and equitable collaboration are touchstones -while stakeholders suffer the natural consequences of their actions they are invited back.

> *Not everyone that was at the first meeting came to the second meeting, but more new people came and so the group was a little larger than before. While everyone was arriving, Cynthi bumped into Charles and said, "it looks like people really are interested in a better neighborhood."*
>
> *Charles replied, "naw, they are here for the snacks. These bacon date things are delicious."*
>
> *Cynthi had made snacks again, and this time other people brought snacks too.*

Pre-Work

Pre-Work is required before most restorative processes. As much information as possible should be shared with anyone who may be a stakeholder or prospective stakeholder. Further, if the stakeholder or prospective stakeholder has not participated in restorative work before, pre-work may also include educating about restorative processes and practices.

 Neither stakeholders nor prospective stakeholders should be surprised by information shared during a restorative process, nor should they feel ambushed.

If there is an area that distinguishes the restorative leader and the restorative follower it is in the area of pre-work. The amount of pre-work that is done before a circle is facilitated is directly proportional to its success. Where the stakeholder may very well complete pre-work, the restorative leader /facilitator has a duty to explore the scope and depth of pre-work, collaborate with stakeholders about pre-work and encourage stakeholders to complete the pre-work before the circle begins.

> *When Cynthi called the meeting to order, she said, "Welcome everybody! You may remember that the last time we met, I proposed that we designate a day each month to not work on our things and take the time to get to know each other. I had hoped my proposal would improve our neighborhood. After our first meeting, I learned that I need to listen more to my neighbors about what might make our community better."*

"As you see in the sheet that was handed out, I have changed our objective to 'We Want a Better Neighborhood.' Today, we are going to do an activity to get everyone's input. I need some volunteers to help to pass out a sheet of paper and a pen to each of you. First, I am inviting you to write down as many ideas as you have that will best achieve the objective of a better neighborhood. Said a different way, write down what you think we could all work together to do that would make our neighborhood better."

"I am going to set a timer for five minutes. During that five minutes, write down as many ideas as you can. Any questions? ... Okay, ready - set - go."

Restorative touchstones give leaders an opportunity to check in with themselves to make sure that each action they take is aligned with a restorative intention.

Cynthi thought, "since I wrote out my sheet of paper before the meeting started, let me think through the restorative touchstones and check in with where I am. The objective at this point is crafting a new objective so we are working together to achieve that objective. Everyone I could get to was invited and I can't think of any coercive things I did or said, so I think I am good on that. Radical inclusion. Well, now that I am watching everybody write, I guess I assumed that everyone could write. That's not radically inclusive. I do feel like we are crafting an equitable community so far, except for, again, the writing thing. I need to remedy that."

When the five minutes was up, Cynthi spoke up, "Time is up everybody. Listen, it occurred to me that not everyone is able to or is comfortable writing. So, we are going to take about a ten minute rest-room break. When we come back, I am going to ask each person to share one thing off their list. If you are one of those people who is uncomfortable writing, please feel free to share one thing with us as well. Also, if you are uncomfortable sharing one thing on your list. Please circle one thing on your list and hand it to me and I will get a volunteer to read it for you."

During a round table conversation, a circle, the role of restorative leaders shifts from the single role of leader to the dual roles of facilitator and participant. All four restorative touchstones are simultaneously engaged in the process of a restorative circle.

Facilitating a Circle[13]

The work of a facilitator is holding a safe place for all participants. It is accomplished by

- Using restorative touchstones.
- Holding stakeholders to the Circle Contract.
- Gratitude for stakeholder participation.
- Responding restoratively.
- Sharing the participant role.

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[13] Thank you Sarah Sampson with Art of the Circle for instruction on facilitating a circle. Facilitating a Circle is roughly adapted from Sarah's work.

Who participates in a circle? Stakeholders participate in a circle. Since restorative stakeholders are people with an interest or concern in the community's objective, circles must have a clear goal that is stated in the Circle Contract. **A Circle Contract is an agreement between the stakeholders participating in a restorative circle which clearly states the goal of the circle.** The goal stated in the Circle Contract should align with the Community Objective. Where a stakeholder has suffered harm, the Circle Contract may be to address the harm and restore the harmed stakeholder and the harming stakeholder to the community. In some situations, pre-work may require individual conferences, reading, researching, interviewing, etc. In other situations, the Circle Contract may require a series of circles to achieve.

