

Theo Gavrielides *Editor*

Comparative Restorative Justice

 Springer

Comparative Restorative Justice

Theo Gavrielides
Editor

Comparative Restorative Justice

 Springer

Editor

Theo Gavrielides

Restorative Justice for All (RJ4All) International Institute

London, UK

ISBN 978-3-030-74873-9

ISBN 978-3-030-74874-6 (eBook)

<https://doi.org/10.1007/978-3-030-74874-6>

© Springer Nature Switzerland AG 2021

This work is subject to copyright. All rights are reserved by the Publisher, whether the whole or part of the material is concerned, specifically the rights of translation, reprinting, reuse of illustrations, recitation, broadcasting, reproduction on microfilms or in any other physical way, and transmission or information storage and retrieval, electronic adaptation, computer software, or by similar or dissimilar methodology now known or hereafter developed.

The use of general descriptive names, registered names, trademarks, service marks, etc. in this publication does not imply, even in the absence of a specific statement, that such names are exempt from the relevant protective laws and regulations and therefore free for general use.

The publisher, the authors, and the editors are safe to assume that the advice and information in this book are believed to be true and accurate at the date of publication. Neither the publisher nor the authors or the editors give a warranty, expressed or implied, with respect to the material contained herein or for any errors or omissions that may have been made. The publisher remains neutral with regard to jurisdictional claims in published maps and institutional affiliations.

This Springer imprint is published by the registered company Springer Nature Switzerland AG

The registered company address is: Gewerbestrasse 11, 6330 Cham, Switzerland

Book Endorsements

Professor Nicholas Jones, Executive Director Canadian Institute for Public Safety Research and Treatment, Canada

“This edited volume brings together restorative justice expertise from around the globe allowing for rich comparisons across multiple locations. The organisation of the book into various comparative aspects (implementing environments of restorative justice, adversarial vs inquisitorial justice systems, and impetuses for restorative justice) provides a novel and compelling comparative framework for engaging with restorative justice for scholars and students of restorative justice.”

Professor Loraine Gelsthorpe, Director, Institute of Criminology, University of Cambridge

The concept of *restorative justice* has become part of the lexicon of criminologists and practitioners alike in recent years, but always with a shadow of unresolved paradoxes and with evidence of faultlines. The contributors to this edited volume directly address some of these faultlines by considering context and culture, ancient and modern conceptualisations, theory and practice, and restorative justice in adversarial vs inquisitorial criminal justice settings. The book is wonderfully innovative in scope and critical purview. This is a well-crafted book which lifts debate about restorative justice to a new level. It is a ‘must-read’ for those who wish to better understand and appreciate the complexities, principles, and practices of restorative justice.”

Professor Tim Newburn, London School of Economics

“Over decades now an impressive body of knowledge about restorative justice has developed, been promulgated, and had far-reaching effects. Despite the impact of this global movement there is still much we have to learn about international variation and the nature of the relationship between place and practice in this regard. Drawing together an impressive array of contributors from around the world, *Comparative Restorative Justice* offers the most reliable and up-to-date guide to contemporary developments and pressing issues.”

Professor David Nelken, Professor of Comparative and Transnational Law at Kings College London

“Theo Gavrielides, the editor of this intriguing and wide-ranging collection, tells us that the literature concerning restorative justice is replete with references to dilemmas, tensions, and what he calls ‘faultlines’ concerning its role and remit... The editor’s contention, which he makes the *raison d’être* of this volume, is that bringing to bear a comparative dimension can help us appreciate how far these faultlines are ‘merely variations of the rich and diverse restorative justice practices and concept’. The chapters included here have it in them to bring hope to what he calls ‘an already damaged restorative justice movement’, so that ‘we will be in a better position to accept differences and similarities for what they are, and without pitting them against a diverse mirror’.”

Professor Francis Pakes, University of Portsmouth, Professor of Criminology, Associate Dean (Research), UK

“This edited volume on *Comparative Restorative Justice* comes at a good time. This is not least because of the enduring crisis of mass imprisonment. It reminds us the comparative criminal justice is not just an academic endeavour but also intensely and increasingly, political. It is for these reasons that comparative restorative justice rightly comes from a place of defiance. It is a truism that comparative research is not easy, beset as it is with issues of culture, language, access, and understanding. And while the scholar often finds inspiration in intriguing and locally successful practices, they cannot close their eyes to the global forces bearing down it. It is up to us to overturn some of those forces and continue with the project to de-Westernise and de-colonise practices, cultures, and minds. This book makes a terrific contribution to this. I have no doubt that it will find its way to a large readership. It deserves it.”

**Professor William E. Butler, John Edward Fowler
Distinguished Professor of Law, Pennsylvania State University,
Emeritus Professor of Comparative Law, University of London**

“Among the many merits of the present volume is the comparative dimension—a realisation that the foundations of the restorative justice model encounter different and unexpected variants in criminal procedural models past and present. The team of experienced comparatists is well chosen to address the diverse versions of restorative justice at work in the world. One may hope that the comparative approach to the subject represented in this volume will flourish and expand to include other jurisdictions with the same healthy attention to historical experience as well as present challenges.”

**Professor April Bernard, Editor in Chief, Contemporary
Justice Review, Chicago State University, USA**

“In this ambitious edited volume, Theo Gavrielides awakens us to the infinite possibilities of restorative justice within a global conceptual framework. This volume fills an important gap in the literature by eloquently defining and exploring the significance of comparative restorative justice and its methodologies across multiple continents. Where Zehr called for the changing of lenses to assess the prevailing justice paradigm, Gavrielides empowers us to broaden our lenses to consider the validity and relevance of decolonised global realities and applications of restorative justice. This important and seminal contribution to the body of knowledge on comparative restorative justice is a useful tool for cross learning and healing the fault-lines that often separate theory and scholar from practice and the practitioner by presenting the breadth and depth of their intersections.”

Foreword

David Nelken

There can be few recent developments in criminal justice that are as significant as the growing appeal and spread of restorative justice. Admittedly, most jurisdictions still rely mainly on adversarial state-sponsored models of criminal proceedings and do not go all the way to identifying victims as the fulcrum of decision-making or sending conflicts to be resolved “in the community”. But the values and practices behind this alternative rationale to handling offending and disputes are gaining ground and are well institutionalised world-wide, especially in matters regarding youth justice or neighbourhood disputing. The subsidiary place of restorative justice can also be misleading given that it functions as a “supplement” (Derrida, 1967) that, while apparently marginal, is at the same time an essential, if challenging, part of the mainstream.

But if restorative justice offers a potential answer to the well-documented failings of criminal justice, it is not free from its own problems. Theo Gavrielides, the editor of this intriguing and wide-ranging collection, tells us that the literature concerning restorative justice is replete with references to dilemmas, tensions, and what he calls “faultlines” concerning its role and remit. These include disagreements about how to characterise restorative justice, how far to treat it as a matter of process or outcomes, and whether it should be seen as an alternative to punishment or a different way of shaping it. Making sense of restorative justice is further complicated by the many contributors here who ask how it relates to older forms of indigenous or local justice, and what we should think of efforts colonisers and the colonised to reinvigorate identifiable elements of such an approach.

The editor’s contention, which he makes the *raison d’être* of this volume, is that bringing to bear a comparative dimension can help us appreciate how far these faultlines are “merely variations of the rich and diverse restorative justice practices and concept”. The chapters included here have it in them to bring hope to what he calls “an already damaged restorative justice movement”, so that “we will be in a better

D. Nelken

Professor of Comparative and Transnational Law, Kings College London, London, UK

position to accept differences and similarities for what they are, and without pitting them against a diverse mirror”. There is indeed much to be said for the idea of appreciating existing diversity in responding to offending behaviour, rather than attempting to reduce such variety to a procrustean bed of standardised justifications of punishment.

Such a strategy can help enlarge our philosophical ideas about what is or should be possible. Much can be learned from fine-grained studies that reveal how far theoretically posed dilemmas actually do cause problems—and how existing practices seek to resolve or conceal them. But it would be a mistake to argue that given ideas and practices are right just because of their geographical location. Tensions and faultlines may be responded to differently, but any local solutions are and can be contested. The claim that “Hawaiian problems need Hawaiian solutions” sounds all too similar to past or present nationalistic posturing. Unfolding a tradition may be a matter of seeking internal consistency over time. But no tradition is an island (Glenn, 2014).

It is precisely because the experience of some places can be relevant for others that we need to study the accounts of restorative justice practices included in this collection. Readers will come to their own conclusions about the lessons to be learnt from the chapters, taken singly and as a whole. All I propose to do here is to summarise some points that struck me in my reading, using a framework that points to classification, description, explanation, interpretation, and evaluation (Nelken, 2010) as some of the key issues that comparative research sets out to clarify.¹ Only with some such framework can we break down into more manageable issues otherwise unwieldy enquiries such as asking, “how can restorative justice embrace the decolonising process?”

Classifying Restorative Justice

How does restorative justice compare to mainstream state criminal justice? Should it be seen as a new way of justifying punishment, or an alternative to it?² How far do its various rationales—reconciling with the victim, transforming the self, bringing the community together—dispense with current state punishment justifications in terms of denunciation, retribution, deterrence (both general and individual), and reform? Some of the contributors contrast a focus on violations of rules and on the breaking of relationships; for others what is crucial is the difference between a wrong against the State and an affront to the community. In many countries, we are told, 80% of justice is “informal”, but that says little about the form that justice takes. Similarly, what is the line between restorative justice and indigenous justice?

¹The Editor’s organisation of the sections of this book also suggests an interest in distinguishing descriptive, classificatory, and explanatory questions. It should be added for clarity that the five aspects I have highlighted are only separable analytically; in practice, they interrelate and overlap.

²Contrast the views of Anthony Duff and Lode Walgrave in Walgrave ed. 2022.

Does the sort of traditional type of honour-based justice system found in Scotland and Albania that we hear about in this volume count as examples of restorative justice? Sayings such as “Forgive if you see fit but if you prefer wash your dirty face” or “an offence to honour is never forgiven” do not seem well aligned with the aspirational claims made by the restorative justice movement.

As with comparative law scholarship more generally, there is some interest in contrasting the way this form of justice fits into the civilian and common law worlds. Some chapters tell us about Latin America, and we are also given information about Germany. On the other hand, we have reports from Australia, New Zealand, and Canada. And there is also an explicit comparison of China with Hong Kong. The centrality of state justice systems and their ability to exert a normative monopoly varies greatly on the ground. An important problem that arises, given the range of places heard from, is the need to theorise the role of restorative justice in situations of legal pluralism (Griffiths, 1986; Berman, 2009). Many of the contributions to this volume concentrate in particular on what they characterise as the difference between newer and older models of restorative justice—often coexisting within the same jurisdiction. This distinction maps very roughly onto other contrasts, such as those between colonisers and the colonised, Europe and the rest, the modern and the traditional, state and indigenous justice, or even the central and the local.

A number of important contrasts are drawn out. Whereas the older/original type of restorative justice sees the offence as something that threatens the community—which avowedly “interested” community leaders seek to resolve, the newer approach looks more to impartial representatives of the community to mediate between individuals. Linked to this are a range of other more debatable differences. Is there a clear line between a view of the self as defined by obligations and relationships to kinship groups and the natural environment, and one that presupposes—and seeks to construct—a rational individual exercising free will? Do older forms of restorative justice depend more on exciting the emotions of shame rather than guilt?

Describing Restorative Justice

Descriptions of actual systems of restorative justice go beyond mere classification. At the most basic level, if we need to know more about restorative justice in action; how it is used, by whom, for what matters, and at what stages of legal procedures. Such research can provide evidence of the complexities and contradictions that cannot always be deduced from models or ideal type categorisations and help reveal any inconsistencies between legal rules and action on the ground. Many commentators point to the lack of resources and governmental support as well as the risk of governments taking over local projects for their own state-centred ends. Others set out to illustrate the similarities and differences between older and newer forms of restorative justice and show how both systems interact.

But if we are going to look for comparative similarities and differences in such justice processes there has, at a minimum, to be some agreement about which

“units” are being compared. The most obvious matters to compare, of course, are countries, and in this collection we learn in particular about Albania, Scotland, Bangladesh, Nepal, India, Australia, New Zealand, Canada Uganda, Lesotho, Eswatini South Africa, Tanzania, Hawaii, Hong Kong China, and Germany. But other objects of comparison may be developments and trends, or processes, procedures, and practices. Chapters in this collection also compare the use of restorative justice for different purposes, for example, in the contexts of responding to issues of mental health, race equality, or environmental crime.

Description should not be allowed to proceed in too untheoretical a fashion. Too often, sets of expert reports found in collective comparative works provide little more than “comparison by juxtaposition”—the result of discussions of the kind, “we do this in place A, what do you in place B?” (Nelken, 2000). To get beyond this kind of comparison, those writing and reading such reports should ask about the appropriateness of what is being compared. Are we comparing “like with like”—and what does that entail? Comparison is most telling where the matters being compared have enough in common for it then to be worth seeking to understand any remaining differences. Conversely, when we contrast places that are very different it is unexpected similarity which shows the comparison to have been worthwhile.

