WP 1 GOOD PRACTICES REPORT

1. Contents

1. Introduction

This report represents the main output of the WP1 of the Erasmus + project Harmony.

The report aims to provide knowledge on the use of restorative practices in neighbourhood conflicts and social housing and on good practices in this field both applicable to both partners of the project and actors outside the partnership. In particular, the report aims to:

- Provide an overview of the state of the art in the use of restorative justice in conflict management at the neighbourhood level and in social housing.
- Identify good/promising practices on the use of restorative practices in this area and extrapolate knowledge for the next phases of the project and more generally to inform the broader community of practitioners and policy makers in this area.
- Produce a catalogue of good/promising practices and a set of guidelines on the use of restorative practices in conflict management at the neighbourhood level and in social housing to inform the broader community and future phases of the project.

The report is structure as it follows:

- Introduction (chapter I), providing an overview of the report objectives and structure.
- The Harmony project and its intervention contexts: an overview (chapter II), introducing the Harmony project (partnership, aims, activities) and the characteristics of the intervention contexts where lessons learnt from good/promising practices will be put in place.
- Introduction to restorative justice (chapter III), providing a brief overview of restorative justice, with a particular focus on the areas tackled by the Harmony project (i.e. neighbourhood and collective/social housing).
- Methodology for the analysis of good practices (chapter IV), describing the methodology adopted for the collection and analysis of good practices.
- Good and promising practices mapped (chapter V) including a detailed description of each practice.
- Lessons learnt for the Harmony project (chapter V), providing a set of guidelines to be considered in the next phases of the Harmony project.

2. The Harmony project and its intervention contexts: an overview

The HARMONY project aims to develop and strengthen harmonious living within the city, particularly in collective social housing neighbourhoods, which are often marked by difficulties and precariousness. The project's goal is to promote and implement Preventive and Restorative Practices, inspired by the philosophy of Restorative Justice, to more effectively and sustainably prevent and resolve situations of neighbourhood conflicts, disturbances to residential peace, and, more broadly, public tranquillity. The project seeks to act on two levels:

- Foster an atmosphere conducive to harmonious living.
- Analyse and understand the specific and favourable conditions for applying restorative practices in conflict management and resolution in neighbourhoods and social/collective housing.

To reach these aims the project plans to analyse a set of good practices on the application of restorative justice in neighbourhoods and social/collective housing and to design, test and evaluate a restorative practices toolkit targeted to both stakeholders, including partners of the Harmony project, and residents in neighbourhoods and social/collective housing in partners' contexts. Furthermore, the project plans to adopt an implementation process coherent with the principles and values of restorative justice, actively engaging stakeholders in the design of the toolkit and its experimentation on the ground and evaluation. Additionally, it also plans to disseminate the project and its results beyond the project partnership both within and outside its local context through specific communication and dissemination activities.

The project Harmony involves a partnership composed of public bodies, research organisations, and NGOs with great experience in the restorative justice field: Municipality of Carvin (lead partner - France); Ligand (Belgium); Gabbiano association (Italy); University of Sassari (Italy).

The project plans to intervene, through the experimentation of restorative practices, in different territorial contexts: Carvin (France), Courtrai (Belgium) and Lecco (Italy). The paragraphs below include a detailed description of the three contexts. More details are provided in annex.

- Municipality of Carvin (France)

Carvin: main territorial, social, economic and criminal features

Carvin, a town of 18,000 residents in northern France, is part of the Pas-de-Calais Department within the Hauts-de-France region, close to the Belgian border and just 20 km from Lille's metropolitan area. Spread across 2,100 hectares, Carvin balances 600 hectares of urbanized space with 1,500 hectares of natural and agricultural land.

Historically, Carvin belonged to a significant mining basin cantered on coal extraction until the industry's decline in the 1980s, leading to economic hardship. In response, the town shifted its focus in the 1990s and 2000s, leveraging its proximity to major transportation routes, such as the Lille-Paris motorway, to develop logistics-based industries and generate low-skilled employment opportunities.

Governance in Carvin is managed by a Municipal Council of 33 elected officials led by the Mayor, with municipal elections held every six years; the current term will end in 2026. The political majority leans left, incorporating socialist, communist, and environmentalist values alongside representatives from civil society. Carvin's mining heritage has instilled strong community values of solidarity and mutual support, reflected in a highly organized civil society composed of associations and sports clubs playing an active role in community life. Participatory governance is also present, with the Municipal Economic, Social, and Environmental Council allowing residents to engage in local decision-making and project proposals. The municipality often secures additional funding from the state and other authorities for various initiatives, especially in housing renovation.

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Carvin's demographic growth has been steady, with a positive balance of 1,000 additional residents over the past five years. As of 2017, the immigrant population numbered 590, representing a decline of 14% over ten years.

The town faces higher-than-average unemployment, with 13% overall in January 2021 and 19.4% among youth under 25. The activity rate for the working-age population was 69.4%. The town's poverty rate has slightly improved, dropping from 22% in 2012 to 19% in 2018. Social challenges include a notable proportion of young people coming from low-education backgrounds and a significant number of children living in single-parent households. The elderly demographic is also growing, with projections indicating that 29.8% of the population will be aged 60 or older by 2042.

The town's criminal context has shown some improvement, with 577 incidents of delinquency reported in 2023, a decrease from the previous year. These incidents include burglaries (61 cases), assaults (129), property damage (204), vehicle thefts (73), non-violent thefts (98), and violent robberies without a weapon (12).

In terms of *restorative justice*, Carvin aligns with national guidelines set by the French Ministry of Justice, which defines restorative practices as a voluntary, confidential, and supportive approach that complements the criminal justice system. These practices, facilitated by trained mediators, bring victims, offenders, and other affected parties into dialogue, focusing on healing, offender accountability, and reintegration. These measures can be implemented at any stage of criminal proceedings, remaining independent and without impact on judicial outcomes.

Carvin's *social housing landscape* includes 8,000 units, with 2,600 designated as social housing. These units are managed by social landlords responsible for construction, management, and allocation, often in coordination with local authorities like the mayor's office. In 2017, over half of Carvin's households owned their homes, and most residences (81.8%) were houses, with a significant portion of apartments (56.4%) being smaller than 60 m².

- Courtrai (Belgium)

Courtrai: main territorial, social, economic and criminal features

Kortrijk, or Courtrai in French, is a city that sits strategically within the southwestern corner of Belgium, nestled along the banks of the River Lys. This river has been a crucial artery for trade since medieval times, shaping the city's economic and cultural landscape. Positioned near the French border, Kortrijk benefits from its proximity to major hubs like Ghent and Lille, which is only 25 kilometres away. The city's connectivity, bolstered by a well-developed network of highways and rail lines, ensures its integration within Belgium and across the border, fostering economic and cultural exchanges as part of the Eurometropolis Lille-Kortrijk-Tournai. A dynamic mix of urban and rural influences shapes Kortrijk's lifestyle and community dynamics, offering a balanced environment for its residents.

Kortrijk's governance is multi-layered, reflecting Belgium's federal structure. The City Council, elected every six years, manages local governance under the leadership of Mayor. The city's coalition includes centre-right and centre-left parties like Open VLD, N-VA, and Vooruit, which shape the city's policies in line with broader Flemish political trends. Civil society is vibrant and well-organized, playing a crucial role in various sectors such as healthcare, education, culture, and sports.

The social and economic profile of Kortrijk is marked by stability and diversity. The city's population stands at around 80,032 residents, with a relatively high density of nearly 992 inhabitants per square kilometre. Despite the city's stability, it faces an aging demographic, with a significant proportion of elderly citizens (21.59%) alongside a notable segment of young people and families. This demographic mix presents both challenges and opportunities for social planning and community development. The city has a multicultural composition, with immigrants and foreign nationals constituting over 11% of the population.

Kortrijk's economy remains diverse, featuring a mix of manufacturing, services, healthcare, and education sectors. The presence of industrial zones and business parks underscores its economic resilience. However, the unemployment rate, while not exceedingly high, requires continuous attention to ensure the integration of youth and other vulnerable groups into the labour market.

Crime in Kortrijk is moderate compared to other Belgian cities, with a crime rate of 10.1 per 100 inhabitants.

Belgium has been at the forefront of integrating restorative justice into its criminal justice system, and Kortrijk is a prime example of how these principles are applied locally. Since the 1960s, Belgium has passed several laws that embed restorative justice practices, emphasizing mediation and community rehabilitation. One of the earliest pieces of legislation, the Youth Protection Act of 1965, set the stage for restorative measures in juvenile justice. It was followed by the Law of 10 February 1994, which formally introduced mediation in criminal cases, focusing initially on minor offences. This approach has since expanded to cover all phases of the criminal process, ensuring that both victims and offenders have opportunities for mediation, even in serious cases.

In Kortrijk, *restorative justice practices* are implemented through a network of specialized organizations. Moderator manages mediation for adult offenders, while Cohesie handles cases involving minor offenders. In the educational sector, Aura conducts restorative conferences in schools, aiming to resolve conflicts and promote a culture of accountability among students. The city's efforts extend to various fields, including prisons, schools, and refugee centres, where restorative practices are used to foster positive outcomes. For serious crimes, Kortrijk offers restorative mediation independent of the criminal process. Mediation can influence judicial outcomes, as judges may consider mediation results when sentencing. This model not only addresses immediate harm but also supports rehabilitation and community reintegration, ensuring that restorative practices remain a key component of Kortrijk's criminal justice landscape.

Social housing in Kortrijk is primarily managed by SW+, a company formed from the merger of two previous entities in 2023. SW+ oversees approximately 4,033 housing units, of which 586 are rental properties and the remaining are owned units. The company aims to expand, projecting a net growth of 963 owned properties while increasing rental units at a rate of around 40 per year. SW+ offers comprehensive support to residents through a team of property managers and rental counsellors, who not only handle technical issues and maintenance, but also engage with tenants on matters such as rent calculations, arrears management, and neighbourhood concerns. The system is designed to provide a holistic approach to social housing, recognizing the diverse needs of residents, 54% of whom are single-person families. The demand for social housing remains high, with over 9,560 eligible candidates on the waiting list as of the end of 2023. This indicates a critical need for expanding affordable housing options.

- Lecco (Italy)

Lecco: main territorial, social, economic and criminal features

Lecco, situated in the Lombardy region of Northern Italy, is a city located along a branch of Lake Como. It serves as the capital of the province of Lecco and spans approximately 45.93 square kilometres. Politically, Lecco has been governed by a centre-left coalition led by Mayor Mauro Gattinoni since 2010, although provincial governance has alternated between right and left-wing parties. Social policy governance involves multiple actors, including the District of Lecco, which oversees the District Social Plan across its 84 municipalities. The "Ambito di Lecco," comprising 31 municipalities, handles local social policy planning, often in collaboration with the Girasole Social Enterprise.

Lecco has a population of 47,008 (2022) within a broader provincial population of 332,457. The city's demographic structure reveals an aging population, with 61.7% over 41 years old and a high dependency ratio. The foreign population represents 10.59% of Lecco's residents, primarily concentrated in central neighbourhoods (Local context diagnosis…). The local economy is resilient, marked by a stable business environment despite past economic crises. Unemployment stands at 3%, reflecting a slight increase, but the employment rate has shown positive growth, rising to 68% in 2023. Challenges persist with contractual instability, as fixed-term contracts dominate new employment.

Lecco ranks moderately in criminal activities, being 58th out of 107 Italian provinces in overall charges per population. However, it ranks 13th for voluntary homicides. Social conflicts, exacerbated by the COVID-19 pandemic, and rising drug and alcohol consumption among youth present ongoing challenges.

Restorative justice in Lecco has evolved significantly since the launch of the "Lecco Restorative City" initiative in 2012. Initially, restorative justice was not well integrated into public policy or the legal system. In the absence of comprehensive national legislation, local efforts were led by civil society organizations, municipalities, and probation agencies, supported by European Social Fund (ESF) projects and private foundations. The 2021 reform of the criminal justice system (Law No. 13478) provided a legal framework for restorative justice, defining it as "any programme that allows the victim of a crime, the person identified as the offender, and other community members to freely participate in resolving issues arising from the crime, with the assistance of an impartial, trained mediator." This law enabled the use of restorative justice at any trial stage and during or after the execution of sentences. It also mandated the creation of regional Centres for Restorative Justice to coordinate services locally, expanding beyond criminal justice to include community-based interventions targeting students, youth, and the broader population. At the local level, Lecco's restorative justice approach is highly community-driven, with the "L'Innominato" network—a provincial restorative justice organization—playing a central role. This network involves public institutions, civil society groups, and ordinary citizens to promote awareness, detect social conflicts, and implement restorative practices aimed at resolving issues before they escalate into criminal behaviour. Key features of this initiative include citizen-led forums ('agora') that act as sensors for social tensions, fostering dialogue, and aiming to repair relationships disrupted by conflicts.

Social housing policies in Lecco are guided by regional legislation (Regional Law 16/2016), which integrates housing services within the broader social services framework. The region has increasingly delegated responsibilities to municipalities, emphasizing collaboration and support for local entities in managing housing needs. In Lecco, the "Ambito di Lecco" leads local housing strategies, and since 2018, the Housing Services Agency—managed by Girasole Social Enterprise—has been pivotal in coordinating these efforts. The 2020 analysis by the Housing Services Agency highlighted a shortage of public housing amidst rising demand, especially for vulnerable groups affected by economic instability, such as families impacted by job loss during the COVID-19 pandemic. Thus, Lecco's 2021-2023 Social Plan emphasizes the need to strengthen social housing policies, developing new territorial strategies that shift the focus from traditional social housing to integrated housing welfare services, enhancing the skills of actors involved in housing policies and promoting an integrated approach that links housing with social, urban, education, and employment policies.

While the three contexts have their specificities when it comes to the two areas of intervention of the Harmony project (i.e. restorative justice and social/collective housing), they also have some **common features:**

- Social housing: all three cities focus on vulnerable populations, managing social housing policies through partnerships between local authorities, regional or national bodies, and private or non-profit organizations; social housing is closely integrated with broader social support systems in these cities.
- Restorative justice: framing of restorative justice within the broader national or regional legislative frameworks that promote these practices as an alternative or complement to the traditional criminal justice system; emphasis of the crucial role of the community and civil society organizations in delivering restorative justice services; focus on youth and educational settings as key areas for implementing restorative justice; mediation and restorative dialogue are central components of restorative justice practices; adoption of flexible restorative justice programmes, adapted to the needs of the participants and the community.

3. Restorative justice: an introduction

Various scholars (Lizzola, 2019; Patrizi, 2019; Fassin, 2018) point out that contemporary society is characterized, on one hand, by a weakening and fragmentation of relationships, in which fears, uncertainties, loneliness, and suffering emerge. If these emotions do not find a space for listening and meeting, they expand, increasing tensions and social fractures. To reimagine themselves and transform their negative emotions related to harms suffered or committed, people need their "truths" to be recognized and their need for balance to be heard (Patrizi P., 2019). This is precisely the need that restorative justice addresses.

Restorative justice offers an alternative to more traditional paradigms of:

- retributive justice, based on punishment and the principle of repaying the harm caused by the crime with the harm inflicted by the penalty
- distributive justice, based on the treatment and re-education of the offender

Restorative justice promotes a model of justice that "involves the victim, the offender, and the community in searching for a solution that promotes restoration, reconciliation, and a sense of collective security "(Zehr, 1990).

The European Forum for Restorative Justice (EFRJ) defines restorative justice as an 'approach of addressing harm or the risk of harm through engaging all those affected in coming to a common understanding and agreement on how the harm or wrongdoing can be repaired and justice achieved. (…) Restorative processes restore safety, security through bringing people together to undo injustice, repair harm and alleviate suffering.'

UNDOC (2006) pinpoints that restorative justice 'not only embraces restorative processes and steps to repair the harm, but it also focuses on structural and individual injustice (…) by identifying and attempting to resolve underlying causes of crime (poverty, idleness, etc.).' According to the UN, restorative justice can be:

- encounter-based, focusing on the meeting between parties even in the absence of a crime (e.g., a dispute between neighbours).
- reparative, focusing on the necessity of repairing the harm caused by the crime/wrong even without the direct participation of the victim.
- transformative, which not only emphasizes encounter and reparation but also seeks to identify and address the underlying causes of the crime/wrong to prevent future crimes and challenges people to apply restorative principles in their everyday relationships.

It is precisely this latter conceptualization of restorative justice that is particularly relevant for the Harmony project, as often conflicts in vulnerable neighbourhoods and in collective/social housing are triggered by systemic injustices, poor social and economic conditions, poor housing conditions, etc.

Irrespective of whether restorative justice is conceptualized as encounter-based, reparative or transformative, its _core values_ are:

- _Respect_, meaning 'looking again from the point of view of the other, to putting oneself in the other's shoes and then respond[ing]' (Evans & Vaandering, 2016, p. 32).
- _Dignity_, referring to 'worth … that cannot be substituted. People have dignity because of the essence of who they are and cannot be replaced' (Evans & Vaandering, 2016, p. 32).

- *Mutual concern*, consisting of '(…) the reciprocal, interconnected caring' (Evans & Vaandering, 2016, p. 33), which regards the interconnectedness nature of our societies.
- *Solidarity*, consisting of 'the interdependence and diversity of people and the critical importance of the quality of relationships to individual's wellbeing and social cohesion. It provides an opportunity to reconnect and to learn how to fulfil one's obligations to each other's wellbeing' (EFRJ, 2021).
- *Truth*, referring to recognising everyone's truth and everyone's need for his/her truth to be listened to and recognised.
- *Justice*, consisting of engaging people in just relations and making them more accountable for their actions to prevent injustices and to repair the existing harm.

As to the _principles_ of restorative justice, these are:

- Focus on inter-personal relationships

The starting point in "how we feel when we are together" focuses on relationships rather than rules, people rather than policies, valuing capacities rather than assessing skills, creating meaning rather than imposing knowledge, asking rather than telling, and well-being rather than success." (Evans and Vaandering, 2016)

- *Active participation*, i.e. passing from viewing citizens as passive actors (*doing for*) that are a target of conflict resolution intervention to active participants (*doing with*), taking responsibility for conflict management.

"A restorative approach at community level is translated in practice through the activation of participatory processes (doing things with people), considering that what happens between two or more people or among groups does not concern only them, but the entire community within which events and conflicts have occurred." (Patrizia Patrizi, 2017)

- *Volunteering,* i.e. focusing on non-coerced participation of all parties
- *Confidentiality*, i.e. discussions within restorative interventions are confident, not being disclosed to third parties
- *Transparency, i.e.* the rules of engagement must be constructed with the participants and all the steps of restorative interventions need to be shared since the very beginning with all participants
- *Fairness*, i.e. restorative interventions put equity at their centre and create the conditions for all to participate in the most effective way, paying particular attention to power imbalances aiming participants.

Such values and principles are not purely theoretical but form the core of all restorative processes. This means that for an intervention to be truly restorative, it is not enough to merely use restorative tools; the process of their delivery must also align with restorative values and principles.

When it comes to its application fields, in recent decades, restorative justice has expanded significantly into various sectors. Although it initially focused on criminal offences, its potential in other areas has gradually become apparent. Wachtel (2004: 207) points out that "restorative justice is only one area that can gain from a restorative approach." Adopting this perspective more broadly involves rethinking how institutions like "schools, businesses, and public administration" are structured (Mannozzi & Lodigiani, 2015), as well as how youth initiatives and services for underprivileged or high-crime communities are implemented (Mannozzi, 2019). It also includes

creating systems and services aimed at preventing and resolving conflicts within communities (Shearing & Wood, 2003). Moreover, it emphasizes the importance of equipping people with skills that enable them to participate actively in civic life, rather than being passive subjects of the legal system (Chapman et al., 2015). This underscores the necessity for individuals to develop the abilities and values of cooperation and dialogue, particularly when conflicts arise. As a result, restorative practices are increasingly being implemented in different areas of society, including schools and social services, and more recently, within communities through initiatives like the development of restorative cities. The aim is to equip individuals with the skills to handle conflict and harm in a safe, respectful, and constructive way across all levels of the community.

While restorative justice in the criminal justice is acknowledged and embedded in the legal framework worldwide, **its application at community level (i.e. neighbourhoods, cities) remains stills limited** (Vasilescu, 2023). Applications of restorative justice at community level have been registered in Albania (e.g. Tirana), Australia (e.g. Canberra, Newcastle), Belgium (e.g. Leuven Restorative City, Ghent - Burenbemiddeling), Canada (e.g. Vancouver, Nova Scotia), Italy (e.g. Lecco, Como and Tempio Pausania restorative cities which are engaged in the Harmony project), Netherlands (e.g. Amsterdam and Utrecht), New Zeeland (e.g. Whanganui), South Corea (Seoul), UK (e.g. Hull, Bristol, Leeds, Portsmouth, Southampton, Stockport) and US (Oakland, Vermont, Detroit).

When it comes to **collective/social housing, restorative justice applications are also still limited**. However, some applications, have been registered in countries with a long tradition in restorative justice such as, for instance, the UK (e.g. the Restorative Communities Programme implemented in in supportive housing and Restorative Approaches in Housing – RAIH), Austria (e.g. Vienna Wohnpartner implemented in Gemeindebau estates), Italy ("Passaporta" – Como) and Sweden (e.g. restorative justice practices in a day centre – Klaragarden - and in a halfway house for homeless people – Bostallet). The chapter "Good/promising practices mapped" discusses in detail the Austrian, Italian and Swedish cases.

The analysis of these and other practices (see chapter 5) underline that restorative justice in the **collective/housing context aim to address interpersonal conflicts, build positive relationships in the community, and reintegrate marginalized individuals** back into supportive networks. These practices focus on resolving harm, promoting accountability, and establishing connections within the community. As it will be further on detailed, restorative practices in these settings allow residents to express their feelings, understand the impact of their actions, and collaboratively find solutions that restore relationships. However, the analysis of the literature reveals that **implementing restorative practices in collective/social housing is not without challenges**: e.g. integration of restorative practices within a wider policy aimed at dealing with systemic injustices, structural problems or overlapping issues like mental health disorders, substance abuse, and criminal histories; need to ensure volunteering participation in residential housing contexts (e.g. supportive housing) characterised by the existence of a "managed community", which may make people feel compound to attend restorative practices, underpinning the principle of free engagement; cultural and organizational resistance of both staff and citizens. These aspects will be further deepened in the following chapters.

4. Mapping and analysing good practices: the methodological framework

Defining good and promising practices

A good practice is a practice that has been proven to work well and produce good results. It "is not necessarily exhaustive or perfect. Rather, it represents an available solution to a specific problem in the light of the available resources and working environment in the given context." (EIGE, 2013)

The concept of "good practice" refers to: "any experience/initiative displaying techniques, methods or approaches which:

- produce results coherent with the definition of restorative justice and, in particular, document the transformational aspect of the restorative approach in terms of changes in conflict management, thereby producing sustainable, long-lasting effects in terms of interpersonal relationships.
- are particularly effective in delivering restorative justice as a transformative strategy to conflict management.

Thus, good practices are practices that (1) have been working well (the practice is finished, or at least shows substantial achievement attributed to the practice itself); (2) can be replicated elsewhere; (3) are good for learning how to think and act appropriately.

Considering the still limited use of restorative practices in collective/social housing, the project has extended the research of interesting practices also to practices that could be potentially interesting for the Harmony project, but that do not fully comply with the selection criteria defined for the selection of good practices. Thus, promising practices mapped consist of:

- interventions that are not referring directly to restorative practices, but that are relevant for preparing the conditions for the delivery of restorative practices.
- interventions characterised by limited evidence on their effectiveness and/or sustainability, but with a strong level of relevance for the purpose of the Harmony project.

Selecting good and promising practices

The main *selection criteria* used for the selection of the practices included in the next chapter are:

- *Relevance for the project purpose*, i.e. development and testing of a toolkit of restorative practices for the conflict management in neighbourhoods and collective/social housing.
- *Effectiveness*: i.e. practices that show effective achievement in terms of restorative conflict management in neighbourhoods/social housing; practices have achieved an observable and demonstrable result in restoring interpersonal relationships.
- *Transferability and replicability*, i.e. features of the good practice can be reproduced elsewhere; particular attention paid to success factors that have to be taken into consideration (extrapolated), in order to ensure the success of the practice when replicated elsewhere, and to the interplay between these factors and context conditions.

In selecting good and promising practices, the following *principles* have been respected:

- Paying attention to the fact that an in-depth analysis has been conducted of the effectiveness of a practice.
- Looking for the "underlying idea—an idea about how the actions entailed by the practice work to solve a problem or achieve a goal" (Bardach, 1998); how the practice created value (i.e. exploiting which latent opportunities/challenges?).
- Paying attention to both the mechanism for achieving success and to the features activating the respective mechanism.
- Describing generic vulnerabilities, i.e. vulnerabilities that could lead to a good practice to fail in the target site context.

Steps for selecting good and promising practices

The process for collecting and analysing the good and promising practices included in the next chapter is synthesised in the figure below.

Figure 1 Main steps in collecting and analysing good practices
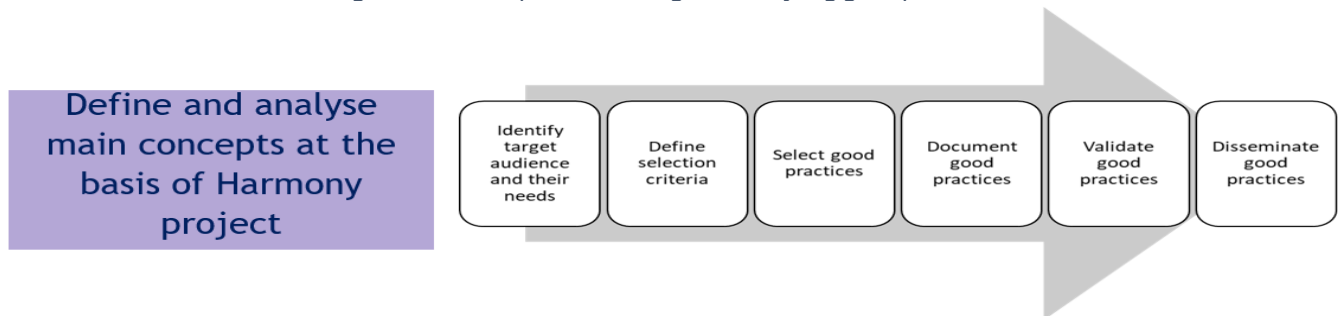
The collection and analysis of good and promising unfolded in the following steps:

i. Definition of the main concepts at the core of the Harmony project: i.e. restorative and collective/social housing. This step included the following activities:
   - ➢ definition of the templates for the mapping and analysis of the literature and good practices.
   - ➢ review of the literature on restorative justice.
   - ➢ desk analysis of local/national contexts in collective/social housing and restorative justice in France, Italy and Belgium.
   - ➢ partners' online meeting.
ii. Identification of the target audience and of their needs:
   - ➢ definition of the target audience of the analysis of good and promising practices: i.e. Harmony partners that will be directly developing and testing on the ground the toolkit of restorative practices; local stakeholders in the intervention contexts, including also supporting partners.
      - ➢ meetings with local stakeholders in the collective/social housing field and in deprived neighbourhoods, where restorative practices may be applied, aimed at operationalising the main project concepts (i.e. restorative justice and practices at community level, and in particular in neighbourhoods, especially vulnerable ones, and in collective/social housing) and gathering information on stakeholders' needs in relation to the project topic. To this end, 2 focus groups at local level with relevant stakeholders were organized in France and Italy. In addition, in France a questionnaire was submitted to stakeholders in this area.
      - ➢ partners' online meetings.

iii. *Definition of selection criteria (see above)* including the identification of the selection criteria. The selection of good practices occurred in three steps:

- Initially, a long list of practices has been drafted by each partner based on the review of the literature in the project area and discussions with relevant stakeholders. To this end, a common template has been provided to ensure homogeneity in the information collected.
- Secondly, partners met online to discuss the mapped practices.
- Successively, 10 good and promising practices have been selected based on the criteria identified previously and discussions between project partners.

iv. Documenting and validating good practices, comprising the following activities:

- Collecting information on the mapped practices through desk analysis and, where necessary to fill in information gaps, interviews to relevant stakeholders.
- Elaborate the information collected previously and draft the good/promising practice common template.
- Extrapolation of the main lessons learnt from good/promising practices
- Partners' meetings online and in person to discuss and validate practices analysed and their use on the ground in the Harmony testing intervention context. In this occasion the Harmony partners also had the opportunity to meet with actors involved in one of the good practices mapped (i.e. Lecco restorative city, with its Intermediary Body L'innominato).
- Drafting of the good and promising practices report.

v. *Dissemination of good/promising practices and of lessons learnt*, including specific events for the dissemination of the initial analysis of lessons learnt from good/promising practices and favouring local stakeholders' capacity building on this topic. Before the final version of the report, two events have been organized in the project countries (France and Italy), while the others will take place in the next period in order to disseminate the final report.

