5. Restorative justice and a better future

John Braithwaite

Imagine two robbers

A teenager is arrested in Halifax for a robbery. The police send him to court where he is sentenced to six months’ incarceration. As a victim of child abuse, he is both angry with the world and alienated from it. During his period of confinement he acquires a heroin habit and suffers more violence. He comes out more desperate and alienated than when he went in, sustains his drug habit for the next 20 years by stealing cars, burgles dozens of houses and pushes drugs to others until he dies in a gutter, a death no one mourns. Probably someone rather like that was arrested in Halifax today, perhaps more than one.

Tomorrow another teenager, Sam, is arrested in Halifax for a robbery. He is a composite of several Sams I have seen. The police officer refers Sam to a facilitator who convenes a restorative justice conference. When the facilitator asks about his parents, Sam says he is homeless. His parents abused him and he hates them. Sam refuses to cooperate with a conference if they attend. After talking with his parents, the facilitator agrees that perhaps it is best not to involve the parents. What about grandparents? No, they are dead. Brothers and sisters? No, he hates his brothers too. Sam’s older sister, who was always kind to him, has long since left home. He has no contact with her. Aunts and uncles? Not keen on them either, because they would always put him down as the black sheep of the family and stand by his parents. Uncle George was the only one he ever had any time for, but he has not seen him for years. Teachers from school? Hates them all. Sam has dropped out. They always treated him like dirt. The facilitator does not give up: ‘No one ever treated you okay at school?’ Well, the hockey coach is the only one Sam can ever think of being fair to him. So the hockey coach, Uncle George and older sister are tracked down by the facilitator and invited to the conference along with the robbery victim and her daughter, who comes along to support the victim through the ordeal.

These six participants sit on chairs in a circle. The facilitator starts by introducing everyone and reminding Sam that while he has admitted to the robbery, he can change his plea at any time during the conference and have the matter heard by a court. Sam is asked to explain what happened in his own words. He mumbles that he needed money to survive, saw the lady, knocked her over and ran off with her purse. Uncle George is asked what he thinks of this. He says that Sam used to be a good kid. But Sam had gone off the rails. He had let his parents down so badly that they would not even come today. ‘And now you have done this to this poor lady. I never thought you would stoop to violence,’ continues Uncle George, building into an angry tirade against the boy. The hockey coach also says he is surprised that Sam could do something as terrible as this. Sam was always a troublemaker at school. But he could see a kindly side in Sam that left him shocked about the
violence. The sister is invited to speak, but the facilitator moves on to the victim when Sam’s sister seems too emotional to speak.

The victim explains how much trouble she had to cancel the credit cards in the purse, how she had no money for the shopping she needed to do that day. Her daughter explains that the most important consequence of the crime was that her mother was now afraid to go out on her own. In particular, she is afraid that Sam is stealing her, waiting to rob her again. Sam sneers at this and seems callous throughout. His sister starts to sob. Concerned about how distressed she is, the facilitator calls a brief adjournment so she can comfort her, with help from Uncle George. During the break, the sister reveals that she understands what Sam has been through. She says she was abused by her parents as well. Uncle George has never heard of this, is shocked, and not sure that he believes it.

When the conference reconvenes, Sam’s sister speaks to him with love and strength. Looking straight into his eyes, the first gaze he could not avoid in the conference, she says that she knows exactly what he has been through with their parents. No details are spoken. But the victim seems to understand what is spoken of by the knowing communication between sister and brother. Tears rush down the old woman’s cheeks and over a trembling mouth.

It is his sister’s love that penetrates Sam’s callous exterior. From then on he is emotionally engaged with the conference. He says he is sorry about what the victim has lost. He would like to pay it back, but has no money or job. He assures the victim he is not stealing her. She readily accepts this now and when questioned by the facilitator says now she thinks she will feel safe walking alone. She wants her money back but says it will help her if they can talk about what to do to help Sam find a home and a job. Sam’s sister says he can come and live in her house for a while. The hockey coach says he has some casual work that needs to be done, enough to pay Sam’s debt to the victim and a bit more. If Sam does a good job, he will write him a reference for applications for permanent jobs. When the conference breaks up, the victim hug Sam and tearfully wishes him good luck. He apologises again.

Uncle George quietly slips a hundred dollars to Sam’s sister to defray the extra cost of having Sam in the house, says he will be there for both of them if they need him.