In this collection, differences in the use of restorative justice in Australia and New Zealand or neighbouring countries in Africa illustrate the first type of comparison. The comparative study of China and Hong Kong, which, we are told, have much in common culturally, along with different political and legal systems, is arguably an example of the second type. More complicated cases, where both unexpected similarities and differences are to be found, can be seen in the chapter describing the two different forms of peace-making that take place in Hawaii, as well as that contrasting two forms of restorative justice in Canada. Putting all the chapters together can also raise new questions. Why is it that restorative justice cases in Chile mainly involve offences of theft and damage, just as in the mainstream criminal justice system, whereas, in Germany, we are told, restorative proceedings deal disproportionately with cases involving personal injuries?

Explaining and Interpreting Restorative Justice

A number of explanatory questions are touched on by contributors (and what they have to tell us whets the appetite for more). Why does the interaction between new and old forms of restorative justice in ex-colonial states work out as it does (Cohen, 1994)? Some chapters offer case studies of the outcomes of efforts to introduce such practices, for example, in Tanzania and Chile. The suggestion is made that what happens depends on whether what is being proposed is “congruent” with other aspects of the culture of the society concerned. Progress could perhaps be made by distinguishing more carefully the role of legal culture in particular (Nelken, 2016).

Are we trying to turn the clock back? If the rise of state and the rise of individualism go together, at the expense of intermediate associations the family, the village,

and other locations of ‘community’ (Tonnies, 1887/2001), can apparent deference to the community be more than rhetoric? Given that the rise of the nation-state was crucial in the development of criminal justice in the West, can we expect ex-colonial states seeking to impose their authority to welcome restorative justice in any form that could threaten their hegemony? Can these considerations help provide some insights into how restorative justice is spreading, where and how is it resisted, and what happens when it is introduced in a top-down fashion or where it is pioneered “from below”. Comparative work looking for answers to such questions will be increasingly uneasy with metaphors such as transplants or diffusion. More and more the issue is not transplanting or even diffusion of legal innovations, but the spread of global standards sponsored by intergovernmental and non-governmental organisations (Nelken, 2003, 2019).

A related (if somewhat different question) concerns the reasons why those involved accept to participate in restorative justice. Do offenders agree because they see it as a route to greater leniency? We are told that this is true for China, and it is surely not only the case there. Do victims go along with it because of the possibility of getting compensation? Especially with young offenders, some sort of apology and recognition may be more important. Another, long-standing, question has to do with explaining the type of cases that get delegated from the official system to restorative justice. For a often the more serious cases are kept to the official state system because they are held to require a higher level of legal protections and processing. But it can be serious cases, especially those involving violence, which are better candidates for mediation and restorative justice than low-level cases such as shoplifting.

A complementary—sometimes even a competing strategy—for making sense of developments in restorative justice puts the emphasis on what can be learnt from trying to grasp differences in cultural meaning and significance. In the case of restorative justice, this includes parsing terms such as Ubuntu (the value of humanity in community) in South Africa, or Ho’oponopopo, (the practice of reconciliation and forgiveness), in Hawaii. But it is important to appreciate that it is not only “the other” who has “culture”. Modern Western criminal justice systems continue to be shaped by their Christian roots. And this comes in various versions, including the Mennonite tradition that helped to inspire the revived restorative justice movement. Equally, however, those in the West will want to explore the dark side, the racist, scientific and ultra-individualistic assumptions, that are built into modern criminal justice. An intercultural dialogue between old and new forms of restorative justice could be of mutual benefit. If it is seen as an advantage of restorative justice over retributive justice that it aims at putting things right for the future (Crawford, 2015), hearing the accounts of how some first nation thinkers experience history reveals a strikingly different conception of the ways the past, present, and future are intertwined. As another example, consider contemporary efforts to develop a criminal justice approach based on accountability without blame (Lacey & Pickard, 2015). How far could this also be a good interpretation of the aims of indigenous restorative justice?

Evaluating Restorative Justice

Last, but not least, especially for policy makers and social activists, there is the question of what makes restorative justice desirable, and how to assess whether it is achieving what it aims to do. Evaluating the success of initiatives in criminal justice is dogged by the variety of incommensurable goals it is said to serve, for example, backward-looking justifications such as retribution, as compared to forward-looking aims such as deterrence or reform. How does restorative justice fare when measured in terms of these same goals? The best evidence suggests that where it comes to reducing recidivism, restorative justice at least does no worse than other approaches to criminal justice and that the satisfaction level of offenders and victims is also positive (Sherman & Strang, 2007; Robinson & Shapland, 2008). On the other hand, it is not a way of saving money. Outside of a limited number of jurisdictions, however, there is little data available to draw any firm conclusions about relative success in the use of restorative justice.

But should restorative justice be assessed in these ways? For some commentators, claims about its achievements are not robust until they can tell us about reconviction rates and recidivism. On such a view, success can also be defined as less cases going on to the mainstream system. What is needed therefore are better statistics of referral rates, details of agreements made, and information about how all this affects what happens in rest of criminal justice procedure (e.g. if the case is dismissed).³ For other advocates of this kind of justice, the growth of victim-offender mediation, or forums for the building or rebuilding of community, offers benefits that go well beyond those provided by the official state system of criminal justice. These writers prefer the use of criteria such as visibility, inclusiveness, being more direct, less damaging, restoring equilibrium, stopping disputes spiralling out of control and the celebration of common values such as simplicity, flexibility, lack of strict rules, or precedent. For some of these commentators, we should avoid giving too much attention to participant satisfaction.

From this point of view “traditional indigenous RJ practices and processes tend to measure ‘success’ in a more balanced and holistic manner within a framework of repair, resolution, and remorse”. More than this, it is said, unlike ‘conventional western research methodology’, the indigenous process has been intuitively grounded in cultural norms and values and driven by cultural awareness and the notion of an evolutive identity that precedes sociology and the “scientific method”. Restorative justice thus calls on us to rethink our ideas about success itself. We are dealing with wounds in collective emotional human relationships, not just a dispute between individuals. The true research task involves us trying to grasp whether forgiveness is being invoked in manipulative ways. Even more demanding, we need to be finding ways to measure both larger spiritual outcomes and the political significance of developing or recovering forms of criminal justice that resonate locally.

³In some cases, the lack of data reflects economic constraints and the lack of a research tradition. For countries like Australia and New Zealand, we are told that governments do not prioritise the goals of indigenous communities themselves.

Restorative Justice: The Old and the New

Anyone reading this collection is likely to come away with new questions about what should be seen as the ideal relationship between older and newer forms of restorative justice. Whether we are speaking about the global north, and even more where it comes to the global south, how much space should we give to restorative justice, and should we be trying to make older forms more like the new, or vice versa? In practice, it can be hard to delegate problems to be solved locally when social incentives and sanctions depend so much on national (and increasingly transnational) interdependencies (Nelken, 1985). But there can also be principled objections to preferring the older model to the new.

Contributors warn us that the assumption of innocence, or the right to appeal, rarely feature in indigenous forms of community processing. And where the goal is said to be healing the community, this can precisely involve reproducing patriarchal and caste bias, and marginalising women or low status groups, such as the Dalit in India. Is there an inescapable tension or faultline in choosing whether to reinforce the subordination of the individual to the community, or strengthen procedural rights while still hoping to retain the advantages of a community orientation? On the other hand, while older models of justice explicitly reinforce local hierarchies, the formal and procedural equalities of modern systems of justice do little concrete to remedy substantive social inequalities in the wider society.

Contributors to this volume also force us to confront the bitter truth that countries like Canada and Australia continue to penalise members of indigenous communities in the official state system out of all proportion to their numbers, while at the same time exercising cultural appropriation of their approach to maintaining harmony. People from indigenous communities and minorities, especially those not in close touch with the wider society, often plead guilty in the official system, we are told, because they attach different significance to such a plea. Unique aspects of indigenous culture and community may contribute to guilty pleas, including language barriers, a distrust in the justice system, and a “cultural premium” placed on agreement, cooperation, and taking responsibility.⁴ In deciding whose voices must be heard (Spivak, 1988), a crucial role is played by which definition of success in criminal justice we adopt. “Processes of reinscribing colonial power on the bodies of the colonized”, Cunneen tells us, ‘are not purely or predominantly historical, the contemporary fascination in criminal justice with “what works” and risk assessment provide a new means to achieve racist outcomes in a period of “race blindness”’. Colonised and racialised peoples’ own understanding and explanations for their predicament has no purchase within these “objective” tools (Cunneen, 2021).

⁴By contrast, members of some minorities in the UK and the USA often end up being penalised because they choose more often to plead not guilty and thereby lose the advantages of coping a plea.

References

- Berman, P. S. (2009). The new legal pluralism. *Annual Review of Law and Social Science*, 5, 225–242.
- Cohen, S. (1994). Social control and the politics of reconstruction. In D. Nelken (Ed.) *The futures of criminology*. London: Sage, pp. 63–88.
- Crawford, A. (2015). Temporality in restorative justice: On time, timing and time-consciousness. *Theoretical Criminology*, 19, 470–490.
- Cunneen, C. (2021). Postcolonial criminology. In D. Nelken & C. Hamilton (Eds.), *Elgar handbook of comparative criminal justice*, Cheltenham: Elgar.
- Derrida, Jacques (1967/1976). *Of grammatology*, Trans. Gayatri Spivak. Baltimore: John Hopkins University Press.
- Glenn, H. P. (2014). *Legal traditions of the world: Sustainable diversity in law*, 5th ed. Oxford: OUP.
- Griffiths, J. (1986). What is legal pluralism? *Journal of Legal Pluralism & Unofficial L.*, 24, 1.
- Lacey, N. & Pickard, H. (2015). To blame or to forgive? Reconciling punishment and forgiveness in criminal justice. *Oxford Journal of Legal Studies*, 35, 665–696.
- Nelken, D. (1985). Community involvement in crime control. *Current Legal Problems*, 239–267.
- Nelken, D. (Ed.) (2000). *Contrasting criminal justice*. Aldershot: Ashgate.
- Nelken, D. (2003). Comparativists and transferability. In P. Legrand & R. Munday (Eds.), *Comparative legal studies: Traditions and transitions* (pp. 437–466). Cambridge: Cambridge University Press.
- Nelken, D. (2010) *Making Sense of Comparative Criminal Justice*, London, Sage.
- Nelken, D. (2016) ‘Comparative Legal Research and Legal Culture: Facts, Approaches and Values’, 12 *Annual Review of Law and Social Science*, 45–62.
- Nelken, D. (2019). Whose best practices? The significance of context in and for transnational criminal justice indicators. *Journal of Law and Society*, 46, s31–s50.
- Robinson, G. & Shapland, J. (2008). Reducing recidivism: A task for restorative justice? *The British Journal of Criminology*, 48, 337–358.
- Sherman, L. & Strang, H. (2007). *Restorative justice: The evidence*. The Smith Institute.
- Spivak, G. C. (1988). Can the subaltern speak? In C. Nelson & L. Grossberg (Eds.), *Marxism and the interpretation of culture* (pp. 271–313). Basingstoke: Macmillan.
- Tonnies, F. (1887/ 2001) *Community and civil society*. In J. Harris (Ed.), Translated by J. Harris and M. Hollis, Cambridge: CUP.
- Walgrave, L. (Ed.) (2002). *Restorative justice and the law*. Abingdon: Routledge.

Guest Preface

William E. Butler

For a comparative lawyer such as myself who has specialized in the prerevolutionary Russian, Soviet, and post-Soviet legal systems, there are elements of familiarity with concepts of restorative justice, but never the full package. The juxtaposition is present between the inquisitorial and adversarial models of procedure. There has been, and is, attention in the codes of criminal procedure, even during the Soviet era, to the importance of making amends, to the legal status of the victim in a criminal proceeding, to the individual characteristics—good and bad, exculpatory and incriminating—of the perpetrator of a crime, to the importance of community representation in the proceedings (whether by way of a social accuser and/or defender, lay assessors on courts of first instance, choice of counsel that may or may not include professional lawyers, and others), and to the environmental or contextual circumstances or conditions that may have encouraged or facilitated the commission of a crime.

Elements of the restorative justice model, therefore, were and are present, but not the entire model as a cohesive integrated conceptual approach. What is missing?

Inclusion is present to an extent, most especially through recognition in Russian criminal procedure of the “participants” in a criminal proceeding. But this is a formal recognition, conferring rights and duties, and not designed to facilitate reconciliation. The dimension of encounter is present by implication, but this occurs within a formal justice system and is not intended as a dispute resolution exercise. Making amends is important, for this affects sentencing policy as an explicit factor that Russian courts must take into account. Reintegration into the community has addressed piecemeal through various governmental institutions and non-State organizations, but usually treated in a post-custodial context rather than a stage of a restorative justice model.