5. Good/promising practices mapped

Overall, **10 practices** have been mapped within the project:

- Wohnpartner: restorative practices in Gemeindebau estates in Vienna – AUSTRIA (good practice)
- BURENBEMIDDELING (Gent) – [mediation for neighbours] – BELGIUM (good practice)
- Restorative Conferences – BELGIUM (promising practice)
- Community conference » or « Neighborhood conference » developped by Eigen Kracht Centrale – BELGIUM AND NETHERLANDS (good practice)
- Médiation nomade – The word is stronger than violence (« La parole plus forte que la violence ») – FRANCE (promising practice)
- Como and Lecco Intermediary bodies – ITALY (good practice)
- "Passaporta" – promoting restorative values, principles and practices in collective housing – ITALY (promising practice)
- Tempio Pausania Restorative City – ITALY (good practice)
- Restorative Lunch to Inspire Innovation («Pranzo Riparativo per Ispirare innovazione») – ITALY (good practice)
- Restorative practices within a residential setting for homeless people – SWEDEN (good practice).

The above-mentioned practices have both a conflict prevention and conflict management purpose. To achieve this purpose the practices, use **various and integrated types of activities**:

- *Restorative interventions*, such as, circles, mediation, conferences (including also community or neighbourhood conferences), family group conferences, restorative meetings, etc. Restorative interventions are used both to manage and prevent (e.g. circles) conflicts.
- *Community building interventions*: e.g. creation of intermediary bodies, creation of social spaces (e.g. restorative corners, social café, neighbourhood welcome programme, social events, restorative lunch). While not restorative, these interventions are particularly relevant both for preventing conflicts and for the creation of the conditions to implement restorative interventions. For instance, the existence of intermediary bodies allows to detect harms and suffering within the community, to enhance networks at local level and to provide resources (e.g. social legitimacy, knowledge) necessary for the implementation on the ground of restorative practices, when conflicts arise; the social caffés set in Vienna allow people to interact with each other, allowing people to interact with each other, to know one's culture and habits, to create connections, which ultimately fosters positive relations, reduces conflicts and make people more prone to use restorative justice in case of conflicts.
- *Awareness raising activities*: e.g. debates on restorative justice, films, theatre pieces, readings, workshop, flashmob, photovoice, restorative lunch. Awareness raising activities are crucial for disseminating the restorative culture in a social climate characterised by increasing polarization, social fractures and penal populism.
- *Training activities*: basic training on restorative justice and advanced/professional training on restorative justice targeted to citizens, social workers, judicial staff, school (at all

levels) staff, politicians, journalists, etc. Training activities are particularly relevant for building skills on restorative justice in all layers of the community and staff involved.

The mapped practices employ a wide **range of methods and tools**, as synthetised below, which points out that there is not one ideal model of how to restoratively prevent and manage conflicts in collective/social housing and neighbourhoods, but rather a **personalized path** based on the **context features and people's needs and resources available**:

- *Mediation* (various types and formats) – in Wohnpartner, Burenbemiddeling, Médiation Nomade, Como Restorative City, Tempio Pausania, Stockholm practices
- *Restorative Conferences* – in the Netherlands, Belgium, Stockholm, Tempio Pausania practices
- Family Group Conferences - Stockholm practice
- *Circles* – in Como and Lecco Intermediary Bodies, Italy (Passaporta), Stockholm, Tempio Pausania Restorative city, Wohnpartner practices
- *Listening sessions and individual meetings* – in Italy (Passaporta), Stockholm, Wohnpartner
- *Photovoice* – *in* Tempio Pausania Restorative city
- *Community events (including also shared meals) and informal gatherings* – *in* Lecco and Como Intermediary Bodies, Wohnpartner, Tempio Pausania Restorative City practices
- Social Integration Space – in Passaporta.

The following paragraphs include a detailed analysis of each good and promising practice mapped within the project.

5.1 Wohnpartner: restorative practices in Gemeindebau estates in Vienna – AUSTRIA

Why: Specify the relevance of the practice for the HARMONY project	The Wohnpartner is relevant for the Harmony context, as it tackles the implementation of restorative practices in a complex and multiethnic neighbourhood in Vienna and engages public institutions, civil society actors and residents. Thus, the delivery context is very similar to the one of the Harmony projects. Vienna has also a long social housing tradition, which can prove useful for the Harmony project to better understand how to deliver restorative practices in a social housing setting.
Who: • Include the practice leader; specify if it is a public or private actor • Partnership: if available, specify if the practice is implemented in partnership and with whom	The programme is delivered by Wohnpartner, Vienna's housing sector. It is an integral part of the City of Vienna's housing administration, specifically within the large structure of "Wiener Wohnen" (Vienna's public housing management). The organization focuses on three main pillars: community outreach, conflict management, and project-based work. Its mission centres around promoting good neighbourhood relations ("Für eine gute Nachbarschaft"). Wohnpartner operates through nine teams dispersed across 17 locations, employing approximately 150 staff members, a third of whom have non-Austrian backgrounds. This diversity ensures that mediators can effectively engage in intercultural conflicts and foster dialogue in intercultural contexts. By being embedded in Vienna's public administration, Wohnpartner ensures that its services are not only widespread but also systematically integrated within the city's social policies,

<table>
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<td></td>
<td>maintaining continuity with Vienna's historical approach to social welfare and housing management.
Wohnpartner operates through multiple local offices strategically located across Vienna's Gemeindebau estates. These centres serve as accessible points where residents can seek assistance and engage with mediators. The decentralized approach ensures that Wohnpartner is integrated into the community and can respond quickly to emerging conflict.
Wohnpartner works closely with other stakeholders like "Wiener Wohnen" (Vienna's public housing administration) and local community organizations. This collaboration allows for a coordinated approach in managing conflicts, where mediators have the authority and support to facilitate agreements and, if necessary, enforce compliance with established house rules.</td>
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<td>Where:
• Specify the Place of implementation</td>
<td>The programme is implemented in Gemeindebau," the city's social housing estates.
Territorial context
Gemeindebau is a key feature of Vienna's social housing system, originating from the city's social-democratic policies of the early 20th century, specifically the "Red Vienna" period. Initially designed to improve living conditions for the working class, these housing complexes still represent a significant part of the city's affordable housing strategy today. Approximately 500,000 residents, nearly a third of Vienna's population, live in these publicly subsidized apartments.
Social and economic context
The population of the Gemeindebau has diversified over the decades. Initially targeted at the local working class, the estates now house a wide range of socio-economic and cultural backgrounds, including a significant proportion of migrants and second-generation immigrants. The diversity within these estates has increased, contributing to an intercultural setting.
The Gemeindebau faces several challenges typical of urban social housing areas, including economic disadvantage, ethnic and cultural tensions, and conflicts stemming from differences in social behaviour and expectations. Conflicts in these areas often arise over noise, children's use of public spaces, and cultural misunderstandings between long-term residents and newer, often migrant, tenants.
Restorative justice context
Austria, traditionally known for its conservative and punitive criminal justice approach, emerged as a leader in victim-offender mediation during the 1980s and 1990s. The shift began with a debate over juvenile justice in Austria, leading to a new approach focused on conflict resolution. This included options like victim-offender mediation, comprehensive compensation and reconciliation, and community service. These reforms involved new administrative structures, legislative changes, and pilot projects. Over time, there were efforts to expand these reforms to the broader criminal justice system, covering adult offenders and even serious crimes. This process faced significant challenges, particularly from conservative</td>
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factions and the women's movement. The latter, while supportive of some proposed reforms, argued against using mediation for domestic violence cases, advocating for traditional criminal prosecution instead. Eventually, legislation was enacted, gradually steering the Austrian criminal justice system toward restorative practices, such as victim-offender mediation[1].

Victim-offender mediation is managed and facilitated by the NGO "Neustart," which also oversees probation services. The social worker in charge reports to the prosecutor or court that initiated the diversion, providing updates on the success of the intervention. Offenders are responsible for the costs of these measures, which can be up to €250. This fee is set in a way that ensures the accused can still maintain a modest lifestyle for themselves and their family while also allowing them to make amends and provide compensation for the harm caused.

Victim-offender mediation prioritizes restoration as the most effective form of restitution, giving the victim a chance to share their perspective on the offense and its impact. In these mediated sessions, victims can also seek compensation for both material and non-material damages. In cases involving minor offenses by juveniles where the harm is minimal, compensation may often be symbolic, such as an invitation for a skiing trip, a dinner, or an outing like Go-Karting[2].

Vienna's approach integrates restorative practices within a broader policy of "integration-oriented diversity." The city has recognized its identity as a multicultural and immigrant city, using programs like those run by Wohnpartner to manage the complexities of diverse communal living. These practices aim to uphold the Gemeindebau's historical role as a space for social integration, maintaining its original vision of solidarity and community support while adapting to contemporary social realities.

What:	To address conflicts in the Vienna Gemeindebau, the municipality established "Wohnpartner" to implement restorative and conflict resolution practices. Wohnpartner operates directly within these estates, offering mediation services to resolve neighbourhood disputes and promote social cohesion. Its work focuses on both reactive mediation (resolving existing conflicts) and proactive community-building measures (like organizing social events and dialogue programs) to foster a sense of belonging and mutual respect among residents.
• Type of practice: specify if the practice refers to a policy, programme, project or a specific action implemented within a wider framework • Specify if the practice refers to a good or	The practice is considered <u>good practice</u>, as mapped in the report ALTERNATIVE « Developing alternative understandings of security and justice through restorative justice approaches in intercultural settings within democratic societies. Research report on the

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[1] https://restorativejustice.org/rj-archive/victim-offender-mediation-in-austria/

[2] https://www.oijj.org/sites/default/files/archivospaginas/baaf_austria1.pdf ;
https://www.tijthailand.org/public/files/highlight/RJ%20presentation/Session%203%20-%20Jee%20Aei%20Lee.pdf

promising practice • Specify the type of restorative practice (e.g. restorative circle, mediation,)	sociological/legal description and the conflict resolution in small-scale [3]».
When: • Specify the implementation period of the practice • Specify the current state of the practice (ended, ongoing)	Restorative practices began to be formally implemented by Wohnpartner in the Gemeindebau starting in 2010 and are ongoing.
How: Include a description of the practice providing information on the following issues: • Main problem/s tackled by the practice • Objectives of the practice • Target group of the practice • Activities foreseen by the practice	The problem and objectives As previously mentioned, the implementation of restorative practices in the Vienna Gemeindebau is part of the City of Vienna's efforts to address intercultural conflicts and promote social cohesion within its public housing estates. The establishment of Wohnpartner aimed to provide city-wide mediation and conflict resolution services, expanding beyond the previous limited scope offered by community service agencies (Gebietsbetreuung), which were mainly focused on reconstruction areas. How Wohnpartner implements both reactive (i.e. practices used to manage conflicts manifested) and preventive restorative practices (i.e. practices meant to prevent conflicts). *Mediation* is the primary restorative practice used by Wohnpartner. The organization facilitates mediation sessions to resolve conflicts arising between neighbours, especially those related to cultural differences, noise complaints, and disagreements over the use of shared spaces (like courtyards and laundry rooms). Wohnpartner employs a co-mediation strategy, often involving mediators from different cultural backgrounds to bridge gaps and build trust among disputing parties. This approach ensures that mediators can relate to and understand the cultural contexts of both sides, enhancing the effectiveness of the sessions. Median is used in different types of conflicts: • Noise Complaints: disputes over noise, such as loud music or disturbances caused by children playing in shared spaces, are common. Mediation is used to establish mutually agreeable rules or boundaries to mitigate such issues. • Cultural and Interpersonal Conflicts: given the diverse population in the Gemeindebau, conflicts often arise from

[3] https://cordis.europa.eu/project/id/285368/reporting/de

cultural misunderstandings or differences in social norms. Wohnpartner's intercultural mediators play a crucial role in these situations by facilitating discussions that promote cultural awareness and understanding.

- Conflicts Related to Shared Spaces: disputes over the use and maintenance of common areas like courtyards, laundry rooms, and hallways are also frequent. These areas, central to daily life in the Gemeindebau, can become sources of tension when residents have differing expectations or behaviours. Mediation and round-table discussions help establish shared guidelines and agreements.

Mediation sessions are adaptable and take place in various forms, from informal advice sessions to structured group mediations or individual neighbour-to-neighbour sessions, depending on the conflict's complexity.

Wohnpartner mediators meet residents in accessible locations, such as community centres or even directly in the estates, to ensure that support is easily reachable.

Round-Table Discussions:

These are organized to address broader neighbourhood issues that may not be confined to individual disputes but affect multiple residents. Examples include group discussions on maintaining communal areas, respecting house rules, or integrating new residents into the community.

Round-table discussions serve as preventive measures to foster communication and understanding before conflicts escalate, promoting a shared sense of responsibility among the residents. To this end, these sessions gather groups of residents to openly discuss common issues, promoting transparency and collaborative problem-solving.

Empowerment and Training Programs

Beyond addressing conflicts directly, Wohnpartner invests in preventive measures through workshops and training sessions for residents. These sessions aim to empower tenants with the skills to manage disputes independently and reduce reliance on formal mediation services. By building capacity within the community, Wohnpartner ensures long-term sustainability and harmony within the Gemeindebau.

Community events and programmes

Hof-Cafés (Courtyard Cafés) and Welcome Neighbour Initiatives: these create informal spaces for residents to interact, get to know one another, and build positive relationships outside of conflict situations. Such spaces are designed to reduce misunderstandings and pre-emptively address potential conflicts by building a stronger sense of community and mutual respect.

Hof-Cafés are informal social gatherings organized directly in the courtyards of the Gemeindebau. These events are designed to bring residents together in a relaxed, casual setting, encouraging neighbours to interact beyond their day-to-day routines. The open-

air nature of these cafes makes them easily accessible and invites spontaneous participation, making it inclusive for all residents.

The events are organized by Wohnpartner staff who facilitate interactions by providing coffee, snacks, and a comfortable environment. They are strategically timed during weekends or afternoons to maximize participation, especially from families, elderly residents, and working individuals.

Activities at Hof-Cafés typically include communal coffee sessions, informal discussions, and sometimes themed events such as storytelling sessions, small performances by local artists, or cultural exchange activities. These gatherings serve as icebreakers, allowing residents from diverse backgrounds to mingle and develop a sense of familiarity.

Hof-Cafés often also serve as a platform for residents to express concerns or issues in an informal setting, where Wohnpartner mediators can engage directly with them, offering support and guidance.

Hof-Cafés play a crucial role in restorative justice by creating a safe and neutral space where residents can build relationships and trust. This proactive community-building approach helps prevent conflicts by establishing positive interactions before disputes arise. In case of ongoing issues, these settings provide an opportunity for mediation to occur in a non-threatening, familiar environment, fostering dialogue and mutual understanding.

The Welcome Neighbour programme is aimed at integrating new residents into the Gemeindebau communities. When new tenants move in, Wohnpartner organizes small welcoming events to introduce them to their neighbours, familiarizing them with the community's culture and shared spaces. The events include welcome tours of the estate, introducing key communal facilities like laundry rooms, courtyards, and community centres. They often also include small social gatherings where new and existing residents can engage in dialogue, share stories, and learn about each other's backgrounds and cultures.

Additionally, practical workshops are organized to guide new tenants on how to participate in community life, understand local rules (like using shared spaces), and access resources available through Wohnpartner.

This program is structured to be interactive, with introductions facilitated by Wohnpartner staff who ensure that new residents receive a warm reception, helping them connect with others.

The Welcome Neighbour programme supports restorative justice by proactively reducing the potential for conflicts that often arise from unfamiliarity or cultural misunderstandings. By promoting early interaction and mutual respect, this initiative lays the groundwork for a supportive and inclusive community, decreasing the likelihood of disputes. It ensures that newcomers feel part of the community and understand their role in maintaining harmony, which aligns with the principles of restorative justice.

| Which outcomes at which context and design conditions:
 • Include a description of the outputs and of the short-medium term and long-term results of the practice
 NB:
 • Include an analysis of the main factors favoring/hindering the outcomes of the practice to be considered in transferring it elsewhere. | The main outcomes obtained by the programme include the following:
 • *Improved social cohesion.* One of the significant outcomes is the enhancement of social cohesion within the Gemeindebau. Through regular mediation sessions and community events like Hof-Cafés and Welcome neighbour programmes, residents develop stronger bonds and a sense of belonging. The informal and inclusive nature of these events allows residents from diverse cultural backgrounds to engage in dialogue, fostering mutual understanding and breaking down stereotypes or prejudices.
 • *Reduction in conflict escalation.* The presence of Wohnpartner's mediators and the availability of structured mediation services have led to a reduction in the escalation of neighbourhood disputes. Many conflicts, especially those stemming from cultural misunderstandings or usage of shared spaces, are addressed early through mediation or during community gatherings. This proactive approach helps resolve issues before they become significant problems, reducing the overall tension within these estates.
 • *Empowerment of residents.* Residents are increasingly empowered to take an active role in managing their environment. Training sessions and workshops organized by Wohnpartner equip residents with conflict resolution skills, enabling them to handle disputes independently. This empowerment contributes to a culture of self-governance and accountability within the community, making residents feel more in control and invested in maintaining peaceful relations.
 • *Increased inclusivity and integration.* The targeted efforts of the Welcome Neighbour programme have resulted in better integration of new residents, particularly those with migrant backgrounds. By facilitating early interactions and providing support, Wohnpartner helps newcomers feel welcomed, which enhances their willingness to engage with the existing community. This integration reduces feelings of alienation and builds inclusive networks, promoting long-term social stability.
 The following exemplify outcomes of mediation sessions held by Wohnpartner mediators:
 • *Noise and cultural misunderstandings conflicts.* In one case, a conflict emerged between a long-term resident and a new migrant family over noise. The long-term resident felt disturbed by the family's late-night gatherings, which were perceived as normal social behaviour in the migrant's culture. The mediators, one from the same cultural background as the migrant family, facilitated a session where both parties could express their perspectives. They helped establish an agreement on acceptable hours for gatherings, balancing |

cultural practices with the need for quiet hours in the shared living environment.

- *Disputes over shared spaces.* Another case involved disagreements among residents over the use of a communal laundry room. Long-term residents felt that new tenants, predominantly migrants, were not respecting the schedules or cleaning rules. Wohnpartner mediators organized a round-table discussion, where they reviewed the established rules and allowed all parties to voice their concerns. Through the session, they reached a consensus on a new system that accommodated different usage patterns while maintaining cleanliness, ensuring that everyone's needs were met.
- *Children's use of public areas.* Conflicts often arise from children playing in shared courtyards, especially when different cultural norms about public space use collide. In one instance, older residents complained about children being too noisy and using the space unsupervised. The mediators arranged a group session with parents and elderly residents, facilitating a dialogue where each side could express their needs. They agreed on designated playtimes and areas that would minimize disturbances while ensuring that children had space to play safely.

The following factors favour the achievement of the above-mentioned outcomes:

- *Accessibility and proximity.* Wohnpartner's decentralized structure, with local offices and mediators embedded within the Gemeindebau, makes services easily accessible. The proximity of Wohnpartner staff allows for quick intervention when conflicts arise, preventing them from escalating. The availability of local support also encourages residents to seek help more readily, knowing that mediators are familiar with their environment and needs.
- *Intercultural and inclusive mediation.* Employing mediators from various cultural backgrounds is a crucial mechanism that favours successful outcomes. This diversity ensures that mediators can relate to and effectively communicate with residents from different ethnicities, fostering trust and a sense of fairness during mediation processes. The intercultural sensitivity demonstrated by mediators helps bridge gaps and facilitates resolutions that respect the cultural norms and expectations of all parties involved.
- *Trained mediators.* The Vienna experience reveals that mediators should be professionally trained in restorative practices and conflict resolution. This ensures they have the necessary skills to manage various types of disputes, from intercultural misunderstandings to interpersonal neighbour conflicts.
- *Mediators acknowledged by people living in the housing complex.* Wohnpartner mediators work from local offices

	within the Gemeindebau, making them familiar faces in the community. This integration helps build rapport and trust over time, increasing the perception of legitimacy as residents feel connected to and supported by mediators who are present and visible in their daily lives.
	• *Flexible and personalized duration of restorative practices.* The programme points out that mediation should be flexible in duration, depending on the complexity of the conflict. For simpler disputes, shorter sessions may suffice, while more entrenched conflicts might require multiple sessions over time. The adaptability in the length of mediation sessions allows mediators to provide sufficient time for dialogue and resolution without rushing the process, ensuring the involved parties feel heard and understood.
	• *Neutral location.* Successful mediation often takes place in neutral, accessible locations within the Gemeindebau, such as community centres or even directly in the courtyards (as part of Hof-Cafés). Ensuring that the location is comfortable and familiar for all parties involved encourages participation and openness, which are crucial for effective mediation.
	• *Community-building initiatives.* The proactive organization of community events like Hof-Cafés and the Welcome Neighbour programme serves as a preventive mechanism. By creating regular opportunities for residents to interact in non-conflict settings, Wohnpartner establishes a foundation of positive relationships that can be relied upon during disputes. These events also build a supportive network, which is essential in maintaining peace and collaboration in the long term.

Which lessons learnt:
 	
• Include an analysis of the main lessons learnt for the HARMONY project (e.g. competences of staff involved, etc.)
	The main lessons learnt from the Vienna case are:
	
	• Embrace cultural diversity and inclusivity
	  o *Cultural matching.* Ensuring mediators reflect the cultural and linguistic diversity of the resident population is crucial. This helps build trust and legitimacy, as residents are more likely to engage with mediators who understand their cultural norms and language.
	  o *Intercultural training.* Mediators should receive training on cultural competence and conflict resolution skills. This prepares them to handle the unique challenges that arise in intercultural settings, such as misunderstandings based on differing social norms.
	• Establish a strong, accessible local presence of mediators:
	  o *Decentralized offices.* Placing mediation services within the community is essential for accessibility. Establishing local offices or centres within the housing estates ensures that support is readily available when conflicts arise, fostering a sense of trust and familiarity.

