

“JUST DOING YOUR TIME
doesn't mean you're sorry ...
what am I doing to *show it?*”

— INMATE, GRATEFORD PRISON

“This groundbreaking story shares the true experience
of what **RESTORATIVE JUSTICE** looks
like — as few media pieces have.”

— MIKA DASHMAN, RESTORATIVE JUSTICE INITIATIVE

CIRCLE UP

Documentary Film Facilitator Guide

**JULIE
MALLOZZI**
PRODUCTIONS

   
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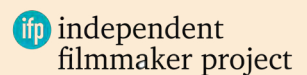
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Writer: Carolyn Boyes-Watson

Editor: Julie Mallozzi

Additional Contributors: Janet Connors, Julie Mallozzi

Designer: Sara Hopkins



This guide is designed to be used as a companion to the documentary film **CIRCLE UP**, which exists as a 69-minute feature and a 14-minute short. Part 1 offers background to understand the story's context. Part 2 provides reproducible materials to help facilitators guide a post-screening discussion. It includes broad questions for all types of audiences to process their initial reactions as well as sets of questions organized thematically that can be modified for different ages and interests. At the end are instructions and templates for viewers who wish to hold dialogues about the film using the circle process itself.



CIRCLE UP is about mothers seeking true justice for their murdered sons – justice that involves not revenge and mass incarceration but forgiveness, accountability, and community healing.

GRADES 6-12 For middle and high school students, CIRCLE UP opens discussion on key themes of justice, revenge, forgiveness, and accountability. Many young people in schools, particularly in communities with high rates of poverty and crime, have been impacted by violence in the community. The film offers an opportunity to explore what “justice” means in their lives, how violence has affected them, and what they can do to help heal and transform their own community.

COLLEGE This film is relevant for college classes in sociology, criminal justice, juvenile justice, restorative justice, political science, urban studies, conflict transformation, peace studies, and psychology. CIRCLE UP opens a rich vein for the exploration of root causes of violence; limitations of the offender-centered traditional justice system; the neglected needs of victims; accountability and rehabilitation of offenders; and possibilities for violence prevention through healing and empowerment.

PRISON/RE-ENTRY Viewing this film with incarcerated citizens opens an opportunity for dialogue around themes of accountability and healing. For offenders, CIRCLE UP may initiate conversations around how to return to community in a positive way, how to make amends to individuals who have been harmed, and how to continue to support positive change through taking responsibility and giving back to others.

JUVENILE JUSTICE For youth in detention, CIRCLE UP offers the opportunity to reflect on their own choices and how these choices impact the lives of their victims, their own families, and themselves. AJ counsels youth that one’s life can change in an instant with the use of violence; it is not possible to bring back those whose lives have been lost. The only way forward is to make positive change. For youth in the juvenile system, this message is profoundly relevant in helping them learn to make better choices for themselves.

FAITH ORGANIZATIONS The film explores spiritual themes of justice, forgiveness, and accountability – both individual and collective. It offers the opportunity for faith-based groups to examine their own responsibility to communities like Dorchester struggling with poverty, violence, police brutality, and a failed discriminatory criminal justice system. It also opens discussion for participants to examine their own beliefs about the nature of justice.

HEALING/SURVIVOR GROUPS For survivors and victims this film is a powerful exploration of the dynamics of forgiveness, healing, and accountability. Different people in the film heal in different ways and on different timetables. The voices of the victims are front and center in CIRCLE UP; there are few platitudes and empty reassurances. Instead there is raw pain, genuine transcendence, and post-traumatic growth. Through this film, victims can begin to examine their own experiences of justice and healing.

COMMUNITY GROUPS A strong theme in this film is community empowerment. The vision expressed by Janet – of circles regularly held in the community so that all voices are heard and all needs are met – is a vision of community empowerment. CIRCLE UP promotes prevention through community engagement and offers a model for bringing the circle into community to prevent violence and cultivate good relationships.

RESTORATIVE JUSTICE GROUPS CIRCLE UP offers a window into the use of two restorative justice practices: circles and victim-centered offender dialogue. Circles offer a space for healing and violence prevention in schools and in the community. VOD is a practice inside prison bringing victims and offenders into dialogue after months of preparation. Practitioners of restorative justice will find the film elicits deep engagement with the potential for different approaches to restorative justice and raises the challenge of practicing restorative justice as a “way of life” in our multi-cultural urban communities.

