



CTAS Purpose Area #3 Grantee Training and Technical Assistance (T/TA)

Resource List — Peacemaking and Restorative Justice

- **Alaska Tribal Justice Resource Center (atjrc.org):**
 - [Circle Peacemaking](#): *This site has links to other agencies and organizations that work with peacemaking and restorative justice practices including: [Organized Village of Kake](#); [Kenaitze Indian Tribe](#); [Indigenous Peacemaking Initiative](#); and [Circle Peacemaking Resources](#). Included are handbooks, codes, guidelines, and other useful tools and training.*
- **Alberta Views (albertaviews.ca):**
 - [Norma Large, Healing Justice at the Tsuu T'ina First Nation's Peacemaker Court \(2001\), Alberta Views](#): *This article highlights the Tsuu T'ina First Nation Peacemaker Court and how they threw out punitive justice and restored the ancient tradition of speaking to one another. The primary objective is to make peace between the victim, wrongdoer, and the community, using traditional values and beliefs of the Tsuu T'ina people.*
- **Bureau of Justice Assistance (BJA) (bja.ojp.gov):**
 - [Repairing Harm Through Community Dialogue | Justice Matters Newsletter](#): *This article focuses on uses restorative justice to keep youth and young adults out of the criminal justice system entirely—an approach they call “restorative justice diversion”—with a goal of ending the cycle of repeated incarceration in communities of color.*
- **Chickasaw Nation (Chickasaw.net):**
 - [Chickasaw Nation, Title 5, Chapter 14: Peacemaking Court Act of 2003](#): *This document is the Title 5: Courts and Procedures Tribal Code for Chickasaw Nation, Chapter 14 is the Code for the Peacemaking Court (Nanna alphi'sa ishtaa-asha ikbi) also known as the Peacemaking Act of 2003.*
- **Chitimacha Tribe of Louisiana (Chitimacha.gov):**
 - [Chitimacha Tribe of Louisiana, Title I-A-Chitimacha Peacemaker Court \(1989\)](#): *This document is the Tribal Code for the Chitimacha Peacemaker Court.*



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- **International Institute for Restorative Practices (iirp.edu):**
 - [Restorative Practices: Explained | Restorative Practices:](#) *This site provides information and resources on restorative practices.*
 - [The Dynamics of Navajo Peacemaking:](#) *This article by James Zion, explains the traditional Navajo justice process using social psychology and Navajo discourse.*
- **Keex' Kwann Judicial Peacemaking Code Organized Village of Kake (kake-nsn.gov):**
 - [Organized Village of Kake, Keex' Kwanan Judicial Peacemaking Code, Chapter 1-4:](#) *This link is to the Peacemaking Code for the Organized Village of Kake, Alaska.*
- **Little Traverse Bay Bands of Odawa Indians (ltbbodawa-nsn.gov):**
 - [Little Traverse Bay Bands of Odawa Indians, Mnodaawin Peacemaking Program Orientation Manual \(2007\):](#) *This manual was prepared as resource for everyone involved with the Mnodaawin program of the Little Traverse Bay Bands of Odawa Indians: the referral sources, juveniles and their families, volunteer Facilitators, members of the Mnodaawin Advisory Committee, Circle Participants, program staff, the Judiciary, and others. The manual brings together in one binder most of the information needed to acquire a basic understanding of the program, as well as take part in it.*
- **Marquette Law School Andrew Center for Restorative Justice (law.marquette.edu):**
 - [Morning Session: 2023 Restorative Justice in Indian Country](#) *The Andrew Center for Restorative Justice at Marquette University Law School hosted a one-day conference: Restorative Justice in Indian Country: Speaking the Truth, Instilling Accountability, and Working Toward Healing. This is a virtual recording of their morning session which includes their opening and welcome ceremony, key note speakers, and a panel session. In 2021, Marquette University Law School established the Andrew Center for Restorative Justice. The Andrew Center is intended to continue into the future the work of the Hon. Janine P. Geske, former justice of the Wisconsin Supreme Court, who led the Law School in establishing its former Restorative Justice Initiative in 2004.*
- **National American Indian Court Judges Association (NAICJA)(naicja.org):**
 - [Mississippi Band of Choctaw Indians: Peacemaking Court | NAICJA](#) *This video discusses the Peacemaking Court of the Mississippi Band of Choctaw Indians, which addresses a range of tribal issues.*