- o *Visibility and engagement*. By integrating mediators into the community, residents see them as approachable and trustworthy figures rather than distant authorities. Regular presence in the neighbourhood, through events and open sessions, strengthens this relationship.
- Implement proactive community-building initiatives:
  - o *Preventive engagement*. Programmes such as Hof-Cafés and Welcome Neighbour help prevent conflicts by creating positive social interactions and building community bonds before issues arise. These events provide informal opportunities for residents to interact, creating a foundation of mutual respect and understanding.
  - o *Structured activities*. Organize activities that allow residents to learn about each other's cultures and habits in a non-conflict setting. This can include cultural exchange sessions, community tours, and shared meals, all designed to reduce misunderstandings and build solidarity.
- Offer flexible and responsive mediation services in neutral locations:
  - o *Adaptable mediation sessions*. Mediation should be flexible in terms of duration and format, adapting to the complexity of the conflicts. Some disputes may require quick interventions, while others might need multiple sessions to reach resolution.
  - o *Neutral and accessible venues*. Ensuring that mediation sessions are held in neutral, welcoming locations within the community (such as courtyards or community centres) helps participants feel safe and encourages open dialogue.
- Empower residents to take active roles:
  - o *Training programmes*. Empower residents by offering training sessions in conflict resolution skills. This not only equips them to handle disputes independently but also builds a sense of ownership and responsibility for the community's well-being.
  - o *Encourage participation*. Engaging residents as active participants in both community events and mediation sessions fosters a culture where everyone feels responsible for maintaining harmony. This active involvement is crucial for the sustainability of restorative practices.
- Ensure flexibility and collaboration across stakeholders:
  - o *Collaboration with Public Agencies*. Collaborate closely with public housing management and local organizations to create a coordinated support network. This enhances the ability to enforce agreements and

	provides a broader scope of resources when resolving conflicts. ○ *Tailored solutions.* Be ready to adapt strategies based on the community's specific needs and demographics. Flexibility in approach allows the program to remain relevant and effective in various settings. • Foster legitimacy through transparency and training: ○ *Professional standards.* Maintain high standards of professionalism through consistent training and certification of mediators. This ensures that residents perceive the mediators as competent and trustworthy. ○ *Community integration.* Building relationships and trust within the community by being present and approachable helps mediators gain legitimacy. Programs should invest time in integrating mediators as familiar, supportive figures within the neighbourhood.
References:	• Institute for the Sociology of Law and Criminology (2014) ALTERNATIVE Developing alternative understandings of security and justice through restorative justice approaches in intercultural settings within democratic societies, https://cordis.europa.eu/project/id/285368/reporting/de • https://restorativejustice.org/rj-archive/victim-offender-mediation-in-austria/ • https://www.oijj.org/sites/default/files/archivospaginas/baaf_austria1.pdf

5.2 BURENBEMIDDELING (Gent) – [mediation for neighbours] - BELGIUM

Why: • Specify the relevance of the practice for the HARMONY project (i.e. why the practice was deemed interesting, in terms of learning provision, for the HARMONY project)	There are two main reasons why this practice seems relevant for our project: • First of all the scope of the practice. The goal of "Burenbemiddeling" is to mediate in conflicts between neighbours without juridification of the conflict. • And secondly, the way the practice is established in the city of Ghent. Most of the conflicts are mediated by volunteers, trained citizens who want contribute to the community.
Who: • Include the practice leader; specify if it is a public or private actor • Partnership: if available, specify if the practice is implemented in partnership and with whom	Practice leader is the city of Ghent (municipality). Two trained professionals collaborate with a network of 40 volunteers. In Gent every year there is a fair for volunteers. Services that that need volunteers come propose themselves. People who are interested can give themselves up for training. The training is a 5 day high standard training. The process seems to be self-selective as not everyone has the skills and confidence to participate successfully. Although this is not a formal partnership, a lot of the cases are referred by neighbourhood police.
Where: • Specify the Place of implementation	Place of implementation is city of Ghent, Belgium. Territorial Context of Ghent:

(country and city/province/region) • Briefly describe the territorial (population, main social and economic features of the territory where the practice is implemented) and criminal context (criminal rates, if available; main offences, etc.) of the city/province/region where the practice is implemented • Briefly describe the main restorative features of the practice context (e.g. whether restorative justice is regulated by law, main governance features)	**Population**: As of 2023, Ghent has a population of approximately 265,000 people, making it the second-largest city in the Flanders region of Belgium. **Geography**: Ghent is located in the Flemish Region, at the confluence of the Scheldt and Lys rivers. It is about 50 kilometres northwest of Brussels and 50 kilometres southwest of Bruges. **Economy**: Historically a major trade and textile hub, Ghent has evolved into a modern economic centre with a diversified economy. Key sectors include biotechnology, logistics, information technology, and education, with Ghent University being a significant institution. The Port of Ghent is also a crucial economic asset, contributing to the city's role in international trade. **Social Features**: Ghent is known for its vibrant cultural scene, with numerous festivals, museums, and a lively arts community. The city has a relatively young population, partly due to the presence of a large student community. It is also known for its progressive social policies and sustainability initiatives, such as promoting cycling and public transportation. Criminal Context of Ghent: Crime Rates: Ghent's crime rate is relatively moderate compared to other European cities of similar size. Specific crime statistics can vary year by year, but generally, the city is considered safe. Main Offences: The most common types of crime in Ghent include petty theft, burglary, vandalism, and drug-related offences. Violent crimes such as assaults and robberies occur but are less frequent. Policing and Safety Measures: The city has active community policing initiatives and various programmes aimed at crime prevention, particularly focusing on youth engagement and social integration. The local police works closely with community organizations to maintain public safety. Overall, Ghent is a vibrant and economically robust city with a moderate crime rate, maintaining a strong focus on community safety and social cohesion. Restorative justice context Flemish legislation is supportive to the use of restorative justice practices and mediation. "Restorative justice is, in Belgium, well developed. First pilot projects started in the early 1990s and gradually expanded all over the country. Restorative justice has found a strong legal basis, with legislation in the field of adult criminal law in 1994 and 2005 and in juvenile justice in 2006. Later on, as a result of the ongoing Belgian State reform process and the delegation of powers to the regions, further regulations were adopted by the Flemish Community, the French Community and the German speaking Community. In 2022, restorative justice services are

	available in every judicial district and are mainly offered by NGOs which are accredited and completely funded for this task by the government. The field of application has no legal restrictions, which makes that restorative justice – mainly in the form of victim-offender mediation and, to a lesser extent, in the form of family group conferences for juveniles – is being offered for all types of crime, for all degrees of seriousness and in all phases of the criminal justice process including the execution of the sentence." (source: "A journey around restorative cities in the world: a travel guide", EFRJ, 2023)
What: • Type of practice: specify if the practice refers to a policy, programme, project or a specific action implemented within a wider framework • Specify if the practice refers to a good or promising practice • Specify the type of restorative practice (e.g. restorative circle, mediation,…)	"Burenbemiddeling" or mediation between neighbours is a policy programme supported by the municipality. It was initiated in July 2010. It can be considered a good practice with an average of 350 cases per year.
When: • Specify the implementation period of the practice • Specify the current state of the practice (ended, ongoing)	The practice has been used consistently for almost 15 years now and is still being applied frequently (ca. 10 cases per week)
How: Include a description of the practice providing information on the following issues: • Main problem/s tackled by the practice • Objectives of the practice • Target group of the practice • Activities foreseen by the practice	"Burenbemiddeling" is a service available to every citizen of Ghent, that helps resolve conflicts between neighbours in a peaceful and constructive manner. The goal is to prevent escalation and to work together with both parties to find a mutually acceptable solution. How does it work? - Registration: One of the involved neighbours or a third party (such as the police or a community officer) reports the conflict to the neighbour mediation service. - Introduction: A mediator contacts both parties to discuss the situation and to see if there is a willingness to participate in a mediation process. - Mediation Session: If both parties agree, a joint meeting is organized where the mediator helps to facilitate an open and respectful dialogue.

Harmony
Restorative practices at the heart of collective housing

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	- Solution: Together, the parties seek a solution that is acceptable to both sides. An average mediation process asks an investment of about 6 hours for the volunteers. Important comment: most mediators are volunteers (citizens) who were trained in a 5-day intensive training. There are 2 fulltime professionals who manage the service and operate as mediators in more high-profile conflicts. An example was a conflict that involved many people in a building block. The dynamics with such a big group were more challenging than in a one-on-one mediation. Recently, there was a similar situation with noise nuisance caused by a youth group that has their residence in a neighbourhood. Five different neighbours were involved. Every conflict is managed by two mediators. It can be used in the following situations: - Noise issues (music, pets, DIY projects) - Nuisance caused by children or pets - Property or boundary disputes (e.g., hedges, fences) - Parking issues - Disturbed neighbour relationships due to misunderstandings or minor irritations In 2021, 71% of the referred conflicts related to noise issues.
Which outcomes at which context and design conditions: • Include a description of the outputs and of the short-medium term and long-term results of the practice NB: ➢ Outputs refer to achievements (e.g. a specific number of circles/mediations/etc., involving a specific number of participants) ➢ Short-medium term results refer to changes in the behaviour/competences of the actors' involved (e.g. improved capacity to listen empathically, overcoming of prejudices, etc.) ➢ Long-term results (known also as impacts) refer to changes in the initial problem tackled	In 2021, there were 381 referrals of which 152 cases led to a mediation. In 2022, there were 321 referrals of which 158 were started and in 2023, 348 referrals and 190 started mediations. So roughly about 50% of the referred cases lead to the start of the mediation process. When no mediation process can be started, "Burenbemiddeling" closes the file and informs the parties on possible steps they can undertake. Essentially this means there are two possible options: they either go to court or they drop the whole case. There are situations where people are so fed up that eventually they move houses. The service reports that 90% of the mediations are successful. This doesn't always mean that there are hard solutions (e.g. signed agreements on paper, financial restitution, ...), but that there is at least a renewed mutual understanding. In those cases where it doesn't lead to a mediation process this is due to refusal of one of the parties. Mediation is a voluntary process. Involved parties cannot be forced to participate. The role of the facilitator is important. They take their time for the preparation with each of the stakeholders individually. The question "What will happen if you don't participate in a mediation process?" proves a key question. "What will you do instead?" It is an eye opener that often convinces parties to participate and overcome their doubts. They also need to sense that the facilitator will guard the safety of the conversation. These are helpful ingredients for a successful

by the good/promising practice (e.g. reduction in criminal events in social houses, etc.) • Include an analysis of the main factors favoring/hindering the outcomes of the practice to be considered in transferring it elsewhere.	process. But ultimately it is their choice whether they participate or not. Many conflicts involve people from different cultural backgrounds. One of the barriers is language. For this reason, "Burenbemiddeling" frequently uses interpreters. The mediation itself is always facilitated in Dutch. The mediators are not so-called "cultural mediators", but they do receive (on a voluntary basis) training in cultural sensitivity – among other topics. This training is not obligatory, but highly recommended. Also, every volunteer is invited to take part in interventions 4 times a year. Good practices and challenges are being exchanged. This way they create more in-depth formation.
Which lessons learnt: • Include an analysis of the main lessons learnt for the transferability of the practice in the local contexts of the HARMONY project (e.g. competences of staff involved, etc.)	"Burenbemiddeling" would be an interesting practice to be part of the toolkit of Harmony. The idea to work with **trained volunteers** (instead of professionals) is interesting. However, we need to take into consideration that it takes diligent training and supervision of the facilitators. Not every random citizen is equipped with the right attitude and talents to take up this role. In Ghent they notice that those choosing to become a mediator are **highly educated**. The advantage "mediation" has, compared to e.g. "restorative conferencing", is that it typically involves less people. It is used in situations in which lesser people are involved. This means preparation time is limited. Downside is that "only" 50% of the referred cases lead to an actual mediation. This makes us wonder what happens with the other 50% and the impact of these conflicts on the atmosphere between neighbours. What else can be done in those cases? In "Burenbemiddeling" mediators work in neighbourhoods other than their own. Maybe, if you have champions in a neighbourhood who stand close to the people in the area, they can play in role in handling these situations.
References: • Include the main references used for the analysis of the good/promising practice	In-depth interview with one of the professionals working for "Burenbemiddeling Gent"

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5.3 Restorative Conferences – BELGIUM

Why:	
• Specify the relevance of the practice for the HARMONY project (i.e. why the practice was deemed interesting, in terms of learning provision, for the HARMONY project)	Restorative conferences are internationally considered to be **one of the essential restorative practices**. It encompasses all principles of the restorative philosophy and for these reasons can't be excluded from a more in-depth analysis. To Ligand's knowledge, there does not seem to be researched examples of Restorative Conferences in neighbourhood conflicts in Belgium, but the range of fields where RC's have proven their added value is wide (justice, education, workplace, …). Some examples of their application are: • HCA-services are Services in Flanders that offer Restorative and Constructive Approaches to youth crime offenses. Restorative Conferences are one of their methodologies. In Flanders (Belgium) there are 10 such providers. They are financed by the Flemish department of Welfare. • The Flemish government of Education subsidizes NAFT-providers in each region. They deliver programmes for students in secondary school whose school trajectory is difficult (for personal reasons, behavioural issues, psychological challenges, …). Restorative Conferences are part of their range of practices/programmes. So when secondary schools in Flanders are faced with a conflict that need an external facilitator, they can rely on a NAFT-provider for free.
Who: • Include the practice leader; specify if it is a public or private actor • Partnership: if available, specify if the practice is implemented in partnership and with whom	Worldwide there are many practice leaders (e.g. International Institute for Restorative Practices), applying RC's in their field and region. Originally, the practice goes back to indigenous societies where conflicts impacted on the whole community. Therefore, it was logical to include all stakeholders in the resolution of the conflict, instead of having a judge define what needed to happen. Australia and New Zealand are known for the application of these traditional practices into their current care and justice systems.
Where: • Specify the Place of implementation (country and city/province/region) • Briefly describe the territorial (population, main social and economic features of the territory where the practice is implemented) and criminal context	Internationally, one of the key players in the field of Restorative Practices is the International Institute for Restorative Practices in Bethlehem (PA), USA. It has links to and hubs in many other countries, including UK and Australia. In Belgium too, especially in Flanders, Restorative Conferences are widely imbedded in the field of justice, care and education. The format differs a little bit depending on the context, but the essence remains the same. Territorial context **Flanders** is the northern region of Belgium, characterized by a population of approximately 6.7 million people. The region is predominantly Dutch speaking. It has a highly developed and diverse economy. The region enjoys a high standard of living,

(criminal rates, if available; main offences, etc.) of the city/province/region where the practice is implemented • Briefly describe the main restorative features of the practice context (e.g. whether restorative justice is regulated by law, main governance features)	with strong social services, high levels of education, and advanced healthcare. Unemployment rates in Flanders are generally lower than in the southern region of Wallonia. Flanders has relatively low crime rates compared to many other European regions. However, urban areas, particularly in cities like Antwerp and Ghent, tend to experience higher crime rates. Common criminal activities in Flanders include property crimes (such as burglary and theft), drug-related offenses, and traffic-related infractions. Restorative justice context In Flanders, restorative justice is integrated into the broader Belgian legal framework, which supports and promotes the use of restorative practices in various contexts, including the criminal justice system, schools, and communities: "Restorative justice is, in Belgium, well developed. First pilot projects started in the early 1990s and gradually expanded all over the country. Restorative justice has found a strong legal basis, with legislation in the field of adult criminal law in 1994 and 2005 and in juvenile justice in 2006. Later on, as a result of the ongoing Belgian State reform process and the delegation of powers to the regions, further regulations were adopted by the Flemish Community, the French Community and the German speaking Community. In 2022, restorative justice services are available in every judicial district and are mainly offered by NGOs which are accredited and completely funded for this task by the government. The field of application has no legal restrictions, which makes that restorative justice – mainly in the form of victim-offender mediation and, to a lesser extent, in the form of family group conferences for juveniles – is being offered for all types of crime, for all degrees of seriousness and in all phases of the criminal justice process including the execution of the sentence." (source: "A journey around restorative cities in the world: a travel guide", EFRJ, 2023)
What: • Type of practice: specify if the practice refers to a policy, programme, project or a specific action implemented within a wider framework • Specify if the practice refers to a good or promising practice • Specify the type of restorative practice (e.g. restorative circle, mediation,…)	The use of RC's in Flanders is diverse. They are part of several (restorative) justice programs for minors and for adult offenders. The (youth) court can suggest the participation at a restorative conference but cannot impose it – because restorative processes remain voluntary. The proposal is before sentencing. During the conference, the perpetrator and his support group formulate a plan to repair the material and emotional damage. The proposal is discussed with the victim and the moderator. If they agree, the letter of intent is submitted to the juvenile judge, the public prosecutor's office, the minor's lawyer and the social services youth court. If the young person properly complies with his agreements, the juvenile judge can close his file. If there is no agreement or the plan is not properly implemented, the juvenile judge can impose another measure.

	The first initiatives took place in 2001-2003 and the practice still exists nowadays.
	In Flemish secondary schools (and to a lesser degree in some primary schools) RC's are also used fairly frequently as part of their disciplinary procedures. The first schools were trained around the year 2006. Still every year more schools are developing support staff to become trained facilitators. Also, many external school support services facilitate RC's in situations where to school is involved too closely in order to be a neutral facilitator.
	It is very difficult to track numbers. The network of Catholic schools (2/3 of all schools in Flanders) advises their schools to always consider a Restorative Conference before starting an official disciplinary procedure. Every year Ligand trains about 40 new facilitators who work in schools all over the region.
	RC's are a type of circle that includes all parties involved in the conflict (offender(s), victim(s), representatives of the community, support people for offender and victim).
When: • Specify the implementation period of the practice • Specify the current state of the practice (ended, ongoing)	As stated above Restorative Conferences have been used Flanders for some 20 years now. The use is ongoing.
How: Include a description of the practice providing information on the following issues: • Main problem/s tackled by the practice • Objectives of the practice • Target group of the practice • Activities foreseen by the practice	**The problem** The type of problems being targeted by RC's are widely varied. It is important to notice that RC's (essentially just like any other restorative approach) is first of all a victim approach. This means that it wants to see the harm repaired caused by an incident. This is a subjective matter. A seemingly small incident may still have caused substantial harm for one person, whilst a seemingly serious incident may not necessarily imply the need for restoration for another person. In schools we see RC's used in situations like aggression (verbal and physical), bullying, theft and vandalism. **Target groups** Target group are all people involved in the incident: students, teachers, head teachers and parents. **How** There are some differences in the way Restorative Conferences are used in the field of Justice compared to the other sectors. The Justice model was inspired by the New Zealand model of Family Group Conferencing with "family alone time" (in which the offender group comes up with a proposal of how to make things right) as one of the main features. In the other format (the one that is used in education, care, workplace) the plan is made directly with all parties together. In the Justice model the lawyer of both parties can be present (in a different role than in court,

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looking for a solution that fits all parties). And at the start of the process a police officer is invited to read the law that has been broken due to offense. This makes the setting even more formal.

Activities:

(1) Preparation phase – individual assessment with all people involved. The facilitator meets in person with each of the involved parties and their support person/people and asks them questions like:
- What happened?
- How where you affected? Who else was affected?
- What was your part in it?
- What is needed to repair the harm?

The facilitator explains how a restorative conference looks like, who takes part in it, what is the intent, ... The more transparent, the safer the process feels for participants.

(2) Conference phase following a specific script, all participants seated in a circle according to a seating plan:
- Introduction, welcoming
- Round one: sharing emotions and responsibilities
- Round two: create the plan for restoration
- Closing
• Informal phase ('breaking of the bread') + signing the plan

(3) Follow up

Which outcomes at which context and design conditions: • Include a description of the outputs and of the short-medium term and long-term results of the practice NB: ➢ Outputs refer to achievements (e.g. a specific number of circles/mediations/etc., involving a specific number of participants) ➢ Short-medium term results refer to changes in the behaviour/competences of the actors' involved (e.g. improved capacity to listen empathically, overcoming of prejudices, etc.)	The aim is the reparation of the harm caused by an incident and the restoration of the community. This means that after a conference all people involved are included into the community again and can participate in all activities of the group. For instance, in the case of a student who is temporarily excluded because of aggression, meeting the other party (student or teacher) and taking responsibility for his action, expressing remorse and acknowledging the harm with the others, allows them to be apologized and be reintegrated in the group again. It should always be considered who else needs to be informed and/or heard upon return to the class group. Traditional punishment tends not to consider these dynamics and often ignores the needs of the victims and the wider circle. Participants often state to feel relieved afterwards. They express how satisfying it is to meet with the other party (in both directions victim-offender). It gives victims an opportunity to express how they were affected by the conflict and what they need in order to see the harm repaired. And for offenders it is a chance to empathize with their victims and take responsibility for their actions. In her research conclusion following an experiment to implement RC's in juvenile justice (2002) Vanfraechem writes the following on satisfaction of the participants: "Those

➢ Long-term results (known also as impacts) refer to changes in the initial problem tackled by the good/promising practice (e.g. reduction in criminal events in social houses, etc.) • Include an analysis of the main factors favoring/hindering the outcomes of the practice to be considered in transferring it elsewhere.	involved received enough information about the event. Minors and parents can decide who to invite. For victims this is more nuanced. It is difficult to know what to expect, although the preparation is done well by the moderator. Victims who choose not to attend either don't think it's worth the effort or are too scared. As for the Restorative Conference itself, most people involved feel they had an opportunity to express their opinion. Victims believe that what they say is taken into account. Most parents are involved in making decisions. Young people have an influence on the agreement and understanding what is being decided. The victims' opinion about the extent of their participation differs. Most non-present victims are satisfied with the agreement. Parents really agree with what is decided. After the RC some young people think that certain issues have not been resolved. Almost all victims agreed it was a positive experience to meet the young offender. Most victims feel the same or better after the RC. For some victims, the RC helped them resolve problems. Most young people, parents and victims would choose Hergo again because then have a say, it can have a preventative effect, and the young people can take their responsibility towards the victim. Moreover, it is faster and works more personally." Source: Vanfraechem, I. (2002). Hergo in Vlaanderen. Een wetenschappelijk onderzoek over de toepassing van Family Group Conferences (Herstelgericht Groepsoverleg) in Vlaanderen. Eindrapport. Onuitgegeven onderzoeksrapport, K.U.Leuven, Faculteit Rechtsgeleerdheid, OGJC. So also, for those indirectly involved (e.g. the parents) it is an opportunity to express their feelings and needs. Often these parties are overseen in more traditional juridical approaches to conflict and crime. The conviction we hold as practitioners within the youth care system in Flanders (Oranjehuis) is that victims who are left behind are more likely to become offenders themselves, or at least become more cynical or anxious. We work with young offenders. Our practice shows that all of these youth have had an experience as a victim in the past. Someone has treated them unjustly (often their parents) and now they feel "destructively justified" (term derived from contextual therapy of B. Nagy) to act out themselves. Note from the practice field (Ligand/Oranjehuis): It is our belief that, if we want an inclusive society (neighbourhood) where people can thrive and connect, we need to be very diligent in handling all emotions caused by serious incidents. If well executed RC's are an excellent way to do this.
Which lessons learnt: • Include an analysis of the main lessons learnt for the transferability of	RC's belong to the core of Restorative Practices and Justice programs worldwide. They are ideal for including larger groups of participants. For this reason they seem very suitable for the use in neighbourhoods in situations where many citizens may

the practice in the local contexts of the HARMONY project (e.g. competences of staff involved, etc.)	be impacted by a conflict or situation (e.g. in a building block or street in cases like vandalism, noise hindrance, …) RC facilitators need to be trained thoroughly of course. Conflicts are to be treated with expertise. If it is not done correctly, conferences can have an opposite effect. The art is to create a safe space in which all participants can be heard. In Flanders we have noticed that RC's were implemented more successfully in the field of education than in the field of Justice. It is difficult to pinpoint the reason for this. One of the explanations is that the people involved in a conflict at school (or in a team, or another type of group) are familiar with each other and will most likely continue to see each other after the conflict. There is a lot to gain when they manage to restore their relationship. In offenses in the Justice field offender and victim are mostly strangers to each other. In their reaction to the possibility of a RC people involved in a conflict most often respond negatively at first. They are scared or intimidated by the idea to meet the other party. It needs a proper facilitator who takes the time during the preparation phase and asks the right questions to reorientate this first reaction. When we are too passive as facilitators, the RC is rarely going to happen. We notice that organisations who have more than one trained facilitator are more successful in implementing this practice. We believe it is helpful to have a buddy as a support. Some choose to co-facilitate, definitely in the earlier stages of the implementation, which helps to feel safer and more confident.
References:	Ligand, Moderator (restorative justice for adults), Cohesie (restorative justice programs for minors)

5.4 Community conference » or « Neighbourhood conference » developed by Eigen Kracht Centrale – BELGIUM AND NETHERLANDS

Why: • Specify the relevance of the practice for the HARMONY project (i.e. why the practice was deemed interesting, in terms of learning provision, for the HARMONY project)	Eigen Kracht Centrale (EKC) presents itself as a citizen initiative which is based on the premise that "people are experts in their own lives and therefore have the right to shape their own lives together with others". Inspired by the Mahoris practice which intends to leave room for the capacity of the community to come together to bring out solutions to the problems it encounters, the experience and the method proposed by Eigen Kracht are deployed today particularly in the Netherlands and Belgium. EKC is working to develop the model of "Family Group Conferences" on a family scale and the model of "Community Conferences" or "Neighbourhood Conference" on a community and/or group scale, starting from the premise that residents are sharing a common living space.

	The Harmony project is particularly interested in this "Neighbourhood Conference" model as it constitutes a potential tool that can be mobilized within the framework of the project which intends to deploy restorative practices as a vector for conflict resolution in the field of collective/social housing. The "Neighbourhood Conference" model is interesting because it places the residents at the heart of the process of identifying, understanding and resolving the conflict. It calls on the ability of the person concerned to understand his/her behaviour, the effects of his/her actions when they are harmful to those around, and to participate in establishing a solution plan that is beneficial for him/her and for the community. The group conference model uses the essential role of the coordinator whose mission is to facilitate the mobilization and participation of stakeholders, the expression of individual and collective speech, and the search for a solution. Finally, the conference model is interesting to the extent that it appears to be a new tool which can be used by institutions and public actors directly impacted by conflict situations that "classic" mediation tools fail to resolve (social landlords). , municipalities, prevention associations, etc.).
Who: - Include the practice leader; specify if it is a public or private actor - Partnership: if available, specify if the practice is implemented in partnership and with whom	In the case of neighbourhood conferences, the actors are as follows: 1.The sponsor who initiated the request to organize a neighbourhood conference as a means of resolving conflicts: municipality or public housing organization, association, social worker, etc.; 2. The main stakeholders: the person(s) who consider themselves to be victims of the consequences of the conflict/problem and the person(s) who are at the origin of the conflict (consciously or unconsciously); 3. Members of the informal network and neighbours who, without being directly impacted by the consequences of the problem, come to remind us during the conference of their attachment to social cohesion and good living in their neighbourhood; 4. Eigen Kracht professionals whose role is to support the training of coordinators and to lead the network of coordinators; 5. The coordinator responsible for organizing the conference with the stakeholders, facilitating the expression of words and the emergence of a solution plan.
Where: - Specify the Place of implementation (country and city/province/region) - Briefly describe the territorial (population, main social and economic features	Neighbourhood conferences emerged from the practice of community conferences in New Zealand. Although they are of international use, we are particularly interested here in the model of the Eigen Kracht Centrale (EKC) conferences for groups which are developed in the Netherlands (across the country). Eigen Kracht Centrale also exists in Belgium (Belgian Flanders). The context of deployment of the tool is diverse: cities, villages, urbanized or rural sectors.

of the territory where the practice is implemented) and criminal context (criminal rates, if available; main offences, etc.) of the city/province/region where the practice is implemented • Briefly describe the main restorative features of the practice context (e.g. whether restorative justice is regulated by law, main governance features)	
What: • Type of practice: specify if the practice refers to a policy, programme, project or a specific action implemented within a wider framework • Specify if the practice refers to a good or promising practice • Specify the type of restorative practice (e.g. restorative circle, mediation,…)	The practice refers to a public mental health care program supported by public authorities, and which intends to respond to local problems encountered by institutions such as cities, associations and the population. In particular, neighbourhood conferences can offer solutions for nuisances in a specific neighbourhood or urban area. They provide a safe environment in which people feel comfortable to discuss problematic behaviours they suffer from that are detrimental to social cohesion and together determine a conflict/unrest resolution plan. Forgiveness can also occur, which has the advantage of restoring relationships that may have been damaged. The group conference model intends to encourage the emergence of solutions shared by all and avoid the need to resort to coercive measures. Evaluation of the practice shows that it produces relevant results. We are referring here to the study (*) carried out on 10 cases of neighbourhood conferences (see link below) of which 9 cases were considered a success. For further details see: _https://www.researchgate.net/publication/290156175_Eigen_Kracht-conferenties_voor_groepen_in_de_openbare_geestelijke_gezondheidszorg_) Based on the results of the evaluation, the practice can be classified as **good practice**.
When: • Specify the implementation period of the practice	EKC has been developing group conferences for over 25 years. The neighbourhood conference model mentioned here was the subject of an analysis carried out by a study department between 2011 and 2012.

• Specify the current state of the practice (ended, ongoing)	Eigen Kracht Centrale continues to deploy neighbourhood conferences as a vector for conflict resolution.
How: Include a description of the practice providing information on the following issues: • Main problem/s tackled by the practice • Objectives of the practice • Target group of the practice • Activities foreseen by the practice	The foundations of neighbourhood conferences are based on the model of community conferences. They contribute to social cohesion and well-being in neighbourhoods. The problems addressed are: • neighbourhood conflicts; • noise pollution; • gatherings that create disturbances; • situations of harassment; • attacks on public peace; • oppositions: fights, opposing families, etc. During the group conference, the origin of the conflict is discussed. Participants then focus on the consequences of this conflict on their lives ("how are people affected by the conflict?). The participants then look at the future; "How can we repair the damage and prevent new incidents? ". Exchanges therefore fluctuate between the past (the origin of the conflict), the present (the consequences of the conflict/problem on the daily life of the inhabitants) and the future (the solutions to identify and implement to restore the link and/or or guarantee social cohesion). The objective is to move from conflict to collaboration for a better atmosphere beneficial to all. Apologies, acceptance of responsibility and forgiveness play a central role in the Neighbourhood Conference process. The target audience is diverse: homeless people or people in precarious housing with dependency problems, young people having their first psychotic episode, elderly people starting out dementia. EKC conference not only helps people who need support, but also nuisance customers who don't realize they have a problem, despite indications from those around them. Sometimes, neighbourhoods find themselves in downward spirals of conflict, nuisance and degradation where OGGz clients are involved. How The first step of the neighbourhood conference consists of the mobilization of EKC by a public institution (a municipality for example) which faces a problem that it does not seem able to resolve alone. The second stage consists of the organization of a meeting between the representatives of the institution and the representatives of Eigen Kracht Centrale in order to discuss the foundations of the targeted problem, the specificities of the field, the specific needs (for example: what are the languages whose use during the conference can be beneficial to the problem resolution process). The third step consists of the identification and mobilization, by EKC, of one or more support coordinators from the national network of volunteer coordinators created by EKC (250 people and 60 languages).