Sam has a rocky life punctuated by several periods of unemployment. A year later he has to go through another conference after he steals a bicycle. But he finds work when he can, mostly stays out of trouble and lives to mourn at the funerals of Uncle George and his sister. The victim gets her money back and enjoys taking long walks alone. Both she and her daughter say that they feel enriched as a result of the conference, have a little more grace in their lives.

I will return to the meanings of this story.

Institutional collapse

Few sets of institutional arrangements created in the West since the industrial revolution have been as large a failure as the criminal justice system. In theory it administers just, proportionate corrections that deter. In practice, it fails to correct or deter, just as often making things worse as better. It is a criminal justice system that systematically turns a blind eye to crimes of the powerful, while imprisonment remains the best-funded labour market programme for the unemployed and indigenous peoples. It pretends to be equitable, yet one offender may be sentenced to a year in a prison where he will be beaten on reception and then systematically bashed thereafter, raped, even infected with HIV, while others serve 12 months in comparatively decent premises, especially if they are whitecollar criminals.

While I do believe that Canada’s criminal justice system is more decent than ours in Australia, all Western criminal justice systems are brutal, institutionally vengeful, and dishonest to their stated intentions. The interesting question is why are they such failures. Given that prisoners are vicious and degrading places, you would expect fear of ending up in them to deter crime.

There are many reasons for the failures of the criminal justice system to prevent crime. I will give you just one, articulated in the terms of my theory in Crime, Shame and Reintegration. The claim of this theory is that the societies that have the lowest crime rates are the societies that shame criminal conduct most effectively. There is an important difference between reintegrative shaming and stigmatization. While reintegrative shaming prevents crime, stigmatization is a kind of shaming that makes crime problems worse. Stigmatization is the kind of shaming that creates outcasts; it is disrespectful, humiliating. Stigmatization means treating criminals as evil people who have done evil acts. Reintegrative shaming means disapproving of the evil of the deed while treating the person as essentially good. Reintegrative shaming means strong disapproval of the act but doing so in a way that is respecting of the person. Once we understand this distinction, we can see why putting more police on the street can actually increase crime. More police can increase crime if they are systematically stigmatizing in the way they deal with citizens. More police can reduce crime if they are systematically reintegrative in the way they deal with citizens.

We can also understand why building more prisons could make the crime problem worse. Having more people in prison does deter some and incapacitates others from committing certain crimes, like bank robberies, because there are no banks inside the prison for them to rob, though there certainly are plenty of vulnerable people to rape and pillage. But because prisons stigmatize, they also make things worse for those who have criminal identities affirmed by imprisonment, those whose stigmatization leads them to find solace in the society of the similarly outcast, those who are attracted into criminal subcultures, those who treat the prison as an educational institution for learning new skills for the illegitimate labour market. On this account, whether building more prisons reduces or increases the crime rate depends on whether the stigmatizing nature of a particular prison system does more to increase crime than its deterrent and incapacitative effects reduce it.

A lack of theoretical imagination among criminologists has been one underrated reason for the failure of the criminal justice system. Without theorizing why it fails, the debate has collapsed to a contest between those who want more of the same to make it work and those who advance the implausible position that it makes sense to stigmatize people first and later subject them to rehabilitation programmes inside institutions. With juvenile justice in particular, the debate […] has seen-sawed between the justice model and the welfare
model. See-sawing between retribution and rehabilitation has got us nowhere.
If we are serious about a better future, we need to hop off this see-saw and
strike out in search of a third model.

For me, that third model is restorative justice. During the past decade a
number of different labels – reconciliation (Dignan, Marshall, Umbreit),
peacemaking (Pepinsky and Kenney), redress (de Haar) – have described
broadly similar intellectual currents. Philip Pettit and I have sought to argue
for republican criminal justice (Braithwaite and Pettit; Pettit with Braith-
waite). Yet the label that has secured by far the widest consent during the past
few years has been that employed by Zehr, Galaway and Hudson, Crage,
Walgrave, Bazemore, Considine, Peters and Aerts, Messmer, Otto, Marshall,
McElreath, McCold, Maxwell, Crawford, Strong, Sargeant, Souryal and Van Ness,
Denison, Knopp, Mackey, Morrell, Van Ness, Young – restorative justice. It has
become the slogan of a global social movement. For those of us who see
constructive engagement with social movement politics as crucial for major
change, labels that carry meaning for activists matter. In this spirit, I now wish
that I had called reintegrative sharing restorative shaming.