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- [2018 NAICJA Conference: “I’m Sorry”: The Building Blocks of Sacred Healing Through the Use of Restorative Justice](#): *Recording of 2018 NAICJA Conference session titled, “I’m Sorry’: The Building Blocks of Sacred Healing Through the Use of Restorative Justice” presented by Jean Howley on October 17, 2018 in Albuquerque, NM. This session discusses the use of restorative justice and the healing power of apology and changed behavior.*
- **National Association of Community and Restorative Justice (NACRJ)(nacri.org):**
 - [Policy & Legislation - NACRJ](#): *The NACRJ Policy and Legislation page contains current and historical information relating to national and state legislation impacting, or specific to, community and restorative justice.*
- **National Center on Restorative Justice (NCORJ) (ncorj.org):**
 - [Intro to Restorative Justice Webinar Series](#): *In 2022, the NCORJ Training Division partnered with the National Association of Criminal Defense Lawyers (NACDL) to deliver an “Intro to Restorative Justice” training to the Prince William County legal professionals. This is two-part webinar series webinars that address what restorative justice is and what it is not. It also addresses the difference between the traditional legal approach and a restorative approach to justice.*
 - [Restorative Justice for Judges](#): *This webinar was intended for justice system actors and others looking to learn about restorative justice principles and their relevant applications for judges. Current and former seated judges shared their experiences implementing restorative justice practices in their role and the effectiveness within the criminal legal system. Panelists also shared challenges and recommendations for system implementation.*
 - [Restorative Justice for Police](#) : *This webinar introduced viewers to the key principles of restorative justice and ways of implementation for police officers. The panelists shared experiences and recommendations for police officers working in the criminal legal system that encourages self-reflection, engagement with the community members they serve, and strategies relevant to their direct role in the legal system.*
 - [Restorative Justice in the Criminal Legal System](#): *This webinar is on restorative justice in the criminal legal system. The webinar was intended for justice system actors and others looking to learn more about restorative justice approaches and how to incorporate them into the justice system.*



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- [Restorative Justice for Prosecutors](#): *This webinar is intended for justice system actors and others looking to learn about restorative justice practices and their relevant applications for prosecutors. Current and former prosecutors will share their experiences diverting legal cases from the traditional system and collaborating with community-led programs and partners.*
- [Restorative Justice for Reintegration & Reentry](#): *This webinar introduced participants to restorative justice strategies to support reintegration following incarceration. The panelists discussed what specifically characterizes a restorative approach to reintegration support and the possibilities and challenges in expanding these models.*
- **National Criminal Justice Training Center (NJTC) (ncjtc.fvvc.edu):**
 - [NCJTC - Restorative Justice Resources](#): *This link accesses videos, publications and documents related to restorative justice and practices.*
- **National Judicial Center (NJC) (judges.org):**
 - [Justice In a Circle: How a Peacemaking Court Works](#) *This article highlights the Pechanga Band of Luiseno Mission Indians Peacemaking Court.*
- **Native American Rights Fund (NARF) (narf.org):**
 - [National Indian Law Library | Research Guides: Peacemaking and Conflict Resolution | Indigenous Native American Peacemaking](#): *That page includes an extensive list of articles, books, and other resources on the various forms of indigenous peacemaking and conflict resolution throughout the United States and internationally.*
 - [Bruce E. Barnes, An Overview of Restorative Justice Programs \(2013\), University of Hawaii](#): *This article synthesizes some of the history and development of the field from the author's viewpoint as a conflict resolution, mediation, facilitation and restorative practices researcher and practitioner based at University of Hawai'i.*
 - [About Peacemaking | Indigenous Peacemaking Initiative | NARF](#): *Peacemaking continues to evolve and takes many forms as each tribe or community establishes and develops a program that is true to its cultural beliefs.*