	The support coordinator must present two conditions: be convinced of the efficiency of restorative practices and have time that he can make available to the community. The coordinator is not a professional and is paid for the duration of his mission. Fourth step: the coordinator organizes the neighbourhood conference with the residents (and not for the residents). EKC seems able to mobilize additional people to meet residents and invite them to participate or attend the Neighbourhood Conference. During the conference, participants are invited to talk about the problem but without necessarily focusing on the past. Priority is placed on getting participants to establish a plan as a solution to the problem encountered. So, the participant are focus on the present and the future and the solutions they determined are presented to the institution(s) involved. A few weeks after the implementation of the plan decided by the residents and accepted by the stakeholder institution(s) (city, associations), the main actors meet for an evaluation of the implementation of the plan and of its effects.
Which outcomes at which context and design conditions: • Include a description of the outputs and of the short-medium term and long-term results of the practice NB: ➢ Outputs refer to achievements (e.g. a specific number of circles/mediations /etc., involving a specific number of participants) ➢ Short-medium term results refer to changes in the behaviour/compet ences of the actors' involved (e.g. improved capacity to listen empathically, overcoming of prejudices, etc.)	We detail here the details of the results obtained by the neighbourhood conference model developed by EKC in 3 nuisance situations encountered in the Netherlands (extract from "Eigen Kracht-conferences voor groepen in de openbare geestelijke gezondheidszorg - September 2012 Journal of Social Intervention Theory and Practice 21(3):44". Case 1: Neighbourhood conflict in a small residential unit The trigger for the Eigen Kracht (EK) conference in this first case study was a neighbourhood conflict in a small residential unit in a village in Groningen. In this unit, increasing nuisances led to numerous contacts between neighbours, the housing association, neighbourhood officers and the mayor. The street, which was previously seen as friendly by residents, has transformed into a place of ongoing tension with incessant complaints and noise. Little by little, residents blamed each other, and no one had any control over the situation. The housing authority intervened six times to try to find a solution, but the accusations seemed endless, with no solution in sight. Discussions between residents were non-existent, and problems and frustrations were escalating, suggesting an escalation of conflict. The situation was addressed in the network in which a neighbourhood agent, the housing association, the mayor and the social worker participated. It was decided to set up an Eigen Kracht conference for the groups. The progress and results of the conference The EK model for groups was adapted for this conference using a support coordinator. The conference was organized into two circles, with the inner circle having speaking rights. Thanks to the presence of a support coordinator, coordinator Eigen Kracht was able to concentrate entirely on the process. At the conference, it was decided not to look back on the past. By focusing on the present and the future, a constructive discussion

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➤ Long-term results (known also as impacts) refer to changes in the initial problem tackled by the good/promising practice (e.g. reduction in criminal events in social houses, etc.) • Include an analysis of the main factors favoring/hindering the outcomes of the practice to be considered in transferring it elsewhere.	between residents emerged. This resulted in a plan supported by all, convincing the municipality and professionals that the neighbourhood conflict would be resolved. When checking in with members seven months after the conference, the situation was still stable. However, doubts remain about the sustainability of this positive effect, mainly due to the lack of evaluation. Respondents indicated, both in interviews and during member checking, that underlying issues had not been resolved and positive developments were not mutually confirmed. During a bilateral consultation between residents and the housing authority, it was concluded that an assessment was not timely, as there was a fear that the re-emergence of the issues would lead to conflict again. The evaluation therefore had to take place after six weeks. But then the woman from the housing association called saying, "How's it going?" I explained everything [the situation is calm]. » She replied: "An evaluation is no longer necessary if I understand correctly." And last week I received a letter from the housing authority saying it was closed [resident]. It's coming out of old files. We have to move forward now, everything is fine, so let's leave things as they are. […] But I also find it important to discuss during a meeting around coffee: how did you find this and how is it going now? [neighbour of the previous resident]. During the membership check, however, it became clear that there was now a need for a follow-up meeting, preferably chaired by coordinator Eigen Kracht. Despite this critical remark, a plan was developed at the conference, in part due to the positive input of the children involved, and this plan continues to be supported to keep the situation liveable. Residents regained understanding for each other and were able to coexist peacefully until the limb check. Furthermore, since the conference, residents have not resorted to professionals. **Case 2: Nuisance in a neighbourhood due to a single group** The second case study concerns nuisances in a neighbourhood around a small square in a village. The composition of this district is diverse. Three years ago, a family arrived in the neighbourhood and caused a lot of trouble. The man in this family gathered people who also caused trouble. Two major incidents are particularly notable: the first occurred during the 2010 FIFA World Cup, when neighbours set up a tent in the square without consulting residents. The second incident took place around New Year 2010-2011, when the municipality had granted a permit to shoot carbide, but the shooting lasted longer than expected. Additionally, a fire was set in the square, accompanied by excessive drinking and threats. Residents gradually felt unsafe in their homes and on the streets. After these incidents, the municipality decided to request an Eigen

Kracht (EK) conference for the groups. The main cause of the nuisance refused to attend the conference, but his wife agreed.

The progress and results of the conference

The initial phase of the conference went well, the participants felt listened to and the atmosphere was pleasant. However, the closure turned negative when the main cause of the nuisance, after his wife left the conference at the end of the session and presented him with the plan, suddenly appeared and made threats. As a result, the developed action plan was not implemented, and the tense situation remained unchanged.

The conference nevertheless raised awareness among professionals and municipal authorities of the seriousness of the situation. Additionally, residents felt empowered by the conference, which demonstrated collective discontent, allowing them to clearly position themselves as a united group. One resident commented: "It's good to have people in the same situation, it allows us to talk about it. In the street, people often don't dare to talk about it, but there [during the EK-c], they feel supported. Maybe they think there will be concrete actions. I would recommend it, it always helps, not to feel alone. »

Residents saw this conference as a last resort to improve the quality of life in the neighbourhood. As even this last resort did not have the desired effect, they expressed being "ready" to end the situation. The primary caregiver received a new housing offer and moved with his family. In other words, the plan was never implemented, but the neighbourhood and professionals began to function as a unit. This ultimately led to a limitation of behaviour and a fresh start for the main culprit elsewhere. During membership checking, a seemingly failed conference was reframed as having another valuable outcome: Although the disruptor was moved from the neighbourhood, the conference allowed residents to take a clear stand against the disruptive behaviour.

Case 3: Problem of young people hanging out in a residential area

The last case takes place in a district of a medium-sized town in the province of Groningen. Around a football field, problems arose with around 50 young people. These young people consumed a lot of alcohol and drugs. Residents increasingly experienced nuisance. Some residents' windows were damaged, leading to several complaints to the municipality. The municipality decided to remove the football field, which led young people to disperse in the neighbourhood, thus increasing nuisance. These nuisances were mainly concentrated around the site of a primary school. There, other young people gathered regularly, causing the group and the nuisance to grow. Weekly complaints were received by the

municipality and the police regarding threats, vandalism, scattered waste and noise. The police regularly arrested the young people. Social workers had also been involved for some time. To reduce nuisance, the police intensified monitoring of gatherings and imposed bans on gatherings.

Despite these measures, the nuisance persisted. Control of the situation was gone, and the professionals were unable to find a solution together. Therefore, the municipality decided to request an Eigen Kracht conference for the groups, on the one hand because the ideas for solving the problem were exhausted, and on the other hand because the municipality was strongly exploring the possibilities offered by the conferences Eigen Kracht at this time.

The progress and results of the conference

Given the complexity of the situation with many participants, it was decided to use two coordinators to prepare and organize the conference. A preparatory meeting with professionals and representatives of the municipality took place to formulate the following objective for the EK-c: "What is needed for young people to feel good in the neighbourhood, so that nuisances and problems with the residents disappearing? » It later turned out that not everyone shared this objective – the interests of young people were put too much forward. The problems they caused and the consequences on the quality of life in the neighbourhood were ignored, as a municipal policy official explained: "The objective was: What do young people need to ensure that the nuisances disappear? We were already surprised by this formulation, because my perspective was: What do young people do to avoid nuisance? And the young people's formulation was already on the board: What do young people need? »

This objective came from the coordinators, and it immediately created some confusion: "What are the young people going to do? That was my perspective. I think that was also what we agreed, but since that wording was on the board, everyone started demanding: "We want our own youth centre". »

The start of EK-c went relatively calmly. Everyone was able to express their point of view, but as the speaking turns were too long, the patience of the young people ran out. The young people were frustrated by the fact that the municipality made no promises. Ultimately, the young people left the conference earlier than expected. Although agreements were reached, concrete plans were lacking.

The impact of the EK-c in this case is perceived differently by the parties involved. The young people obtained, thanks to a parent, a temporary place to gather. The municipality has allocated a budget

	for the development of this space. According to young people, parents and professionals, the municipality did not respect subsequent agreements. One young person said: "The idea was that they would provide a new place because that was one of the deals. And they didn't. » This led, according to a parent, to resistance and frustration on the part of young people towards the municipality: "The young people became rebellious. They were angry, because it was helplessness. They came with expectations and nothing came to fruition. »
	Young people no longer want to listen to the municipality. The temporary location is now barely used, and young people are hanging out in the neighbourhood again, as before the EK-c. For professionals and municipal representatives, the EK-c is also considered a failure. Opinions are divided on responsibility for this failure. Some respondents believe that the municipality is responsible due to its non-compliance with the agreements. Others, on the other hand, point the finger at young people for their rebellious behaviour: "The young people had their turn and did not want the stick [the talking stick]. They became mocking, started throwing the stick and the coordinators didn't say anything. It degenerated into shouting and disorder. In the end, we all left angry [municipal policy manager]. »
	A positive effect of the EK-c is that professionals and the municipality now realize that the problem situation is more complex than they had thought before the conference. The evaluation revealed that EK-c began with a unilateral goal. They met again to make new plans.
Which lessons learnt: • Include an analysis of the main lessons learnt for the transferability of the practice in the local contexts of the HARMONY project (e.g. competences of staff involved, etc.)	The main lessons learnt are: • Ensure that coordinators are not professionals whose actions, behaviours and decisions are guided by interests other than those of the participants of the neighbourhood conference. The independence, neutrality and skills (training) of the coordinator are particularly relevant for the success of the conference. • Ensure that the recruitment of coordinators takes place with volunteers who have a background of knowledge of restorative practices and who believe in their efficiency. Recruit people who are willing to volunteer their time to help others. • Develop an appropriate training and training program for all coordinators. • As part of the conference: if possible, mobilize the main stakeholders (victims and perpetrators) and the people affected by the problem and its consequences (neighbours, the informal network, associations, etc.). • Respect the triptych:

	✓ "Give people a voice": everyone is part of the process and can evolve. ✓ Leave control to the people: trust them and trust their own capacity to achieve solutions. ✓ Facilitate the creation of a plan. The concept of "plan" is at the heart of the conference method proposed by EKC. However, questions remain unanswered for some specific categories of problem/problem/conflict situations expressed by the members of the local committee created by the CCAS of Carvin as part of the Harmony project: does the neighbourhood conference model present conclusive results for certain specific situations such as: disorders/conflicts generated by a person suffering from psychiatric disorders? the problems caused by a dependent elderly person?
References:	• Eigen Kracht-conferenties voor groepen in de openbare geestelijke gezondheidszorg - September 2012Journal of Social Intervention Theory and Practice 21(3):44 : https://www.researchgate.net/publication/290156175_Eigen_Kracht-conferenties_voor_groepen_in_de_openbare_geestelijke_gezondheidszorg

5.5 Médiation nomade – The word is stronger than violence (« La parole plus forte que la violence ») - FRANCE

Why: • Specify the relevance of the practice for the HARMONY project (i.e. why the practice was deemed interesting, in terms of learning provision, for the HARMONY project)	« Mediation Nomade » is an initiative in the field of social and mediation which is deployed in working-class French neighbourhoods, particularly in the context of collective housing. Even if « Médiation Nomade » does not strictly rely on restorative practices, the mechanisms it employs suggest that such practices could be relevant for the Harmony project, as it aims to address disturbances identified by residents, local associations and collectives, public authorities, and social housing providers. Furthermore, the project also seems to have a preventive component by emphasizing the value of its members' negative experiences. The practice is particularly interesting from the point of view of the approach it offers in terms of entering into relation with residents. The nomadic/itinerant aspect of the project is noteworthy as it allows for multiplying encounters anywhere and at any time. This approach is innovative and could facilitate, within the framework of restorative practices, the intervention of independent third parties (since they are external to the local

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	neighbourhood) capable of creating conditions for dialogue at the neighbourhood level and trained in restorative practices. Additionally, the itinerant nature allows for a variety of conflict resolution experiences and the restoration of weakened relationships in different urban and social environments. The association organizes nighttime meeting cycles aimed particularly at young people. These meetings help initiate a plan of solutions determined between the people who suffers of difficulties, the representants of Mediation Nomade and the representatives of public institutions. The plan is based on the needs expressed during group discussions. The association delivering it appears well-equipped to coordinate with institutional actors and to consider the realization of projects proposed by the residents.
Who: - Include the practice leader; specify if it is a public or private actor - Partnership: if available, specify if the practice is implemented in partnership and with whom	The Médiation Nomade project is implemented by Médiation Nomade, which is an associative structure. The association has a Board of Directors responsible for guiding the strategic direction of its actions. As such, it is legally independent. The association is funded by local authorities and the State through public funding: subsidies, calls for projects, programs, etc. The Médiation Nomade project appears to be a collective of mobilized actors led by a central figure, Mr. Yazid Kherfi, the director and founder of Médiation Nomade. In a 2018 interview, Mr. Kherfi explained the creation of the Médiation Nomade project: *"The idea came from my own experience. I grew up in a troubled neighbourhood, and it was at night that I started hanging out with the wrong crowd and slowly slipping into delinquency. In my opinion, if there's a space to be occupied, it's the evening—that time when young people have nothing to do, are bored because everything is closed, and often have bad encounters. The idea is simply to bring into that space kind, open people with whom you can talk and not be judged."* The project, funded by French public authorities (particularly local institutions who face neighbourhood troubles, conflicts, etc), is led by a team of three employees who use a customized truck equipped with materials to create the conditions for meetings in public spaces.
Where: - Specify the Place of implementation (country and city/province/region) - Briefly describe the territorial (population, main social and economic features of the territory where the practice is implemented) and	The action consists of a temporary immersion in a neighbourhood or city sector identified by public authorities, with the aim to create a friendly atmosphere to encourage young people to meet with Médiation Nomade members and local actors. Médiation Nomade sets up with a truck in a location considered strategic: "not too close to areas frequented by young people, to avoid disturbing them, but not too far so as to remain visible." Médiation Nomade's intervention is held at the request of cities (local authorities) or the State (via Prefectures) that contact Médiation Nomade and specify which city sectors they wish the association to intervene in. These sectors are identified as areas

criminal context (criminal rates, if available; main offences, etc.) of the city/province/region where the practice is implemented • Briefly describe the main restorative features of the practice context (e.g. whether restorative justice is regulated by law, main governance features)	prone to disturbances: noise complaints, squatting, gatherings at building entrances, etc. Before intervening, a meeting with all partners is organized to discuss local issues, the participation of local actors, and the best location to set up. The practice is not localized in a particular city but seems to have started in the Parisian suburbs before subsequently expanding throughout France in different context. The list of cities that appear on Médiation Nomade's agenda (on the association's website) suggests a typical profile: suburban cities, known as "working-class" cities. Médiation Nomade operates in city sectors in which unemployment rates are higher than the national average and the average age is lower than the national average. Even if it's difficult to perceive, the delinquency rates seem to be higher than in the rest of France. These city sectors are characterized by a dense urban fabric, by a population density (per km^2) greater than the national average and by an over-representation of collective housing complexes and a proportion of social housing higher than the national average. For example, one of the last cities in which Médiation Nomade intervened in August 2024 (and which we will keep anonymous) presents the following statistics. Statistics that we consider representative of the typology of the intervention sectors of the Médiation Nomade association: - Share of households owning their main residence in 2021, in % 33.6. - Population density (number of inhabitants per km^2) in 2021 >7000 inhabitants. - Share of tax households taxed in 2021, in % 28. - Poverty rate in 2021, in % 46. - Unemployed in % 16.9. - Tenant % 61.7. Restorative justice context About the Restorative justice context, we can consider that the knowledge about restorative practices is particularly low. Both among the beneficiaries of the practice and among the practitioners (a scheduled interview with a representative of the association will clarify this). It is in this sense that we consider that the practice is promising and that a restorative component could be attached to it to gain in effectiveness.
What: • Type of practice: specify if the practice refers to a policy, programme, project or a specific action implemented within a wider framework	This practice is considered **promising** because, even though it is not strictly a restorative practice, it falls within the field of prevention. It aims to create the conditions for meetings and discussions between actors in the same living environment, connecting target groups with local actors who can support them. In particular, the goal of the project is to (re)establish connections between local actors, residents of disadvantaged neighbourhoods, and disenfranchised youth, with the aim of

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• Specify if the practice refers to a good or promising practice • Specify the type of restorative practice (e.g. restorative circle, mediation,…)	initiating and contributing to renewed dynamism in impoverished areas. The objective of the initiative is to foster connections through dialogue and activities (graffiti workshops, writing workshops, debates, etc.) that are proposed or co-constructed with the residents. Without replacing public institutions' work, the association's objective is to support local actors and help them re-establish connections with the youth.
When: • Specify the implementation period of the practice • Specify the current state of the practice (ended, ongoing)	The association has been operating in cities across France for over 10 years. The collective's intervention period is relatively short and temporary, as it sets up in a city sector for a few days during a specific time frame. A typical evening lasts about four hours, from 8 PM to midnight, when public institutions are no longer present on the ground.
How: Include a description of the practice providing information on the following issues: • Main problem/s tackled by the practice • Objectives of the practice • Target group of the practice • Activities foreseen by the practice	In an interview, the head of Médiation Nomade acknowledges that the role of his association is not to follow up on identified issues but rather to identify the problems and the stakeholders involved, facilitate the expression of those stakeholders through moments of conviviality, and initiate the problem-solving process via local actors. The objective is to meet people who are encountering difficulties, to create discussion and links between worlds that no longer speak to each other, to identify problems and to propose possible solutions. Médiation Nomade team provides training sessions for local actors based on their experience from other intervention areas across France. This action is based on the premise that, while local contexts and issues may differ, the phenomena encountered are often similar and can be addressed through approaches that have proven effective in other contexts. These training sessions are particularly focused on the theme "How to reach out to others?" As noted by the director of Médiation Nomade, the association reaches out to its target audience, especially young people, by positioning itself within their line of sight, but not in their space. The association aims to offer young people an opportunity to engage—an opportunity that is presented, not imposed. The deployed approach seems to rest on several key principles: • "The idea is simply to bring into this space (the space created and facilitated by the association) kind, open people with whom you can talk without being judged." • "It is essential to separate the person from their actions." • "It's the way others see you that can help turn things around for the better." • "It's about giving and opening up to others. It's not enough to say 'I'm non-violent,' you also have to adopt the attitude that goes with it." • "Our goal is to spread these practices." Nomadic mediation intends to occupy public space in the evening using an equipped truck as a tool to connect with people

	in the area, especially youth. The truck is equipped with all the necessary equipment to provide the conditions for the meeting: chairs, tables, board games, hot drinks, music. This is to create a friendly atmosphere and attract residents to engage in discussion. At each new stage, representatives of Médiation nomade meet professionals in the field, representatives of the Town Hall, the police, social workers and street educators to better understand the situation. This meeting allows us to identify the difficulties encountered and to understand why the will to act and motivation are decreasing. Great importance is placed on the idea that the target audience and mediators share common life experiences: similar childhoods, living and social environments, and comparable relationships with institutions and the police
Which outcomes at which context and design conditions: • Include a description of the outputs and of the short-medium term and long-term results of the practice NB: ➢ Outputs refer to achievements (e.g. a specific number of circles/mediations/etc., involving a specific number of participants) ➢ Short-medium term results refer to changes in the behaviour/competences of the actors' involved (e.g. improved capacity to listen empathically, overcoming of prejudices, etc.) ➢ Long-term results (known also as impacts) refer to changes in the initial problem tackled by the good/promising practice (e.g. reduction in criminal	Médiation Nomade has organized more than 260 evening events since its creation. Even if an evaluation of the practice has not been carried out, based on the available desk information it seems to contribute to the facilitation of the expression of potential problems in a friendly and peaceful atmosphere through favouring meetings and discussions, open to young people, families and local stakeholders. The main factors favouring its implementation are: • Innovative approach characterised by ephemeral dimension, "offbeat" dimension compared to the standard intervention times of public institutions. In particular, the strength of this approach seems to lie in the fact that the actions deployed are ephemeral, spontaneous, and that they do not intend to focus on a specific problem but on a series of potential problems expressed voluntarily by the residents who come to meet the members of the association. Beyond the simple expression of the problem, the collective can also direct the person speaking towards the local actors who will, in the future, be best placed to facilitate the emergence of solutions. • It is a space run by a third party whose interests are not linked to the territory and who appears neutral and who has solid experience. This space can potentially and spontaneously bring together a victim of a phenomenon and its perpetrator(s) (for example in the context of situations of neighbourhood disturbance and noise pollution).

events in social houses, etc.) • Include an analysis of the main factors favoring/hindering the outcomes of the practice to be considered in transferring it elsewhere.	
Which lessons learnt: • Include an analysis of the main lessons learnt for the transferability of the practice in the local contexts of the HARMONY project (e.g. competences of staff involved, etc.)	Such a device involves: - Material means of action (tent, vehicle, small meals, hot drinks, table chairs, music, etc.); - Relational skills with audiences in their diversity; - Legitimacy of third-party mediators recognized by the public (legitimacy linked to the personal experience of the mediator); - Legitimacy linked to the objectivity and neutrality of the third-party mediator who must be perceived as an agent of trust and as a facilitator of the discovery of solutions; - ability to listen and an absence of judgment; - an ability to make the link with existing systems capable of bringing out solutions (restorative practices program, In addition, the link can be made with the scope of action of civil society and volunteers trained (or not) in the use of restorative practices.
References:	• The association's website • Video reportage : • The websites of public authorities that have used Nomade Mediation services : https://www.clavim.asso.fr/mediations-nomades; https://www.manteslajolie.fr/information/fil-infos/mediation-nomade-la-parole-au-coeur-du-quartier-juin-2024-4826 • Press review.

5.6 Como and Lecco Intermediary bodies – ITALY

Why: Specify the relevance of the practice for the HARMONY project (i.e. why the practice was deemed interesting, in terms of learning provision, for the HARMONY project)	The presence of an Intermediary body has multiple advantages for embedding restorative justice and restorative practices in a specific social context, as, for instance, social housing. Its presence allows: • Intercepting social tensions, conflicts and hidden suffering to deal with them in a restorative way; • Reading the suffering connected to social fractures in the community to understand their reasons, question their own positioning and debate on and design restorative interventions for recomposing social fractures together with those that created them and those that endure their consequences; • Looking after social relations and designing initiatives to reduce polarization and build conditions for a peaceful and respectful living together; • Spreading restorative principles and participating in restorative practices. Focus groups undertaken both in Italy and France show the need for citizens that can act as "antennas" in the community in order to intercept conflicts before they turn into chronic suffering and offences. As pointed out by Italian experience in Como and Lecco, this is precisely one of the most relevant roles of an Intermediary body. Moreover, the presence of an Intermediary body favours citizens' participation as active actors of restorative practices. Furthermore, these citizens also act as "ambassadors" of the restorative approach at community level, building trust in restorative justice and practices and enhancing citizens' participation in them. By equipping citizens, themselves, with the capacity to manage conflicts restoratively, the intermediary body allows on the one hand to embed the restorative values and principles in the social fabric and on the other hand to ensure sustainability of restorative practices.
Who: Include the practice leader; specify if it is a public or private actor Partnership: if available, specify if the practice is implemented in partnership and with whom	In Como, the intermediary body was implemented within the ConTatto project, formally led by the municipality of Como, in the first phase and ASCI in the second phase. In Lecco, the creation and implementation of an Intermediary body was promoted by a group of volunteer restorative justice practitioners. Both experiences are characterised by the activation of a participatory governance, engaging various components of the community (institutions, civil society organisations, citizens, etc.). Both in Como and Lecco a coordination group ensures the day to day management of the Intermediary body. In Como, the coordination group is made of representatives of local institutions (Social public-private enterprise "Azienda Sociale Comasca e Lariana") and third sector organisations (the Volunteering Service Centre of Insubria – the Como branch, and the Association "Comunità Il Gabbiano onlus"). In Lecco, the coordination (Steering) group is made of members of Association Comunità Il Gabbiano, L'arcobaleno, the Centre for Volunteering services of Monza, Lecco and Sondrio and citizens.