What is restorative justice?

Restorative justice means restoring victims, a more victim-centred criminal
justice system, as well as restoring offenders and restoring community. First, what
does restoring victims mean? It means restoring the property lost or the personal
injury, repairing the broken window or the broken teeth (see Table 5.1). It
means restoring a sense of security. Even victims of property crimes such as burglary
often suffer a loss of security when the private space of their home is violated.
When the criminal justice system fails to leave women secure about walking
alone at night, half the population is left unfree in a rather fundamental sense.

Victims suffer loss of dignity when someone violates their bodies or shows
them the disrespect of taking things which are precious to them. Sometimes
this disrespectful treatment engenders victim shame: ‘He abused me rather
than some other woman because I am trash’, ‘She stole my dad’s car because
I was irresponsible to park it in such a risky place’. Victim shame often triggers

Table 5.1 What does restorative justice mean?

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<th>Restoring victims</th>
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<tr>
<td>Restore property loss</td>
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<td>Restore sense of security</td>
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<td>Restore dignity</td>
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<td>Restore sense of empower</td>
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<tr>
<td>Restore deliberative democracy</td>
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<tr>
<td>Restore harmony based on a feeling that justice has been done</td>
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<tr>
<td>Restore social support</td>
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Finally, restorative justice aims to *restore social support*. Victims of crime need support from their loved ones during the process of requesting restoration. They sometimes need encouragement and support to engage with deliberation toward restoring harmony. Friends sometimes do blame the victim, or more commonly are frightened off by a victim going through an emotional trauma. Restorative justice aims to institutionalize the gathering around of friends during a time of crisis.

**Restoring offenders, restoring community**

In most cases, a more limited range of types of restoration is relevant to offenders. Offenders have generally not suffered property loss or injury as a result of their own crime, though sometimes loss or injury is a cause of the crime. Dignity, however, is generally in need of repair after the shame associated with arrest. When there is a victim who has been hurt, there is no dignity in denying that there is something to be ashamed about. Dignity is generally best restored by confronting the shame, accepting responsibility for the bad consequences suffered by the victim and apologizing with sincerity.33 A task of restorative justice is to institutionalize such restoration of dignity for offenders.

The sense of insecurity and disempowerment of offenders is often an issue in their offending and in discussion about what is to be done to prevent further offending. Violence by young men from racial minorities is sometimes connected to their feelings of being victims of racism. For offenders, *restoring a sense of security and empowerment* is often bound up with employment, the feeling of having a future, achieving some educational success, sporting success, indeed any kind of success.

Many patches are needed to sew the quilt of deliberative democracy. Criminal justice deliberation is not as important a patch as deliberation in the parliament, in trade unions, even in universities. But to the extent that restorative justice deliberation does lead ordinary citizens into serious democratic discussion about racism, unemployment, masculinist cultures in local schools and police accountability, it is not an unimportant element of a deliberatively rich democracy.

The mediation literature shows that satisfaction of complainants with the justice of the mediation is less important than the satisfaction of those who are complained against in achieving mutually beneficial outcomes.34 Criminal subcultures are memory files that collect injustices.35 Crime problems will continue to become deeply culturally embedded in western societies until we reinvent criminal justice as a process that restores a sense of procedural justice to offenders.36

Finally, Frank Cullen37 has suggested that there could be no better organizing concept for criminology than *social support*, given the large volume of evidence about the importance of social support for preventing crime. The New Zealand Maori people see our justice system as barbaric because of the way it requires the defendant to stand alone in the dock without social support. In Maori thinking, civilized justice requires the offender's loved ones to stand beside him during justice rituals, sharing the shame for what has happened. Hence the shame the offender feels is more the shame of letting his loved ones down than a western sense of individual guilt that can eat away at a person. The shame of letting loved ones down can be readily transcended by simple acts of forgiveness from those loved ones.