Among the many merits of this volume is the comparative dimension—a realization that the foundations of the restorative justice model encounter different and

W. E. Butler

Dickinson School of Law, Pennsylvania State University, London, UK

unexpected variants in criminal procedural models past and present. These affect the viability and applicability of the model in theory and in practice and may even differ from one type of criminal offence to another. The contributions to this volume, in a word, cast light on the transplantability of the restorative justice concept from one legal tradition to another, identifying strengths and weaknesses in the model and its adaptability. The team of experienced comparatists is well chosen to address the diverse versions of restorative justice at work in the world.

One may hope that the comparative approach to the subject represented in this volume will flourish and expand to include other jurisdictions with the same healthy attention to historical experience as well as present challenges.

Editor's Preface

Theo Gavrielides

The Book's Impetus and Structure

Restorative justice is no longer an unfamiliar concept at least among researchers, academics, policy makers, and international peace organisations. Over the last five decades, it developed one of the most thorough literatures in social sciences, while many have claimed that we have accumulated more evidences on the effectiveness of its practices than any other criminal justice and justice policy (Gavrielides, 2021; Johnstone, 2018; Braithwaite, 2002).

And yet, restorative justice is faced with a number of persistent paradoxes (Gavrielides, 2014; Pavlich, 2005). For example, despite its popularity within the aforementioned circles, the public, and especially those affected by conflict and harm, know very little about it, or indeed nothing at all (Gavrielides, 2018). While it professes to be a philosophy and a practice for individual empowerment, there is scarce evidence on parties' involvement in its theoretical and practical development. Another paradox relates to its philosophy and history, which according to many were the chain effects of organic human reaction to top-down models of justice that lead to inequality (Gavrielides, 2011; Daly & Imarrigeon, 1998). While the restorative justice norm claims to be at the centre of the battlefield against power abuse (Gavrielides, 2021), there is plenty of evidence that its proponents and practitioners suffer from power-interest struggles themselves (Pavlich, 2018, 2021). In fact, many scholars have warned that, if these internal battles are not addressed soon, they might lead to the demise of restorative justice (Lyubansky & Shpungin, 2015; Gavrielides, 2014).

T. Gavrielides
Restorative Justice for All (RJ4All) International Institute, London, UK

Equally important is another paradox relating to the way we have learned to think of restorative justice. Understandably, its early proponents¹ made impressive claims about restorative practices so that enough attention is paid to them by reformists. Subsequently, a strong, and often unfounded, narrative was created using this comparator (i.e. restorative vs criminal justice). And while we have learned to think of restorative justice in opposite terms to criminal justice, we have been given little comparative evidence, or indeed theoretical contributions to comparative restorative studies.

It is not possible for one book to address all the aforementioned paradoxes. Here, we will focus on the latter.

In the book's introduction, I define Comparative Restorative Justice as:

an emerging comparative study of what structured and unstructured justice systems do – and should do – about preventing or restoring the violation of the social liaison that binds communities together.

As it will be later analysed, I started from Nelken's definition of Comparative Criminal Justice (2010) by extracting his three definitional axes: *crime problems*, *institutions*, and *the people* involved in the justice process. Subsequently, I used Zehr's changing lenses (1990) to view these terms in an alternative reality and justice paradigm. I then proceed to put these three axes in a historical continuum, while arguing in favour of a consensual conceptual model for understanding comparative restorative justice. Subsequently, I presented evidences of power battles within the restorative justice movement, which have taken the form of faultlines.

The analysis of these false divisions puts the book's ambition into context, as it aspires to take the first collective step towards addressing these internal battles. This is achieved through the volume's various contributions, which provide the context to claim that these faultlines are nothing but comparative axes within the diverse restorative justice field and study. What has been missed by researchers, policy makers, and practitioners from around the world is the significance of comparative restorative justice, and the development of its methodologies. By taking the first collective step towards bridging this gap, we start to see these divisions as comparative learnings for better implementation and theoretical development.

To this end, the book is divided into three parts. **Part I** includes six contributions that look at restorative justice comparatively in relation to its implementing environment, let that be cultural, political, philosophical, historical, or societal. I was particularly pleased to include evidences on the implementation of restorative justice within a more recent environment. Following COVID-19's impact on how we learn and interact with each other, virtual spaces were created to hold new forms of restorative justice. This immediate, innovative response to restoring harm through alternative methods provides evidences that restorative justice will always find its own ways of survival if it is left in the hands of its communities. Early comparative

¹Arguably, what provoked the interest in restorative justice as such, were three 1977 articles by Randy Barnett (1977), Nils Christie (1978), and Albert Eglash (1977).

evidences of the success, but also difficulties, of this virtual model are presented from a US-based study, which focused on race-related matters.

Part II then looks at obstacles and enablers in relation to the criminal justice system within which restorative justice is called to function, and whether inquisitorial vs adversarial jurisdictions impact on its regulation, theoretical development, and implementation. Chile, Hong Kong, Australia, New Zealand, India, Nepal, Bangladesh, and Sub-Saharan Africa provided the geographical context for the five contributions in this section.

Finally, **Part III** compares the reasons that drive governments, international bodies, and practitioners to develop restorative justice, and whether these impetuses impact on ultimate delivery. Power in community settings as well as society is examined as an impetus for restorative justice. This examination is put in the context of indigenous people or traditional forms of justice. A comparison between intentions and implementation of restorative justice by international bodies such as the European Union is also attempted, while the book remains reflective of the internal powers, which affect us all.

Reflections and Acknowledgements

Educated as a lawyer and grounded in the reality of data as a researcher, I have always found it hard to accept alternative visions of justice let alone those that claim to be more than just norms and practices for correcting criminal behaviour, but also guides for our ethos and moral compass. And yet despite these barriers, I have always felt that there was something wrong with the way I perceived and experienced justice.

As I started to learn to observe myself and become the watcher of my own existence, I came to realise that the manifestation of justice and criminal justice, as I experience them in my everyday life, were merely partial pictures of a much bigger whole. When I was able to shake off the everyday images of justice, blindfolded Themis appeared holding her scales and sword in a proud standing position. This image represented a virtue, a value-based notion, a higher purpose and an honourable goal that could indeed give essence to my life path. My brain did not allow me to continue visualising justice in the form of prisons, courts, suited white men, or ministries and politicians. Being in this awakened state of mind I am now able to conclude that this subconscious behaviour of seeing only the partial truth of justice is by no coincidence. It is part of the hidden picture, which I could not see for years. It is also the result of many decades of conscious planning to achieve what Foucault and many others have called "power and control" (1991). By controlling our sense of justice, expectations are directed and the reality can be manipulated. Without this manipulation, there can be change, and change is a thread to *status quo*, which leads to power abuse and inequality.

But I will not go into the details of such a complex topic. Here, I will merely point out that once I had this realisation, I came to accept that what really attracted

me to restorative justice is the sense that I felt of being able to challenge *status quo*, and the power abuse that goes with it. I also came to realise how powerless restorative justice can be, if not elevated to a norm that is free from power abuse itself.

However, first, restorative justice must address the power battles within its own movement, concepts, and practices. Therefore, my ambitions for this volume would be limited, if I failed to put comparative restorative justice within the wider framework of justice norms, which aim to challenge power abuse and inequality. The chapters on indigenous, native, or aboriginal vs post-colonial restorative justice, structured and unstructured forms of restorative practices, roadblocks and diverging paths, community vs. legislated restorative justice as well as critiques on formative promises and decolonisation provide rich, new evidences of the nexus between comparative restorative justice and power.

Furthermore, it is my hope that in addition to bridging a gap in the restorative justice literature, this book takes the first step in helping to heal some wounds among restorative justice practitioners, researchers, and theoreticians. To this end, it sets off to start a dialogue about comparative restorative justice, presenting reasons and examples of why comparative studies matter for restorative justice, and the various faultlines that have been developed around its practices and theory.

This volume is dedicated to Hennessey Hayes, one of its authors. He passed away as the book was coming together, and thus this is his last contribution to the restorative justice literature. "I want to inspire and empower people, leading by example! I'm lucky that every day is different, every class I teach is different, it's satisfying knowing it has influenced people's professional pathways", he said.

I am indeed grateful for the support that I received in editing this volume, which was written during unprecedented times. Its idea was first planted by Judith Newlin, Springer Editor in Criminology. After several discussions, we agreed to proceed with an edited collection. I was honoured to receive several positive responses from esteemed colleagues. I am grateful for their patience and diligence especially since they were put under pressure to deliver during difficult times, when COVID-19 presented us with unique challenges not only at work, but also at home.

Special thanks go to my son, Tommy Gavrielides, as well as Sophy Gavrielides and Juozas Kelecius. I am also grateful to the staff and volunteers at the NGO that I set up to promote, but also scrutinise, restorative justice, the RJ4All International Institute². This project ran in parallel with work that I was doing for my monograph *Power, Race & Justice: The restorative dialogue we won't have*³, which had the same submission deadline. It also ran in conjunction with my day job as well as being a dad! Therefore, the success of this project came down to the patience and love that I received from family friend and the authors, while being unable to engage with life in the rich and interactive ways that I have learned and got used to.

² www.rj4all.info (accessed February 2021).

³ <https://www.rj4all.info/Race-Power> (accessed February 2021).

References

- Barnett, R. (1977). Restitution: A new paradigm of criminal justice. *Ethics: An International Journal of Social, Political, and Legal Philosophy*, 87(4), 279–301.
- Braithwaite, J. (2002). *Restorative justice & responsive regulation*. Oxford: Oxford University Press.
- Christie, N. (1978). Conflicts as property. *British Journal of Criminology*, 17(1), 1–15.
- Daly, K. & Imarrigeon, R. (1998). The past, present, and future of restorative justice: Some critical reflections. *Contemporary Justice Review*, 1, 21–45.
- Eglash, A. (1977). Beyond restitution: Creative restitution. In B. Galaway (Ed.), *Restitution in criminal justice*. Lexington, MA: DC Heath and Company.
- Foucault, M. (1991). *Discipline and Punish: The birth of a prison*. London: Penguin.
- Gavrielides, T. (2021). *Power, race & justice: The restorative dialogue we won't have*. Abingdon: Routledge.
- Gavrielides T. (2014). Bringing race relations into the restorative justice debate. *Journal of Black Studies*, 45(3), 216–246.
- Gavrielides, T. (2018). [Victims and the restorative justice ambition: A London case study of potentials, assumptions and realities](#). *Contemporary Justice Review: Issues in Criminal, Social, and Restorative Justice*.
- Gavrielides, T. (2011). [Restorative practices: From the early societies to the 1970s](#). *Internet Journal of Criminology*. ISSN 2045-6743 (Online).
- Johnstone, G. (2018). The standardisation of restorative justice. In T. Gavrielides (Ed.), *Human rights and restorative justice*. London: RJ4All Publications.
- Lyubansky, M. & Shpungin, E. (2015). Challenging power dynamics in restorative justice. In T. Gavrielides (Ed.), [The psychology of restorative justice: Managing the power within](#). Farnham: Ashgate Publishing.
- Nelken, D. (2010). *Comparative Criminal Justice*, London: Sage.
- Pavlich, G. (2005). *Governing paradoxes of restorative justice*. New York: Routledge-Cavendish.
- Pavlich, G. (2018). Transforming powers and restorative justice. In Gavrielides, T. (Eds). *The Routledge International handbook of restorative justice*. London: Routledge.
- Pavlich, G. (2021). Formative promises, restoration and decolonizing justice. In T. Gavrielides (Ed.), *Comparative restorative justice*. New York: Springer.
- Zehr, H. (1990). *Changing lenses: A new focus for crime and justice*. Scottsdale, Pennsylvania Waterloo, Ontario: Herald Press.