From the Filmmaker

As a person of mixed heritage, I have always been fascinated by the ways cultural practices are hybridized or “repurposed” far from their original context to address social issues. When I first learned that Native-American-inspired peacemaking circles were

helping prevent violence in multi-cultural urban settings, I was intrigued. I traveled all over the country researching circle work and then found my primary subject, Janet Connors, right near my home.

I was drawn to this Irish-American woman with a huge heart who learned to forgive her son’s murderers to achieve personal and community healing. A lifelong community activist, Janet responded to her own trauma by drawing on

what she had learned from native elders about restorative justice. Documenting her journey has been one of the great privileges of my life.

CIRCLE UP was a labor of love that took over five years to complete. I am now finding further satisfaction in seeing how the film’s story – which grew beyond Janet to include Clarissa Turner and a wider group of survivors of homicide victims – can help viewers in schools, prisons, faith communities, courthouses, statehouses, and community organizations experience what restorative justice looks and feels like.

If the film can save one life, or even prevent a handful of vengeful acts, these years of work will have been well worth it.

– Julie Mallozzi
Independent documentary filmmaker
Lecturer, Harvard University



From the Author of this Guide

I met Janet Connors almost 20 years ago at an event presenting the ideas of restorative justice and peacemaking circles to a mixed audience of criminal justice professionals and community members. Her resonant voice, edged with a slight tremor, rang out across the room as she spoke of her pain and disappointment in the criminal justice process and her burning need to find a justice that offered genuine healing. “This is a courageous woman!” I thought to myself.

Filmmaker Julie Mallozzi sought my advice on how to tell a story about peacemaking circles in a way that could reveal the power of Circle in community. Bringing Julie and Janet together was matchmaking made easy: they share a steadfast commitment to social justice. This film is a testament to their deep desire to tell the story of community through the lives of individuals.

As a professor, I seek films that help students see the connections between individual stories and the societal forces of poverty, racism, discrimination, power, and privilege. When youth kill one another, adults need to ask hard questions about the world we have created. Circle teaches us that we are all interconnected. This is a lesson Janet has understood all her life.

The tragic loss of her son and her journey towards justice is about the connection and obligations we all share in this web of relationships that is our common destiny.

– Carolyn Boyes-Watson
Sociology Professor, Suffolk University
Director, Center for Restorative Justice



“The day that I forgave them was the day that I freed myself.”

– Clarissa Turner



JANET CONNORS grew up in a triple-decker in Dorchester with her Irish immigrant grandparents living upstairs. Her mother was very involved with the community and the Catholic church; her father worked as a policeman but was also an abusive alcoholic. After a difficult childhood, Janet became a single mother at 19 and soon after became active in welfare rights, tenants' rights, and other social justice movements. She worked with youth and families for many years — and then in 2001 her youngest son Joel Turner was murdered at age 19 in a home invasion. This led Janet to reconnect with restorative justice teachings she had gained from indigenous elders. She petitioned the Massachusetts Department of Corrections to become the first person to hold a Victim-Offender Dialogue in the state. In the years since Joel's death, Janet has worked extensively in schools, courts, prisons, and community settings as a circle keeper, restorative justice practitioner, and trainer.



CLARISSA TURNER grew up in Dorchester and has raised six children. She feels her childhood was very different from how things are today. She remembers a time when children played on the streets, neighbors had barbecues together, and everyone looked out for and supported one another. Clarissa lost her eldest son Willie Marquis Turner at age 24 when he was shot in the back of his head while walking from a visit with his girlfriend and son. This tragedy led her to reflect on youthful offending and the lasting impact of crime on communities. She founded the survivor support group [Legacy Lives On](#) and works in schools, social service agencies, and other settings to provide young people and their families a sense of understanding, resilience, compassion, and empowerment to move productively past trauma. She is guided by a strong Christian faith that gives her strength and ties her to her community.



“AJ” grew up in the Irish-American dominated housing projects of South Boston. His father was a nuclear engineer but also an alcoholic who abused his wife and sons. When AJ's mother left his father they ended up homeless for more than a year during which AJ became ensnarled in street life. In 2001 he became one of four men responsible for the murder of Joel Turner. While serving his 10-year prison sentence, AJ met Janet Connors in a Victim-Offender Dialogue which he credits with turning his life around. He is now back in the community, is married with two young boys, and works full time. AJ joins Janet and other survivors to share his story and help young people caught up in the streets see the impact of their decisions. (Note: in the film AJ remains anonymous in order to protect his family.)