Restoring community is advanced by a proliferation of restorative justice rituals in which social support around specific victims and offenders is restored. At this micro level, restorative justice is an utterly bottom-up approach to restoring community. At a meso level, important elements of a restorative justice package are initiatives to foster community organization in schools, neighbourhoods, ethnic communities, churches, [and] through professions . . . who can deploy restorative justice in their self-regulatory practices. At a macro level, we must better design institutions of deliberative democracy so that concern about issues like unemployment and the effectiveness of labour market programmes have a channel through which they can flow from discussions about local injustices up into national economic policy-making debate.

**The universality of restorative traditions**

I have yet to discover a culture which does not have some deep-seated restorative traditions. Nor is there a culture without retributive traditions. Retributive traditions once had survival value. Cultures which were timid in fighting back were often wiped out by more determinedly violent cultures. In the contemporary world, as opposed to the world of our biological creation, retributive emotions have less survival value. Because risk management is institutionalized in this modern world, retributive emotions are more likely to get us into trouble than out of it, as individuals, groups and nations.

The message we might communicate to all cultures is that in the world of the twenty-first century, you will find your restorative traditions a more valuable resource than your retributive traditions. Yet sadly, the hegemonic cultural forces in the contemporary world communicate just the opposite message. Hollywood hammers the message that the way to deal with bad guys is through violence. Political leaders frequently hammer the same message. Yet many of our spiritual leaders are helping us to retrieve our restorative traditions — the Dalai Lama, for example. Archbishop Desmond Tutu in his *Forward* to Jim Conesdine's new edition of *Restorative Justice*, correctly sees a *very ancient yet desperately needed truth* as underlining restorative justice processes rooted as they are in all indigenous cultures, including those of Africa. He sees his Truth and Reconciliation Commission as an example of restorative justice.

All of the restorative values in Table 3.1 are cultural universals. All cultures value repair of damage to our persons and property, security, dignity, empowerment, deliberative democracy, harmony based on a sense of justice and social support. They are universals because they are all vital to our emotional survival as human beings and vital to the possibility of surviving without constant fear of violence. The world's great religions recognize that the desire to pursue these restorative justice values is universal, which is why some
of our spiritual leaders are a hope against those political leaders who wish to
rule through fear and by crushing deliberative democracy. Ultimately, those
political leaders will find that they will have to reach an accommodation with
the growing social movement for restorative justice, just as they must with the
great religious movements they confront. Why? Because the evidence is now
strong that ordinary citizens like restorative justice.28 When the major political
parties did their door-knocking during our last election in Canberra, they
found that the thousands of citizens who had participated in a restorative
justice conference mostly liked the justice they experienced.

It is true that the virtues restorative justice restores are viewed differently in
different cultures and that opinion about the culturally appropriate ways of
realizing them differ greatly. Hence, restorative justice must be a culturally
diverse social movement that accommodates a rich plurality of strategies in
pursuit of the truths it holds to be universal. It is about different cultures joining
hands as they discover the profound commonalities of their experience of the
human condition; it is about cultures learning from each other on the basis of
that shared experience; it is about realizing the value of diversity, of preserving
restorative traditions that work because they are embedded in a cultural past.
Scientific criminology will never discover any universally best way of doing
restorative justice. The best path is the path of cultural plurality in pursuit of
the culturally shared restorative values in Table [5.1]

A path to culturally plural justice

A restorative justice research agenda to pursue this path has two elements:

1. Culturally specific investigation of how to save and revive the restorative justice practices that remain in all societies.
2. Culturally specific investigation of how to transform state criminal justice both by making it more restorative and by rendering its abuses of power more vulnerable to restorative justice.

On the first point, I doubt that neighbourhoods in our cities are replete with restorative justice practices that can be retrieved, though there are some. Yet in the more micro context of the nuclear family, the evidence is overwhelming from the metropolitan US that restorative justice is alive and well and that families who are more restorative are likely to have less delinquent children than families who are punitive and stigmatizing.59

Because families so often slip into stigmatization and brutalization of their
difficult members, we need restorative justice institutionalized in a wider
context that can engage and restore such families. In most societies, the wider contexts where the ethos and rituals of restorative justice are alive and ready to be piped into the wider streams of the society are schools, churches and remote indigenous communities. If it is hard to find restorative justice in the
disputing practices of our urban neighbourhoods, the experience of recent
years has been that they are relatively easy to locate in urban schools.60 This
is because of the ethos of care and integration which is part of the western
educational ideal (which, at its best, involves a total rejection of stigmatization)
and because the interaction among the members of a school community tends
to be more intense than the interaction among urban neighbours. Schools, like
families, have actually become more restorative and less retributive than the
bureaucratic institutions of the nineteenth century. This is why we have seen very
successful restorative conferencing programmes in contemporary schools.61 We
have also seen anti-bullying programmes with what I would call a restorative
ethos which have managed in some cases to halve bullying in schools.