Contents

Foreword	ix
David Nelken	
Guest Preface	xvii
William E. Butler	
Editor's Preface	xix
Theo Gavrielides	
Introduction	25
Theo Gavrielides	
Part I Comparing Restorative Justice in Its Implementing Environments	
Rethinking Accusation: Comparing Two Formative Restorative Justice Promises	25
George Pavlich	
General Terms of Comparison: Two Cores of the Restorative Justice Apple	43
Amanda Wilson	
An East African Comparative Study of Indigenous Versus Post-Colonial Restorative Justice in Tanzania	65
Julena Gabagambi	
The Shadows of Bloodfeud in the Development of Restorative Justice: Comparing the Histories and Literatures of Albania and Scotland	83
Robert E. Mackay	
Comparing Aboriginal and Post-colonial Restorative Justice: The Case of Canada	107
John A. Winterdyk	

Opportunities and Challenges in the Age of COVID-19: Comparing Virtual Approaches with Circles in Schools and Communities 131
 Gabriel Velez, Antonio Butler, Madeline Hahn, and Kennedy Latham

Part II Comparing Restorative Justice: Adversarial vs Inquisitorial Criminal Justice Systems

The Transition from an Inquisitorial to an Adversarial Criminal Justice System: An Opportunity for Restorative Justice in Chile 155
 Isabel Ximena González Ramírez

Comparing the Implementation of Restorative Justice in the Inquisitorial System of China with the Adversarial Tradition in Hong Kong 181
 Wendy C. Y. Lui

Roadblocks and Diverging Paths for Restorative Justice in Australia and Aotearoa/New Zealand 197
 William R. Wood, Masahiro Suzuki, Hennessey Hayes, and Jane Bolitho

Community and Restorative Justice Practices in India, Nepal, and Bangladesh: A Comparative Overview 223
 Muhammad Asadullah, Rina Kashyap, Ramkanta Tiwari, and Nibras Sakafi

A Comparative Review of the Incorporation of African traditional justice processes in Restorative Child Justice Systems in Uganda, Lesotho and Eswatini 245
 Ann Skelton and Mike Batley

Part III Comparing Impetuses for Restorative Justice

Comparative Statistics in the Field of Restorative Justice 267
 Arthur Hartmann and Sophie Settels

Contemporary Structured Versus ‘Indigenous’ Restorative Justice in South Africa: *Quo Vadis?* 289
 Marelize Schoeman

Comparison of Native Hawaiian Traditional Ho‘oponopono and Modern Restorative Justice Practices 305
 C. Malina Kaulukukui and Lorenn Walker

Comparative Restorative Justice: An Afterword 325
 Michael Palmer

Conclusion 327
 Francis Pakes

About the Editor 329

Index 331

Contributors

David Nelken is Professor of Comparative and Transnational Law at Kings College London. Professor Nelken taught law at Cambridge, Edinburgh, and University College, London, from 1976 to 1989 before moving to Italy in 1990 as Distinguished Professor of Legal Institutions and Social Change at the University of Macerata. From 1995 to 2013 he was also Distinguished Research Professor of Law at Cardiff University, and from 2010 to 2014 Visiting Professor of Criminology at Oxford University. Awards received include the American Sociological Association Distinguished Scholar Award (1985), the Sellin-Glueck International award of the American Criminological Society (2009), the Podgorecki Distinguished senior scholar award from the International Sociological Association (2011) and the (USA) Law & Society Association's International Scholar Award (2013). He is a Fellow of the Academy of Social Sciences. On the editorial board of numerous journals, he is also a member of the Independent Board of the SCOPUS (Elsevier) Database of peer-reviewed literature, where he is responsible for evaluating all law journals worldwide. Appointed to the REF Law Committee for 2021.

William E. Butler is a jurist and educator, the John Edward Fowler Distinguished Professor of Law, [Dickinson School of Law, Pennsylvania State University](#) (2005–), and [Emeritus Professor](#) of Comparative Law in the University of London (2005–). Professor Butler specialises in international and comparative law, focusing principally on Russia, Eurasia generally, and public and private international law. A member of the Dickinson Law community since 2005, he served as Reader (1970–1976) and Professor of Comparative Law (1976–2005) in the University of London—attached to University College London—where he is presently Emeritus Professor of Comparative Law. In 1992, he was elected a Foreign Member of the Russian Academy of Natural Sciences and the National Academy of Sciences of Ukraine, and in 2012, a Foreign Member of the National Academy of Legal Sciences of Ukraine. Both Ukrainian Academies have awarded him their Gold Medal for distinguished contributions to international and comparative legal scholarship, and the Supreme Court of Ukraine its medal “For Fidelity to Law”—all distinctions

rarely awarded to foreigners. He is co-editor of *The Journal of Comparative Law* and founding editor of *Jus Gentium: Journal of International Legal History*.

Theo Gavrielides is a legal philosopher and a restorative justice expert. He is the Founder and Director of the [Restorative Justice for All \(RJ4All\) International Institute](#), and the Founder of [The IARS International Institute](#), which he directed for 20 years after stepping down in 2020. He is an Advisor to the European Commission's programmes on security, migration, and human rights. Dr. Gavrielides is also a Visiting Professor at the University of East London, Distinguished Policy Fellow at Australian National University, an Adjunct Professor at Simon Fraser University as well as a Visiting Professor at Buckinghamshire New University. He is the Editor-in-Chief of RJ4All Publications, the [International Journal of Human Rights in Healthcare](#), the [Youth Voice Journal](#), and the [Internet Journal of Restorative Justice](#). In the past, he served as the Human Rights Advisor of the UK Ministry of Justice, the Chief Executive of Race on the Agenda, a Trustee of the Anne Frank Trust, and a Member of the Scrutiny Panel of the Crown Prosecution Service. He has edited over 20 books and published extensively on restorative justice, violent radicalisation, criminal justice, human rights, youth justice, and equality.

George Pavlich is H.M. Tory Chair and Professor of Law and Sociology at the University of Alberta. His research interests include the overlapping areas of social theory, socio-legal studies, restorative justice, sociology of law, and critical criminology. He is the author of numerous journal articles and books in these areas, including, *Justice fragmented: mediating community disputes under postmodern conditions* (Routledge, 1996), *Governing paradoxes of restorative justice* (Glasshouse, 2005—nominated for the Hart/SLSA Book Prize, 2006), *Law and Society Redefined* (Oxford University Press, 2011), and *Criminal Accusation: Political Rationales and Socio-legal Practices*, (Routledge, 2018).

Amanda Wilson is a Leverhulme Trust Early Career Fellow at the University of Warwick's Law School. She is currently working on a monograph that pursues a rational reconstruction of restorative justice through critical ethics and moral psychology. Amanda also works closely with a number of key policy and practice organisations including Her Majesty's Prison and Probation Service's Restorative Practice Hub and the European Forum for Restorative Justice. She has been researching and writing about alternative justice mechanisms in the criminal justice field for over a decade.

Julena Jumbo Gabagambi is a Lecturer in Law at the University of Iringa, Tanzania. She holds a diploma in Law, Bachelor of Laws, and an LL.M in Criminal Law and Criminal Justice from Mzumbe University, Tumaini University Iringa University College, and the University of Birmingham (UK), respectively. She is currently a PhD student at the Open University of Tanzania researching in the area of Restorative Justice. She has worked as a Legal Officer with the National Environment Management Council and the National Organization for Legal Assistance. In addition to that she has worked with the United Nations High Commissioner for Refugees in the capacity of Repatriation Assistant. She teaches

Criminal Law and Procedure, Transnational Criminal Law, Family Law, Child Law, and National Protection of Human Rights in Tanzania.

Robert E. Mackay is a retired social worker and mediator. He has also worked as an academic, now independently. Rob has worked in restorative justice since 1985. He established Scotland's first victim-offender mediation programme. He has served on the boards of the European Forum for Restorative Justice and the Forum for Initiatives in Reparation and Mediation, and as vice-chair of the EU COST Action A-21 "Restorative Justice Developments in Europe". As an academic, he developed the concept of Law as Peacemaking. He has promoted restorative and peacemaking approaches in institutional abuse. He writes in the area of Law and Literature.

John Winterdyk is recognised as one of the leading criminologists in Canada. He has published over 35 academic books and is credited with dozens of peer-reviewed journal articles. In addition to serving on numerous editorial boards, John is the recipient of the Distinguished Scholarship Award, as well as the co-recipient of the Distinguished Team Research Award. In 2019, he was the recipient of the Arts Faculty Outstanding Scholar Award and was the recipient of the national Public Education Award from the Canadian Criminal Justice Association. John's current research interests include human trafficking, comparative criminology/criminal justice, and crime prevention.

Gabriel Velez is an assistant professor and developmental psychologist in the Department of Educational Policy and Leadership (EDPL) in the College of Education at Marquette University. Dr. Velez studies identity development in adolescents, particularly in relation to citizenship, human rights, and peace, including young people's understandings and responses to peace education and restorative practices in their schools. He has collaborated extensively with schools and non-profit educational organisations in Milwaukee and Colombia. He received a BA in History and Literature from Harvard University and an MA and PhD from the University of Chicago in Comparative Human Development.

Madeline Hahn is currently pursuing both a master's degree in Educational Policy and Foundations at Marquette University and a teaching license. She is also the 2020–2021 Todd A. Berry Fellow at the Wisconsin Policy Forum and is carrying out research on English Language Learners in Wisconsin, including the range of bilingual-bicultural programmes and their impact on academic achievement. Prior to beginning her graduate studies, Madeline was a Fulbright Scholar in Madrid, Spain for two years. She holds a bachelor's degree in Sociology and Spanish from the University of Notre Dame.

Kennedy Latham is a student studying Social Welfare and Justice and Peace Studies at Marquette University. Her professional interests include child psychology, expanding access to equitable education, and public policy. She has spent time studying and working with these topics in St. Louis, Milwaukee, Washington, D.C.,

and Cape Town, South Africa. In the future, Kennedy plans to study Clinical Mental Health Counseling with a special emphasis on adolescent therapy.

Antonio Butler is a Restorative Practices Practitioner in Milwaukee, Wisconsin, working for the Center for Self-Sufficiency in collaboration with the Office of Violence Prevention. He is originally from Smithville, Mississippi, and has been living in Milwaukee since 2011. He recognises that his background creates disconnections with the Milwaukee community, but firmly believes that he is engaging with it for a reason. To this end, he is eager to see where the work of restorative practices will take him as well as how it will benefit his community.

Isabel Ximena Gonzalez Ramirez is a lawyer from the Pontificia Universidad Católica de Chile. She holds a Masters in Criminal Law and Doctor in Law from the University of Buenos Aires. She is a Lecturer in Criminal Law and Restorative Justice and a researcher with numerous publications and director of the Master's degree in Mediation, Arbitration, and Restorative Justice. She was Director of the Center for Mediation, Negotiation, and Arbitration at the Central University of Chile; National Director of the Access to Justice Program, of the Department of Legal Assistance of the Ministry of Justice, and of the National Network of criminal mediation.

Wendy Lui is an Assistant Professor in the Hong Kong Shue Yan University. She is an accredited mediator of the Hong Kong International Arbitration Centre. Her research interests are in restorative justice, mediation and dispute resolution, trans-disciplinary research in law and psychology. Recently, she has received research grants from the Hong Kong Government in conducting research experiments as the Principal Investigator in comparing the physiological and behavioural responses to evaluative and facilitative mediation narratives. She is also involved in a research project commissioned by the Department of Justice in studying issues relating to mediation in Hong Kong.

William Wood is Senior Lecturer in the School of Criminology and Criminal Justice at Griffith University. His research interests and publications include innovative and restorative justice, youth offending and social responses to youth crime, punishment and incarceration, and crime and media. William holds an MDiv from Union Theological Seminary in New York City, and a PhD in Sociology from Boston College.

Masahiro Suzuki is a lecturer in criminology at the College of Law, Criminology and Justice, Central Queensland, Australia. After completing a Bachelor of Laws at Kyushu University, Japan in 2011 and a Master of Criminology at the University of Melbourne, Australia in 2013, he completed a PhD in criminology at Griffith University, Australia in 2020. He is interested in restorative justice, desistance, youth offending, comparative criminology, criminology theory, and elder crime. His recent papers appear in *Criminal Justice and Behavior*, *European Journal of Criminology*, *Social and Legal Studies*, and *Criminology and Criminal Justice*. He is a recipient of High Commendation for PhD Paper Prize from the Australian and

New Zealand Society of Criminology in 2018 and Graduate Student Article Award from the Asian Criminology Society in 2019, and a winner of the research paper competition sponsored by the UNODC and the International Society of Criminology in 2019.

Hennessey Hayes was a leading scholar in the areas of restorative and youth justice. He researched and wrote in the areas of restorative justice, youthful offending, and recidivism for the past several years. He completed several quantitative and qualitative projects on the effects of restorative justice interventions on youthful offending. His publications from the projects appeared in several high impact journals, including the *British Journal of Criminology*, *Justice Quarterly*, the *Australian and New Zealand Journal of Criminology*, and *Current Issues in Criminal Justice*. More recently, his work in restorative justice considered how the language abilities of young offenders referred to restorative justice interventions may impact the degree to which young offenders can effectively participate in highly conversational restorative justice processes.

Rina Kashyap is Associate Professor in the Department of Political Science and the Aung San Suu Kyi Centre for Peace, Lady Shri Ram College, University of Delhi. Her primary research interests are International Relations Theory, Political Theory, Restorative Justice, and Political Economy of Security/Development.

Muhammad Asadullah is an Assistant Professor at the University of Regina's Department of Justice Studies. Prior to joining UofR, he taught at Simon Fraser University, the University of the Fraser Valley, and Kwantlen Polytechnic University. He completed his PhD as well as a Masters in Criminology from Simon Fraser University, Canada. He also holds a Masters in Conflict Transformation from Eastern Mennonite University, USA. He is the recipient of multiple awards and scholarships, including Neekaneewak Indigenous Leadership Awards, Contemplative Social Justice Scholar Award, ACJS Doctoral Fellowship Award, C.D. Nelson Memorial Award, Liz Elliott Memorial Graduate Scholarship, President's PhD Scholarship, Provost Prize of Distinction, and Law Foundation Scholarship in Restorative Justice. Currently, he serves as a board member of the Salish Sea Empathy Society (<http://www.salishseaempathysociety.com/>). He is also on the Advisory Committee of Simon Fraser University's Centre for Restorative Justice (<http://www.sfu.ca/crj.html>).