Even if a Circle Contract has been drafted before the circle begins, after the circle convenes and chooses a facilitator, the facilitator reads the contract and invites changes or agreement. People who are invited to agree with the Circle Contract by further participation in the circle. Note that just because someone chooses not to participate in the circle does not make them any more or less a stakeholder in the community.

The following elements are often included in a Circle Contract:

1. A clear statement of the goal of the circle
2. A commitment to use Restorative Touchstones.
3. An agreement that only one person talks at a time.
4. An agreement on the level of Connecting Candor the circle is willing to receive. Often this is ranked from (0) Insincerity to (5) Connecting Candor.
5. An agreement to Receive (listen, watch, and perceive) when you are not talking.
6. An agreement that what is shared in the circle is confidential.

   When the ten-minute bathroom break ended, Cynthi stood up and got everyone's attention. Then she said, "Thank you for being back on time. We are going to go ahead and get started."

   "Most of you know Charles, he lives in the first house on the left when you turn down the Circle. Charles has a lot of experience in management, and he has agreed to help facilitate the next portion of our get-together."

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The Intentions That Define Restorative Leadership

What makes a process or practice restorative is a restorative intention. The following core tenets inform restorative intention.

Tenet 1: As a restorative leader, each action I take is intended to embrace that I am human and recognize humanity in others.

Tenet 2: As a restorative leader, each action I take is intended to serve a community larger than me.

Tenet 3: As a restorative leader, each action I take is intended to be just in both its ends and its means.

Tenet 4: As a restorative leader, each action I take is intended to have a net-positive result beyond the community to the world at large.

Tenet 5: As a restorative leader, each action I take is intended to be real.

Tenet 6: As a restorative leader, each action I take is intended to honor.

The first tenet of restorative leadership is being human. In Latin, *humanitas*. *Homo sum*, that is, I am human. Both leader and follower are human. Both wrestle with what it means to be human. This is an empowering process. The challenge with leading or following or being for that matter is not just in determining what is the right action but in having the strength to do it. Restated, humans often know what the right thing to do is but lack the strength to do it.

Strength and energy, at least in part, flow from empathy which flows from knowing the humanity in oneself and, as a result, recognizing the humanity in others.

Stakeholders are human. Every member of a community, including leaders, are stakeholders. A stakeholder is first a properly ordered human. Restorative leadership intends to restore humanity.

The second tenet of restorative leadership is community. As people identify as stakeholders and join together with other stakeholders around an objective they form a community. This may be a community of two stakeholders or countless stakeholders. This tenet is "characterized by doing things with people, rather than to them or for them."[14]

Communities may take on many names. They may be corporations, churches, nonprofits, governments, secret societies, fraternities and sororities, clubs, and on and on. As communities are groups of disordered people, communities themselves are disordered. Restorative leadership intends to properly order communities.

The third tenet of restorative leadership is justice. Whole justice that is not narrowed or modified by adjectives. Justice answers all injustices such as social justice, racial injustice, economic injustice, and so forth. Injustice, a state that exists in the community when there is anything other than justice, has a voice. It cries out for justice.[15] The voice of injustice can be temporarily shouted over, clouded through doublespeak, or distorted through sleight of hand, but it can only be quieted with justice. When justice is achieved, all the many subparts of it such as social justice, retributive justice, and relational justice are satisfied.

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[14] Wachtel, Ted. "Defining Restorative." IIRP, 2016.
https://www.iirp.edu/restorative-practices/defining-restorative/.
[15] See generally, Genesis 4:10

Justice is achieved when the person receives their due. A person is inherently due things like air to breathe, sustenance for hunger, and so forth. A person is also due what they earn. Justice requires, for example, the worker to be paid for their work when it is completed as agreed. Justice also requires restoration in the community when a person wrongs it.