LEGACY LIVES ON is a non-profit community group and ministry that provides ongoing support to families that have lost loved ones to homicide or street violence. Founded by Clarissa Turner after her son's murder in 2011, **Legacy Lives On** helps survivors cope with the aftermath of a loss: the painful emotions, the logistics of burial arrangements, the challenges of court proceedings, and the spiritual search. These incredibly strong individuals focus on building positive relationships and raising awareness of how families are affected by violence. In this way they ensure that their loved ones are not forgotten.



THE YOUNG PEOPLE in CIRCLE UP attend different schools within Boston Public Schools – a system of 125 schools with a majority students of color (currently about 85% Black, Latino, or Asian and 45% speaking a first language other than English). Margarita Muñiz Academy, attended by the circle of boys in the film, is a bilingual school. After one young man was murdered and another stabbed, teachers at Muñiz heard students talk about revenge. The teachers pulled together the boys who had suffered losses and invited Janet, Clarissa, and fellow survivor mother Charmise Galloway to meet with the boys in a restorative circle. This circle met weekly for nearly two years and resulted in great personal growth as well as reconciliation between rival gangs.

Letter from Janet

As someone who has worked with children and families all my life, I had to ask myself a serious question when my 19-year-old son Joel “Jo-Jo” Turner was murdered: “Where have we failed these young people that they get to a place where they can kill one another?” We asked Joel’s friends not to retaliate. We held Circles to explore the difference between feelings of revenge and acting on these feelings. When the system failed to bring about its brand of justice, I felt I had to make my own. I met in restorative dialogue with two of the young men responsible in the taking of Joel’s life. These meetings and the outcomes of them helped restore my faith in humanity and in the importance of what had been my life’s work in community.

CIRCLE UP is a legacy to my son’s life and other stolen lives. It is a way for me to continue to spread a most important restorative message beyond my ability to do so in person. CIRCLE UP is the story of camaraderie with other mothers who are survivors of homicide victims. It is our triumph over trauma! The documentary portrays the idea that as huge as our individual loss was and still is, the loss to community is even greater. We have come to understand that **in order to heal ourselves, we must work to heal our communities**. If we can help young people discover the potential and wisdom to make other choices in their lives, it means the world to us. We can’t bring our loved ones back, but we can bring them forward in everything we do!

– Janet Connors

Restorative Justice is both a movement to transform our communities, schools, and current justice institutions, and a philosophy of justice that is ancient and holistic. It is about more than how to resolve conflict: it is about how to live in “right relationship” with the natural world, self, and others. According to Robert Yazzie of the Navajo Peacemaker court, it is not possible “to get to a good place a bad way.” To resolve human conflicts so that all are satisfied and genuine harmony can be restored, it is necessary to use processes in which all are treated with a sense a dignity, all voices are fully heard, and all needs are taken into consideration.

One of Janet Connors’ painful experiences during the criminal trial was to realize that a trial is not focused on the needs of the victim. The Western criminal trial is a contest between the state and the accused, represented by lawyers; victims, offenders, and their families are mere spectators in the clash between these two adversarial opponents. The impact of the loss, any questions and needs of the victim and her family, the root causes of the criminal behavior, and the needs for healing for both offender and victim are not the primary focus of the Western judicial process. The victim’s role in the criminal trial is to sit silently, listen, and display no emotion or voice that would disrupt the courtroom process.

Janet fought for the right to meet face-to-face in dialogue with those who had so dramatically harmed her family and her life. This Victim-Offender Dialogue was facilitated by a restorative justice practitioner who worked with the offenders and with Janet and her family to prepare for these intense, lengthy meetings. In this restorative process Janet had the opportunity to speak about the impact of their actions on her life and to ask them to be accountable by changing their lives – earning her forgiveness and their own redemption by choosing to live their lives without doing any more harm to self or others.

To Janet, this was a part of her healing, and **healing – not punishment – is the goal of restorative justice.** Sometimes restorative justice is confused with forgiveness. Forgiveness, however, is not an essential aim of restorative justice. Clarissa’s experience of forgiveness arose from deep commitment to her Christian faith; for Janet, feelings of forgiveness developed over time as AJ and others demonstrated accountability. While forgiveness is often the result of a restorative justice process, the choice to forgive is always a deeply personal and individual experience for participants.



Howard Zehr, one of the founders of the modern restorative justice movement, defines restorative justice as a process that brings together all the stakeholders when harm has occurred in order to understand which persons and relationships have been harmed, what they need to repair the harm, and whose obligation it is to repair the harm.