More of the momentum for the restorative justice movement has come from
the world’s churches than from any other quarter. Even in a nation like
Indonesia where the state has such tyrannical power, the political imperative
to allow some separation of church and state has left churches as enclaves
where restorative traditions could survive. Religions like Islam and Christianity
have strong restorative traditions as well, of course, though they have mostly
been happy to leave it to the state to do the ‘dirty work’ of temporal
retribution.

When I spoke at a conference on restorative justice in Indonesia last month,
I was struck in a conversation with three Indonesians – one Muslim, one Hindu
and one Christian – that in ways I could not understand as an agnostic, each
was drawing on a spirituality grounded in their religious experience to make
sense of restorative justice. Similarly, I was moved by the spirituality of Cree
approaches to restorative justice when a number of native Canadians visited
Canberra […] There is something important to learn about native American
spirituality and how it enriches restorative justice. It seems clear to me that it
does enrich it, but I do not understand how. […]

[…] Canadian indigenous communities are a cultural resource for the
whole world. Because they have not been totally swamped by the justice codes
of the West, they are a cultural resource, just as the biodiversity of [the North
American] continent supplies the entire world a genetic resource. The very
people who by virtue of their remoteness have succumbed least to the Western
justice model, who have been insulated from Hollywood a little more and for
a little longer, the very people who are most backward in Western eyes, are
precisely those with the richest cultural resources from which the restorative
justice movement can learn.

Important scholarly work is being done to unlock the cultural codes of
restorative justice in [Canadian] indigenous communities. ‘Healing circles’,
what a profound cultural code that is to unlock for the rest of the world.62
How much we all have to learn from the experience of the Hollow Water
Water community in dealing with an epidemic of child abuse through healing circles.
Therese Lajeunesse’s report on Hollow Water is already a wonderful resource
for the world.63 Joan Pennell and Gale Burford have done a splendid job in
their reports which document the conferences dealing with family violence
in Newfoundland, which are quite distinctive from, and doubtless in some ways
superior to, the conferencing models we have applied in the Southern
Hemisphere. I have already remonstrated with them about the need to pull
all this illuminating research together into a book that can also have a massive
effect internationally, as could a book on Hollow Water. So point 1 of the
reform agenda of restorative justice is a research programme to retrieve the
restorative justice practices of not only native communities, but also of the schools and churches of dominant urban cultures. Scholars like Carol LaPrairie and Don Clairmont are among the Canadian scholars who are doing vital work in advancing point 1 of this agenda.

Point 2 of the agenda is to explore how to transform state criminal justice. In our multicultural cities I have said that we cannot rely on spontaneous ordering of justice in our neighbourhoods. There must be more reliance on state reformers as catalysts of a new urban restorative justice. In our cities, where neighbourhhhood social support is least, where the loss from the statist takeover of disputing is more damaging, the gains that can be secured from restorative justice reform are greatest. When a police officer with a restorative justice ethos arrests a youth in a tightly knit rural community who lives in a loving family, who enjoys social support from a caring school and church, that police officer is not likely to do much better or worse by the child than a police officer who does not have a restorative justice ethos. Whatever the police do, the child's support network will probably sort the problem out so that serious reoffending does not occur. But when a police officer with a restorative justice ethos arrests a homeless child in the metropolis like Sam, who hates parents who abused him, who has dropped out of school and is seemingly alone in the world, it is there that the restorative police officer can make a difference that will render him more effective in preventing crime than the retributive police officer. At least that is my hypothesis, one we can test empirically and are testing empirically.

In the alienated urban context where community is not spontaneously emergent in a satisfactory way, a criminal justice system aimed at restoration can construct a community of care around a specific offender or a specific victim who is in trouble. That is what the story of Sam is about. With the restorative justice conferences being convened in multicultural metropolises like Auckland, Adelaide, Sydney and Singapore, the selection principle as to who is invited to the conference is the opposite to that with a criminal trial. We invite to a criminal trial those who can inflict most damage on the other side. With a conference we invite those who might offer most support to their own side — Sam's sister, uncle and hockey coach, the victim's daughter.