Ramkanta Tiwari is the Founder Chair of Nepal Forum for Restorative Justice and has been working in the fields of peacebuilding, dialogue, and restorative justice in Nepal in 2005. He has been involved in Nepal's maiden restorative justice projects and has also been with UNODC Expert Committee to review the UN Handbook on Restorative Justice Programmes. He also worked as a member of the Restorative Justice Working Group at the OJJDP, Office of Justice Programs, Department of Justice in the USA, and as an International Expert on Restorative and Transitional Justice for the UN Office in Somalia.

Nibras Sakafi a development professional from Bangladesh started her career with GIZ Bangladesh to implement community policing as a preventive approach to reduce crimes. Later with a Master's degree in Victimology and Restorative Justice, she began to work for safeguarding access to justice for the poor and disadvantaged through restorative justice in community. She was one of a core team who developed and piloted a training module on Restorative Justice for the RJ facilitators to support the implementation of restorative strategies in Bangladesh. Currently, she is pursuing a Master's degree in Development and Governance at Universität Duisburg-Essen, Germany.

Ann Skelton is a Professor of Law at the University of Pretoria. Her doctoral thesis (2005) was on restorative justice and child justice in South Africa. She has published widely on the influence of restorative justice on South African legislation, jurisprudence, policy, and practice. She has written about the synergies between restorative justice and African traditional justice processes, and about restorative justice and human rights. Her awards include the Honorary Worlds' Children's Prize (2012) and the Juvenile Justice Without Borders (2017) and she is currently an International Ambassador for the British Society of Criminology.

Mike Batley is a co-founder and director of the Restorative Justice Centre (RJC), a vibrant, multi-cultural civil society organisation. Within this context, he played a pioneering role in bringing restorative justice into the criminal justice system and public discourse, and in developing associated services in South Africa. He was recognised as an Ashoka Fellow for this work. He has published several book chapters and journal articles on restorative justice. He was part of the group of experts that reviewed the UN Basic Guidelines for Restorative Justice in November 2017. He developed a strategy for strengthening child justice in Eswatini in 2019.

Arthur Hartmann is professor for criminal law and criminology at the University of Applied Sciences in Public Administration in Bremen since 2002 and director of the Institute for Police and Security Research (IPoS) since 2009. He is a doctor (habil.) in law and has a diploma in sociology. In 2019, he has been elected as deputy judge at the Staatsgerichtshof (Constitutional Court) of the Free Hanseatic City of Bremen. From 1987 till 1989 he evaluated two model projects on victim-offender mediation funded by the Bavarian government. The results became part of his dissertation thesis on restorative justice at the University of Munich ("Schlichten oder Richten; 1995"). In 1992, he has been one of the founders of the ongoing German Federal Statistics on Victim-Offender Mediation since then he is co-author of the bi-annual reports published by the German Ministry of Justice. Since 2009, IPoS is responsible for data processing, data analysis, and publishing the reports of the statistics, which is funded by the Federal Ministry of Justice.

Sophie Settels has a bachelor's degree in Sociology and is currently studying Master's programme in Sociology and Social Research at the University of Bremen. Her studies focus on criminal sociology as well as quantitative data analysis and statistics. Since 2018, she contributes to the Institute of Police and Security Research

at the University for Public Administration in Bremen as a student assistant with special emphasis to the German Victim-Offender Statistics as well as data processing and analysis.

Marelize Schoeman is a Full Professor in the Department of Criminology and Security Science at the University of South Africa. She is a qualified social worker who obtained her DPhil in 2004 at the University of Pretoria, South Africa. She was employed for 10 years at the Department of Correctional Services where she specialised in criminal justice. She has been involved in various academic research projects and community-engaged research projects for non-governmental organisations. Her research interests are focused on children in conflict with the law and at-risk children, child justice, restorative justice as well as African justice philosophies.

Malina Kaulukukui, MSW retired in 2015 from the School of Social Work, University of Hawai'i, where she focused on behavioural health and cultural programming. She currently assists the University of Hawai'i's John A. Burns School of Medicine develop and implement cultural immersion programming for medical students. She is a practitioner of ho'oponopono in the traditional, family-based methodology of Mary Kawena Pukui. She is a respected kumu hula (hula teacher). Since her retirement, Ms. Kaulukukui has created a healing hula programme in the local women's prison, integrating her cultural background with her practice in substance abuse treatment and trauma-informed care.

Lorenn Walker, JD, MPH is an Associate Professor of Practice, Center for Policy Studies, College of Arts and Sciences, University of Hawai'i at Manoa (UH) and Director of the Hawai'i Friends of Restorative Justice (<http://hawaiifriends.org>). She uses public health, restorative justice, and solution-focused approaches to help prevent and address injustice. She designs, implements, evaluates, and publishes results of group and individual processes addressing conflict and reconciliation. She's taught courses including criminal law, communication, ethics, business management, and restorative justice since 1994 for UH. She is a Senior Fulbright Specialist and provides international, national, and local trainings on conflict management.

Francis Pakes is a Professor of Criminology and Associate Dean (Research) for the Faculty of Humanities and Social Sciences at the University of Portsmouth. His long-standing research area is comparative criminal justice. He has written about prisons in Norway, Iceland, and the Netherlands.

Michael Palmer is Emeritus Professor at the **School of Law** of SOAS University of London, Member of the **Centre for Asian Legal Studies** and Professorial Research Associate at the **SOAS China Institute**. Professor Palmer is the Joint Editor of the *Journal of Comparative Law* and also the *Journal of Comparative Asian Development*.

In Memory of Hennessey Hayes



Hennessey Hayes

Over the course of writing our chapter for Gavrielides' edited collection, our dear friend and colleague Hennessey Hayes passed away. We honour his memory.

Many readers will be familiar with Hennessey's research in areas of restorative justice and youth justice. Based in Queensland, Australia for most of his career, Hennessey's work made important contributions to several areas of knowledge in restorative justice (RJ). His research on youth justice conferencing in Australia (Hayes, 2005; Hayes & Daly, 2003, 2004) explored and explained variations in youth re-offending, helping scholars better understand conditions under which young people fare better or worse following their participation in youth justice conferences. This group of works, some in conjunction with his colleague Kathy Daly, were important as well for helping to bring more methodological rigour and analytical clarity to understanding the impact of RJ on youth reoffending, and they remain some of the most cited works in this area to date.

Along with these works, Hennessey also made notable scholarly contributions to many other areas of RJ, youth justice, and criminology. His paper on “Apologies and Accounts in Youth Justice Conferencing” (Hayes, 2006) remains perhaps his most notable and original work. Here, Hennessey weaved an erudite and convincing argument that, even under the best of conditions, acts of apology and forgiveness are never self-evident within RJ. Rather, such acts are bound up in the messiness of awkwardly performed rituals, by actors faced with competing and very human emotions of guilt, shame, and the need to save face. This work stands as a good reminder of the difficulty of achieving restorative outcomes with young people that often struggle with balancing the complex emotional, psychological, and communicative aspects of RJ conferencing. In this vein, Hennessey’s more recent research had turned towards investigating some of these challenges more in depth—particularly his research with Pamela Snow (Hayes & Snow, 2013) that was investigating the impact of oral language competency in young people on RJ processes and outcomes. It is a loss that he was not able to complete this research.

Aside from his scholarly contributions, Hennessey made equally important contributions to restorative practice. His Restorative Justice course at Griffith University allowed students to become certified as RJ convenors in Queensland. Over the years, Hennessey helped to graduate many students into professional practitioner positions in RJ, and this is probably the aspect of his own life’s work he would reflect on with the most satisfaction. His passing will be felt by many former students and colleagues whom Hennessey helped to train, mentor, and encourage to achieve their goals.

Hennessey was also deeply involved in promoting and advocating for RJ in other arenas. For several years, he had organised the annual Youth Justice Forum in Queensland, an annual event that brought scholars, policy makers, and practitioners together in constructive dialogue about youth justice practices. Hennessey was also a member of Restorative Practices International and other organisations or initiatives that promoted learning and practice of RJ.

Finally, to many Hennessey was a dear and generous friend. “Hen” always had time in his life for others, professionally and personally, and this is reflected in the many meaningful friendships he developed over his life. He will be deeply missed.

William R. Wood
Griffith University, Southport, Queensland
March 8, 2021

References

- Hayes, H. (2005). Assessing reoffending in restorative justice conferences. *Australian & New Zealand Journal of Criminology*, 38(1), 77–101.
- Hayes, H. (2006). Apologies and accounts in youth justice conferencing: Reinterpreting research outcomes. *Contemporary Justice Review*, 9(4), 369–385.

- Hayes, H., & Daly, K. (2003). Youth justice conferencing and reoffending. *Justice quarterly*, 20(4), 725–764.
- Hayes, H., & Daly, K. (2004). Conferencing and re-offending in Queensland. *Australian & New Zealand Journal of Criminology*, 37(2), 167–191.
- Hayes, H., & Snow, P. (2013). Oral language competence and restorative justice processes: Refining preparation and the measurement of conference outcomes. *Trends and Issues in Crime and Criminal Justice*, (463), 1–7.

About the Editor



Theo Gavrielides, PhD, is a legal philosopher and a world-known restorative justice expert.

He is the Founder and Director of the [Restorative Justice for All \(RJ4All\) International Institute](#), which aims to advance community cohesion and redistribute power through education and the values of restorative justice. He is also the Founder and Editor-in-Chief of [RJ4All Publications](#), which is the publishing arm of the RJ4All International Institute.

In 2021, Professor Gavrielides received [The Liberty of the Old Metropolitan Borough of Bermondsey](#) award as part of the Southwark Civic Awards 2020 for his contribution to the community during difficult times.

In 2001, he founded [The IARS International Institute](#), a user-led charity. In 2020, almost 20 years since IARS' establishment, he stepped down as its Director.

Dr. Gavrielides is also a Visiting Professor at the University of East London, Distinguished Policy Fellow at the School of Regulation and Global Governance (REGNet), Australian National University, an Adjunct Professor at the School of Criminology of Simon Fraser University (Canada) as well as a Visiting Professor at Buckinghamshire New University (UK). In the past, he served as a Visiting Professorial Research Fellow at Panteion University of Social and Political Sciences (Greece) and as a Visiting Senior Research Fellow at the International Centre for Comparative Criminological Research (ICCCR) at Open University (UK).

He is the Editor-in-Chief of the peer-reviewed journals:

- [International Journal of Human Rights in Healthcare](#)
- [Youth Voice Journal](#)
- [Internet Journal of Restorative Justice](#)

Some of his volunteering roles include being a trustee of the Anne Frank Trust, a Governor at Albion Primary School, an Advisory Board Member of the Institute for Diversity Research, Inclusivity, Communities and Society (IDRICS) and as a Member of the Scrutiny and Involvement Panel of the Crown Prosecution Service.

Previously, he was the Chief Executive of [Race on the Agenda](#), a social policy think tank focusing on race equality. He also worked at the Ministry of Justice as the Human Rights Advisor of the Strategy Directorate. There, he worked on the Human Rights Insight Project, which aimed to identify strategies that will further implement the principles underlying the Human Rights Act and improve public services. He also advised on the Ministry's Education, Information and Advice strategy. During 2002–2004, he worked as a Researcher at the Centre for the Study of Human Rights of the London School of Economics and Political Science (LSE).

He is also a legal counsel specialising in criminal law, human rights and EU law. He taught criminal law and common law reasoning and institutions at the University of London, and has acted as a human rights and criminal justice advisor for various chambers and policy bodies including the Independent Advisory Group of the London Criminal Justice Partnership.

He obtained a Doctorate in Law from the London School of Economics and Political Science (PhD, 2005) and a Master's in Human Rights Law from Nottingham University (LL.M in Human Rights Law, 2000). He graduated from the Faculty of Laws of the National University of Athens and practised law at Gavrielides & Co.

[Prof. Gavrielides has published extensively on social justice matters and human rights.](#) His 2007 monograph *Restorative Justice Theory and Practice* was published by the European Institute for Crime Prevention and Control affiliated with the United Nations (HEUNI) and his 2021 monograph *Power, Race & Restoration: The Dialogue We Never Had* by Routledge.

In 2012, he edited *Rights and Restoration within Youth Justice*, in 2013 he co-edited *Reconstructing Restorative Justice Philosophy* and in 2015 he edited *The Philosophy of Restorative Justice* both published by Ashgate (now Routledge). He also edited *Offenders no More* by NOVA Publishers (2015) and *Restorative Justice, The Library of Essays on Justice* (2015) by Ashgate Publishing. He also edited *The Routledge International Handbook of Restorative Justice* (2018) and *Comparative Restorative Justice* (2021).