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- [National Indian Law Library Archived Conference Materials: Traditional Peacemaking \(October 6-7, 2014; Tulsa/Catoosa, Oklahoma\)](#): *The Native American Rights Fund [Indigenous Peacemaking Initiative](#) has worked closely with the [National Indian Law Library](#) to create an informational page on Peacemaking. This page includes an extensive list of articles, books, and other resources on the various forms of Indigenous justice throughout the United States as well as Internationally.*
- [Organized Village of Kake | Kake Circle Peacemaking Handbook \(2005\)](#): *This manual was created in collaboration with the Organized Village of Kake Peacekeepers and the Alaska Native Justice Center and describes the history of the Kake Circle Peacemaking and provides step-by-step guidance for determining whether this approach is right for your community and the practical steps necessary to make it happen. The appendices include forms and the more routine documents necessary for success. Throughout the text, you'll also find quotes and comments that illustrate the impact Kake Circle Peacemaking has had on those who have experienced its success first-hand.*
- [Organized Village of Kake Circle Peacemaking - Indigenous Peacemaking Initiative](#): *This video discusses the Circle Peacemaking process used by the Organized Village of Kake. There are also other resources linked to this site including the [Keex' Kwaan Judicial Peacemaking Code](#) of the [Tribal Court](#) of the Organized Village of Kake, and additional resources.*
- [Barbara Smith and Jason Burwell, Peacemaking: A Way of Life \(2007\), Chickasaw Nation](#): *This publication discusses the peacemaking process at the Chickasaw Nation. It includes documents, sample court order templates, and the Tribal Code.*
- [Pokagon Band of Potawatomi - Native Justice Program - Indigenous Peacemaking Initiative](#): *This video discusses the Native Justice Program of the Pokagon Band of Potawatomi, and provides links to other resources including their website, and upcoming events.*
- [Tribal Peacemaking Laws - Indigenous Peacemaking Initiative](#): *The Indigenous Peacemaking Initiative highlights several Tribal codes and ordinances from various Tribal Nations, including youth and family peacemaking laws.*



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- [Indigenous Peacemaking Initiative and the Stanford Native American Cultural Center Collaboration Video](#): *For several years, NARF's Indigenous Peacemaking Initiative (IPI) has worked closely with Stanford University's Native American Community Center to help create peacemaking educational programming at Stanford, which in turn has helped IPI build on its own educational abilities. This video was produced at Stanford to help highlight how the project developed, some of its impacts, and to showcase a few of the many students who have helped and learned along the way.*
- **Northern Arapaho Tribe (northernarapaho.com):**
 - [Northern Arapaho Tribe, Title 7: Peacemaker Code Chapters 1-7 \(2016\)](#): *This document is the Peacemaker Code for the Northern Arapaho Tribe.*
- **Pokagon Band of Potawatomi (pokagonband-nsn.gov):**
 - [Pokégnek Bodéwadmik Pokagon Band of Potawatomi Tribal Courts | Native Justice Resources](#): *This link provides links to other resources on peacemaking and native justice including websites, books, articles, and Tribal codes.*
 - [Native Justice – Pokagon Band of Potawatomi](#): *This link is to the Tribe's website and discusses what Native Justice is and how it is used within the Tribe. There are other resources listed at the bottom of the site as well.*
- **The Center for Court Innovation (innovationjustice.org):**
 - [Inspired by Peacemaking: Creating Community-Based Restorative Programs in State Courts an Implementation Guide](#): *Some of the programs discussed in this guide have been inspired by Native peacemaking and employ traditional Native peacemakers in their training and implementation. In no way are these programs considered replications of Native peacemaking. Rather, they represent sincere attempts to learn from Native American traditions to improve the resolution of controversies in state court systems. In using this guide, it is important to be mindful of the history, traditions and culture that underlie these concepts and their significance to their home communities. This guide is a way to continue to build bridges across communities and promote wellness and healing in communities.*
- **The Resource Basket (resourcebasket.org):**
 - [Circle Keeper Training](#): *The goal of this training is to provide a three-day interactive and informational presentation on Circle Peacemaking. The training will familiarize participants with the role of Circle Keeper – the facilitation of*



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Talking Circles with the purpose of creating an environment and the opportunity to discuss important and sometimes difficult things in a good way. Participants will learn and share the intentions, philosophies, and styles of different approaches to using a Circle for restorative practices in two tracks: tribal courts and tribal youth programs.

- **ScholarWorks at University of Alaska Fairbanks (scholarworks.alaska.edu):**
 - [Circle Peacemaking in Kake, Alaska: A Case Study of Indigenous Planning and Dispute Systems Design](#): *This study adds to the growing field of Indigenous Dispute Systems Design derived from the principles and steps used in the practice of Indigenous Planning (IP) and Dispute Systems Design (DSD). DSD is a discipline practiced by attorneys and mediators when designing dispute resolution systems, such as mediation and arbitration, within organizations and communities. This study explores the resurgence of traditional knowledge and practice as a foundation for community wellness in Kake.*
- **SSRN | UCLA School of Law (ssrn.com):**
 - [Lauren van Schilfgaarde, Restorative Justice as Regenerative Tribal Jurisdiction, 112 CA. L. Rev. 103, UCLA School of Law, Public Research Paper No. 23-21 \(2023\)](#): *This Article reveals how restorative justice offers opportunities to “Indigenize” Tribal systems while also reclaiming jurisdictional powers, for the benefit of Tribes and Tribal members, alike.*
- **Tanana Chiefs Conference (tananachiefs.org):**
 - [Tribal Court and Governance](#): *The TCC assists tribes in strengthening their governments and exercising their sovereign rights via training and technical assistance on constitution, code, and written policy development, elections, tribal land management, tribal-state relations, tribal court development and facilitation, circle peacemaking, and tribal enrollment.*
- **Tribal Judicial Institute, University of North Dakota School of Law (law.und.edu):**
 - [Debra Flute and Michelle Rivard Parks, No Peace Without Justice - 3rd Annual Peacemakers' Gathering \(2015\)](#): *This publication addresses and highlights examples of ways in which tribes have incorporated indigenous justice methodologies into modern day tribal justice systems.*