Circle and Indigenous Justice

What we understand as the “Circle process” has been a part of the community life of indigenous peoples for millennia. The Circle process that many non-native people use today is rooted in the tradition of talking Circles that indigenous peoples in North America use. In these traditions, Circles are far more than a technique; they are a way of life. Circles embody a philosophy, principles, and values that apply whether or not people are sitting in Circle. Indigenous peoples around the world have long used processes similar to Circles to attend to the community’s work. Ancient circles of stones or wood can be found all over Europe. Though indigenous European forms of Circles have been largely lost, many indigenous peoples continue to use Circle-like processes today. We are deeply indebted to those who have carried these traditions into modern times.

During the 1990s, members of First Nations in Canada began teaching Circle practice to non-native people. They chose to do this because First Nation communities were seeking alternatives to mass incarceration of their people, another form of genocide. Returning to native ways to resolve conflicts and harms required col-

laboration with non-native people. In the process, non-native people experienced the Circle process and its power to bring positive transformation for everyone involved. From these origins, the use of Circles among non-natives has grown.

Abridged from "The Indigenous Origins of Circle and How Non-Natives Learned about Them," Living Justice Press

Circle

Though participants may not realize it at first, Circles offer a structured form of dialogue. The idea is that we can engage in difficult conversations most fruitfully when we first nurture our shared values. As Strong Oak says in the film, Circles are a non-hierarchical structure in which all voices are equally valued. More than just a form of communication, it is a process that supports a way of life based on the inherent dignity and value of all people and the earth.

“Circle” refers to a process of facilitating dialogue wherein:

- 1 Participants sit in a circle, generally without a table.
- 2 A talking piece is used so that each person has an equal opportunity to speak.
- 3 Participants engage in an intentional conversation about values. The process opens and closes with some form of ceremony.
- 4 Building relationships precedes tackling difficult issues and is treated as equally important.



For many settings, general reflection questions are the most appropriate way to engage viewers after screening CIRCLE UP.

Immediately after the film, it may be helpful to give viewers the opportunity to quietly sit with their thoughts and feelings before beginning the discussion. (You may also use this time to arrange the chairs into a circle.)

- 1 Jot down as many words as you'd like to describe your feelings:

After viewing the film CIRCLE UP,

I felt _____.

I also felt _____.

I also felt _____.

I also felt _____.

And I felt _____.

(Keep going to note additional any feelings that arose.)

- 2 Which of these reactions is strongest for you and why?
- 3 Describe a scene in the film that you found particularly disturbing or moving. What was it about that moment that was compelling for you?
- 4 If you could ask anyone in the film a question, whom would you ask and what would you ask them?
- 5 What is something you learned from this film that you wish others would learn or understand?

Many powerful themes are raised in this film. The questions on the following pages can be used to explore some of these themes.

What is Justice?

- 1** After viewing this film, what do you think “justice” meant for Janet, Clarissa, and the other mothers? How is this different from the “justice” imposed by the criminal justice system?
- 2** After the crime, many of Joel’s friends felt a desire to strike back and seek revenge but did not act because Janet asked that no violence be committed in Joel’s name. Why do you believe this was important to Janet?
- 3** Do you believe revenge is an essential element of justice? What do we gain and lose when we seek revenge?
- 4** Charmise Galloway, who lost her son Da-Keem to violence, told the young men sitting in Circle that by staying in school and away from the street, they are “making their own justice.” She said, “You are my justice.” What do you think she meant by these statements?

What Does Accountability Mean?

Shortly after the murder while police were searching for perpetrators, Janet Connors wrote in her journal, “Who are these monsters?” Then she realized that the young men who had killed her son were not monsters but human beings. She said, “If I think of them as monsters I let them off the hook, ‘cause monsters are only doing what monsters do: monsters hurt people. When I hold them in their humanity, I hold them accountable.”

- 1 What does accountability mean to Janet Connors? What does it mean to you?
- 2 Think of a time in your life when you were accountable for a hurtful action you committed. What did you do to be accountable for making it right?
- 3 AJ said that it “blows his mind” that his life is centered around the death of someone. What do you think this means for AJ? Is this a positive force in his life? Why or why not?
- 4 AJ said that he is now obligated to three women in his life: his mother, his wife and Janet. What does accountability mean to AJ? How is AJ being accountable for his role in the taking of Joel’s life?
- 5 AJ admits that in prison he continued many negative behaviors. The “game” on the inside was much like it was on the outside. He said, “The problem was, I never thought I’d go home again because I thought I’d end up killing someone in jail... And I sold drugs in prison. I got into fights. And I went to the hole and I got out of the hole.” Did punishment help him make better choices? Why or why not? What do you believe led AJ to change?