Index

A

- Abolitionist, 10, 18
- Aboriginal courts, 121
- Aboriginal justice, 117, 119
- Aboriginal model of justice, 117
- Aboriginal people's vulnerability, 116
- Acceptance rates, 275, 285
- Accusation
 - categorise social conflicts, 32
 - colonial criminalization, 36
 - criminal, 26, 31
 - criminalization, 32, 33
 - new forms, 36
 - politics, 35, 37
 - socio-cultural processes, 34
 - transforming social relations, 37
- Accusation-based resurrection, 36
- Acquittal, 184
- Administrative mediation, 186
- Adult offenders, 197
- Adversarial criminal justice systems, Latin America, 155
 - alternative options
 - conditional trial suspension, 163, 164
 - criminal justice policy and minimal punitive intervention, 162
 - criteria, 162
 - political and criminal reform
 - objectives, 162
 - privatization, 162
 - recidivism rate, 163
 - re-enter society, 163
 - restorative agreements, 164, 165
 - restorative elements, 166
 - statistics, 160, 161
- Adversarial legalism, 185, 189
- Adversarial system, 183, 209
- Affirming guilt, 53
- African Child Policy Forum (ACPF), 251–253, 261, 262
- African customary justice processes, 246–249, 251, 252, 255, 260
- African indigenous justice
 - and RJ, 293 (*see also* Customary courts; Customary law; Indigenous justice)
 - offenders, 289
 - restoration of victims, 289
- African justice practices, 245
- African justice system, 67
- African traditional justice processes *vs.* restorative justice practice
 - aims of reconciliation, 247
 - child justice, 250–252
 - civil and criminal justice systems, 248
 - common law, 248
 - community participation and shared ownership, 248
 - criminological developments, 245
 - critics, 248
 - dignity, 247
 - facilitators, 249
 - indigenous justice, 247, 248
 - methodology, 246
 - opportunities for norm-clarification, 245
 - peacemaking, 247
 - promoting peace/harmony, 247
 - relational justice, 247
 - restitution/compensation, 249
 - restoration of dignity, 248
 - restoring relationships, 247

- African traditional justice processes vs. restorative justice practice (*cont.*)
 simplicity and informality, 248
 state and non-state justice, 249, 250
 theory of, 245
 tradition-based practices, 249
 Ubuntu, 247
- African traditional processes of justice, 295, 296
- Africanization, 291
 child justice in South Africa, 297–301
- Albania, bloodfeud
 analytic and normative frameworks, 85
 criminal justice, 99
 customary laws, 86, 94
 ethnography, 85
 historical reparative measures, 99
 historiography, 85
 history, 86
Kanun, 86, 94, 97, 98
 law and literature, 84
 ludic practice, 102
 mediation law, 95
 reconciliation, 95, 98
 restorative justice, 95
 restorative justice vs. legal structures
 human rights, 100
 international legal frameworks, 100
 rule of law, 100
 rule of law, 95
 social ethos and values (*see* Social ethos and values)
 temporal focus of dispute resolution, 101
 values, morals and sentiments, 101, 102
 VOM, 95
 Western Roman Empire, 86
- Albanian bloodfeud, 101
- Albanian customary law, 86
- Albanian Foundation for Conflict Resolution and Reconciliation of Disputes (AFCR), 95
- Alternative controversy resolution systems (ACRS), 172
- Alternative dispute resolution (ADR), 223, 226, 239
- American businessmen, 306
- Anecdotal information, 314
- Anglo-American justice system in Nepal, 229
- Annales* school, 85
- Anti-violence, 25
- Apology resolution, 307
- Arbitration, 91, 226
- Aristotle, 4, 9
- Assyhtment, 84
 bloodfeud, 85, 97, 98
 court system, 87
 criminal law, 96
 Ramorney, 93
 reconciliation, 93
 Scotland, 98
 settlement, 87
- Australia and New Zealand, restorative justice
 adult offenders, 197, 200
 challenges, 198, 215
 criminal justice system, 216
 domestic and family violence, 214
 educational settings, 202
 FGC, 200, 213
 history, 197
 institutionalisation, 216
 macro-level challenges
 First Nations peoples, 207, 208
 institutionalisation, 205–207
 legislation, 204, 205
 meso-level challenges
 adversarial system, 209
 institutionalisation vs. integration, 211, 212
 state goals vs. participant needs, 209–211
 structures and broad-level system supports, 209
 research, 212, 213
 Restorative City project, 203
 restorative practices, 197
 sexual violence, 214
 socio-linguistic development, 199
 state-delivered restorative justice, 201
 traditional court practices, 198
 trauma and PTSD, 202
 victims/offenders, 213
 violent crime, 200, 214
 YJC, 199, 203
 youth custody, 214
 youth justice, 197, 201
- Australian Institute of Criminology (AIC), 208
- Austria, 271
- Autocratic process, 317
- Automaton dramatic role, 90
- Autonomy, 138
- B**
- Bad law, 26
- Bangladesh's economy, 233
- Basotho traditional justice system, 255

- Battle, trial, 93
 - See also* Ordeal
- Besa*, 89, 95
- Bianchi, Herman, 317
- Bierbright*, 93
- Blood, 90
- Bloodfeud
 - Albania (*see* Albania, bloodfeud)
 - Scotland (*see* Scotland, bloodfeud)
- Bodily harm, 281–283
- Bodily injuries, 275, 277, 278, 281–283, 285
- Bodily violence, 284
- Braithwaite, John, 307, 308, 311, 316, 318
- British, 189
- British colonial rulers, 232
- British Journal of Community Justice, 273
- Broken liaison, 12
- Broken social liaison, 12
- Building community, 144, 146, 147
- Burden of proof, 183
- Bureaucratic system, 157
- Business Statistics of the Public Prosecutors Office, 268, 272, 274

- C**
- Canada
 - restorative justice
 - colonial and noncolonial models, 123
 - colonial approach, 123
 - RJs evolution, 108
- Canada, RJ process and practices
 - circle justice, 112–115
 - FGC, 111, 112
 - GSS, 109
 - VOM, 109–111
- Canada's conventional justice system, 122
- Canadian criminal justice system, 114, 124
- Canadian General Social Survey (GSS), 109, 114
- Captain James Cook, 306
- Cardiovascular stress, 318
- Case Law *R. v. Gladue* bridging State vs. Community RJ, 119
- Changing Lenses*, 311
- Chief's courts, 255, 260
- Child justice, 250–252
 - in Eswatini, 246, 258–261
 - in Lesotho, 246, 254–258
 - in Uganda, 246, 252–254
- Child Justice Act, 297–302
 - child justice courts, 299
 - communal responsibility, 297
 - communitarian, 299
 - community elders, 297
 - criminal justice system, 299
 - customary law, 297
 - diversion options, 300
 - elements, 301
 - imprisonment, 300
 - indigenous justice, 298
 - individualized child-centered goal, 300
 - provision, 300
 - reconciliation, 298, 299
 - restorative sentences, 300
 - RJ elements, 298–301
 - RJ teachings, 299
 - section 1, 299
 - section 2(b), 299
 - South African Constitution of 1996, 298
 - traditional leaders, 297
 - ubuntu*, 298
- Child justice courts, 299
- Child justice system, 298
 - See also* Child Justice Act
- Child Law Review Committee, 252, 253
- Child offenders, 297
- Children Act of Bangladesh, 2013, 225
- Children Act of Nepal 2018, 225
- Children Act, Uganda, 250, 253
- Children and Young People's Well-being Act 1989, 250
- Children in conflict with the law, 297–299
- Children Protection Act of 1980, 255
- Children's Protection and Welfare Act (CPWA), 258, 260, 261
- Chile, restorative mechanism implementation
 - ACRS, 172
 - alternative penal mechanisms, 172
 - CEJA, 174
 - collaborative mechanisms, 173
 - Criminal Justice Code, 171
 - judicial reform processes, 172
 - mechanism, 171
 - medical treatments, 170
 - penal mediation, 170, 171, 175
 - public institutional policy, 171
 - referrals, 174
 - supreme court, 173
 - victim participation, 173
 - White book of judicial reform, 172
- Chilean Criminal Justice Code, 161
- China
 - civil law system, 181
 - court-based inquisitorial approach, 182

- China (*cont.*)
 inquisitorial system (*see* Inquisitorial system, China)
 mediation, 192
 mitigation, 193
 operational defectiveness, 193
 restorative justice, 182, 188
 restorative justice legislation, 189
 restorative justice practice, 191, 192
 restorative practices, 189, 191
 youth justice, 184, 185
- Chinese Communist Party cadres, 186
- Chinese criminal justice system, 186–188
- Chinese Government's legal regime, 187
- Chinese legal history, 188
- Chittagong Hill Tracts (CHT), 236, 237, 240
- Christian, 311, 313, 316, 317, 319
- Christianity, 306
- Christie
 crime control industry, 25
- Christie, Nils, 309
- Cinderella of sociology, 107
- Cinderella of victimology and justice, 107
- Circle justice, 112–115
- Circles of Support and Accountability, 226
- Civil jurisdiction, 227
- Civil society, 225, 226, 231, 234, 237, 238, 242
- Code of Criminal Procedure 1898, 237, 239
- Collaborative Justice Project (CJP), 115
- Collaborative mechanism, 165
- College of Justice (Scotland), 88
- Colonial criminal justice, 31
- Colonial criminal law, 35
- Colonial criminalisation, 31, 36
- Colonial legal system, 71, 311
- Colonial systems, 66
- Colonialism, 68, 69, 236–238
- Colonialization, 289, 293, 295
- Colonization, 306–308, 310, 314, 318
- Committed offences, 283, 284
- Committee on the Rights of the Child, 246, 247, 251, 254, 255, 257
- Common good, 292
- Common Law system (of the UK), 228
- Communications technology, 136
- Communitarian, 276, 291, 292, 299, 301, 302
- Community, 10, 289, 306–308, 310, 312, 314–316, 319, 320
 criminal justice system, 275
 services/payments, 272
 stakeholders, 285
- Community-based justice practices, 225
- Community-based justice systems, 224
- Community-based model, Canada's
 Aboriginal peoples
 Aboriginal justice, 117
 Canada's First Nations peoples, 116
 crime, 117
 elders, 117
 healing circles, 121, 122
 indigenous people, 117, 118
 inquiries and Royal Commissions, 118, 119
 Peacemaking Court, 120, 121
 restorative justice, 116
 settlers, 118
 tribal leaders/elders *vs.* community members, 117
 vulnerability, 116
- Community-based organisations (CBOs), 224, 237, 238, 241, 242
- Community-based RJ, 207
- Comparative analyses, 268
- Comparative analysis, pre/post-colonial
 indigenous practices, Tanzania
 British legal system, 78
 community elders, 74
 community service, 73
 Community Services Act, 73
 CPA, 73, 76
 criminal justice system, 76
 customary laws, 72, 75
 effective crime control, 76
 Maasai, 74, 75, 77
 offender's community, 73
 Prison Act, 75
 prison officers, 76
 restorative justice, 75
Utu philosophies, 76
 Ward Tribunals Act, 1985, 72
- Comparative clarification, 246
- Comparative criminal justice, 10, 13, 20, 43
- Comparative critical analysis, 33
- Comparative inquiry, 61
- Comparative ranking list, 270
- Comparative research, 276
- Comparative restorative justice
 circle, 14
 conceptual conflicts, 3, 17
 content and flexibility level, 18
 crime problems, 3
 criminal justice system, 14–16
 criminal practice, 16
 decision-making process, 16
 definition, 2, 10
 independent justice paradigm, 16
 institutions, 2, 3