Where: Specify the Place of implementation (country and city/province/ region) Briefly describe the territorial (population, main social and economic features of the territory where the practice is implemented) and criminal context (criminal rates, if available; main offences, etc.) of the city/province/ region where the practice is implemented Briefly describe the main restorative features of the practice context (e.g. whether restorative justice is regulated by law, main governance features)	As mentioned previously, Intermediary bodies were created both in Lecco (province of Lecco) and Como (province of Como), located in Lombardia region. Lecco context Lecco represents the capital city of the province of Lecco, being the largest town in the province both from a geographical point of view and demographic one. The municipal territory of Lecco spans approximately 45.93 square kilometres, with 11.75 square kilometres constituting the urbanized area. The town is renowned for its climbing opportunities, often referred to as 'spiders,' and its scenic mountains. Additionally, it is famously known as the setting for Alessandro Manzoni's acclaimed Italian novel, "I Promessi Sposi. With a population of 47,008 in 2022, Lecco serves as the capital of the province of Lecco, which had 332,457 inhabitants in the same year. The population of Lecco represents almost 30% of the population of "L'Ambito di Lecco". Most of the population of Lecco is concentrated in three neighbourhoods: Lecco Centro – 5,510 Italian residents and 927 foreign residents; Santo Stefano - 4,448 Italian residents and 647 foreign residents; Castello – 4,831 Italian residents and 317 foreign residents. The foreign population residing in the municipality of Lecco amounts to 2,585 representing 10.59% of the overall population of the territory of Lecco and 9.65% of the overall foreign population in the "Ambito di Lecco" (26,772 foreign people). Once with the economic crisis, the labour market of Lecco has been characterised by an increased reduction in job opportunities (-0.7% of employees in 2020 compared to 2019). However, in the last years, positive trends emerge. The continuous increase in unemployment has triggered not only citizens' material impoverishment, but also increased fractures in social relationships, higher levels of solitude, psychological distress and a crisis of values (Patrizi, 2017). Often, this has resulted into social conflicts and crimes. When it comes to the criminal context, in 2021, the province of Lecco ranked 58th out of 107 Italian provinces in terms of overall registered charges per population (2,669.75) and 13th for voluntary homicides, with 0.9 charges per 100,000 inhabitants. According to the assessor of the municipality of Lecco, social conflicts have escalated during the COVID 19 pandemic, leading to 'explosive' situations that necessitate additional policy measures to manage them. Como context Como has 85,543 inhabitants. Once a rich industrial town, it has undergone a deep restructuring of the economic fabric, having a service-based economy nowadays. Como is also a well-known tourist destination for its villas and lake landscape. Once with the economic and COVID-19 crises, Como has been facing a labour crisis (-1.9% of employees in 2020 compared to 2019) with deep social consequences, such as increase in addictions and in social isolation. These result often in reduced social relations, psychological distress and social conflicts, in particular in the domestic and neighbourhood context. Como faces, in fact, a pressing concern as reflected in its crime statistics. The incidence of offenses stands at a concerning rate of

	2,718.7 individuals per 100,000 inhabitants, contributing to a total of 16,416 reported offenses.
	Restorative justice context
	When the inception of Lecco and Como Intermediary bodies started restorative justice was almost absent from the public agenda and only partially dealt with in the justice legal framework. Some elements ascribable to restorative justice were included in several pieces of criminal national justice legislation (e.g. decree 274/2000, decree 231/2001, decree of the President of the Republic 448/1988). In the absence of any comprehensive legislation on restorative justice, restorative justice interventions have been implemented mainly by civil society organisations in collaboration with local institutions and/or probation agencies. In the Lombardy region, including Lecco and Como, these initiatives were often integrated into the social welfare and inclusion programmes funded by the European Social Fund or private bank foundations like the Cariplo foundation. The grassroots promotion of restorative justice in various Italian regions has garnered increasing attention, particularly within the criminal justice framework, at both national and regional levels, including the Lombardy region. This attention peaked between 2019 and 2021 with the introduction of restorative justice in the reform of adult criminal justice, approved by law no. 13478 in 2021. According to the law, restorative justice is defined as "any programme that allows the victim of a crime, the person identified as the offender, and other members of the community to freely participate, in a consensual, active, and voluntary manner, in resolving the issues arising from the crime, with the help of an impartial, adequately trained third party, known as a mediator." The law provides for the use of restorative justice in the criminal justice system for any type of offense and at any stage of the trial, as well as during or after the execution of the sentence/security measure, and the creation of Centres for Restorative Justice under the coordination of local authorities. At the regional level in Lombardy, a programme for the creation of territorial centres for restorative justice was adopted during this period. While the reform of the criminal justice system focuses on restorative justice interventions within the criminal justice area, the regional centres for restorative justice expand the focus of restorative intervention, including also restorative practices targeted to students, youth and more generally to the whole community. The Territorial Centres for Restorative Justice are aimed at defining and providing homogenous restorative justice services at local level both in the criminal justice and community as well as victim support services.
What: **Type of practice:** Specify if the practice refers to a good or promising practice	The Intermediary bodies of Lecco and Como are <u>good practices</u> as documented by the research/evaluations analysing their functioning and effectiveness.
	In both Lecco and Como, Intermediary bodies are <u>implemented in the framework of Lecco and Como Restorative Cities</u>. They are also involved in the activation and implementation of wider projects.
	Intermediary Bodies are a governance tool to foster the embedment of restorative justice principles, values and practices in all levels of the social fabric of Lecco and Como.

Specify the type of restorative practice (e.g. restorative circle, mediation,…) Specify if the practice refers to a policy, programme, project or a specific action implemented within a wider framework	
When: Specify the implementation period of the practice Specify the current state of the practice (ended, ongoing)	The creation of Lecco Intermediary Body has started in 2012, and it is a continuous process going on nowadays (2024). In 2024, the Body has become a formal association, even though it will continue to be open to everyone that intends to participate in it. In Como, the process started in 2018 within the ConTatto project and, as in the Lecco case, it is still ongoing.
How: Include a description of the practice providing information on the following issues: Main problem/s tackled by the practice (i.e. what was the problem that the practice aimed to deal with) Objectives of the practice Target group of the practice Activities foreseen by the practice	The problem The United Nations (UN) identifies three meanings of restorative justice: i) encounter, which focuses on the meeting between parties even in the absence of a crime (e.g., a dispute between neighbours); ii) restorative, which emphasizes the need to restore the harm caused by the crime/wrongdoing even without the direct participation of the victim; iii) transformative, which not only focuses on meeting and restoring but also seeks to identify and address the underlying causes of the crime/wrongdoing to prevent future crimes and challenges people to apply restorative principles in their daily relationships. It is this last conception of restorative justice that the ConTatto project aims to spread in the territory of Como and Lecco through its actions, including also Intermediary bodies. Intermediary bodies are groups of citizens who live in a specific area (neighbourhood/town/etc.), who, outside of their professional and institutional roles, meet to understand the sufferings (active, past, or unexploded connected to wrongs or crimes) and the fractures in social relations affecting their context, to understand their causes, to question their own positioning, to discuss how to mend them, and to activate restorative strategies together with those who caused the harm and/or those who live with its consequences and suffer from them. The creation of Intermediary bodies responds to the transformative challenge posed by restorative justice, namely the application of restorative principles in the daily relationships of community members and the need to

constantly question the contexts to understand social fractures and restore them by addressing the underlying causes. This challenge requires a community that is not only aware and informed about restorative principles but also more responsible for its role in recomposing social fractures. Intermediary bodies also respond to the need to create threshold experiences, i.e., experiences of meeting, transitioning, and starting (Lizzola, 2017). From this perspective, Intermediary bodies represent nodal points that support the creation of restorative communities. These are spaces where: territorial narratives are deposited and read together without taking sides and going beyond one's professional role; narratives can be trusted; continuous bridges and connections are created; individuals grow together without replacing one another or others; neighbourhood relationships, wounds, and fractures can be cared for, activating a sense of collective responsibility. These are spaces/contexts where the community learns to "use" itself and its components to find restorative paths for social fractures. The role of the Intermediary body in creating bridges within the community has been even more relevant in conditions of social fragility and emergency, such as those related to COVID-19. In these conditions, the Intermediary body represented a connective tissue capable of ensuring the maintenance of ties within the community, collecting needs and directing them to the social network, listening to difficulties, intercepting conflicts, designing restorative strategies to social tensions and conflicts, and countering social isolation.

Objectives

Intermediary bodies were designed with the aim of creating a space of meeting and dialogue between citizens on social conflicts in their neighbourhood, where the community learns to use its resources, competences and capacities to recompose social fractures, to empower victims and to ensure responsibility and inclusion of offenders. The development of the Intermediary Body relies on Christie's assumption that 'conflicts, when handled safely and respectfully, have the potential of strengthening communities, empowering victims, clarifying behavioural norms, and reintegrating offenders' (Tali, 2016, p.291) and on Zehr's and Mika's understanding of restorative justice as an opportunity for community building. Accordingly, restorative processes belong to the community, as they 'draw from community resources and, in turn, contribute to the building and strengthening of the community.' (P.M. Gerkin, 2012, p.279). Hence, Intermediary bodies of Lecco and Como aim to diffuse and apply the restorative approach to solving social conflicts at community level.

Target groups

Citizens who live in a specific area (e.g. neighbourhood, town/city, district, etc.)

How (activities)

Intermediary bodies are "plural agora made up of citizens – 'antennas' able to intercept suffering and social tensions in the community, to propose again the common good of staying together and to construct 'threshold' experiences as areas of pause, suspension of conflicts, honest and respectful dialogue, regenerative transition of interrupted

relations originated by or in conflicts. These citizens deem essential not leaving people trapped in conflicts alone. They are engaged in the creation of the context and cultural conditions for the development of a Restorative City/community, through a steadfast, daily and apparently invisible community work."71 Intermediary bodies are bottom-up, being made of citizens of the respective neighbourhood. Furthermore, citizens, part of intermediary bodies, have been involved in restorative practices, such as, for instance, (i.e. dialogues with citizens, victims and citizens and perpetrators, firstly separated and afterwards united).

In Como province, 3 intermediary bodies have been created since 2017, of which one is created at provincial level and brings together citizens of neighbourhoods where restorative justice interventions are promoted and institutions (schools, probation officers, etc.). In Lecco one provincial Intermediary body exists.

From an operational point of view, the creation of an Intermediary body includes the <u>following phases</u>:

a) Coordination team definition

Objective: Identify the project operators involved in creating the intermediate bodies and define their roles.

Key aspects to be considered:

- Public entities may institutionalize the intervention, but they may face challenges due to their institutional role. Third-sector organizations are more effective in promoting and managing community development.
- Multidisciplinary teams (educators, psychologists, cultural mediators, etc.) with community development, restorative justice skills, and local knowledge are essential.
- Initial functions: context analysis, mapping stakeholders, and engaging citizens.

b) Identification and engagement of the members of the Intermediary Body

Objective: Map and engage potential participants.

Key points to be considered:

- Initially, leverage existing social capital and relationships to activate the body.
- Over time, involve a broader community spectrum to incorporate diverse perspectives and avoid exclusivity.
- Effective members: socially connected, active in the community, with good relational skills, and varied professional and social backgrounds.
- Engagement is facilitated by the proponent's reputation and the team's authority. If lacking, time needs to be invested in building social networks and engaging well-known community members.

c) Training participants on restorative justice and approaches

Objective: Train participants on restorative justice and practices.

Key points to be considered:

- Initial training focuses on understanding societal complexities from a restorative perspective.

- Provide a reference framework for applying restorative practices in daily life. Later, delve into technical aspects of restorative approaches.
- Training should be context-specific, emphasizing hands-on learning.

d) Involvement of the members of the Intermediary Body in restorative practices

Objective: Gradually allow citizens to take ownership of managing conflicts in a restorative way.

Key points to be considered: this phase is implemented under the coordination of restorative facilitators; the coordination continues until the Intermediary body is able to operate independently.

e) Autonomous activation of restorative practices by the Intermediary Body

Objective: Enable members to independently engage in restorative practices.

Key points to be considered: levels of autonomy may vary from engaging others and spreading restorative practices to implementing them and co-organizing the Intermediary body's activities.

f) Governance of the Intermediary Body

Objective: Ensure effective and inclusive governance throughout all phases.

Key points to be considered:
- No structured roles; the team facilitates processes and shares decision-making with members.
- Transparency in decisions made during meetings.
- Equitable involvement of all members in activities.
- Co-responsibility in organizing and managing meetings.
- Informal communication (e.g., WhatsApp group)

Among the main methods/tools used for the implementation of the interventions are:
- Interactive Training: for example, role-playing, simulations on real cases, field training, etc.
- Action Research: active involvement of previously trained Intermediary body members in conflict analysis.
- Co-construction of interventions: through brainstorming, group work, etc., involving Intermediary body members and project staff in a collective co-design effort.
- Co-production of interventions: through the direct involvement of Intermediary body members not only in the design of interventions but also in their implementation (e.g., approaching groups generating conflicts and suffering individuals, participating in community justice groups, setting up restorative corners, etc.).
- Permanent meetings with Intermediary Body participants: The topics to be discussed during the meetings and the communication tools are decided together with the Intermediary body participants.

Which outcomes at which context and design conditions: • Include a description of the outputs and of the short-medium term and long-term results of the practice NB: Include an analysis of the main factors favoring/hindering the outcomes of the practice to be considered in transferring it elsewhere.	The evaluation of Como Intermediary Body and continuous feedback and exchange with the members of Lecco Intermediary Body allow to unveil the outcomes of the activation of Intermediary bodies. The members of the two intermediary bodies developed an understanding of the restorative approach, the challenges of its application, and its potential for community well-being and cohesion. They also experienced a change in perspective regarding their own interpretation of conflict and developed a greater awareness of conflict as a space for relationship and encounter. Furthermore, other relevant aspects were pointed out by the members of the Intermediary bodies: a greater awareness of the parties and their roles in a conflict; an understanding of the relevance of the role of the community in restoring relational fractures; the importance of meeting, welcoming, and listening to the other party's point of view; an awareness of the need to build bridges between victims, offenders, and the community and to understand and consider the needs of all parties involved in the conflict; an awareness of the timelines of restorative justice, which are not immediate; and a greater awareness of conflict dynamics in intervention contexts. Furthermore, the feedback gathered from members of the Intermediary Bodies pinpoints how the Intermediary bodies clearly recognize their identity as a listening space (welcoming and non-judgmental); as a place for narration and reinterpretation of neighbourhood/town dynamics through the recounting of experiences, the comparison of perspectives, and the recomposition of the dynamics affecting it; as a place of relationship and care; as a group who intervenes to prevent tensions or promote restoration in situations of relational breakdown; as an opportunity to learn to read and manage conflicts differently than usual; as a network for listening and comparison that implements restorative practices with and within the community. It also emerges that the process put in place for the creation of the Intermediary bodies has contributed to opening new windows on the world for their members, fostering a change in perspective on the analysis of social dynamics. The members of the Intermediary body have become aware of the difficulty and effort involved in engaging in high-tension dynamics, where each party strongly brings their position and feelings; the awareness that everyone includes different parts, different positions regarding an episode (not only the will not to exclude but also anger, fear, etc.), and that all these positions must be recognized, listened to, and empathically questioned. The intervention allowed the members of the Intermediary bodies to reinterpret their network of relationships, promoting new ways of being within the community. Several members highlighted changes in their behaviour in conflict situations affecting their professional or personal context, ranging from changing their communication style to empathically listening to all parties in a conflict, understanding all perspectives of a conflict and its underlying causes, to bringing closer the parties generating conflicts and suffering. Additionally, the members of the Intermediary body recognize that they have learned tools that allow them to approach grassroots social conflicts, even in the absence of local institutions. The intermediary

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	body is, in fact, able to read the signs of tension situations, knows how to act, and can propose different modes of interaction/relationship that allow them to change or block intense conflict dynamics. The experiences of Lecco and Como intermediary bodies shed light on social conditions and mechanisms that favour community mobilization even in less favourable contexts: reputation and social legitimacy of the proponent; participants' sense of belonging to the community; mutual responsibility of their members; repeated interactions between participants; learning by doing; participants' self-efficacy; performance feedback and bandwagon.
Which lessons learnt: Include an analysis of the main lessons learnt for the transferability of the practice in the local contexts of the HARMONY project (e.g. competences of staff involved, etc.)	A first element of attention concerns the characteristics of the context in which the intervention is implemented. The activation of the Intermediary body can be facilitated by certain context characteristics: • The presence of significant social capital resources in the area of intervention and a strong sense of community and collective responsibility. • The presence of a specific need/problem related to a conflict situation perceived as serious and urgent by the community. The activation of the Intermediary body may be difficult in a context where there is a limited level of social capital and no specific problem (in terms of social fracture) whose resolution is considered particularly relevant by the community (citizens, civil society, institutions, economic actors, etc.). In this case, it is necessary to consider that preconditions for the activation of the intervention must be created. On one hand, it is important to identify potential allies for the initiation of the intervention among important figures in the community (recognized as such by a large part of the community), and on the other hand, to implement different types of interventions: need analysis of the context and the emergence of problems whose overcoming/management can benefit from a restorative approach; broad awareness-raising interventions on the themes of the restorative approach (also through testimonies from other territorial realities that have adopted a restorative approach to managing social conflicts); interventions focused on the restorative management of some specific conflict situations (even of limited scope) that can serve as examples of the extent of the restorative approach and its benefits; strengthening social cohesion in specific community contexts (e.g., a specific neighbourhood, a specific condominium, etc.) where a context-based Intermediary body creation can subsequently be initiated. In this case, it is appropriate to consider the creation of the Intermediary body as a long-term outcome that requires significant time, economic, and human resources. In the context analysis, it is also appropriate to investigate the physical spaces where the relationship between community members takes place and whether these spaces represent threshold places or not. In the context of Lecco and Como, the creation of the intermediate body was also favoured by the absence of a "middle" place to express oneself, to present one's positions. The Intermediary body device fits into this context by gathering a community need, but at the same time modifying

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it, reinterpreting it, and providing approaches and tools that can be replicated in their own life contexts.

It is also important to pay particular attention to the following design characteristics of the Intermediary Body:

- Reputation and social legitimacy of the promoter and the team involved in the activation of the Intermediary Body;
- Existence of a good level of knowledge on the restorative justice and practices as well as on community development and facilitation of participatory processes within the team engaged in the creation of the Intermediary body. In the absence of such resources, it is appropriate to develop/strengthen these skills before the community engagement process starts;
- Stability of the team made available for the creation of the Intermediary body (the succession of different operators can be a destabilizing factor for the group);
- Definition of a clear and long-term framework for the intervention to be shared with the involved territorial actors to promote understanding of the immediate and long-term changes envisaged and the ways to achieve the respective changes;
- Provide periodic feedback on the steps achieved to maintain engagement;
- Adoption of methods/tools aimed at mobilizing participation, for example: community training on the use of the restorative approach in daily life; field training; engagement of other community members directly by the members of the Intermediary body; members of the Intermediary body acting as ambassador of the restorative approach within the community, etc.;
- Integration of the restorative approach within existing real connection places in a community, to avoid excessive overlapping of commitments by participants;
- Empowerment of the members of the Intermediary body through field training that give them the opportunity to strengthen their sense of self-efficacy on restorative practices; realization of community training/awareness initiatives;
- Openness, inclusivity, and transparency of the participatory processes implemented;
- Respect of participants, valuing their skills and abilities, and rewarding their efforts;
- Participatory governance of the Intermediary body, engaging members of the Body in strategic and operational decision-making processes;
- Co-creation and co-production of the restorative interventions defined by the Intermediary body;
- Providing adequate time, human, and economic resources for the activation process of the Intermediary body.

References:	- Restorative justice as a living reality: new EFRJ Working Group on Restorative Cities in Newsletter EFRJ, Volume 20, 2019, https://www.euforumrj.org/sites/default/files/2019-11/vol_20_1.pdf - Notes from the field: The emergence of the idea of a 'restorative city' and its link to restorative justice (case studies on Brighton

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- Lecco Restorative City- Unnamed ways. Franco Lozza (Gibilo Film), Italy [4 videos, 33 minutes in total]. The video documents the experience of building the restorative city in Lecco. Shot in Summer and Autumn 2020 and edited in the following months, it is divided into four parts: *A brief history and description of some activities carried out by the Lecco Intermediary Body* (e.g. school trainings; restorative groups; restorative circles on Covid-19; restorative corners; awareness events) - 6 minutes; *Testimonies of participants in Restorative Groups* - 18 minutes; *Testimonies of participants in RestoCovid Circles* - 9 minutes; *Images shot during some awareness events and the inauguration of the Restorative Corners* – 3 minutes: https://www.euforumrj.org/en/videos-and-audios
- Dighera B., Vasilescu C., Aertsen I. (2021) Restorative Cities and the role of intermediary bodies in Resolution, Issue 69, Spring 2021, UK Restorative Justice Council
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5.7 "Passaporta" – promoting restorative values, principles and practices in collective housing - ITALY

Why: Specify the relevance of the practice for the HARMONY project (i.e. why the practice was deemed interesting, in terms of learning provision, for the HARMONY project)	"Passaporta" is designed as a social concierge space, functioning as a point of reference for promoting positive interaction, dialogue, and listening between residents of Rovellasca, especially in the ALER housing complex, and the broader community. This practice emerges from the **ConTatto** project, in collaboration with the **So-Stare in Conflitto** initiative, aiming to foster restorative management of social conflicts and create restorative communities. The practice is highly coherent with the objectives of the HARMONY project, as it focuses on using restorative justice in a collective/social housing context. Furthermore, the practice is particularly relevant for the HARMONY project as it reveals the challenges and conditions for implementing a restorative intervention in a collective/social housing context, as it will be further on detailed. Therefore, the lessons learnt provided by this practice are particularly relevant for the HARMONY project. Moreover, the practice is implemented in the Como province, which is the other branch of the Como Lake with respect to Lecco. The two contexts are quite similar from a territorial and social and economic perspective. In addition, it is worth pointing that the practice has been also subject to an ongoing evaluation, being part of a wider project.

Who: Include the practice leader; specify if it is a public or private actor Partnership: if available, specify if the practice is implemented in partnership and with whom	The practice was implemented by the same group of organizations implementing the Como intermediary body, as its start occurred within the ConTatto project: Associazione Comunità Il Gabbiano Odv, CSV Insubria Varese, ASCI together with other third sector and public organisation partners of the project. The municipality of Rovellasca and Como Intermediary Body also played a relevant role in the delivery of the intervention. It is worth pointing out that the municipality of Rovellasca is also the manager of some of the social houses where the initial intervention was implemented.
Where: Specify the Place of implementation (country and city/province/region) Briefly describe the territorial (population, main social and economic features of the territory where the practice is implemented) and criminal context (criminal rates, if available; main offences, etc.) of the city/province/region where the practice is implemented Briefly describe the main restorative features of the practice context (e.g. whether restorative justice is	Passaporta was implemented in the municipality of Rovellasca in the province of Como. Rovellasca territorial and social and economic context Rovellasca is a small municipality located in the province of Como with almost 8,000 inhabitants and a surface of 3.46 square kilometres. Population density in the municipality of Rovellasca amounts to 2.237,0 inhabitants/square km. In 2022 (last data available), the number of families amounts to 3,478. Population is divided almost equally between women (50.5%) and men (49.5%). Foreign citizens amount to 7.4% of the overall population.[4] In the area, which consists of a productive structure made up of 461 companies and 1,518 employees, there are large companies, including, for example: the Gabel Group – a leading company in the textile sector, founded in the 1950s, capable of producing the entire range of home linens; ISEO Serrature – which produces locks, cylinders, and padlocks, and is celebrating 50 years of activity this year; Castiglioni S.p.A. – a company active since the early 1960s, specializing in the production of door frames and architraves, profiles for the furniture and interior design industries, as well as wooden flooring and coverings for all residential, commercial, and work surfaces. Furthermore, the logistical vocation of the area is confirmed by the strong presence of companies engaged in logistics in the Rovellasca area: specifically, within an 18 km radius of the municipal area, there are over 100 logistics sites, including large generalist couriers such as MAIL BOXES ETC, TNT, and UPS, as well as generalist or specialized couriers (for example, those specializing in refrigerated transport, food transport, or pharmaceutical transport).[5] The widespread entrepreneurial spirit and the presence of internationally renowned industries ensure constant investments in the introduction of new technologies and materials, through which advanced products can be supplied to target markets. Similarly, the presence of international companies and ComoNExT in the larger area

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[4] https://ugeo.urbistat.com/AdminStat/it/it/demografia/dati-sintesi/rovellasca/13201/4

[5] https://www.investinlombardy.com/it/i-comuni-di-attract/rovellasca

regulated by law, main governance features)	represents a strength in terms of technical and scientific expertise and professionalism within the region.[6] From a social point of view, Rovellasca, as Como and the entire province of Como, has been facing a labour crisis with deep social consequences, such as increase in addictions and in social isolation. These result often in reduced social relations, psychological distress and social conflicts, in particular in the domestic and neighbourhood context. Restorative justice context When the intervention was designed and delivered restorative justice was almost absent from the public agenda and only partially dealt with in the justice legal framework. Some elements ascribable to restorative justice were included in several pieces of criminal national justice legislation (e.g. decree 274/2000, decree 231/2001, decree of the President of the Republic 448/1988). In the absence of any comprehensive legislation on restorative justice, restorative justice interventions have been implemented mainly by civil society organisations in collaboration with local institutions and/or probation agencies. In the Lombardy region, including Lecco and Como, these initiatives were often integrated into the social welfare and inclusion programmes funded by the European Social Fund or private bank foundations like the Cariplo foundation. The grassroots promotion of restorative justice in various Italian regions has garnered increasing attention, particularly within the criminal justice framework, at both national and regional levels, including the Lombardy region. This attention peaked between 2019 and 2021 with the introduction of restorative justice in the reform of adult criminal justice, approved by law no. 13478 in 2021. According to the law, restorative justice is defined as "any programme that allows the victim of a crime, the person identified as the offender, and other members of the community to freely participate, in a consensual, active, and voluntary manner, in resolving the issues arising from the crime, with the help of an impartial, adequately trained third party, known as a mediator." The law provides for the use of restorative justice in the criminal justice system for any type of offense and at any stage of the trial, as well as during or after the execution of the sentence/security measure, and the creation of Centres for Restorative Justice under the coordination of local authorities. At the regional level in Lombardy, a programme for the creation of territorial centres for restorative justice was adopted during this period. While the reform of the criminal justice system focuses on restorative justice interventions within the criminal justice area, the regional centres for restorative justice expand the focus of restorative intervention, including also restorative practices targeted to students, youth and more generally to the whole community. The Territorial Centres for Restorative Justice are aimed at defining and providing homogenous restorative justice services at local level both

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[6] https://www.investinlombardy.com/it/i-comuni-di-attract/rovellasca

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	in the criminal justice and community as well as victim support services. Housing context At regional level, housing policies, including the social housing ones, are defined at regional level by Lombardia Region. However, in the last decade, an increasing delegation of power to the local level has taken place. The Regional Law 16/2016 has configured the regional housing system as a public service embedded within the network of territorial social services. This emphasized the need for a stronger collaboration with and support of municipalities, placing them at the centre of this policy as planners of housing provision in their territories. In the territory of Rovellasca, the municipality has a relevant role in the social housing policy.
What: Type of practice: Specify if the practice refers to a good or promising practice Specify the type of restorative practice (e.g. restorative circle, mediation,…) Specify if the practice refers to a policy, programme, project or a specific action implemented within a wider framework	"Passaporta" is a promising practice of the promotion of restorative principles, values and practices in the social housing area, as documented by the project evaluation. While some restorative conflict management practices were implemented, the intervention mainly focused on the one hand on the creation of the pre-conditions for the implementation of restorative conflict management practices and on the other on the prevention of social tensions. Despite its initial effectiveness, the practice is classified as promising due to its limited sustainability over time. As it will be further on detailed, despite its initial results, the change in the government party together with the Covid-19 crisis have challenged its sustainability over time. The intervention ended with the closure of the "ConTatto" and "So-Stare in conflitto" projects within which it was delivered.
When: Specify the implementation period of the practice Specify the current state of the practice (ended, ongoing)	"Passaporta" intervention was implemented between 2018 and 2020. The intervention has currently ended, but the concept has been replicated in other territories (i.e. Como).
How: Include a description of the practice providing	The problem The problem at the basis of the intervention consisted in the continuous social tensions and conflicts in one of the social housing buildings managed by Aler (the regional collective social housing body) and located in the municipality of Rovellasca. Being a small

information on the following issues: Main problem/s tackled by the practice (i.e. what was the problem that the practice aimed to deal with) Objectives of the practice Target group of the practice Activities foreseen by the practice	place, all conflicts were brought to the attention of the mayor, who often found himself in the position of mediator. The municipality of Rovellasca reached out to the team of ConTatto project, which aimed to create restorative communities/cities in the province of Como, to understand whether a conflict management intervention could be implemented in the collective social housing with the aim to favour positive communication among the inhabitants and manage current conflicts. Objectives The intervention unfolded in two main phases with different objectives: - The first phase aimed at assessing the type of conflicts characterising the collective social housing building and connecting with parties involved in social conflicts/tensions in the collective housing building - The second phase aimed at the creation of "Passaporta" a **space for dialogue, listening, and social integration** that promotes conflict resolution through restorative practices and community participation, with the long-term goal of restoring relationships and enhancing community well-being. Target groups While the initial phase targeted citizens living in the collective social housing managed by Aler, the second phase (i.e. "Passaporta") was extended to the whole community of Rovellasca. Passaporta was specifically designed to be neutral and open to all citizens, not just residents of the ALER housing building. By opening "Passaporta" to the whole community, the implementing team wanted to underline that social conflicts in Rovellasca do not concern just the public housing complex but the entire community. How (activities) The first phase consisted in the analysis of the intervention context (i.e. collective social housing building managed by Aler in the municipality of Rovellasca), with a particular focus on latent and manifested social tensions and conflicts. This analysis was conducted by the staff of project ConTatto through interviews with inhabitants of the collective social housing complex, direct observations, and informal discussions with nearby institutions (e.g., the social services of the Municipality of Rovellasca). Within the Rovellasca apartment buildings, a questionnaire was administered, and individual meetings were held with each family. The submission of the questionnaires served more as an opportunity to engage families and build a relationship of trust rather than as a means of collecting elements for the conflict analysis. Information regarding the history of micro-conflicts characterizing the apartment complex was primarily gathered through dialogue with individual families during subsequent meetings (60 contacts/meetings with the 10 family units present in the building, approximately 130 people). It emerged that the Rovellasca area, specifically the Aler apartment buildings, is characterized by the presence of micro-conflicts linked both to cultural factors (including biases and prejudices held by some

families, which are not dependent on the individuals themselves but rather on their cultural origins) and to less explicit conflicts (tensions maintained or triggered by certain families to consolidate their position of "power," with families struggling to recognize their role in the conflicts).