In terms of the theory of reintegrative shaming, the rationale for who is invited to the conference is that the presence of those on the victim side structures shame into the conference, the presence of supporters on the offender's side structures reintegration into the ritual. Conferences can be run in many different ways from the story of Sam's conference. Maori people in New Zealand tend to want to open and close their conferences with a prayer. The institutions of restorative justice we build in the city must be culturally plural, quite different from one community to another depending on the culture of the people involved. It is the empowerment principle of restorative justice that makes this possible — empowerment with process control.

From a restorative perspective, the important thing is that we have institutions in civil society which confront serious problems like violence rather than sweep them under the carpet, yet do so in a way that is neither retributive nor stigmatizing. Violence will not be effectively controlled by communities unless the shamefulness of violence is communicated. This does not mean that we need criminal justice institutions that set out to maximize shame. On the contrary, if we set out to do that we risk the creation of stigmatizing institutions. All we need do is nurture micro-institutions of deliberative democracy that allow citizens to discuss the consequences of criminal acts, who is responsible, who should put them right and how. Such deliberative processes naturally enable those responsible to confront and deal with the shame arising from what has happened. And if we get the invitation list right by inviting along people who enjoy maximum respect and trust on both the offender and victim side, then we maximize the chances that shame will be dealt with in a reintegrative way.

[...]

Beyond communitarianism versus individualism

Some criminologists in the West are critical of countries like Singapore, Indonesia and Japan where crime in the streets is not a major problem because they think individualism in these societies is crushed by communitarianism or collective obligation. Their prescription is that Asian societies need to shift the balance away from communitarianism and allow greater individualism. I don't find that a very attractive analysis.

Some Asian criminologists are critical of countries like the US and Australia because they think these societies are excessively individualistic, suffering much crime and incivility as a result. According to this analysis, the West needs to shift the balance away from individualism in favour of communitarianism, shift the balance away from rights and toward collective responsibilities. I don't find that a very attractive analysis either.

Both sides of this debate can do a better job of learning from each other. We can aspire to a society that is strong on rights and strong on responsibilities, that nurtures strong communities and strong individuals. Indeed, in the good society strong communities constitute strong individuals and vice versa. Our objective can be to keep the benefits of the statist revolution at the same time as we rediscover community-based justice. Community justice is often oppressive of rights, often subjects the vulnerable to the domination of local elites, subordinates women, can be procedurally unfair and tends to neglect structural solutions. Mindful of this, we might reframe the two challenges posed earlier [...]:

1. Helping indigenous community justice to learn from the virtues of liberal statism — procedural fairness, rights, protecting the vulnerable from domination.
2. Helping liberal state justice to learn from indigenous community justice — learning the restorative community alternatives to individualism.

This reframed agenda resonates with the writings of Canadians such as Donald Clairmont and Marianne Nielsen, who writes that native communities ‘will have the opportunity of taking the best of the old, the best of the new and learning from others’ mistakes so that they can design a system that may well turn into a flagship of social change’. Together these two questions ask how
we save and revive traditional restorative justice practices in a way that helps
them become procedurally fairer, in a way that respects fundamental human
rights, that secures protection against domination? The liberal state can be a
check on oppressive collectivism, just as bottom-up communitarianism can be a
check on oppressive individualism. A healing circle can be a corrective to a
justice system that can leave offenders and victims suicidally alone; a Charter
of Rights and Freedoms a check on a tribal elder who imposes a violent
tyranny on young people. The bringing together of these ideals is an old
prescription – not just liberty, not just community, but liberty, egalite,
fraternite. Competitive individualism has badly fractured this republican
amalgam. The social movement for restorative justice does practical work to
weld an amalgam that is relevant to the creation of contemporary urban
multicultural republics. Day to day it is not sustained by romantic ideals in
which I happen to believe like deliberative democracy. They want to do it for
Sam and for an old woman who Sam pushed over one day. That is what enlists
them to the social movement for restorative justice; in the process they are.
I submit, enlisted into something of wider political significance.

This extract is taken from ‘Restorative Justice and a Better Future’, by John Braithwaite,

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40 Hyndman et al., Community Accountability Conferencing.

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