- key stakeholders, 17
- law and social sciences, 19
- measures and outcomes, 18
- mediation and conference practitioners, 17
- outcome -based definition, 17
- principles, 19
- process-based definition, 16
- programme-designers, 18
- radical concept, 15
- structured restorative justice, 11, 12
- unstructured restorative justice, 12, 13
- Victim-Offender Mediation, 17
- Comparative thinking, 37
- Compared structured vs. indigenous restorative justice
 - Africanization (*see* Africanization)
 - jurisprudence (*see* Jurisprudence)
 - methodology, 290, 291
 - ubuntuism* (*see* *Ubuntuism*)
- Compensation, 87, 88, 91, 93, 184, 190–192
- Comprehensive Peace Agreement (CPA), 230
- Conditional suspension, 165
- Conditional trial suspension, 163, 164
- Conflict resolution, 93, 101, 226, 292, 293, 295
- Confucianism, 188
- Confucius beliefs, 188
- Consequence-oriented approach, 120
- Constitution's transformative nature, 290
- Constitutional value in South African law, 292
- Constitutions, 246, 248, 250, 258
- Continuing Education program, 113
- Convention on the Rights of the Child (CRC), 251, 252, 257, 262
- Conventional Canadian criminal justice elements, 115
- Conventional criminal justice system, 122, 123
- Corona pandemic, 269
- Corporal punishment, 249
- Correctional Service Canada (CSC), 110
- Council of Elders, 294
- Council of Europe, 267, 271
- Court dispute resolution mechanism, 239
- COVID-19, 223
 - autonomy, 138
 - education, 138
 - online circles, 139
 - online media, 132
 - remote restorative justice practice, 137
 - research, 138
 - restorative justice, 138
 - school-based practitioners, 139
 - social isolation, 139
 - virtual circles, 140
 - virtual environments, 137, 139
 - virtual implementation, 139
 - virtual restorative practices, 137
- Credentials, 312
- Crime and criminal justice, 107
- Crime control industries, 25, 27
- Crime, offenders, 11
- Criminal accusation, 26, 31, 35
- Criminal behavior, 294
- Criminal blame, 29
- Criminal conflict resolution processes, 174
- Criminal damage, 281, 282
- Criminal identification techniques, 31
- Criminal justice, 2
 - colonial, 31
 - community mediation, 27, 30
 - community/restorative justice, 28
 - crime, 27
 - criminalization, 30, 31, 33, 34
 - global protests, 25
 - implementing environment, 61
 - institutions, 26, 27, 30
 - moral psychology, 44
 - pastoral politics, restorative justice, 34
 - restorative critiques, 26, 28
 - restorative justice, 30, 31, 44, 47, 60
 - social harm, 35
 - social relations, 34
- Criminal justice action and restorative systems, Latin America
 - delegitimization, 167
 - equality, 168
 - inquisitorial to adversarial procedures, 167
 - legality principle, 169
 - mediation processes, 169
 - opportunity principle, 167, 168
 - penal action, 166, 168
 - penal mediation system, 170
 - procedural legality, 167
 - public penal action, 168
 - restorative justice interventions, 169
 - restorative justice practice, 169
 - restorative mechanisms, 168, 169
 - victim, 170
- Criminal justice administrations, 34
- Criminal Justice Code, 171
- Criminal justice defenders, 25
- Criminal Justice Law, 168
- Criminal justice process, 173
- Criminal justice reform, 158–160
- Criminal justice system, 5, 65, 185, 187, 194, 201, 204–207, 210, 224, 308, 317

- Criminal justice system in Bangladesh, 233, 234
 civil society, 237, 238
 colonial legacy, 236–238
 roles of governments, 239, 240
 roles of indigenous justice, 240
- Criminal justice systems in India
 civil society, 237, 238
 colonial legacy, 236–238
 roles of governments, 239, 240
 roles of indigenous justice, 240
- Criminal justice systems in Nepal
 civil society, 237, 238
 colonial legacy, 236–238
 roles of governments, 239, 240
 roles of indigenous justice, 240
- Criminal justice/justice policy, 1
- Criminal law, 31, 32, 296, 297
- Criminal mediation, 186
- Criminal Procedure Act (CPA), 73, 76
- Criminal Procedure Law (CPL), 185, 186
- Criminalization, 26, 29–31, 33, 36
- Criminology, 107
- Cultural appropriation, 319
- Culturally-driven practice-based evidence, 312
- Culturally-relevant programming, 316
- Culturally-sanctioned evidence, 312
- Customary courts, 292, 295, 297, 300
- Customary criminal law, 70
- Customary dispute resolution, 236
- Customary law, 67, 69–72, 75, 86, 94, 97, 224, 248, 290, 295, 297
- See also Kanun*
- Customary practices, 229
- D**
- Department for International Development (DFID), 235
- Dignity, 247, 262, 294
- Discretionary rights, 189
- Discrimination, 307, 320
- Dispute resolution functions, 236
- Dispute resolution systems, 228
- Distributive justice, 4
- Diversion programs, 119
- Domestic and family violence, 214
- Drama, 102
- E**
- Educators, 138
- Eglash, Albert, 309
- Emotional well-being, 310
- Empathy, 314, 318
- English Common Law, 236
- Entanglements, 310, 311, 314, 318
- Entryways to criminalization, 33
- Epistemological crisis, 99
- Equality, 168
- Eswatini, 246, 247, 251, 258–261
- Ethnography, 85
- EU Victims' Directive, 267, 273
- Eurocentric common law values, 295
- Eurocentric legal system, 289
- Eurocentric pro-colonialist opinion, 289
- Europe, 268–271, 284
- European law, 311
- Evaluations, type of, 277
- Evangelical Lutheran Church, Hong Kong (ELCHK), 185
- Evidence Act 1872, 237
- Evidence-based practice, 312
- F**
- Face-to-face communication, 134
- Facilitation, 144, 145, 147, 148
- Facilitator, 309, 314–318
- Family group conferencing (FGC), 197, 198, 200, 201, 204–206, 208, 211, 213, 214
- Family Group Conferencing (FGC), 111, 112
- Family identifies, 313
- Family law, 249
- Family therapy, 309
- Far-reaching intergenerational, 306
- Federal adult offender, 114
- Female offenders, 277–278
- Feminist organizations, 276
- Financial/material restitution, 272
- First Nations peoples, 207, 208, 215
- Forgiveness, 91, 102, 309, 311, 314, 315, 317, 318
- Formal authority
 conflict resolution methods, 93
 state of society, 92, 93
- Formal criminal justice system, 234, 235
- Formal justice system, 223, 224, 229, 231, 233
- Foundation for Human Rights Initiative (FHRI), 254
- Four Circles of Hollow Water program, 122
- G**
- Gavrielides, Theo, 1–20, 28, 32, 49, 65, 67, 69, 109, 125, 131, 133, 162, 187, 193, 194, 207, 210, 238, 245, 268, 269, 301
- Gender bias, 276, 277

German criminal justice system, 272, 273, 285
 German Federal Ministry of Justice (BMJV),
 273, 274
 GIZ Bangladesh, 224, 235, 236, 238, 241
 Govern social harms, 30
 Governance, 118
 Governing through crime, 29
 Government-led approach, 185
Gram Adalat, 224, 234
Gram Nyayalayas, 226, 227, 239
 Gross Domestic Product (GDP), 233
 Guilt, 45, 55, 57
 forms, 48
 metaphysical, 52, 53
 moral-legal, 49
 moral-psychological, 50
 quantum, 50, 51
 Guilt-oriented justice system, 125

H

Haku, 306, 309–314, 317
 Hawaiian families, 314
 Hawaiian spiritual practice, 319
 Hawaiian-style, 309
 HCR 85 Task Force Report, 316
 Healing circles, 118, 120–122, 124
 HEART model, 231, 232, 241
 Historiography, 84, 85
 Ho'oponopono, 305–307, 309–314, 316–319
 similarities and differences, 316–318
 Homicide, 275, 276, 285
 Hong Kong
 adversarial legalism, 189
 adversarial tradition, 185, 186
 formal State-led legislative approach, 189
 informal social service approach, 191
 legislative vacuum, 193
 mediators, 190, 192, 194
 organizations, 185
 PSDS, 185, 190
 restorative justice law, 193
 restorative justice mediation, 182, 189
 restorative justice practices, 181, 191
 socio-legal environment, 194
 youth justice, 184
 Honour, 86, 89, 94, 101
 Hospitality, 86, 90
 Human rights, 11, 13
 European Convention of, 100
 United Nations Declaration of, 100
 Humanistic mediation, 111
 Humanistic philosophy, 289–291, 293
 Huna, 319
 Hybrid model, 108, 120

I

Indian Evidence Act, 1872, 227
 Indigenous
 communities, 319
 cultures, 305, 306
 disadvantage, 320
 justices, 311
 methodology, 312
 perspective and approach, 309
 researchers, 306
 social justice principles, 306
 spirituality, 316
 Indigenous dispute resolution, 224, 226
 Indigenous justice, 208
 colonizing potential, 246
 practices, 291, 300
 and restorative, 294
 and restorative justice practices, 295
 victim-centered, 294
 Indigenous justice practices, 79
 Indigenous justice processes, African, 245,
 247, 248, 250
 Indigenous justice system in CHT, 224
 Indigenous justice systems in Bangladesh,
 236, 237
 Indigenous justice, roles of, 240
 Indigenous philosophies, 291, 293, 301
 Indigenous practices, 66, 67
 Indigenous process, 123
 Indigenous traditions, 120
 Indirect restorative justice, 136
 Individualistic vs. communitarian, 291
 Inequality, 3, 20
 Informal justice, 227
 Informal justice practices, 225
 Informal justice practices in
 Bangladesh, 234–236
 Informal justice systems, 223, 224, 234, 235
 definition, 223
 Inquisitorial criminal justice system, 157
 Inquisitorial criminal procedural system, 155
 Inquisitorial system, China
 acquittal, 184
 criminal process, 181
 defendant, 184
 dossier, 183
 European countries, 182
 features, 184
 restorative justice, 186, 187, 192
 Institutional capture and control, 206
 Institutional recognition of restorative
 mechanisms, 161
 Institutionalisation, 205–207, 216, 228–230
 Interconnectedness, 291–293
 Interim Government of Nepal Act 1951, 229

- International non-governmental organization (INGOs), 224, 238–242
- International organizations, 267, 271, 284, 285
- Intertwined humanity, concept of, 247
- J**
- Journalist of justice, 309
- Judicial application of *ubuntu*, 295
- Judicial Committee, 232
- Judicial decongestion, 156
- Judicial mediation, 186
- Judicial reform processes, 172
- Judicial resolutions, 160
- Judicialization, 158
- Judiciary, 184
- Jurisprudence, 291, 292, 295–297, 302
- Justice administration system, 158
- Justice in Bangladesh, 232–236
- Justice in India, 225–227
- Justice in Nepal, 228–232
- Justice systems, 5, 131, 270
 - German criminal, 272, 273, 285
 - traditional criminal, 268, 273
 - pre-modern societies and current indigenous revivals, 246
- Justiciable standards, 11
- Juvenile justice, 131, 250
- Juvenile training, 257
- K**
- Kanun*
 - Albania, 97, 98
 - besa*, 89
 - blood, 90
 - community, 89
 - customary laws, 94
 - customary practice, 94
 - honour, 89, 94
 - hospitality, 90
 - reconciliation, 95, 97
 - social life, 86
 - written texts, 86
- Kay Pranis, 113
- Kenya, 250
- Khap panchayats*, 227
- King Moshoeshoe, 254, 255
- Kitchener Experiment, 109, 110
- L**
- Latin America
 - criminal justice process reform, 174
 - development, restorative justice, 157
 - inquisitorial criminal procedural system, 155–157
 - inquisitorial-adversarial transition, 157–160
 - penal mediation, 174
 - restorative justice, 156
- Latin American Criminal Justice Codes, 162
- Learning Policy Institute, 140
- Legal professionals, 185
- Legal restoration, 49
- Legal standards, 11
- Legislation, 204, 205
- legothla/inkunla*, 294
- lekgotla/inkundla* forums, 295
- Lesotho Law Reform Commission 2003, 256
- Limit state criminalization, 36
- Local Government Operation Act 2074, 232
- Lok adalats*, 226
- Long-term examinations, 269
- longue durée*, 84, 85, 103
 - See also Annales* school
- Loyalty and obligation, 92
- Ludic practice, 102
- M**
- Maasai, 74, 75, 77
- Madaripur Legal Aid Association (MLAA), 224
- Magistrates Courts Act, 71, 79
- Magnanimity, 94
- Mainland Chinese system, 193
- Manav Nyaya Shastra*, 228
- Maori Whakapapa*, 28
- Mark Yantzi, 109
- Material damages, 281–283
- Mature leadership, 262
- Mauli ola*, 310
- Max Freedom Long, 319
- Mediation, 91, 187, 226, 274, 283, 284
- Mediators, 190, 192
- Mental cleansing, 309
- Mental damages, 278
- Mental health, 124, 147
- Mental injuries, 277, 278, 282–284
- Metaphysical guilt, 52, 53
- Methodist Centre, Hong Kong (MCHK), 185
- Minnesota Restitution Center, 308
- Modern criminal justice system, 123
- Modern RJ
 - case study, 314, 315
 - definition, 308, 309
 - development, 308, 309
 - similarities and differences, 316–318
- Modernity, 97, 98

Moments of restorative justice, 231
 Moral psychology, 44, 46, 47, 49, 50, 57, 60, 61
 Mothers Against Drunk Driving (MADD) program, 112
 Multi-year statistics, 271
Muluki Ain (General Code), 228