In a highly fragmented context marked by complex conflict dynamics, it was not possible to employ immediately restorative practices. The project therefore initiated an intervention oriented at restorative principles and values aimed at creating more opportunities for positive interactions between the tenants, making inhabitants acquainted with the fact that speaking about conflicts is normal and possible for everyone without consequences in terms of maintaining the housing, enabling people to discuss their situation and, over time, their engagement in restorative meetings.

In light of this, the second phase of the intervention, consisted in the creation, together with another association (Luminanda), in Rovellasca of a space serving as a point of reference for promoting positive encounters, dialogue, and listening among inhabitants of Rovellasca. The project team decided to locate this space outside the collective social housing complex to foster the perception of a neutral environment that serves as a point of reference not only for the collective social housing complex but also for the entire area, promoting greater interaction with local communities rather than isolation. The decision not to place the concierge service within the Rovellasca apartment complex was made in order to give the concierge a specific role: a listening space dealing with social conflicts, open to all citizens, as a resource for the community.

Meetings were held with the residents of the Rovellasca apartment complex to inform them about the setup and personally invite them to the opening. Additionally, two creative workshops were organized for the children, involving the children of the families living in the building. The concierge was then officially inaugurated. The preparation of the inauguration event involved various local organizations, such as the local parish. Invitations were extended to the community with the support of the councilor, who involved local schools. News of the event was also shared by the newspaper *Provincia di Como*.

The activities carried out through the social concierge focus on reaching and engaging potential users through creative workshops, organized in collaboration with Luminanda, which involve children with the goal of reaching their families and becoming known in the community. The project has worked to build relationships within the area, with the aim to create trust in the concierge staff.

Thanks to the activities with the children, the project has strengthened its engagement with the families in the Rovellasca apartment complex. The concierge's inauguration, which was attended by about 70 people, both children and adults, saw the participation of all the families from the Aler building, including individuals involved in tension-filled situations identified by the project. During the inauguration, some of the mothers from the

	complex asked the project staff if they could leave their children and pick them up later, demonstrating trust in the project staff and the fact that the concierge was perceived as a safe place for those families.
	Once inaugurated, the concierge was opened to the citizens one day a week, providing opportunities for listening and restorative oriented conflict management.
	As noted, the Passaporta aims to serve as a community space where listening, positive interaction, and dialogue among citizens are promoted. This social concierge does not operate as a social support service but rather as a space that non-judgmentally welcomes the struggles and tensions that may affect the community, allowing them to be restoratively processed within the community itself. At the same time, it serves as a meeting point, a place of connection between various actors (e.g., institutions, associations, citizens in distress, other citizens, etc.).
	In light of the nature of the Passaporta, the activities carried out include various types of meeting opportunities. For example, the project staff held individual listening sessions with people dealing with suffering caused by frictions between neighbours, but which do not reach formal services. The focus of the meetings was on how the individual perceived the conflict, reflecting on it to facilitate the possibility of dialogue between the involved parties. A follow-up individual meeting was offered to these individuals, which they agreed to attend.
	It is noteworthy that the people who met with the project staff came to Passaporta based on recommendations from friends/acquaintances, as well as from the services themselves. In fact, the social worker in Rovellasca referred some people to Passaporta.
	Alongside this listening activity, the project promoted initiatives open to the public to raise awareness of Passaporta and make it a community space that fosters positive social interactions and dialogue. To this end, the project also organized three meetings on the topic of migration, specifically dedicated to "The Family in Migration: Problems and Perspectives." One part of the series focuses on "Couples and Parents," and another on the topic "Children: Refugees, Asylum Seekers, and Unaccompanied Minors." These themes were chosen in collaboration with some of the residents of the public housing complex in Rovellasca, who considered them relevant because they were related to various conflicts within the building. The team continued to identify their needs through listening sessions and dialogue, both within the ALER complex and at Passaporta, working together to define strategies to address the expressed needs (e.g., meetings on the topic of mediation).
	In addition to these meetings, Passaporta organized activities for children aimed at introducing Passaporta to the community and building/strengthening a bond of trust between citizens and staff.
Which outcomes at which context	An important outcome of the activities carried out is the recognition of Passaporta as a listening space by citizens and, above all, by local

and design conditions: • Include a description of the outputs and of the short-medium term and long-term results of the practice NB: Include an analysis of the main factors favouring/hindering the outcomes of the practice to be considered in transferring it elsewhere.	services. The municipality acknowledged its role as a space that identifies and restoratively addresses conflicts that do not reach formal services. The municipality has highlighted Passaporta on its website as a point of reference for citizens to deal with social conflicts in their contexts. Additionally, social workers have referred people involved in social conflicts to Passaporta. Another outcome consists in the dissemination of restorative principles, values and practices. Passaporta has promoted restorative justice principles, encouraging residents to view conflicts as opportunities for positive dialogue and transformation. To disseminate restorative principles, Passaporta initiated to collaborate with a local reading group, organising readings on the topic of restorative justice. However, despite the initial effectiveness of Passaporta, the change in the government coalition (from left to right) followed by the Covid-19 crisis impacted negatively on the sustainability of the project, which ended with the end of the projects ConTatto and So-Stare in Conflitto. The main factors favouring its implementation are: • **Trust and neutrality**: Trust in and perception of neutrality of the project staff by citizens of the collective complex social housing has been key to encourage people to participate in the activities of Passaporta; • **Neutral and inclusive space**: the decision to locate the Passaporta outside the ALER housing complex was pivotal in preventing stigma and fostering broader community engagement. It underscored the importance of creating a space that was accessible and welcoming to all; • **Non-judgmental approach**: the Passaporta's non-judgmental and open approach allowed it to address a wide range of community issues, from explicit conflicts to broader social challenges like loneliness and social isolation; • **Skills and training for staff**: the project highlighted the need for operators to have strong knowledge of restorative justice and practices and mediation, listening, and community-building skills, essential for earning the trust of the community and facilitating effective restorative conflict management; • **Institutional collaboration**: the ongoing collaboration with local authorities ensured that the project was recognized as valuable and that its activities were supported by the community; • **Promotion and visibility**: actively promoting the Passaporta through community events and inclusive activities was essential to its delivery. Raising awareness and making the space known helped ensure broader community participation.
Which lessons learnt: Include an analysis of the	The project staff learned that, within a community, the presence of a specific need or problem related to a conflict perceived as serious and urgent by the community tends to facilitate the implementation of the restorative approach. On the contrary, in cases where conflicts

main lessons learnt for the transferability of the practice in the local contexts of the HARMONY project (e.g. competences of staff involved, etc.)	are latent or not perceived as urgent, a preparatory phase is needed to raise awareness of the conflicts, understand them, and foster willingness to address them. This phase should be accompanied by (in)formative activities about the restorative approach (principles, values, practices, resources, benefits, etc.). Another lesson learnt refers to the fact that in deprived neighbourhoods, such as those of the Aler collective social housing building, trust in staff proposing the restorative interventions is particularly relevant. Facilitators of restorative interventions do not only need to be perceived as neutral (with respect to both the parties involved in social conflicts/tensions and public institutions), but also be considered trustful. This implies that a preparatory phase is needed before implementing restorative interventions. Furthermore, to this end it is also important to identify "antennas" on the ground who can represent a liaison between the project staff and the neighbourhood. Another insight concerns the social legitimacy of the process. For a restorative process to be effective, it must be recognized as legitimate by the parties involved. Moreover, the project shed light on the fact that the involvement of public institutions and local politicians is relevant for mainstreaming the approach in local policies and services. However, an overreliance on political actors may also result into an interruption of the intervention in case of a change in the government party and policies to conflict resolution and housing. Therefore, besides the political support, for restorative interventions to be sustainable there is a need for community involvement and wide social legitimacy of restorative justice. Additionally, the intervention has also pointed out that reputation of project staff alongside with previous relations are particularly relevant for building a positive and collaborative relation with public institutions.
References:	• ARS (2021) Final evaluation of ConTatto project (report not published)

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5.8 Tempio Pausania Restorative City - ITALY

Why: Specify the relevance of the practice for the HARMONY project (i.e. why the practice was deemed interesting, in terms of learning provision, for the HARMONY project)	Tempio Pausania is the first Restorative City in Italy: the project started in 2012 and shows how introducing the restorative approach in a broader community, including citizens of all ages, gender, nationalities and institutions may create a more inclusive, constructive and supportive context. This view may help spreading awareness about restorative justice and a new way to resolve social conflicts, even to answer and prevent crimes and harms within a local community or neighbourhood. Tempio Pausania Restorative City is particularly relevant for Harmony as it sheds light on how to embed restorative practices in the social fabric of a community (be it a city, a neighbourhood, a district, etc.), going beyond restorative practices as a service approach so as to enhance the uptake of restorative values and principles in citizens' daily interpersonal relationships. Furthermore, this practice sheds light on different methods and tools that can be used also in the collective/social housing context.
Who: Include the practice leader; specify if it is a public or private actor Partnership: if available, specify if the practice is implemented in partnership and with whom	**LEADER**: UNISS (*University of Sassari*) Team of restorative practices **PARTNERSHIP**: Nuchis Prison Institute, Municipality of Tempio Pausania, R.A.S (*Regione Autonoma della Sardegna*) & PLUS (*PIANO LOCALE UNITARIO dei SERVIZI ALLA PERSONA*, Tempio Pausania District consisting of 9 municipalities including also Aggius, Aglientu, Badesi, Bortigiadas, Calangianus, Luogosanto, Luras, e Trinità d'Agultu). Participation was voluntary, which allowed us not to exclude any party. Some members of the community, although they had joined the sharing/building phase of the project, chose not to take part in the proposed activities (e.g. police). When it comes to collaborations with other cities, it is worth mentioning that Tempio Pausania was the first restorative city in Italy and the cities of Lecco and Como were inspired by it. The fundamental ideas defining the project are still extending their influence to other projects of restorative communities in Italy (e.g., Verona). In Sardinia, another town is working to become a restorative city: Nuoro, in the centre of the island, regularly cooperates with Tempio Pausania and the TRJP of Sassari. With regards to the financial contribution of public authorities, for the first two years, the project was supported with funding from the Sardinia Region. In the following years, it was carried out on a voluntary basis and from 2020 the Municipality of Tempio Pausania allocates funds to carry out the project through a Convention between the Municipality and the University of Sassari. There is no support by the state or national policies.
Where: Specify the Place of implementation (country and	Tempio Pausania context Tempio Pausania is an Italian town of about 14,000 inhabitants in the province of Sassari, Sardinia. Located in the heart of Gallura, at the base of Mount Limbara, the city is famous for the processing of granite and cork, for the wines, for Acqua Smeraldina and for the "lu carrasciali timpiesu", allegorical carnival par excellence, an event that has a

city/province/ region) Briefly describe the territorial (population, main social and economic features of the territory where the practice is implemented) and criminal context (criminal rates, if available; main offences, etc.) of the city/province/ region where the practice is implemented Briefly describe the main restorative features of the practice context (e.g. whether restorative justice is regulated by law, main governance features)	hundred thousand visitors every year. The town is characterised by the ancient and majestic buildings and the unique granite floorings that have given it the name of "city of stone". The city is composed of 35 districts and since 2005, it was the capital, together with Olbia, of the province of Olbia-Tempio (which was abolished in 2016 and operationally replaced by the 'homogeneous zone of Olbia-Tempio' for the exercise of provincial functions within the province of Sassari). As of 1 January 2023, foreigners in Tempio Pausania are 397 and represent 3.0% of the resident population: The largest foreign community is from Romania, with 40.1% of all foreigners in the area, followed by the People's Republic of China (10.3%) and Morocco (9.1%). The only data available in the juridical-penal field that can be dated up to 31 March 2020 concern the 15,465 pending cases in the 102 criminal sector of the Court of Tempio Pausania, which at the time exceeded those of the Court of Cagliari (10,081), the Court of Sassari (9,551) and all the other offices in the district of Nuoro (4,072) and Oristano (2,325). The town of Tempio does not have its own prison for juvenile or adult detainees, a penitentiary institution for adults called "la Rotunda" was present in the Tempio area until 2012, opened in 1842, but now in disuse. The Nuchis prison, established in 2011 and inaugurated the following year, resides just outside the town and exclusively houses inmates from other Italian regions who must serve a sentence outside the region for mafia offences. Restorative justice context Italy has introduced the Legislative Decrees n. 150-151 of 10 October 2022 about restorative justice: it is the first regulatory framework in the country for already widespread practices, based on European and international legislation, as well as the Council of Europe Justice Ministers' Venice Declaration 111, adopted in December 2021.Centres for restorative justice will be established in every Italian region with the involvement of local authorities: Tempio Pausania will soon introduces its own Centre of restorative justice. Tempio Pausania is the first city in Italy that decided to promote and implement restorative practices involving the whole community: prison, school, family, law enforcement, courts, municipalities, associations, following the model of the English restorative cities. In its broadest vision, restorative justice, restorative approaches and practices, in fact, do not only concern criminal behaviour, but the different conflicts that can arise in the community. A record that has carried the city's name around the world, from the United States to Canada, from Ireland to Germany. The Restorative City project has been active in Tempio Pausania since 2012: for the first two years, the project was supported with funding from the Region of Sardinia (Information system and governance of intervention policies and fight against criminal phenomena in Sardinia (L.R. 07/2007) Operational Unit "*Studio e analisi delle pratiche riparative per la creazione di un modello di restorative city* "). In subsequent years and to this day it is carried out by the restorative justice practices team of the Department of Humanities and Social

	Sciences of the University of Sassari, funded by PLUS (*PIANO LOCALE UNITARIO dei SERVIZI ALLA PERSONA*) Tempio Pausania District consisting of 9 municipalities including also Aggius, Aglientu, Badesi, Bortigiadas, Calangianus, Luogosanto, Luras, e Trinità d'Agultu. It aims to contribute to the realisation of a community based on inclusion and social cohesion, as recommended by the Europe 2020 strategy. From October 2018, by PLUS Resolution, the Restorative Psychological Counselling Service was also activated: the project promoted a pilot intervention aimed at the management of new "social vulnerabilities" and the realisation of an integrated system of innovative actions, to offer to citizens of the area involved concrete support opportunities and, to public and Third Sector institutions the opportunity to experiment new forms of local welfare. The actions and objectives were shared following a participatory decision-making process with the municipal administration and the services/contexts involved.
What: **Type of practice:** Specify if the practice refers to a good or promising practice Specify the type of restorative practice (e.g. restorative circle, mediation,…)	The "Tempio Pausania Restorative City" project has been classified as *good practices* in many research and evaluations[7], that have influenced and enabled the development of other reparative cities in the territory of Italy. The "Tempio Pausania Restorative City" is an example of how communicating with a broader audience may help spread the restorative justice approach and values, help recognizing resources and problems within a community, strengthening social relations and building social justice. Building a restorative city or a restorative community is also an important occasion for sharing practices and methods for different problems and many citizens. The main themes are: 1. restoring relationships by bringing contexts and systems closer together;

[7] See for example: Bertelli F., Viggiani G. (2020). *Restorative justice in current Europe: Qualitative and quantitative transnational research in Italy*. In National reports on legal and quantitative/qualitative research, 1-38. Barcellona; Biffi, E. (2022). *REstART-The restorative justice art movement*. International Journal, 5; Ciavarella C. (2016). *L'esperienza della casa di reclusione di Tempio Pausania per la costruzione di un modello trattamentale riparativo*. Minorigiustizia; Grandi G., Grigoletto S. (2019). *Restorative Justice as Social Innovation*, 11-20, Padova University Press; Lepri G.L., Lodi E., Patrizi P. (2019). *Tempio Pausania: social conflict resolution in a community setting*. The International Journal of Restorative Justice, 314-319. Mannozzi G. (2019) *The emergence of the idea of a 'restorative city' and its link to restorative justice*. The International Journal of Restorative Justice, 288-292. Patrizi P., Lepri G. L., Lodi E. (2019) *Restoring relationships, community building: from social inclusion to wellbeing*. UPPADO, 45; Straker, C. (2019). *Conclusion: The Restorative City-A Challenge about Means and Ends*. Int'l J. Restorative Just., 2, 325. Vasilescu, C. (2023). *Building a restorative city: what aims and processes?*. International Journal of Restorative Justice, 6(1).

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Specify if the practice refers to a policy, programme, project or a specific action implemented within a wider framework	2. intervening to solicit in those contexts/systems interests of reciprocity; 3. intercepting critical issues in order to use them as the start of the process; 4. raising awareness throughout the community of the issues of social peace, solidarity, inclusion and social cohesion as tools of well-being for all parties involved; 5. building a restorative community model that starts with detection, dissemination, promotion of good practices present at the international level regarding restorative practices aimed at the study at the local level of their feasibility and implementation from a governance perspective; 6. to network different interested agencies to experiment and share practices aimed at the adoption of the restorative model constantly aimed at respect, inclusion and well-being of citizens/people; to disseminate experimentation nationally and internationally.
When: Specify the implementation period of the practice Specify the current state of the practice (ended, ongoing)	The project "Tempio Pausania Restorative City" has started in 2012, and it is a continuous process going on nowadays (2024). Throughout this long period, the project has grown and has, also, involved different other municipalities part of the "PLUS" (*Piano Locale Unitario dei Servizi alla Persona del Distretto di Tempio Pausania*).
How: Include a description of the practice providing information on the following issues: Main problem/s tackled by the practice (i.e. what was the problem that the practice aimed to deal with) Objectives of the practice Target group of the practice	The project emerged from a research-intervention Informative system and governance of policies for intervening in and responding to criminal phenomena in Sardinia: "*Study and analysis of restorative practices for the creation of a model of Restorative city*" that was funded by *Regional Law August 7, 2007, No. 7*, but continues over the years thanks to an agreement with the Municipal Administration of Tempio Pausania. The project promoted a pilot intervention aimed at the management of new "social vulnerabilities" and the implementation of an integrated system of innovative actions, to offer, to the citizens of the area involved, concrete opportunities for support and, to public and Third Sector institutions, an opportunity to experiment with new forms of local welfare. The actions and objectives were shared following a participatory decision-making process with the municipal administration and the services/contexts involved. **PROBLEM**: Conflict between the local community of Tempio Pausania and the community of Nuchis Prison Institute (2012 start of the project). The need to build a community with a restorative approach in Tempio Pausania arose in 2012 due to a conflict within the community, particularly when a new prison was built for prisoners sentenced to life for mafia crimes. The citizens of Tempio Pausania began immediately to fear the possible infiltration of the mafia in their local community, while the detainees were worried about the great distance from their families. At the time the "Team delle pratiche di giustizia riparativa" (Team of

Activities foreseen by the practice	Restorative Justice Practices – TRJP) of the University of Sassari was working on a research project named: "Studio e analisi delle pratiche riparative per la creazione di un modello di restorative city" (Study and analysis of restorative practices for the creation of a restorative city model). Therefore, in agreement with the prison management and the Municipality of Tempio Pausania, in 2014, a pilot project was proposed to the TRJP. The main objective of the project was the study and analysis of restorative practices to support the development of a community-based programme. The idea behind the project consisted in developing a community that shares the values of restorative justice, through a restorative practice (Restorative circle) starting from the needs of the detainees and of a part of the citizens of Tempio Pausania. The aim of the project was, and continues to be, to explore restorative practices capable of involving the entire community (schools, families, police, courts, municipalities, associations) in order to promote among citizens, the ability to manage and resolve conflicts and to live everyday life in a more peaceful way.
	OBJECTIVE: The main objective of the project was the study and analysis of restorative practices to support the development of a community-based programme. The idea behind the project consisted in developing a community that shares the values of restorative justice, through a restorative practice (Restorative circle) starting from the needs of the detainees and of a part of the citizens of Tempio Pausania. The aim of the project was, and continues to be, to explore restorative practices capable of involving the entire community (schools, families, police, courts, municipalities, associations) in order to promote among citizens, the ability to manage and resolve conflicts and to live everyday life in a more peaceful way.
	The project of Tempio Pausania Restorative City continues to have as main objectives the following:
	– Developing a range of communication tools to promote a restorative culture and good practices.
	– Informing citizens, professionals, institutions about restorative justice.
	– Working in partnership with key stakeholders and institutions to strengthen the use of restorative approaches in all places of the city where people live, work, operate (prison, schools, social services, institutions, third sector).
	– Continuing to develop innovative ways of using restorative approaches, with particular attention to conflicts that may arise in the community, to promote social peace, solidarity, inclusion, and social cohesion, as instruments of well-being for all parties involved.
	TARGET: citizens, prison, schools, municipalities and other local institutions.
	Citizens who live in the nine municipalities of the PLUS Resolution:
	- Tempio Pausania;
	- Aggius;
	- Aglientu;
	- Badesi;
	- Bortigiadas;
	- Calangianus;

- Luogosanto;
- Luras;
- Trinità d'Agultu;

HOW: The restorative justice approach at the basis of Tempio Pausania Restorative City stimulated a community model aimed at promoting lifestyles and conflict management marked by responsibility, peace, and well-being. The model developed has the aim to improve social intervention to enable a reduction in conflicts within social dynamics and generate positive dynamics of inclusion and empowerment. The model is named: Co.Re. – Comunità di Relazioni Riparative (Restorative Relational Community). *Community of Restorative Relations* (Co.Re.) is a conceptual tool set in Restorative Justice and based on a relational, peaceful, responsible and supportive approach. The model is in line with the latest scientific orientations that support the need to develop intervention systems capable of reducing conflict within social dynamics, while generating positive dynamics of inclusion and promotion. The community thus becomes the place where lifestyles and relationships oriented to the well-being of the person and the community and to peace can be promoted (Patrizi, Lepri, Lodi 2016; Lodi, Lepri, Patrizi, 2019; (Patrizi, ed., 2019, Restorative Justice. Psychology and law in dialogue for the well-being of persons and communities, Rome, Carocci).

This model considers the results of previous criminal justice research and ongoing research both in the criminal sphere and in other contexts such as schools and neighbourhoods. In particular, the model focuses on the transition from inclusion to well-being, from a reactive to a proactive mode. It develops on three main levels: The ecological level in which reciprocity, obligations, and responsibilities, are the main concepts. Responsibility is understood in an ecological sense, It is co-created in the relationship between the subject, the action, the institutions and society.

The cultural level, through promotion of connection/network, participation, exchange between people, institutions, groups. The individual and group level, to improve welfare and social cohesion through interventions on resilience, hope, courage, optimism, ability, personal and collective self-efficacy.

It is from this orientation that the projects implemented in recent years by the Restorative Justice Practices Team have been generated, whose general objectives are:

- A. reducing prejudice;
- B. supporting people in vulnerable conditions;
- C. promoting community networks oriented toward pro-sociality and peaceful conflict management;
- D. developing trust and solidarity in social communities.

TYPE OF PRACTICES IMPLEMENTED:

1. Photovoice (promising practice);
2. Flashmob (promising practice);
3. Conferences (*good practice*);

Photovoice ('*Voicing Our Individual and Collective Experience*') is a participatory action-research methodology, devised by Carolyn C. Wang

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in 1997, through which people can represent their community. The 'doing-in-a-group' method and the collaborative approach between the people directly involved characterise its particularity and effectiveness in the social field. Thanks to this tool, it is possible to raise awareness and promote change in both the individual and community spheres. Photovoice is one of the most widely used participatory action-research methods in the field of community psychology: using images, it aims to 'give voice' to those who are normally placed on the margins of decision-making processes and information flows. The Photovoice tool was used to enable young students to define restorative justice in the school context, to promote the approach and values of the paradigm by investigating possible critical points and strengths in the school setting. In 2016, a Flash Mob "*Legami*" through the city (the video, made by the OffiCine laboratory, coordinated by Prof. Lucia Cardone of the Department of Humanities and Social Sciences, is available online https://www.youtube.com/watch?v=YR3bsiHN9vE) has been organised together with high school students of the Liceo Artistico Statale Fabrizio De André, under the scientific supervision of Prof. Patrizia Patrizi, with the artistic direction of Roberto Manca director of Music&Movie, thanks to the adhesion to the project of the school headmistress Prof. Maria Chiara De Muro, that involved the entire citizenry in a restorative performance held in the Town Hall Square and followed by a meeting in the Council Chamber with representatives of the Municipal Administration who dialogued with young citizens and students.

The Team of Restorative Justice Practices, coordinated by Prof. Patrizia Patrizi, ordinary professor at the University of Sassari, together with the Nuchis Prison, with the then Director Dr. Carla Ciavarella, launched on 18 June 2014 (at the Nuchis prison itself) a programme of conferences (circle of confrontation and sharing) concerning the development of restorative justice experiences within the prison institution.