What is the Value of Forgiveness?

- 1** What does forgiveness mean to you? Have you ever forgiven a person who has harmed you? Have you ever sought forgiveness from another person for a harm you committed?
- 2** In the film, both Janet and Clarissa spoke about how important forgiveness has been for them in the aftermath of losing their sons to homicide. For Clarissa, her Christian faith led her to an experience of forgiveness that lifted the burden of anger. For Janet, forgiveness helped prevent her heart from turning to stone. What did you learn about the meaning of forgiveness from these women?
- 3** What is self-forgiveness? Do you think this is important for healing? Why or why not?

What Does Healing Look Like for Individuals, Families, and Communities?

- 1** The impact of violence reverberates through a web of relationships. How did the violence affect the siblings of the young men who were murdered? How did it affect their friends? How were the young men sitting in Circle affected by violence in their community?
- 2** In the film we learn about AJ's childhood and adolescence. Did this help you to understand why he committed this crime? Why or why not?
- 3** Janet Connors believes that Circles have the potential to heal individuals and communities. Her dream is to hold Circles not just when something bad happens, but every day, especially for young people who are struggling. Do you believe that "circling up" around those who are struggling would prevent further violence in the community?
- 4** Janet Connors believes that "hurt people hurt people." An inmate named Luis also made her realize that "healed people heal people." Do you agree with these beliefs? What in your own experience either supports or contradicts them? Do the stories in this film support this view? Why or why not?

What is the Value of Circle to Community Healing and Empowerment?

- 1** Can you envision the use of Circles within your community? In families? Schools? Neighborhood groups? Sports teams? Housing projects? Community centers? What difference would it make to use Circle in these contexts?
- 2** Strong Oak, a native person who practices Circles, believes Circles can prevent violence if they are used regularly to make decisions and handle conflicts within the community. Do you believe that the regular use of Circles would help prevent violence? Why or why not?
- 3** Circles are non-hierarchical spaces in which all voices are equally heard. Do you agree with Strong Oak that these are the only spaces for dialogue that are non-hierarchical? Can you think of other contexts where all voices are equally heard?
- 4** Dorchester and the neighboring communities of Roxbury and Mattapan have among the highest rates of violent crime in the city of Boston. Clarissa's son Rakim said, "You realize you don't have control of anything... You're just moving through and hoping every day takes you to something different... But not really solving the problem." What does the film suggest about the root causes of violence?

USING CIRCLE TO FACILITATE A DISCUSSION ABOUT THE FILM

1 **Arrange the furniture into a circle (preferably without any tables)**

This seating arrangement allows everyone to see everyone else and to be accountable to one another face-to-face. This encourages complete presence and openness to one another.

2 **Prepare an opening and closing**

Clearly marking the beginning and end of the Circle is very important. Openings and closings can be quite simple: short inspirational readings, poetry, or a simple moment of quiet breathing. Openings help participants center themselves, slow down, be more reflective, release unrelated distractions, and be mindful of values. Closings acknowledge the effort of the Circle, convey a sense of hope, and help prepare participants to return to the ordinary space of their lives.

3 **Do a values round**

Asking participants to name a value that is important to them in their life and to explain why and how it is important, helps to build relationships, and acknowledges the “best self” all have within.

4 **Create guidelines for shared agreements**

Guidelines articulate the shared agreements among participants for how they will conduct themselves in the Circle dialogue. The guidelines describe behaviors that participants feel will make the space comfortable enough to speak their truth. When time allows, participants can generate the guidelines for the group by using the talking piece; when time is short, the facilitator may suggest the following common guidelines and ask participants if they accept these guidelines and if they want to add any additional ones:

- Respect the talking piece
- Speak from the heart
- Listen from the heart
- Keep confidentiality except when safety is at risk
- Remain in Circle

5 **Use a talking piece**

Any object – a stone, feather, stick, small stuffed toy, ball – may serve as a talking piece. The talking piece is passed from person to person around the Circle. Only the person holding the talking piece may speak and everyone is free to pass the talking piece without speaking.

The talking piece always moves in order around the Circle, in either direction, and does not get bounced from person to person across the Circle. Because it so important to this process, we encourage the use of a special object that is comfortable to hold in one’s hand and holds meaning or beauty to a participant.

6 **Guiding Questions**

Circles use prompting questions at the beginning of each round of the talking piece to stimulate conversation or reflection by the Circle. The questions are intentionally designed to encourage a discussion that goes beyond surface responses.