N

Napoleonic Code (of France), 228
 National Judicial Academy, 2016, 230
 National Justice Audit 2018, 233
 National leadership, 252
 National Legal Aid Service Organization (NLASO), 233
 National restorative justice data, 270
 National Unity and Reconciliation, 290
 Nationality, 280, 281
 Nationwide Victim-Offender-Mediation statistics
 German, 268, 270, 273–276, 279, 285
Native Authority Ordinance, 68
 Native Hawaiian
 cultural practices, 310
 cultural values and principles, 311
 culturally-congruent training, 312
 developed practices, 310
 illegal overthrow, 306
 Indigenous cultural spaces, 307
 negatively impacted, 306
 physical displacement, 306
 resilient people, 307
 similarities and differences, 316–318
 traditional practices, 310
 value balancing, 310
 Natural justice, principles of, 227
 Natural Law Theory, 4
 Nepal Forum for Restorative Justice (NFRJ), 224, 231, 232, 241, 242
 Nepal Law Commission, 2020, 230
 Neustart publishes statistics, 270
 Neutral facilitator, 192
 New Age, 319
 New forms of accusation, 36
 Non-First Nations offenders, 212
 Non-German nationality, 280
 Non-German offenders, 280
 Non-Government Organizations (NGOs), 184–185, 224, 234, 235, 238, 239, 241, 315
 Non-Hawaiian methodology, 319
 Non-judicial terminations, 161
 Non-state justice, 246, 249–251
Nyaya panchayat, 226

O

Obligational form, 165
 Offender, 308
 age, 270, 278–282, 284
 female, 268, 276–285
 gender, 278–281
 male, 268, 276–284
 (*see also* Wrongdoer)
 Offender rehabilitation, 210
 Offender's community, 73
 Offenders' behaviour, 125
 Online circles, 139
 Online spaces, 147, 148
 Operational defectiveness, 193
 Ordeal
 battle, trial, 93
 Bierbrigh, 93
 Origin myth, 245
 Overextended borrowing, 319

P

Pajtimi, *see* Reconciliation
 Panchayat, 223, 226, 227, 241
 Panchayat Raj (PR) system, 226
 Paradigm crisis, 6
 Paradigm revolutions, 6
 Paralegal Advisory Services, 235, 236
 Pareto distribution, 283
 Peacemaking, 309, 310, 312, 316, 318
 Peacemaking circles, 112, 113, 120
 Peacemaking Courts, 120, 121
 Peacemaking model, 113
 Penal action, 166
 Penal Code 1860, 237
 Penal mediation system, 156, 170
 Penal Reform International (PRI), 254
 Philosophy, 16
 Physical and economic disparities, 306
 Physical harms, 305
 Physical health, 310
 Plea-bargaining, 226
 Plural justice systems, 251
 Plural legal societies, 246
 Plural legal systems, 246, 251
 Police Act 1861, 237
 Police Crime Statistics (PCS), 268, 274–277, 280–282, 285
 Police Superintendents' Discretion Scheme (PSDS), 184, 186, 189, 190
 Political and social institutions, 290
 Political systems, 268
 Politics of accommodation, principle of, 224

- Post-colonial indigenous justice practices,
 Tanzania
 colonial legal system, 71
 colonialism, 69
 common law, 69, 71
 customary laws, 69–72
 UNODC, 71
- Pre-colonial era native African traditions, 289
- Pre-colonial indigenous restorative justice,
 Tanzania
 Africa, 68
 colonial administration, 68
 colonial judicial system, 67
 colonialism, 68
 colonization, 67
 commonwealth countries, 68
 community, 67
 criminal justice systems, 69
Native Court's Ordinance, 1920, 68
 offender, 67
Ubuntu philosophy, 68
 victim, 67
- Presumption of guilt, 184
- Prevailing justice system, 296
- Prison Fellowship Canada (PFC), 110
- Privatization, 162
- Procedural fairness, 183, 185
- Procedural justice, 296
- Procedural legal reforms, 172
- Process values, 133
- Promise of Transformed Social Relations, 34, 36
- Protectionist system, 159
- Public Criminal Defence, 158, 159
- Public institutional policy, 171
- Public Ministry, 158–160
- Public safety, 159
- Pukui, Mary Kawena, 305, 306, 309–311
- Punishment, 5, 16, 18, 48, 50
- Q**
- Qualitative legal research, 66
- Qualitative research, 277, 284, 285
- Quantitative analysis, 276
- Quantum guilt, 50–52, 57
- Quarantines, 138
- R**
- Rape, 295
- Recommendations concerning RJ in criminal matters, 267
- Reconciliation, 91, 93–95, 97, 98, 101, 293–296, 298, 299, 302
See also Forgiveness and reconciliation;
 Reintegration
- Referral rate, 275
- Reintegration, 113, 126, 183, 188, 194, 294, 296, 299
- Reintegrative Shaming Experiments (RISE), 198, 212–214
- Reintegrative shaming theory, 54–56
- Reinvigorate diversionary justice, 32
- Relational justice, 247
- Relational restoration, 28
- Relational transformation, 35
- Religious thought, 317
- Remorse, 55, 57, 139, 147
- Require faith as a foundation, 317
- Responsive regulatory approach, 194
- Restoration of dignity, 248
- Restorative agreements, 164, 165
- Restorative circles, 268, 273
- Restorative City project, 203
- Restorative community, 9
- Restorative conferences, 268, 273
- Restorative justice (RJ), 223, 225, 226, 235, 236, 238, 241, 242, 290
 accusation, 37
 and African traditional processes of justice, 295, 296
 Braithwaite, John, 15
 circles, 133, 134
Code of Hammurabi, 4
 conventional criminal justice, 46
 crime, 27, 29
 criminal justice system, 5, 34
 criminals, 29
de facto power, 6
 development, 311
 distributive justice, 4
 face-to-face interactions, 132, 134
 guilt, 47
 historical continuum, 3
 justice system, 5, 136
 meditations, 8
 modern (*see* Modern RJ)
 offenders, 8
 origin myths, 28
 pain, 5
 philosophy, 107
 physical and psychological boundaries, 135
 political location, 34
 primary methodologies, 133
 process values, 133
 punishment, 48
 relational framework, 134
 relational transformation, 35
 relations, 135
 religious institutions, 5
 school implementation, 135

- social liaison, 7, 8
- social relations, 26
- South Africa's criminal justice system, 293, 294
- sovereign power, 6
- survival and domination, 5
- virtual implementation, 135
- young offenders, 30
- Restorative justice (RJ) statistics
 - female offenders, 276–284
 - Germany, 271–273
 - in Europe, 269–271
- Restore community peace, 307
- Retribution, 296
- Retributive, 289, 292, 294–297, 301, 302
- Right of silence, 185
- Roman-Dutch Common Law, 255, 258
- Royal Commission, 118, 119
- Royal policy, 87
- Rrafsh*, 89
- Rule of law, 85, 95, 98, 100

- S**
- Scotland, bloodfeud
 - analytic and normative frameworks, 85
 - Children's Hearings system, 96
 - civil and legal culture, 97
 - compensation, 87
 - criminal justice, 99
 - eleventh century, 87
 - ethnography, 85
 - forgiveness, 102
 - formal authority (*see* Formal authority)
 - historical reparative measures, 99
 - historiography, 85
 - law and literature, 84
 - modernity, 98
 - penal law, 88
 - remedies, 87
 - restorative justice, 96
 - royal policy, 87
 - Scottish Government, 96
 - seventeenth century, 83
 - values, morals and sentiments, 101
 - VOM, 96, 100
- Scottish Association for the Care and Resettlement of Offenders (SACRO), 96
- Section 120 of the Act, 259
- Section 125(1) of the Act, 259
- Self-reports concerning, 318
- Semi-formal justice practices in Bangladesh, 234, 235
- Sentencing circle, 111, 113, 119, 121
- Sesotho customary law, 255
- Settlers approach, 122
- Sex-Offender Treatment Programmes, 226
- Sexual assault, 285
- Sexual violence, 214
- Shalish*, 223, 224, 234, 235, 241
- Shame
 - moral-legal guilt, 59
 - reintegrative shaming theory, 54, 55
 - shame management, 58, 59
 - Shame-Guilt, 56–58
- Shame management, 58, 59
- Single-family home, 312
- Social ethos and values
 - blood, 90
 - conflict management mechanisms
 - compensation, 91
 - forgiveness and reconciliation, 91
 - mediation and arbitration, 91
 - heroism, 89
 - honour, 89
 - hospitality, 90
- Social harm, 35
- Social harmony, 293
- Social justice, 126, 306–307
- Social movements, 28
- Social relations, 33–35, 214
- Social spaces, 25
- Social systems, 268
- Societal memory, 65
- Socio-cultural belief, 182
- Socio-legal culture, 187, 188, 190, 191
- Socio-linguistic development, 199
- Socio-political developments, 289
- Solution-focused approach, 314, 315
- South Africa's Child Justice Act, 251
- South Africa's contemporary criminal justice system, 290
- South Africa's criminal justice system, 293, 294
- South Africa's Equality Court, 292
- South Africa's judicial system, 289
- South African Child Justice Bill, 253
- South African Law Reform Commission (SALRC), 253
- South Australian Juvenile Justice (SAJJ), 198, 214
- Southern Africa
 - knowledge and experience, 246
- Southern African Law Reform Commission conference, 246
- Spiritual depth, 309
- Spiritual realms, 310
- Spirituality, 310, 312, 313, 316, 317, 319
- State justice, 246, 249–251, 255
- State of society, 92
- State-defined offences, 29

Structured restorative justice, 11, 12
 Subjective damages, 278
 Sub-Saharan Africa, 289
 Success rates, 270, 285
 Support circles, 113
 Swaziland, *see* Eswatini
 Swaziland's National Children's Policy
 (2009), 258

T

Talking circles, 113
 Tanzania, 245, 250
 adversarial nature, 78
 British legal system, 79
 criminal justice, 78, 79
 indigenous justice practices, 79
 indigenous practices, 66, 67
 post-colonial indigenous justice
 practices, 69–72
 pre-colonial indigenous restorative
 justice, 67–69
 restorative justice, 78
 Tanzania Prison Act, 75
 Temporal focus of dispute resolution, 101
 Three-tiered dispute resolution
 mechanism, 236
 Tinkundla, 259
 Traditional courts, 296
 Traditional criminal justice, 268, 273
 Traditional leaders, 295, 297
 See also Community elders
 Traditional leadership, 246, 262

U

Ubuntu, 28, 68, 247, 289–295, 297–299,
 301, 302
 See also Indigenous philosophies;
 Ubuntuism
 Ubuntuism
 conceptualization, 291–292
 identifying with others, 292
 references to sharing, 292
 RJ in South Africa's criminal justice
 system, 293, 294
 sharing a way of life, 292
Ubuntu-orientated values, 294
 Uganda, 246, 247, 250, 252–254, 261
Ultima ratio, 169
 Umphakatsi Child Justice Committee,
 259, 260
 UN Basic Principles on the use of restorative
 justice programs in criminal
 matters, 267

UNDP Bangladesh, 234–236, 241
 Unforgiveness, 318
 Union Parishad Chairpersons, 234
 United Nations Committees, 246
 United Nations Office on Drugs and Crime
 (UNODC), 71
 Unstructured restorative justice, 12, 13

V

Values, morals and sentiments, 101, 102
 Van Ness, Daniel, 307, 317
 Victim, 289, 292–294, 296, 299–301, 308
 age, 281, 283
 female, 281, 283
 male, 281, 283
 Victim impact panels (VIPs), 112
 Victim-offender mediation (VOM), 95, 96, 98,
 100, 109–111, 268–270, 272–285
 Victim-offender panels (VOP), 112
 Victim-Sensitive Offender Dialogue
 (VSOD), 111
 Village committees, 253, 254, 256–258
 Village courts in India, 226, 227
 Village courts of Bangladesh, 234–236, 239
 Violent crime, 200, 214
 Virtual adaptation, 148
 Virtual circles, 140
 Virtual practices, 138, 141, 142, 145, 147, 148
 Virtual restorative justice, 147
 accessibility, 142
 challenges, 142
 in-person circles and conferences, 141
 schools, 141
 virtual space, 141
 Virtual spaces, COVID-19
 building community, 144
 experiences and implementation,
 139, 140
 facilitation, 144, 145
 logistics and technology, 143
 online spaces, 136
 opportunities
 building community, 146, 147
 facilitation, 147, 148
 logistics and technology, 146
 research, 138
 restorative justice, 136
 theory and work, 137
 Voluntariness, 193

W

Ward Tribunals Act, 1985, 72
 Warrior style system, 123

Westerners

- colonizers, 310
- concepts, 317
- criminal justice system, 317
- entrepreneurship, 306
- free market entrepreneurial principles, 319
- historical RJ, 307, 308
- human activity, 308
- perspectives, 305
- principles, 317, 320
- restorative practices, 305
- social justice, 306–307
- spirituality, 316

Western-trained researchers, 312

Y

- Young Offenders Act 1993*, 200
- Youth Criminal Justice Act, 114
- Youth custody, 214
- Youth justice, 184, 185, 197, 201, 211
- Youth justice conferencing (YJC), 197, 199, 203, 206, 211–213
- Youth offenders, 186

Z

- Zehr, Howard, 305, 309, 311, 317
- Zwelethemba project
in South Africa, 256