The reparative conferences first allowed the guests of the Nuchis prison and the whole community to rethink the links between the territory and the prison, and were open to all citizenship (judges, volunteers, educators, the third sector, administrators, law enforcement officers, students from the University of Sassari and Tempio Pausania high schools, etc. participated).

Approximately 900 people attended 20 restorative conferences. Many international guests, in particular the ex-president (Prof. Tim Chapman) of the European Forum n) for Restorative Justice, collaborated with the team, enriching the project course.

Starting in 2016, the involvement in the restorative conferences of students from the University of Sassari and students from the secondary schools of Tempio Pausania allowed to start a dialogue focused on the 'restitution' of the meaning of restorative justice values in the community.

The steps for designing Tempio Pausania Restorative City were:
– First step: Building formal bridges (meetings with all the stakeholders of the community).
– Second step: restorative circles (starting the intervention).
– Third step: focus group (research).

– Forth step: the restorative bridges (sharing the project). At the beginning of the project these steps were used to build the ideal environment to carry out the project that was to reduce the conflict arisen from the building of the new prison and the arrival of prisoners related to mafia crimes. However, in the end these steps contributed to the design of Tempio Pausania Restorative City, which moved beyond the prison conflict, including other institutions, such as schools and social services, that ask to the TRJP to develop specific interventions and training programmes on restorative justice. The next paragraphs describe in detail the building process of Tempio Pausania Restorative City.

The first activity developed consisted in building formal bridges. Formal meetings with institutions and local organisations were organised to explore what happened, how they related to the conflict and to promote the idea of restorative justice. This phase lasted for about a year (2014-2015).

The second step was the intervention. The main tool for designing a sense of community and reducing conflict used at Tempio Pausania was the restorative conferences. The conferences were open to the whole community (judges, volunteers, educators, non-governmental organisations, administrators, law enforcement officers, teachers, students, citizens, prisoners), allowing participants to rethink the links between the territory and the prison in terms of well-being.

About 1000 people have participated in the circle to date, of which about 200 were students. The restorative conferences were organised to be itinerant and were supposed to take place in different places of the community (prison, City Hall, NGO, local businesses, Social and Health Services, etc.).

In addition to the circle, other activities were also implemented, contributing to the aspirations of Tempio Pausania Restorative City.

In November 2014, during the International Week of Restorative Justice, a restorative lunch was organised with the participation of a prison delegate (having, for the first time in many years, the opportunity to have a culinary experience outside the penitentiary), and bringing together local authorities, magistrates, lawyers, mayors of Tempio Pausania and Sassari together with various councillors. Each table was marked with the words that emerged during the first restorative circle (the values of the restorative circle, among others: responsibility, respect, trust, and reciprocity). In addition, in 2015, for the first time in an Italian prison, the Municipal Council was convened inside the prison to establish the "Garante comunale dei detenuti" (City Ombudsman of prisoners).

So far, the activities were mainly or exclusively centred around the prison and its relationship with society, but since October 2018, the project has expanded its boundaries and horizons, also involving eight municipalities adjacent to the city of Tempio Pausania. A Restorative Counselling Service was established by the Tempio Pausania Municipality. The new service is primarily engaged in projects in schools. The aims of the project are the development of a culture of relationship between school and family, for a better management of relationships

	and everyday life. The service is implementing laboratories for the activation of restorative circles in primary schools with the general objective of raising awareness and training teachers and parents in restorative practices that lead to increased respect, tolerance, non-discrimination, legality and constitutional values, which all enhance educational well-being.
Which outcomes at which context and design conditions: • Include a description of the outputs and of the short-medium term and long-term results of the practice NB: Include an analysis of the main factors favoring/hindering the outcomes of the practice to be considered in transferring it elsewhere.	Outcomes: The qualifying outcomes of the project were: the holding of a Municipal Council meeting at the CR of Nuchis (the first case in Italy); the establishment of the Guarantor of persons deprived of their liberty (the document is the first of its kind to include restorative justice in the premises); the creation of a page dedicated to 'Restorative Justice' on the website of the Municipality of Tempio Pausania. A relevant outcome of the initiative consisted in the co-construction of a new relationship between prison and community by the university, the correctional institution, the city council, and local NGOs, generating an opportunity in Nuchis to raise awareness of the issues of social peace, solidarity, inclusion, and social cohesion as tools of well-being for all parties involved. The goal was to encourage all people present to reflect on the meaning and potential of a relational approach community. This experience has itself become a model of a restorative city on which many other realities are turning, not only in Italy. At the high schools of Tempio Pausania awareness-raising paths oriented towards restorative justice have been implemented for several years. The project 'A school of restorative justice: Apprentice facilitators', implemented in collaboration with the 9 municipalities of the Tempio Pausania PLUS (Aggius, Aglientu, Badesi, Bortigiadas, Calangianus, Luras, Luogo Santo, Trinità D'Agultu), enables restorative justice workshops to be activated with students and teachers, for the management of conflicts and the creation of a school climate with a restorative perspective. The aim is to train student facilitators to disseminate restorative practices among peers, through the promotion of actions oriented towards respect, legality, tolerance, non-discrimination and constitutional values, and to increase school well-being by enhancing students' and teachers' hope, optimism and courage. During international restorative justice weeks (promoted worldwide and, for Europe, by the European Forum for Restorative Justice), opportunities to strengthen social ties were sponsored. Over the years, the research unit has conducted numerous awareness-raising and community-building events, fostering the continuation of other activities stemming from the project. Various awareness-raising events have been organised at national and international level. Main factors favouring the outcomes of the practice: It is important to emphasize how the Tempio Pausania community has already known and experiences restorative practices on an annual basis, so it is a fertile environment in which it is much easier to implement new activities. The already established the already built and strong relationships with local institutions facilitate the application of the restorative approach, also thanks to the climate of cooperation and

	curiosity shared with the team of facilitators. The younger generation also explicitly shared their interest and how restorative justice is gradually becoming part of their daily education with their teachers, educators and parents. Main factors hindering the outcomes of the practice: The process of building Tempio Pausania Restorative City was impacted by Covid-19. The main effects were the suspension of meetings in person with schools and the prison. The online meetings, however, allowed the project to maintain the link with schools and with the municipal administration and it was possible to plan future actions once the health emergency ended. In this pandemic context, it has been impossible to realise and replicate restorative events and activities due to numerous restrictions. On the one hand, this may have contributed to a greater social isolation of that segment of the population most at risk (think of the elderly and people in economic difficulties), on the other hand, it may have prevented the consolidation of the restorative values that were spreading in the community.

Which lessons learnt:
Include an analysis of the main lessons learnt for the transferability of the practice in the local contexts of the HARMONY project (e.g. competences of staff involved, etc.)
	Building a restorative city is a long-term project: it needs many steps, time, budget, perseverance and calm. It is not a top-down or a bottom-up process. It is a multilevel process: top-down, bottom-up, horizontal. It requires attention to the top management of governance, so that managers are prepared to support ongoing restorative initiatives and invest interest, energy and resources in the wider goal of building a restorative city. Furthermore, it also requires specifically trained professionals.
	
	Construction of a restorative city (systematically, methodologically):
	   o Identification, dissemination, and promotion of good practices at local level in relation to restorative justice programs and mediation.
	   o Exploration of the strengths and critical elements in implementing a restorative community model.
	   o Creation of networks between the agencies involved to share experiences and practices aimed at implementing the model.
	   o Inclusion of trained restorative justice professionals.
	   o Effective planning.

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5.9 Restorative Lunch to Inspire Innovation («Pranzo Riparativo per Ispirare innovazione») - ITALY

Why: Specify the relevance of the practice for the HARMONY project	This practice is particularly relevant for Harmony as it represents one tool for engaging the community, especially in contexts where a trustful relation with the project staff needs to be built, allowing at the same time to raise awareness on Restorative Justice issues and values. Thus, the lunch is an opportunity to disseminate restorative justice and favour positive interactions among citizens.
Who: • Include the practice leader; specify if it is a public or private actor • Partnership: if available, specify if the practice is implemented in partnership and with whom	**LEADER**: UNISS Team delle pratiche riparative **PARTNERSHIP**: Nuchis Prison Institute, Municipality of Tempio Pausania & R.A.S (Regione Autonoma della Sardegna)
Where: • Specify the Place of implementation	Tempio Pausania (Italy)
What: • Type of practice: specify if the practice refers to a policy, programme, project or a specific action implemented within a wider framework • Specify if the practice refers to a good or promising practice • Specify the type of restorative practice (e.g. restorative circle, mediation,)	The restorative lunch "Pranzo Riparativo per Ispirare innovazione" aims to stimulate a debate on the development of communities based on the peaceful, responsible, inclusive and solidaristic management of conflict. Starting from these assumptions, the lunch is an opportunity to present the intervention research on restorative and relational community building. The idea of organizing such an event in the city of Tempio Pausania came about because of the European Forum for Restorative Justice (EFRJ) joining a broader effort to promote the restorative approach, which has arranged a series of restorative lunches in Europe, during International Restorative Justice Week (at the time from 19th to 23rd of November 2014). The lunch event became, also, an integral part of the intervention-research project that aimed to experiment restorative practices that could involve the whole community: school, family, police force, courts, municipalities, associations. The restorative lunch, organised in 2014, was attended by a delegation of prisoners who, for the first time in many years, had the opportunity to sit at a table outside the penitentiary with people who were not fellow inmates. The participants (130 people) were citizens of Tempio and neighbouring municipalities, but also local authorities, magistrates, lawyers, the mayor of Tempio Pausania and the mayor of Sassari, along with various councillors.

	Each table had a name, the values of the conference, words that emerged from the first restorative conference (responsibility, respect, trust, reciprocity). About 150 people in total joined the lunch (among them prisoners, citizens, local politicians, journalists, lawyers, magistrates, victims' associations).
When: • Specify the implementation period of the practice • Specify the current state of the practice (ended, ongoing)	19 November 2014 from 12.30p.m. to 3.30p.m. (ended)
How: Include a description of the practice providing information on the following issues: • Main problem/s tackled by the practice • Objectives of the practice • Target group of the practice • Activities foreseen by the practice	**PROBLEM**: Conflict between the local community of Tempio Pausania and the community of Nuchis Prison Institute (see Tempio Pausania Restorative City good practice for further details). **OBJECTIVE**: the development of the relational community, with the aim of promoting wellbeing between people and systems. The restorative lunch intends to stimulate a debate on the development of communities based on the peaceful, responsible, inclusive and solidaristic management of conflict. The goal of the activity was to stimulate discussion between citizens and institutions about the conflicts that exist within the community regarding the establishment of the Nuchis prison, understanding the different points of view on the issue. **TARGET**: citizens and local institutions of Tempio Pausania, inmates and staff from Nuchis Prison **ACTIVITIES**: The University of Sassari, the Tempio Nuchis Prison Institute, and the Municipality of Tempio Pausania were the main local organizers of the event that took place in Tempio Pausania, Sardinia (Italy). The theme that was chosen for the restorative lunch was the <u>future of restorative justice in Italy</u>. During the lunch the presence of facilitators, experts of restorative justice (this time were two professionals: one from the University team and another one from the Nuchis Prison) was fundamental: each practitioner has directed and coordinated the activities during the day, took active part in the organization of the event and contacted personally each local institution and associations that would have been present and collaborate for the occasion. For the occasion, people and representatives of the institutions had to sit with inmates and/or citizens at the tables (each one named after principles and values of the restorative justice), while members of the European Forum for Restorative Justice shared contents about the restorative approach, social justice and ideas to promote discussions during the lunch.

| | The program designed for the restorative lunch event was designed as follows:
1. Introduction by the main representatives of the institutions involved in the occasion: Carla Ciavarella (at the time Director of the Penitentiary Institute of Tempio Nuchis) Romeo Frediani, (at the time Mayor of Tempio Pausania), Patrizia Patrizi (Professor of legal psychology University of Sassari);
2. Screening of the film shot for the occasion by EFRJ and free discussion;
3. Conclusions by volunteers, students and inmates involved in the occasion.
HOW: There was no cost for the participation at the restorative lunch, but each participant had to contribute with what they could bring, for example food and drink to share with others and/or by supporting the organization, preparing games and music.
To facilitate the organization and enjoyment of the lunch, the local association *Pro Loco* and the *committees of Classes 1966 and 1970* have been involved in preparing the meal. All participants could also contribute by purchasing one or more tickets to participate in the drawing of three prizes: artifacts from the workshop of the inmates of the Nuchis Prison.
Those who were planning to attend the restorative lunch had to register for the event by sending an e-mail to the facilitators involved with their name, profession, membership organization and contact information.
The presence of journalists and professionals in the field of communication from local news agencies before and after the organization of the event was also definitely important: in this way it was possible to promote the occasion as quickly and widely as possible, through newspapers, television reports in the main local news programs and online (institutional platforms, journalistic websites and social media).
It took about six months to be able to organize the restorative lunch: during this time, the restorative justice practice team and the facilitators involved organized several monthly meetings and stable contacts with the institutions involved (prison, university, local associations, municipality, courts, high school) to ensure attendance, verify community interest, and assess right resources and spaces. The first meetings were held with the European Forum for Restorative Justice, from which the team was able to learn about the broader project at European level and offered its availability for organisation in Italy. |
| **Which outcomes at which context and design conditions:**
• Include a description of the outputs and of the short-medium | **Short-term outcomes:**
The restorative lunch stimulated an intense discussion among all participants on the development of communities based on the peaceful, responsible, inclusive and solidaristic management of conflict. Building on these assumptions, the lunch was an |

term and long-term results of the practice NB: • Include an analysis of the main factors favoring/hindering the outcomes of the practice to be considered in transferring it elsewhere.	opportunity to present intervention research on restorative and relational community building. The restorative lunch also favoured the integration of the restorative approach within the community. This event was also the first occasion in which inmates from the Nuchis Prison could interact directly with the local community, sharing a meal with citizens, main institutions and being able to connect with the community, to learn and confront with different realities points of view about justice, harm and conflicts, reflecting also about responsibilities and obligations. This event allowed also to repropose new events that would activate the community by benefiting from daily moments of conviviality and sharing ("*L'Aperitivo Riparativo*" in 2015 and the *Flashmob* organised in 2016), which was attended by more than 50 people, including the president of the Order of Journalists of Sardinia and various local authorities. The lunch also contributed to the adoption of the approach of restorative justice between the community and conflict management in the prison community of Nuchis. This event, also, promoted the concepts of responsibilities and accountabilities not just with perpetrators already convicted, victim's associations and juridical institutions, but with a wider community and shortly after in the broader regional territory of Sardinia thanks to sharing of the experience through local media. Long-term outcomes (as an activity among the several initiatives of the Tempio Pausania restorative city project): - Integration of the restorative approach within the community - Contribution to the activities that developed the model for the first reparative city in Italy (based on the Anglo-Saxon model) - Promotion by the Nuchis community of the restorative approach with the new generations - Development of subsequent restorative projects within the territory (school, university, municipality, prison) - Increase in community well-being Main factors favoring the outcomes of the practice: The curiosity of citizens and institutions about an innovative approach centered on the protection of well-being, deep respect for individuality, recognition of the needs, limitations, and strengths of the community, and the pursuit of effective justice through the active participation of the population has certainly fostered high levels of engagement and commitment. The success of the event was also made possible by the collaboration of all the organizations and institutions involved, who recognized restorative justice as a valid paradigm for addressing conflicts and harms within communities by meeting the needs of each party involved. Thanks to the experiences gained during the conferences organized locally by a few volunteer citizens, the municipality of Tempio Pausania, and the Nuchis prison, the community had already been introduced to the restorative approach. Awareness

of this approach quickly began to spread within families, workplaces, and schools. Many participants in the conferences encouraged other citizens to attend the restorative lunch to experience restorative justice firsthand.

In addition, the conflict that had unsettled the community over the opening of the prison, along with the internal issues within the penitentiary itself, prompted the institutions to urgently seek practices and methods that could effectively address the challenges, ensuring security and preventing potential disturbances and harm at all levels. This situation contributed to the development of deep relationships and collaborations between various local institutions, relationships that still persist today.

The community of Tempio Pausania has always stood out for its sensitivity and willingness to support and include practices that actively involve each citizen, as well as local associations and institutions. This openness has enabled the creation of events like the restorative lunch, which fosters broad participation and commitment. The community's fertile environment has allowed the foundations of the restorative city model to be established from the very beginning. This is evident, for example, in the individual contributions of each participant to the lunch and in their active involvement during the video screenings and discussions.

The Nuchis prison community has shown growing interest in restorative justice, recognizing the valuable opportunities this approach offers for personal growth, well-being, and the development of a supportive social network among inmates, prison officers, and administrative staff.

Seating participants randomly at the tables created opportunities for deep and meaningful dialogue between institutions and citizens, a rare occurrence. Furthermore, inmates were seated without any reference to their detention status or personal histories, ensuring maximum protection against potential discrimination.

Main factors hindering the outcomes of the practice:

The repetition of similar events and practices can be challenging due to bureaucratic restrictions related to the permissions required for the entry and exit of incarcerated individuals. For example, frequent changes among local institutional representatives have hindered the organization of a new edition of the event. To date, many participants have explicitly requested the opportunity to relive similar moments of conviviality in order to continue discussions surrounding restorative justice.

The process of requesting authorizations and permits can, therefore, lead to significant delays in organizing such initiatives.

Which lessons learnt: • Include an analysis of the main lessons	As previously mentioned, there were numerous participants (130 people) including inmates, prison officers, citizens, representatives of victims' associations, volunteers, students,

learnt for the HARMONY project (e.g. competences of staff involved, etc.)	teachers, magistrates, educators, lawyers, mayors, local councillors, administrators, and many others interested in this issue in various ways. The restorative lunch was a successful experience that provided an important opportunity for the community of Tempio Pausania to reflect and discuss not only the conflict related to the Nuchis Prison but also to work toward a positive and constructive solution that improved the well-being of all those involved. It also raised awareness about the importance of social relationships and safety within the community. Facilitating dialogue about restorative justice, addressing individual and collective needs, repairing harms, and strengthening social bonds within the local community were the primary goals of the practitioners. Through this practice, Tempio Pausania and its institutions truly experienced the power and benefits that restorative justice can bring to conflicts.
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5.10 Restorative practices within a residential setting for homeless people - SWEDEN

Why: Specify the relevance of the practice for the HARMONY project	The practice is relevant for the Harmony project as it presents an experience of the application of restorative practices in a residential setting dedicated to homeless people. Furthermore, the practice also tackles the involvement of people with mental illnesses in restorative justice interventions. How to deal with conflicts involving people with mental illness has been one of the topics raised also by stakeholders in some of the project contexts. The practice concerns the implementation of restorative practices in a day centre for homeless women (i.e. Klaragarden) and in a halfway house for homeless people (i.e. Bostallet). The story of how restorative practices were implemented at the Stockholm City Mission, particularly at its facilities like Klaragården and Bostallet, is one of transformation, innovation, and community-building, which are three features of the Harmony project as well.
Who: • Include the practice leader; specify if it is a public or private actor • Partnership: if available, specify if the practice is implemented in partnership and with whom	The practice is implemented by Stockholm City Mission, a 150-year-old nonprofit institution in Sweden. The City Mission focuses on supporting the homeless population of Stockholm through various programs aimed at both short-term relief and long-term empowerment. Their approach is inclusive, welcoming individuals regardless of their current circumstances, with an emphasis on helping people regain control over their lives. The delivery of social programmes, including the restorative ones, in the halfway house of Bostallet, benefitted of the participation of the community of the neighbourhood where the house is located. Some community members proactively rang the doorbell at Bostallet, offering gifts such as cakes and towels, showcasing their willingness to support and integrate the residents and staff into the local community. This level of engagement is considered unusual in Sweden, where people generally maintain a more reserved and private attitude.
Where: • Specify the Place of implementation	As previously mentioned, the practice was delivered in the city of Stockholm, in particular in two residential settings: a day centre for homeless women (Klaragården) and a halfway housing for homeless people (Bostallet). Both people host also people with mental illnesses. **Klaragården** is a day center exclusively for homeless women in Stockholm. Klaragården offers a safe and supportive space where women can access basic necessities, such as food, shelter during the day, and emotional support. It is designed to provide immediate relief while working on long-term empowerment. Restorative practices at Klaragården focus on managing behavior and conflicts among guests through both impromptu and formal conferences. These practices aim to create a sense of accountability while maintaining a nurturing environment where women can reintegrate into a community without fear of permanent exclusion for infractions. **Bostallet**: Scandinavia's first halfway house for homeless individuals, Bostallet is located centrally in Stockholm, close to areas where drug activity is prevalent. It provides a progressive living structure for men and women, with different levels of accommodation ranging from basic shelter to semi-independent training apartments. The objective is to

guide residents through stages of personal development and reintegration into society.

Bostallet is structured is structured across different floors, each offering progressively more independent and supportive environments designed to aid homeless individuals in their journey from immediate shelter to reintegration into society. The structure is carefully organized to provide different levels of care and autonomy based on the residents' progress and needs:

1. First Floor - Basic Shelter: This entry-level floor offers emergency shelter for men coming directly off the streets. It provides a safe space where residents can meet their basic needs such as food, warmth, and hygiene. Individuals are given a membership contract upon entry, symbolizing their commitment to the community's rules and expectations.

2. Second and Third Floors - Short-Term Living: These floors serve men who are starting to express a desire for change, such as reducing drug use or working on personal issues. Although still under supervision, these floors provide a slightly more stable environment where residents can begin addressing their challenges with the support of staff. The goal here is to gradually move residents from basic needs fulfilment to exploring rehabilitation and therapeutic options.

3. Fourth and Fifth Floors - Drug-Free Level (Long-Term Living): These floors are designated for residents who have committed to quitting drugs and want to work on long-term recovery. Here, tenants undergo frequent testing and receive support through restorative practices when relapses occur. The environment focuses on structured routines and personal responsibility, encouraging residents to engage in community-building activities and work on repairing their personal and family relationships.

4. Sixth Floor - Men's Training Apartments: This floor hosts training apartments where men who have made significant progress live semi-independently. Each unit includes a kitchen and bathroom, allowing residents to practice managing their own living space while still being part of the community. Tenants are expected to participate in community activities and meetings, ensuring they continue to develop skills necessary for independent living.

5. Seventh Floor - Women's Short-Term Living: This floor is reserved specifically for women who are beginning their rehabilitation journey. Similar to the short-term living floors for men, it offers support and a structured environment to address women's unique challenges, such as relationship issues and family dynamics, which often involve deep feelings of guilt and shame.

6. Eighth Floor - Women's Training Apartments: Like the sixth floor, this floor provides training apartments for women. It allows women to live more independently while maintaining support from the community and staff. The goal is to build self-sufficiency while managing responsibilities such as work, education, or skill-building activities.

What: • Type of practice: specify if the practice refers to a policy, programme, project or a specific action implemented within a wider framework • Specify if the practice refers to a good or promising practice • Specify the type of restorative practice (e.g. restorative circle, mediation,)	The practice is considered a good practice, as reported in the <u>Restorative Justice and Homelessness report by Anna Simon Serra</u> As previously mentioned, the practice consists of the management of conflicts in residential settings for homeless people (day centre and halfway house) through restorative practices: family group conferences, restorative meetings, impromptu conferences, restorative conferences, etc. In both settings, restorative practices are integrated into everyday life, with community meetings and restorative conferences used to address conflicts and rule violations, ensuring residents have opportunities to repair harm and rebuild trust.
When: • Specify the implementation period of the practice • Specify the current state of the practice (ended, ongoing)	The implementation of restorative practices has started in 2000 in Klaragården and continued in Bostallet after its opening. Restorative practices are part of the daily practices of the two structures.
How: Include a description of the practice providing information on the following issues: • Main problem/s tackled by the practice • Objectives of the practice • Target group of the practice	The problem The restorative journey of the City Mission began when the staff, led by Mija Bergman and Annelie Edren, recognized the limitations of their traditional methods in addressing the needs of Stockholm's homeless population. The Mission had long operated under a compassionate, empathetic model typical of Sweden's social welfare tradition, but they found that this approach was not enough. It often led to parallel processing by social workers, where the emotional stress faced by the staff mirrored the distress of the people they aimed to help. The old methods left both staff and clients in a cycle of frustration and burnout. In the late 1990s, Sweden was still reeling from the economic crisis of the 1980s, which had drastically altered the country's welfare landscape. Homelessness was increasing, exacerbated by the closure of mental hospitals and a lack of adequate support systems. In this context, Eva Fahlstrom, a supervisor and consultant at the City Mission,

• Activities foreseen by the practice	began searching for a new method that could provide structure and truly empower the people they served. Her search led her to restorative justice practices in Australia. Fascinated by this approach, she connected with Real Justice, a program of the International Institute for Restorative Practices (IIRP) in the United States, and attended a training session in Amsterdam in 2000. She returned to Sweden, filled with enthusiasm, and shared her findings with Bergman and Edren, who were initially sceptical due to their cultural background.
	The Introduction of Restorative Practices: Over time, Bergman and Edren became convinced of the potential of restorative practices and began implementing them at Klaragården, a day centre for homeless women.
	Objectives
	The objectives of restorative practices followed by the Stockholm City Mission are to promote accountability, foster community integration, and empower individuals to take control of their lives. By holding individuals responsible for their actions while providing a supportive path to make amends, these practices aim to shift away from punitive or exclusionary measures and instead focus on reconciliation and reintegration. The Mission's approach emphasizes repairing harm, whether through immediate action, such as impromptu conferences for rule violations, or more structured restorative meetings where individuals collaborate with staff and peers to understand the impact of their behaviour and find ways to repair relationships. These practices also aim to build a sense of belonging and community, reinforcing that all individuals, regardless of their struggles, are valuable members who contribute to the wellbeing of the group. Ultimately, the Mission seeks to create an environment where people feel respected, supported, and motivated to pursue positive changes and reintegrate into society.
	How
	The practices started with small impromptu conferences and later included more structured, formal conferences. The core philosophy behind these practices was to hold people accountable for their actions while simultaneously offering a path to reintegration. In Sweden, where empathy often led to enabling rather than empowering, this approach was radical. It meant that no matter how mentally ill or distressed someone was, they would be held accountable for their behaviour—yet the deed would be separated from the doer.
	Various types of restorative practices are used in the two contexts:
	• *Impromptu Conferences*: These are quick, informal meetings that occur when someone violates community rules. At Klaragården, when a guest behaved aggressively or was found using substances, the staff would hold a brief meeting to discuss the behaviour, its impact, and what needed to be done to repair the harm. The aim was to address issues immediately and prevent escalation.
	• *Restorative Conferences*: For more serious or repeated offenses, Bergman and her team organize structured conferences involving the staff and the guests. These conferences followed a set process where the individual explain their actions, and others

affected by their behaviour share their feelings and concerns. The goal is to ensure that both sides feel heard, and then the focus shifts to restorative work—what the person who caused harm could do to make things right.

- *Restorative Meetings*: A significant aspect of restorative practices at Bostallet was the implementation of restorative meetings for residents who violated the community's cardinal rules, such as using or selling drugs. Residents who broke these rules were asked to leave but could make an appointment for a restorative meeting. During these meetings, the person had to explain what had happened, who was affected, and what they would do to repair the situation. This process not only held individuals accountable but also emphasized reintegration rather than exclusion. The focus was on finding a way forward that allowed them to re-enter the community while taking responsibility for their actions.