GENERIC TEMPLATE FOR A SHORT TALKING CIRCLE ABOUT THE FILM (30-45 minutes)

PURPOSE: To reflect on thoughts and emotions after viewing the film CIRCLE UP.

MATERIALS: Talking piece, bell or sound maker, markers.

PREPARATION: Arrange everyone in a circle of chairs with no other furniture; choose openings/closings and guiding questions.



WELCOME: Welcome everyone to the space of circle.

INTRODUCTION: Explain the purpose of the Circle. Explain the talking piece and “rounds”:

A round is a pass of the talking piece around the Circle. As facilitator I will pose a question and pass it to a participant. Whoever holds the talking piece is invited to speak while the rest of us are invited to listen. The participant responds to the question and then passes the talking piece to the person on their right or the left as directed by the keeper. It is always okay for a participant to pass on a round.

ROUND: Introduce yourself and why you are here in Circle today. Pass the talking piece and ask others to do the same.

DISCUSSION ROUNDS: The facilitator may ask the questions below or adapt questions outlined earlier in this guide. Answer the question first yourself and speak from the heart. It can be helpful to write the question on a whiteboard or chart paper so people can see as well as hear it. It is also possible to give participants the opportunity to journal first before passing the talking piece. If you feel that people have more to say, you may always pass the talking piece again.

- Round 1: *What are one or two things that come to mind after watching the documentary?*
- Round 2: *What does justice mean to you?*
- Round 3 (if time): *What does it mean to hold someone in their humanity in order to hold them accountable?*

CLOSING ROUND: *Please share one word or phrase to close us out.*

THANK EVERYONE FOR CONTRIBUTING TO THE CIRCLE

GENERIC TEMPLATE FOR A LONGER TALKING CIRCLE ABOUT THE FILM (45-90 minutes)

PURPOSE: To reflect on thoughts and emotions after viewing the film CIRCLE UP.

MATERIALS: Talking piece, bell or sound maker, flip chart/whiteboard for guidelines; markers.

PREPARATION: Arrange everyone in a circle of chairs with no other furniture; choose openings/closings and guiding questions.



WELCOME: Welcome everyone to the space of circle.

INTRODUCTION: Explain the purpose of the Circle. Explain the talking piece and “rounds”:

A round is a pass of the talking piece around the Circle. As facilitator I will pose a question and pass it to a participant. Whoever holds the talking piece is invited to speak while the rest of us are invited to listen. The participant responds to the question and then passes the talking piece to the person on their right or the left as directed by the keeper. It is always okay for a participant to pass on a round.

ROUND: Introduce yourself and why you are here in Circle today. Pass the talking piece and ask others to do the same.

VALUES ROUND: *What is an important value that you try to uphold in your life? Why is this important to you and from whom did you learn that value?*

CIRCLE GUIDELINES: Explain the basic circle guidelines: *respect the talking piece; speak from the heart; listen from the heart; keep confidentiality except where safety is at risk; remain in Circle.* Check in with the group by asking if there are any additional guidelines they would like to add.