The fourth tenent of restorative leadership is a net positive objective. A net positive objective "recognizes the interconnectedness of all life and acts for the highest benefit to all. Striving to do no harm and to heal the earth."[16] A truly restorative practice cannot have less than an objective than the whole of humanity.[17]

This tenet encapsulates the utilitarian concept of doing the greatest good for the greatest number of people. It is more, however, than simply avoiding harm. It is intending to achieve a net positive result. Rather than employing many but sending toxic chemicals downstream so that other communities suffer, it is wrestling with the process until the toxic chemicals are transformed into a net positive.

The fifth tenet of restorative leadership is reality. Forces that work against community are often unseen and unheard. Restorative leadership intends to make the unseen, seen and the unheard, heard. The work of this tenet is often empathetic, making space for stakeholders to tell and retell their story. Expressing feelings and emotion as well as understanding and sharing the feelings and emotions of another is a cohesive force in the restorative community.

The sixth tenet of restorative leadership is honor.[18] Each stakeholder honors the restorative practices and intentions of other stakeholders and themselves. Justice can only be achieved through honorable means. Dishonorable means, no matter what greater good they achieve, create new injustice which must be satisfied. In restorative leadership, honor transforms shame.

Honor is one of the original restorative principles in practice laid out by Dr. Steffen which "strives to do no harm, to serve collective wellbeing, and to bring the highest benefit to all."[19] Although Dr. Steffen does not use the word "honor," it is an appropriate tenet for restorative leadership. Historically it originated as a military term. Codes of honor were established by codes such as Bushido in Japan, Eight Honors and Disgraces in China, Sharaf or Ird in Africa, and the Code of Chivalry in the West. In each instance its meaning is grounded in what is esteemed in the community. Here, the restorative community. Interpersonal relationships were assured among people "if they managed to observe a common unwritten code of frank intercourse that respected individual sensibilities and yet allowed each [person] to express his

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[16] Steffen, Sean Low, et al., Evolving Leadership for Collective Wellbeing: Lessons for Implementing the United Nations Sustainable Development Goals, Emerald Publishing, 2019, P. 19.

[17] This concept is attributed to J.L. Moreno, "A truly therapeutic procedure cannot have less and objective than the whole of mankind.", *Who Shall Survive?*

[18] Honor is adhering to what is right or highly regarded. It is often demonstrated by personal courage. It (or shame, being the lack of honor) is based on action(s) and never based on a personal attribute.

[19] Steffen, Seana L., *Evolving Leadership for Collective Wellbeing: Lessons for Implementing the United Nations Sustainable Development Goals*, P. 23.

independence."[20] The Chinese concept that a person who damages someone else's honor equally damages their own honor is restorative.

Restorative leadership intends to honor stakeholders, the community, and all of humanity.

Relationship to Courageous Followership

Restorative leadership overlaps the belief of Mary Parker Follett that all individuals, regardless of their place in society, deserve respect.[21] This overlap is expressed in the sixth tenant of restorative leadership which is that restorative leaders honor. Restorative leadership also overlaps Follet's belief that individuals' voices should not only be heard but integrated into solutions. This overlap is mainly expressed in the collaboration touchstone, "we work together to achieve objectives." However, it also overlaps the touchstone that "we practice radical inclusion." To practice restorative leadership, it is not enough for the community to be diverse, even robustly diverse. Radical inclusion is not simply a quantitative measure of diversity. It is a qualitative measure of diverse collaboration.

Restorative leadership is distinguished from courageous followership in two distinct ways. First, the roles of leader and follower are more fluid in restorative leadership.[22] The restorative leader is always willing to yield the leadership role to other stakeholders. Stakeholders are always seeking opportunities to lead. In this way, the Restorative Leadership Model is similar to a flat or horizontal organization. That is, an organization with few or no levels of management. Second, in restorative leadership any stakeholder can take responsibility for creating community, repairing harm in the community, and improving the community when possible.

At a minimum, restorative leadership offers practices and processes to courageous followers that deliver on the actual intentions they believe. For example, the restorative practice of Connecting Candor and Receiving are concrete restorative practices that invite the authentic communication necessary to build and restore communities.