- *Family Group Conferences* (FGCs): The City Mission, inspired by the New Zealand family group conference model, used this practice to address the complex family issues many residents faced, such as strained relationships with children. FGCs brought together family members, the resident, and facilitators to collaboratively find solutions and rebuild trust. This practice highlighted the Mission's commitment to not just restoring the individual but also healing and reconnecting them with their broader support network.

In a groundbreaking initiative, Bostallet introduced a system where men transitioning from the streets into the halfway house signed a "membership contract" upon arrival, signifying their commitment to the community. This symbolic gesture was important as it reinforced their identity as members of a supportive group, rather than merely recipients of aid. If they broke the rules, they knew they could repair the breach through a restorative process and rejoin.

Which outcomes at which context and design conditions: • Include a description of the outputs and of the short-medium term and long-term results of the practice NB: • Include an analysis of the main factors favoring/hindering the outcomes of	The introduction of restorative practices at the Stockholm City Mission led to a cultural shift not just within the organization but also among its clients. Residents who initially saw the new approach as an opportunity to manipulate the system—believing that a simple apology would absolve them—quickly learned that the process required genuine effort and commitment. The practices gave people the chance to rebuild their self-respect through constructive actions, enabling them to repair relationships with the staff, their peers, and even their families. This restorative approach became a powerful tool for personal and community transformation, redefining community's engagement in the social inclusion of homeless people. The following paragraph reports in detail an example of outcome registered by the intervention: "When the staff began implementing restorative practices at Klaragården, they decided, "when you do it, you do it with everyone," said Bergman. She told a story about a longterm client, a schizophrenic woman who was very hard to make contact with. "She walked up to one of my staff and slapped her in the face. The staff member was totally

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| the practice to be considered in transferring it elsewhere. | shocked. She was crying and felt abused and violated. It was a very severe situation." Bergman told the schizophrenic woman that she had physically abused a staff member. "And this is important," she said, "We make no difference between staff and clients. We would have done the same if [the person who got slapped] was a client." Bergman told the woman, "You have to leave now, but you can make an appointment to come back, and we can have a restorative meeting. Do you want to do that?" The woman agreed to return for the meeting at 2 p.m. the next Tuesday. "When she left us, it was the middle of the winter and she was barefoot and hallucinating, talking with her voices. I said, 'Oh God, what have we done? She doesn't know what planet she's on, and I told her to come back on Tuesday at 2!'" When Tuesday arrived, Bergman was very anxious about the schizophrenic woman. Then, she said, "at one minute to 2, she knocked on my door." During the meeting, Bergman, the woman and the staff member who'd been slapped talked about the incident. The schizophrenic woman explained that, in her world, all the staff members had evil twins, invisible to anyone but her. They called her bad names, pinched, slapped, kicked and abused her. On the afternoon of the incident, one of the twins had been giving her a really hard time, so she got fed up and slapped her. To her surprise, she slapped a real person! But that hadn't been her intention. "That was the first time that she told us anything about how she experienced reality," said Bergman. Then the staff member told the schizophrenic woman how she had been affected and how upset she was. "You don't try to smooth things over because you are talking to someone who is mentally ill," said Bergman. "You are respecting them by telling them, 'When you hit me, I was in shock. It was very painful, and I had your finger marks on my cheek. And I went home, and my husband said, "Do you get beat up at work? What kind of work is that?" And he didn't want me to come back here.'" They also discussed how other people had been affected. Guests had left the centre because it was uncomfortable to be there; staff members had been anxious about the schizophrenic woman's welfare. They then discussed how the woman could fix what had happened. First, she apologized. Then Bergman told the woman that she could repair the harm she'd done by telling them how they could help her, so that she would not repeat her bad behaviour. Said Bergman, "She told us, 'In my world, the Russian tanks are coming down the streets. I'm in a war situation all the time. And all the people have scaffolding around them, like buildings. And my scaffolding is coming down. And when this happens, I get so afraid.' "She was actually describing her mental defences and how she emotionally fell to bits and how she lost her sense of self. And she said, 'When I get really scared, I want to be able to grab you on the arm and say, "I'm scared." And I want you to tell me, "It's OK, there will be no war today. There are no tanks on the streets."' And then she said, 'I want you to put your arms around me to hold my scaffolding.'" The restorative meeting gave Klaragården's staff new knowledge about the world in which the schizophrenic woman lives, as well as tools to help her avoid violent incidents, so she could remain at the centre. "Now she has a much better relationship with the staff at Klaragården," said |

	Bergman. "As soon as she started to talk about war and how scared she is, all the people who work there could help her." (Restorative Practices with Sweden's Homeless: The Stockholm City Mission BY LAURA MIRSKY) When it comes to the main factors that favoured the achievement of the above-mentioned outcomes, these are: • **Focus on Accountability and Reintegration**: The practices were designed to make individuals accountable for their actions while ensuring they felt supported and could reintegrate into the community. The approach was not about punishment but about understanding the impact of one's behaviour and actively working to repair it. • **Immediate Response and Transparency**: A critical element of the restorative approach was addressing incidents as soon as they occurred—within 24 hours if possible—ensuring that the connection between behaviour and consequences was clear and meaningful. The Mission was transparent about this approach with all guests, reinforcing the importance of accountability while maintaining fairness. • **Empathy Balanced with Structure**: In a society where empathy was abundant but often unstructured, the restorative practices introduced a balance by combining empathy with clear boundaries. The staff separated the person from their actions, ensuring that clients were seen beyond their mistakes, while still holding them responsible for making amends. • **Flexibility and Customization**: The City Mission adapted restorative practices to fit different needs. For instance, at Klaragården, the focus was on immediate, tangible actions, while Bostallet's approach involved deeper community inclusion, using art exhibitions and other activities to show the residents' potential and skills. This flexibility was crucial in addressing the unique circumstances and backgrounds of the homeless individuals they served.
Which lessons learnt: • Include an analysis of the main lessons learnt for the HARMONY project (e.g. competences of staff involved, etc.)	The main lessons learnt from this practice are: • **Balance Empathy with Accountability**: the City Mission's approach shows that while empathy is crucial, it must be balanced with structure and accountability. Holding individuals responsible for their actions without judgment, and providing opportunities to repair harm, creates a sense of ownership and empowerment. The lesson is that restorative practices should empower people to make meaningful changes. • **Create Clear and Structured Processes**: the success at Bostallet and Klaragården demonstrates the importance of having clear rules and structured responses to infractions. The use of impromptu and formal conferences ensures that incidents are addressed promptly and consistently, reinforcing the importance of accountability. For organizations implementing restorative practices, establishing a predictable and transparent framework helps build trust and engagement among participants.

- **Focus on Reintegration, Not Exclusion**: one of the key takeaways is the emphasis on reintegrating individuals rather than excluding them. The City Mission allows residents who violate rules to make appointments for restorative meetings, giving them a pathway to return. This practice shows that restorative approaches should aim to maintain connections and support, even after breaches occur, reinforcing the value of community and continuity in rehabilitation.
- **Tailor Practices to the Needs of Different Groups**: the City Mission recognizes that different populations (e.g., men, women, and those with mental health challenges) may require tailored approaches. For instance, the support systems and strategies for women, who often struggle with guilt and complex relationships, differ from those used for men. This highlights the importance of adapting restorative practices to fit the specific needs and challenges of different groups to achieve better outcomes.
- **Engage the Wider Community**: a critical lesson is the value of involving the broader community in the restorative process. Bostallet's proactive engagement with its neighbours—through public relations efforts and community events—helped create a supportive and welcoming environment. Engaging the community not only reduces stigma but also fosters a sense of shared responsibility and support, enhancing the effectiveness of restorative initiatives.
- **Empower Staff Through Training and Support**: the City Mission's success was partly due to its investment in comprehensive staff training on restorative practices, ensuring that all staff members were equipped to facilitate and uphold the principles of the approach. Regular training and opportunities for staff to process their own emotions help maintain the integrity of the program. For other organizations, prioritizing staff empowerment and development is essential to sustain effective restorative practices.
- **Tangible Actions for Restoration**: the focus on tangible, restorative actions demonstrates that restorative practices are most effective when they translate into practical, visible outcomes. These actions help rebuild trust and self-esteem, offering participants a way to make amends that feels meaningful and constructive.

The strategies adopted by Bostallet to engage the community and also reduce opposition against the halfway house for homeless people are also relevant for Harmony:

- **Proactive Media Strategy**: Before Bostallet opened, the City Mission leveraged media outlets to create a positive narrative around the facility. In interviews and public statements, they expressed optimism about their neighbours, stating things like, "We have such fantastic neighbours! They have been so supportive!" This pre-emptive approach framed the halfway house as an accepted and valued addition to the neighbourhood,

	helping to shape public perception positively before any negative sentiments could take hold.
	• **Welcoming and Engaging Neighbors**: The staff at Bostallet reinforced this narrative by **emphasizing community integration** and hospitality. By openly presenting the halfway house as a part of the local community, they encouraged neighbours to become involved. As a result, residents began visiting Bostallet, bringing gifts such as cakes and towels to show their support. This engagement transformed the relationship from one of potential opposition to active cooperation and goodwill.
	• **Maintaining an Attractive and Welcoming Facility**: Bostallet also took practical steps to maintain the aesthetics of the facility, ensuring that it fit seamlessly into the upscale neighbourhood. They made the building and its surroundings visually appealing, planting flowers and keeping the premises well-maintained. This attention to detail helped minimize any visual stigma and showcased the halfway house as a positive, contributing presence rather than a burden or eyesore.
	• **Hosting Public Events and Exhibitions**: To further integrate into the community, Bostallet organized art exhibitions featuring both the works of its residents and renowned local artists. These events were open to the public and provided a platform for residents to showcase their talents, thereby challenging stereotypes about homelessness. The exhibitions highlighted the creativity and potential of the residents, demonstrating that the halfway house was not just a shelter but a vibrant and enriching space for the entire community.
References:	• Laura Mirsky (2004) Restorative Practices with Sweden's Homeless: The Stockholm City Mission in Restorative Practices E FORUM, March 23, 2004, https://www.iirp.edu/images/pdf/stockholm.pdf • Anna Simon Serra (2011) Restorative Justice and Homelessness, Accommodating a Traveling Life (ATL) Erasmus+, https://irp.cdn-website.com/c0b1f356/files/uploaded/Restorative%20Justice%20%26%20Homelessness.pdf

6. Lessons learnt for the Harmony project

This chapter provides several lessons to be considered in the design and delivery of restorative practices in collective/social housing and in neighbourhoods in the following phases of the project. These are discussed in the paragraphs below.

i. PROACTIVE COMMUNITY ENGAGEMENT IN ALL PHASES OF RESTORATIVE PRACTICES

The community plays a relevant role in restorative justice. As explained previously, one of the core principles of restorative justice is "do with" instead of "do for" or "do to". This means that **community in its broad sense** (e.g. citizens, institutions, social and economic actors, politicians) **must be actively engaged in restorative justice interventions**. This does not mean that its role is limited to actively participation in the restorative practices, but rather that it also needs to take an **active role in shaping, delivering and monitoring restorative interventions**. As pointed out by the analysed practices, this is paramount for an effective delivery of restorative interventions and most of all for their social legitimization. Nevertheless, as revealed by the literature and the analysed practices, restorative interventions are hard to delivery when they are not part recognized and supported at community level (Pali & Pelikan, 2010). While this is crucial for delivering managing conflicts restoratively, several authors (Dighera, Vasilescu and Aertsen, 2021; Weitekamp, 2015) note that engaging the wider community it is not an easy task and specific strategies have to be developed. The good and promising practices analysed within the Harmony project allow to extrapolate several **strategies to be considered for enhancing an active role of community members** in all phases of restorative interventions:

- **Engaging people acknowledged by the community** as **champions of restorative practices** and **promoters** of **restorative interventions**. This is particularly relevant in the case of innovative interventions, as restorative practices, and in contexts where the dominating culture is based on violent confrontation and polarization. The analysis of the above-mentioned practices points out that the reputation and legitimacy of organizations and experts promoting restorative interventions is particularly relevant for making people trust them and actively participate in restorative interventions. This implies on the one hand **looking for resources within the community** and not outside it and, on the other hand, **paying attention to power dynamics and social connections** existing within the respective community.
- **Identifying "antennas" in the community.** Creating "antennas", i.e. community members who are trained to restorative justice and can intercept harm and suffering in the community and actively participate in shaping and delivering restorative practices, represents both a way to actively engage the community and to legitimize restorative interventions within the community, favouring a wider support for them. In starting the process, attention should be paid to involving potential antennas that are well known in the community and/or that are interested in the topic. As pointed out by the Italian experience of Intermediary Bodies it is important to engage the initial "antennas" in further expanding the network of people who may be interested in the topic. This can be achieved, for instance, through asking people to bring another friend/neighbourhood/etc. at the meetings organized.
- **Creating structured interactions within the community, initially in particular among the "antennas".** The Italian Intermediary Bodies experience shows that creating repeated interaction opportunities among people allows them to know each other and to create

social connections, **fostering a sense of belonging and of engagement for the well-being of their community**. This favours their further engagement in restorative practices.

- **Building the trust of community members in restorative professionals.** Besides engaging well-acknowledged people and creating antennas in the community, people's trust in restorative professionals can also be built through their constant presence in the respective community and continuous interaction between restorative practitioners and community members, as pointed out by the Vienna, Lecco, Como practices. This is further facilitated when restorative practitioners come from the territories where restorative interventions are delivered, as this facilitates people's sense of identification with restorative practitioners. Furthermore, trust is also facilitated by impartiality of restorative practitioners.

- **Creating curiosity around the topic of restorative justice**. Besides through the engagement of "antennas" in the dissemination of the restorative culture, this can also be achieved through the adoption of a proactive media strategy based on a pre-emptive approach, as in the Stockholm case. Besides the media, other methods can be used: flashmobs (e.g. Tempio Pausania Restorative City), restorative lunches (e.g. Tempio Pausania Restorative City), photovoice (e.g. Tempio Pausania Restorative City), exhibitions (e.g. Stockholm), informal gatherings (e.g. Vienna), restorative readings (Passaporta – Italy), storytelling of restorative practices, etc.

- Training community members to restorative justice and creating opportunities for their participation in the delivery of restorative practices. Being directly involved in the delivery of restorative practices allow people to directly experiment the benefits of restorative practices. As mentioned in the analysed practices, restorative justice may seem a philosophical concept easy to understand by highly educated people instead of a way of living for all people irrespective of their level of education. Being trained to restorative justice and most of all being directly involved in restorative justice allows people to translate in practice the concepts at its core. Furthermore, it also promotes citizens' ownership and responsibility, creating a sustainable and collaborative environment. reduces dependency on mediators and fosters a culture of self-governance. This strategy ensures long-term sustainability of restorative culture, as residents become equipped to manage disputes independently.

- **Enhancing community leadership in the design and delivery of restorative practices**. As pointed out by the Eigen Kracht Centrale and Lecco and Como Intermediary Bodies, practitioners should trust citizens and their capacity to achieve solutions, favour the power transfer from professionals to citizens. This does not mean that **restorative professional practitioners** should disappear, but rather that they should take on **the role of a 'scaffolding' builder** and facilitator of the restorative process, rather than that of its controller.

- **Providing feedback on results achieved**. As pointed out by the experiences of Lecco and Como Intermediary Bodies, providing feedback on achievements obtained and steps in the process towards achieving restorative communities favoured the engagement of community members over time.

- **Creating safe, beautiful, neutral and inclusive spaces for favouring participation in restorative practices**. Some of the analysed practices (e.g. Vienna Wohnpartner, Passaporta, Stockholm Bostallet, Restorative conference in Belgium) underline the

relevance of locations for the active participation of people both in preventive and conflict management restorative interventions.

To effectively engage the community, a preliminary step is needed, i.e. **understanding the culture, the social norms, the power dynamics, the social and legal frameworks of the respective community** and the **existence of manifested or latent conflicts in the community and the causes behind them**. Before embarking in the delivery of a restorative method/tool, be it preventive or used for the management of a manifested conflict, a thorough analysis of the respective community and of social conflicts characterising it should be undertaken.

Furthermore, **in engaging community members**, restorative practitioners should pay attention to **not reproduce power imbalances and systemic injustice in the community**, involving all categories of citizens, particularly those at risk of social exclusion. Tools like **restorative lunches**, **social caffè**, **free events** may favour their participation. Furthermore, **engaging stakeholders** representing these categories of citizens (e.g. associations) may prove effective for their engagement. Additionally, **engaging peers** is equally important to favour their participation.

ii. RESTORATIVE PRACTICES RESPONDENT TO THE NEEDS OF THE COMMUNITY WHERE THE INTERVENTION IS DELIVERED

As pointed out by the analysed practices, restorative interventions adopted should be **grounded in the needs of the community** where the intervention is carried out and in the **contribution of community members** to their design and delivery. This implies that **methods and tools** have to be **adapted to the features of the context** where they are delivered, creating personalized paths. Furthermore, **restorative approaches and methods adopted should be flexible** enough to accommodate changes in the needs of the community. Practices like Burenbemiddeling (Ghent), Wohnpartner (Vienna) and Restorative Practices for Homeless People (Sweden) stress the need for flexibility, understanding the specific social dynamics of the community where interventions are delivered and customization in approach, adapting strategies to specific community needs.

iii. CULTURALLY SENSITIVE AND INCLUSIVE RESTORATIVE PRACTICES

As underlined by the analysed practices, to be effective, **restorative practices should pay attention to aspects such interculturality and inclusivity**, especially when restorative interventions are delivered in multicultural settings and cultural aspects are behind social fractures and tensions. Attention should be paid to understanding how cultural and religious aspects shape behaviour of community members and interpersonal communication and relationships. In addition, attention should be given to language barriers and their role in hindering mutual understanding and social connections. The analysed practices provide various ways of dealing with these aspects:

- Wohnpartner (Vienna, Austria) underlines the significance of ensuring mediators reflect the diverse cultural and linguistic backgrounds of the community fosters trust and community's participation in restorative justice. Intercultural training enhances the mediators' competence in handling conflicts across diverse cultural contexts. Furthermore, the Viennese practice also points out that ensuring all cultural groups within the community are represented and feel included in restorative practices is essential for their inclusivity.
- Burenbemiddeling (Ghent, Belgium) emphasizes the importance of using interpreters for mediations **involving individuals from different cultural backgrounds** to overcome cultural and language barriers.

- Restorative practices for homeless people (Sweden) points out the relevance of adopting a **non-judgemental attitude** towards **all participants in restorative practices**, whatever their role of the facts committed (in the case of offenders). Non-judgement communication lies at the heart of restorative processes and should be enhanced throughout all stages of restorative practices for both restorative practitioners and participants in restorative interventions. All practitioners involved in the design and delivery of restorative practices should be trained to non-judgemental and empathic communication and relation with all members of the community.
- Restorative practices for homeless people (Sweden) underlines the importance of paying attention to **recognizing the different needs of the various categories of people and tailoring restorative practices to their needs**. For instance, the practice shows that **restorative practices targeted to women** should pay attention to the **gender dimension**, as women often struggle with guilt and complex relationships in a different way compared to men. Additionally, the practice shows that **people with mental challenges** can be and **should be part of restorative practices**, which need to consider these challenges in their design and delivery. In the Stockholm case, people with mental challenges that breach the social norms of the halfway house are held accountable for their actions and involved in restorative practices.

iv. **RESTORATIVE PRACTICES INTEGRATED WITHIN WIDER SOCIAL POLICY FRAMEWORKS**

The analysed practices (e.g. Lecco and Como Intermediary Bodies, Passaporta, Wohnpartner) pinpoint that **the integration of restorative practices within the wider social policy framework** of municipalities is particularly relevant for **ensuring both its effectiveness and sustainability**. Analysed practices reveal that conflicts often originate from systemic injustice and poor living conditions and that as long as these underlying issues behind conflicts are not addressed, the long-term effects of restorative practices in managing specific conflicts may be at risk. The experience of the Lecco and Como Intermediary Bodies highlights that **engaging the community in restorative practices is valuable** not only for enhancing participation and awareness in these practices but also for **increasing understanding of the social issues underlying conflicts** and **finding solutions collaboratively**. Equally important is adopting a **transformative restorative approach**, which not only emphasizes encounters and restoration of relationships between parties involved in a conflict but also seeks to identify and address the underlying causes of the harm to prevent future issues.

v. **PROXIMITY, ACCESSIBILITY AND CONTINUITY OF RESTORATIVE PRACTICES**

Analysed good and promising practices show that restorative practices have to be accessible and continuous throughout time. In the analysed practices, accessibility refers to physical, economic and linguistic accessibility (as explained previously). When it comes to economic accessibility, in all mapped practices participation in restorative practices is free of charge. As to physical accessibility, analysed practices point out the relevance of decentralizing structures where restorative practices are delivered. **Decentralized structures**, such as local offices within communities (e.g., Wohnpartner in Vienna, Passaporta in Rovellasca, Italy, Médiation nomade in France), **make services more accessible**. This proximity allows for **quick intervention**, which has proven to be an **essential factor for effectiveness** in the Vienna and Stockholm practices, and it **fosters trust** as restorative facilitators become familiar and approachable figures in the community. Furthermore, it also allows restorative practitioners to uncover manifested or potential social tensions, through interacting with community members, without waiting for

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conflict parties to approach a specific community/restorative centre. Additionally, as pointed out by the "Passaporta" case, it is important that structures are **spread throughout the intervention area** to **fight stigmatization of vulnerable neighbourhoods and citizens**. For instance, in the "Passaporta" case it was necessary to locate the "Passaporta" outside the social housing complex street, to point out that conflicts do not occur only in vulnerable settings, but in all settings where social interaction occurs. At the same time, it was important to select a location not too far from the social housing building so as to favour inhabitants' participation.

Proximity and accessibility are also favoured by **embedding restorative practices in all people's living and working contexts**. Integration of the restorative approach and practices within existing real connection places in a community avoids excessive overlapping of commitments by participants, which may impact negatively on their commitment and participation in them.

Moreover, in order to ensure accessibility, **restorative practices delivery should take into consideration community members' time needs**. For instance, in Lecco and Como all meetings of intermediary bodies are held during evenings to favour citizens' participation.

Sustainability over time of restorative practices is **crucial**. As detailed in the analysis of good and promising practices, restorative interventions take time to produce effects, and their effectiveness depends on the possibility to ensure continuity over time. Ensuring continuity over time of restorative practices can be achieved on the one hand through securing continuous funding and social support for restorative practices. Continuous funding and social support can be guaranteed through **embedding restorative justice** on the one hand within the **wider policy framework at local/regional/national level** and on the other hand in **all social settings**. The higher citizens' and stakeholders' participation in restorative justice, the higher the pressure on politicians and institutions to ensure continuous financial support; an increased participation of community members in restorative interventions also triggers a bandwagon mechanism, which fosters further participation in it.

vi. PREPARING THE COMMUNITY FOR RESTORATIVE PRACTICES, PARTICULARLY IN VULNERABLE NEIGHBOURHOODS COLLECTIVE/SOCIAL HOUSING

Both the literature (Vanfraechem & Aertsen, 2018) and the analysed practices (e.g. Vienna Wohnpartner and Passaporta) show that **a preparatory stage is often necessary to gradually build support for restorative practices within local communities**. As pointed out previously, constructing social legitimacy of restorative practices at community level is essential for favouring people's willingness to participate in them. Moreover, in communities characterised by cultural clashes and polarization, this preparatory phase has also the purpose to allow people to connect with each other. This preparatory phase is characterised by the design and delivery of community building initiatives (e.g. social events like the Viennese Hof-Cafés, social programmes like the Viennese Welcome Neighbour Programme, restorative lunches like in the Tempio Pausania case). Additionally, community building programmes have also a **preventive role**. For instance, community events and the organization of informal gatherings (e.g., Hof-Cafés - Vienna) create spaces for positive social interactions before conflicts arise, building community bonds and mutual respect; programmes that introduce new residents to community norms and spaces (e.g., Welcome Neighbour Initiatives - Vienna) help integrate diverse groups, preventing conflicts related to unfamiliarity or misunderstandings.

vii. CLEAR AND TRANSPARENT PROCESSES FOR THE DESIGN AND DELIVERY OF RESTORATIVE PRACTICES COHERENT WITH RESTORATIVE PRINCIPLES AND VALUES

Analysed practices reveal that setting a **transparent, but flexible, structure of restorative practices** supports **building trust and ensuring consistent application** of restorative practices. In setting the structure of restorative practices, it is particularly relevant to design a timeline of the **implementation process of restorative practices** pinpointing their expected evolution over a specific period. This supports involved actors in understanding that restorative practices need adequate time resources in order to produce effects. Furthermore, according to the experiences analysed (e.g. Intermediary bodies of Lecco and Como), co-creating the structure of restorative practices jointly with community members is particularly relevant for enhancing their ownership and participation in them. The co-design process of restorative practices should be coherent with the restorative principles and values.

viii. PRACTITIONERS AND COMMUNITY MEMBERS TRAINED TO RESTORATIVE PRACTICES

All analysed practices reveal that a **solid understanding of restorative justice, practical skills, and competencies in applying these practices effectively on the ground are essential for restorative approaches to be successful.** In all the practices assessed, restorative practitioners—whether professional mediators/facilitators or community members—undergo specific training in restorative justice and practices to ensure high quality and effectiveness. According to these analyses, a **high degree of professionalism** among restorative facilitators, whether professionals or volunteers, is also **crucial for legitimizing restorative practices and gaining the trust of community members**. Additionally, **training community members** in **restorative conflict management** promotes the **widespread adoption of a restorative culture** across all community levels, contributing to its long-term sustainability. Several practices emphasize that **restorative facilitators**, whether professional or volunteer, should not only possess a strong knowledge of restorative practices but also exhibit a **high level of relational skills**, the **ability to maintain neutrality** throughout the entire process, and the skill **to act as a "scaffold"** for the individuals involved. This includes delegating power to participants while maintaining a facilitator's role and the ability to separate the person from their actions. Furthermore, analysed practices underscore the importance of restorative facilitators—whether professionals or volunteers—receiving **training in interculturality** and maintaining a non-**judgmental and inclusive approach**. Several practices, such as the Lecco and Como Intermediary Bodies and the Neighbourhood Conferences developed by Kracht Centrale, highlight the **value of training volunteer citizens and involving them in delivering restorative practices**.

ix. LEADERSHIP AND MULTI-AGENCY PARTNERSHIPS FOR RESTORATIVE PRACTICES

Analysed practices reveal that **the implementation of restorative practices** at community level, including also in collective/social housing, largely relies on a **leader who can inspire interest in restorative justice among various stakeholders** and **build a network of local supporters** dedicated to promoting restorative justice principles, values beyond the criminal justice system.

x. ADEQUATE RESOURCES

Analysed practices point out that the **allocation of adequate time, financial and knowledge resources is essential** for ensuring an effective delivery of restorative practices and their sustainability over time.

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