ROUND: *Are you willing to try to follow these guidelines in Circle today?*

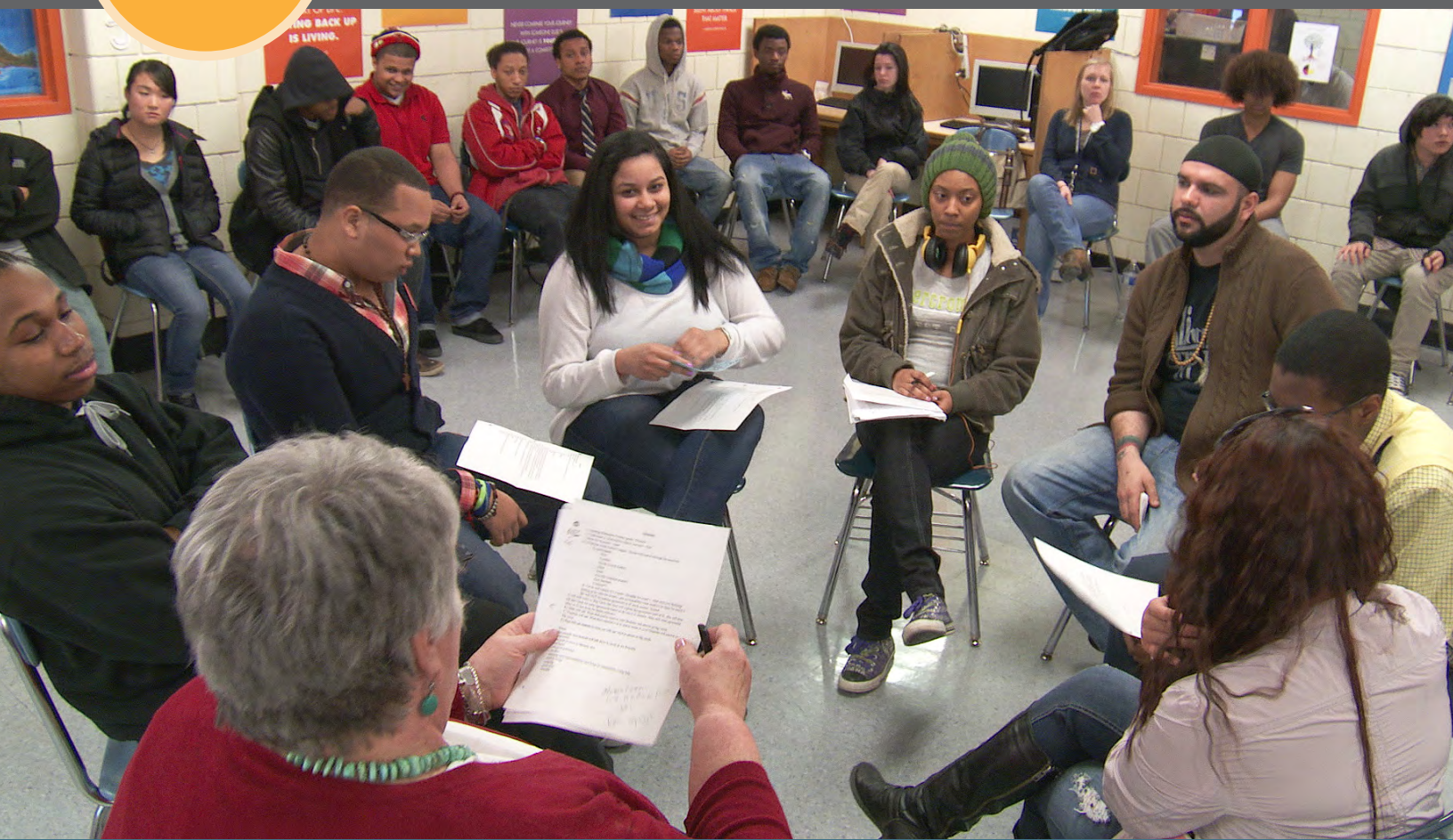
DISCUSSION ROUNDS: The facilitator may ask the questions below or adapt questions outlined earlier in this guide. Answer the question first yourself and speak from the heart. It can be helpful to write the question on a whiteboard or chart paper so people can see as well as hear it. It is also possible to give participants the opportunity to journal first before passing the talking piece. If you feel that people have more to say, you may always pass the talking piece again.

- Round 1: *What are one or two things that come to mind after watching the documentary?*
- Round 2: *What does justice mean to you?*
- Round 3 (if time): *What does it mean to hold someone in their humanity in order to hold them accountable?*

CLOSING ROUND: *What have you learned in today's discussion? Or, alternatively: Please share one word or phrase to close us out.*

CLOSING: Share a closing that will honor and celebrate the intentions and efforts of all the participants in the Circle today.

THANK EVERYONE FOR CONTRIBUTING TO THE CIRCLE



CIRCLE UP is not just a documentary film. It's the centerpiece for an **impact campaign** to advance restorative practices in schools, prisons, places of worship, and community settings. There are many ways to join our campaign:

- Follow us on [Twitter](#), [Facebook](#), [Instagram](#), and [YouTube](#) (@circleupdoc)
- Subscribe to our mailing list at <http://circleupdoc.com/join-our-mailing-list>
- Purchase the DVD or streaming rights for your organization through [New Day Films](#)
- Host a screening in your community (see tips on Page 20)
- Complete our [audience survey](#) or [screening organizer survey](#)
- Join the conversation by recording a short video about [#forgiveness](#), [#accountability](#), or [#justice](#) and post it to social media (such as Instagram) with those hashtags and [#circleupdoc](#).