Relationship to Restorative Justice

Restorative leadership primarily evolves from the restorative justice field which is

> an approach to justice that focuses on the needs of victims and offenders, instead of satisfying abstract legal principles or punishing the offender. Victims take an active role in the process, while offenders are encouraged to take responsibility for their actions, to repair the harm they've done – by apologizing, returning stolen money, or community

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[20] https://www.encyclopedia.com/international/encyclopedias-almanacs-transcripts-and-maps/honor-and-shame (Retrieved July 18, 2021).

[21] Barclay, Laurie J. (June 2005). "Following in the footsteps of Mary Parker Follett: Exploring how insights from the past can advance organizational justice theory and research". Management Decision. 43 (5): 740–760.

[22] See generally, Baker, S., Stites-Doe, S., Mathis, C., & Rosenbach, W. (2014). The fluid nature of follower and leader roles. In L. M. Lapierre, & M. K. Carsten (Eds.), Followership: What is it and why do people follow? (pp. 73-88). Bradford, GBR: Emerald Group Publishing Ltd

service. It is based on a theory of justice that considers crime and wrongdoing to be an offense against an individual or community rather than the state. Restorative justice that fosters dialogue between victim and offender shows the highest rates of victim satisfaction and offender accountability.[23]

Restorative justice is reactive where restorative leadership is both reactive and proactive. Rather than waiting for a victim, restorative leaders collaborate with stakeholders to identify objectives "that proactively build relationships and … community to prevent conflict and wrongdoing. … Restorative justice echoes ancient and indigenous practices employed in cultures all over the world, from Native American and First Nation Canadian to African, Asian, Celtic, Hebrew, Arab and many others "[24]

This has resulted in ambiguity in defining restorative practices. For example, in their textbook on restorative justice, while listing the processes of restorative justice, Aida Y. Hass-Wisecup and Caryn E. Saxon list panels, circles, and boards; among other things.[25] Panels, circles, and boards are not processes. What these authors mean is not the panels, circles, and boards themselves, but the practices that happen in them. These authors are not inaccurate. Rather, they identify the ambiguity that can make restorative practices difficult to operationalize. What then are the processes that are taking place, which restorative practices make up those processes, and what are the intentions that are joined to those restorative practices? These are addressed in reverse order.

"Restorative justice is not a map but the principles of restorative justice can be seen as a compass pointing a direction. At minimum, restorative justice is an invitation for dialogue and exploration."[26] The ends of restorative justice, the direction it is pointing, informs the intentions of restorative leadership.

The field of restorative justice began as "an effort to rethink the needs and roles implicit in crimes."[27] The needs of victims, for example, were often neglected in judicial systems and so it was restorative to broaden and deepen the role of victims as stakeholders in the judicial system. For criminal justice then, the definition of stakeholder shifted from a restrictive view to anyone who had "standing" based on harm done by the offender. Restorative leadership is distinguished from criminal justice as it shifts the definition further to anyone who has an interest in the community objective. Who then decides whether someone is a legitimate stakeholder? The community, exercising restorative touchstones, decides.

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[23] Michael Braswell, and John Fuller, *Corrections, Peacemaking and Restorative Justice: Transforming Individuals and Institutions* (Routledge, 2014). (Internal citations omitted).

[24] Wachtel, Ted. "Defining Restorative." IIRP, 2016. https://www.iirp.edu/restorative-practices/defining-restorative/.

[25] Hass-Wisecup, Aida, Saxon, Caryn E., *Restorative Justice: Integrating Theory, Research, and Practice* (Durham, North Carolina, Carolina Academic Press, 2018), 3.
[26] Zehr, HOward and Gohar, Ali, *The Little Book of Restorative Justice*, P. 9
[27] Little Book P. 11

Relationship to the Social Discipline Window

The Social Discipline Window (SDW) is a concept presented by the International Institute for Restorative Practices (IIRP) to visually present a restorative leadership model. The window is based on Ted Wachtel's belief that "human beings are happier, more cooperative and productive, and more likely to make positive changes in their behaviour when those in positions of authority do things with them, rather than to them or for them." The SDW illustrates four quadrants for evaluating leadership approaches. The most restorative quadrant is that quadrant for actions that work "with" others rather than coercively acting "to" them, paternalistically acting "for" them or neglecting them altogether.

In this, the restorative touchstones replace the social discipline window.