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- [Michelle Rivard Parks, 2nd Annual Peacemakers Gathering - Preserving Tribal Justice Through Indigenous Peacemaking: Executive Summary \(2008\)](#): *This publication looks at the 2nd Annual Peacemakers Gathering including planning, background, conference goals, highlights, and sessions summaries. By employing traditional dispute resolution methodologies and philosophies, many tribes are finding that they can resolve conflict in a manner that is sustainable, meaningful and perhaps most importantly, a manner in which peace is restored to individuals and where individuals are reconnected to the community.*
- **Tribal Access to Justice Innovation (tribaljustice.org):**
 - [A Guidebook on Innovative and Promising Practices in Indian Country](#): *This guidebook focuses on 10 areas of justice system practice where tribal justice practitioners have responded to community problems using both innovative and traditional strategies. After describing each of the 10 topic areas and providing information about how to implement these strategies, the guidebook offers examples of programs and practices that tribes are currently using. For more detailed information about these programs, and for additional examples of similar work, please visit www.tribaljustice.org.*
- **Tribal Law and Policy Institute (TLPI) (home.tlpi.org) | Tribal Court Clearinghouse (tribal-institute.org):**
 - [Traditional Law Resources](#): *This page contains links to information and resources concerning tribal custom and tradition, traditional law, traditional methods of dispute resolution, and other related issues.*



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- [Lauren van Schilfgaarde and Brett Lee Shelton | Using Peacemaking Circles to Indigenize Tribal Child Welfare, Columbia Journal of Race and Law, Volume 11, No. 3, \(2021\)](#): *This law review article outlines the ways in which the modern tribal child welfare system has been structured to compartmentalize families and perpetuate historical federal policies of Indian family separation. This article then suggests that circle processes are a framework for re-Indigenizing the Tribal child welfare system to not just improve outcomes (for which it has the potential to do), but to also honor the interconnected, responsibility oriented worldview of Indigenous communities.*
- [Tribal Legal Code Resource: Juvenile Justice | Guide for Drafting or Revising Tribal Juvenile Delinquency and State Offense Laws \(2022\)](#): *This resource is designed to assist tribal governments with creating, re-evaluating, and strengthening their juvenile codes. This resource was written and updated with the belief that tribal governments are increasingly reassuming responsibility for their youth and are determined to ensure Native youth benefit from responsible guidance. Overall, it was developed to provide a starting point for tribal governments to reference when drafting or revising statutory language pertaining to juvenile offenses.*
- [Ada Pecos Milton, Indigenous Justice Systems and Tribal Society](#): *This article highlights the differences between the American legal system vs. the indigenous justice philosophy, including customary laws, traditions, and other practices that are culturally relevant. It discusses the holistic and restorative aspects and concepts traditionally used by Tribes to address issues in tribal communities. At the time this article was published, Ada Pecos Melton was the director of the American Indian and Alaskan Native Desk at the Office of Justice Programs, U.S. Department of Justice. She is now president of American Indian Developments Associates in Albuquerque, New Mexico.*
- [Matthew Fletcher, Rethinking Customary Law in Tribal Court Jurisprudence, Michigan State University College of Law, Indigenous Law and Policy Center Working Paper 2006-04 \(2006\)](#): *This publication by Matthew L.M. Fletcher, attempts to provide an adequate theory as to how tribal judges should find and apply customary law on a normative level.*



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- [Corey Vicenti, The Reemergence of Tribal Society and Traditional Justice Systems](#): *This article by Carey Vicenti, addresses how in their efforts to establish tribal culture, Indian tribes are relying on the restoration of traditional forms of adjudication.*
- [James Zion, Indian Tradition and Custom in Adjudication under Rules of Evidence](#): *This article by James Zion, addresses how tribal courts receive evidence of Indian tradition and custom under rules of evidence, discusses the definition and nature of tradition and custom in court settings, and their recognition as a legitimate form of law.*



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