HOW TO SET UP A SCREENING IN YOUR COMMUNITY

- 1** Chose a method of **acquiring the license** for the 69-minute or 14-minute version:
 - Purchase a DVD or stream through [New Day Films](#) for small groups
 - Complete our website's [Host A Screening](#) form for larger events
- 2** Find a **venue for the screening**. Possible locations include public libraries, universities, churches, and community centers. Factors to consider:
 - Cost: co-sponsoring organizations will often offer a free space
 - Capacity: select a space that holds enough people but not more than double your expected audience. Community screenings typically attract 20-80 people.
 - Technical: do they have a projector, speakers, screen, mics, and amp? Do they offer AV support?
- 3** **Find co-sponsors**. Our most successful screenings have had multiple sponsoring organizations who contribute funding, screening venue, food, and – most importantly – outreach. Potential partners include churches, synagogues, universities (especially departments of Sociology, Criminology, Social Work, Education, Law, and Divinity), and social justice or restorative justice organizations. Offer partners a listing in press releases, free admission for their members, and/or a table at the event to publicize their work.
- 4** Use your partners' personal connections to build a press list of local radio, TV, newspapers, blogs, university listservs, etc. **Send a press release** 4-6 weeks before the event and a second press release with more details closer to the event. Do phone follow-up after each press release.
- 5** **Create a Facebook event**, a page on your website, and/or an online invitation like Eventbrite. Tag all your co-sponsors and email asking them to invite people.
- 6** If desired, put together a **panel or circle discussion** for after the movie. Consider including restorative justice practitioners, people affected by harm, and people responsible for harm. CIRCLE UP's filmmaker and participants are often willing to do a Q&A or Skype in for an honorarium.
- 7** If desired, make and distribute **posters or flyers** using graphics from our website.
- 8** Develop the exact **timeline and plan** for the event.
- 9** Do a **technical run-through** well before the event (days before if possible).
- 10** Hold the screening and enjoy! Invite participants to join the impact campaign in the ways outlined on page 19.

Thanks to Jon Hain of Dane County TimeBank in Wisconsin for helping develop this template.

FILM WEBSITE

The **CIRCLE UP** website contains background on the film, information on how to use it in different settings, extra video clips demonstrating circle practices, and news and social media updates.

BOOKS & ARTICLES

Circle in the Square
 Circle Forward: Building a Restorative School
 Community
 Creating Restorative Schools
 Heart of Hope
 Peacemaking Circles and Urban Youth
 Peacemaking Circles: From Conflict to Community
 The Little Book of Circle Processes
 The Little Book of Restorative Justice
 Doing Democracy with Circles
 Changing Lenses: Restorative Justice for Our
 Times

OTHER RESTORATIVE JUSTICE FILMS

A Justice That Heals
 Beyond Conviction
 Beyond the Wall
 Burning Bridges
 Circles (Canada)
 Circles (USA)
 Circles of Change: A Quiet Revolution in Haiti
 Concrete, Paint, and Steel
 Daze of Justice
 Fambul Tok
 Herman's House
 Hollow Water
 Ever After: Stories of Violence, Accountability, and
 Healing
 Life After Life
 Meeting with a Killer
 Peace Officer
 Pray the Devil Back to Hell
 Red Hook Justice
 Restoring Hope: An Indigenous Response To Justice
 Southwest of Salem
 The If Project
 The Interrupters
 The Look of Silence
 Tribal Justice

WEB RESOURCES

8 Tips for Schools Interested in Restorative Justice
 Guide for Implementing the Balanced and Restorative
 Justice Model
 Implementing Restorative Justice: A Guide for Schools
 Resources for Restorative Practice in Schools
 Restorative Practices: A Guide for Educators
 Web Tutorial: Six Lessons on Restorative Justice
 Youth Restoration Project Sample Training Materials
 Zehr Institute for Restorative Justice Webinars

RESTORATIVE JUSTICE ORGANIZATIONS

Catalyst for Peace
 Center for Justice & Reconciliation
 Center for Restorative Justice at Suffolk University
 Common Justice
 The Healing Justice Project
 International Institute for Restorative Practices
 Juvenile Law Center
 Living Justice Press
 National Association of Community and Restorative
 Justice
 Peace Education Program
 Impact Justice Project
 Restorative Justice Initiative
 Transformative Justice in Education Center, UC Davis
 University of Minnesota Center for Restorative Justice
 & Peacemaking

Email us if you'd like to be added to this list!

CIRCLE UP

a film by Julie Mallozzi



Mothers seek true justice for their murdered sons.

After the brutal slaying of her teenage son, Janet Connors reaches out to her son's killer to offer a chance for forgiveness. They team up with a group of mothers of murdered children to help young people in their community break the chain of violence and revenge.

CIRCLE UP is a call to action for reframing approaches to crime and punishment through the lens of restorative justice, forgiveness, and accountability.

**JULIE
MALLOZZI**
PRODUCTIONS

   
www.circleupdoc.com


NEW DAY FILMS