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Our ambition is that the book opens up a debate on new methods of writing on restorative justice. Creative and philosophical thinking that takes bold steps in moving outside of empirical evidence from the bottom up is still rare. Even less common are authors and researchers leaving questions unanswered. Much has been written on research trying to address questions of effectiveness and implementation. How often do we take the time to just ask and leave the reader to think freely and creatively?

The writing and editing of this book took just less than a year. At the time of writing this Note, we are back in the island of Skopelos. As we watch the shadows of last year, we reflect on what is to follow. The circle is now complete.

Professors Theo Gavrielides and Vasso Artinopoulou
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Foreword

John Braithwaite

No one will be able to read this book without wishing they were there for the journey that gave it birth. Rich outcomes are enabled by richness of process. This book succeeds in drawing us into the journey of its travellers. The authors gathered at the Greek island of Skopelos to engage with a Greek Symposium method. The Symposium ethos is to discover deep relationships through love for thinking and the beauty of the mind. As Theo Gavrielides explains in Chapter 1, restorative justice is also an ethos, 'a way of living ... a new approach to life'. A unity of method and subject is evocative in this book, as is its contestation (as in the Maglione chapter). How can we but be drawn to a process that takes the participants from one location to another looking out on the Aegean Sea and the unspoilt natural beauty of Skopelos, from monastery to monastery, to the patio of a Minoan villa, complete with serene Orphic Hymns?

There are many dimensions to Howard Zehr's greatness as an inspiration for a restorative ethos. One of them is the way he urges us to understand our own biographies, how the way we think is shaped by our own culture, by the ways the natural beauty of our own country touches our souls and gifts us a love of place and meaning through belongingness. Brenda Morrison's chapter is about Zehr's idea of a journey of belonging. It is also true that we all become jaded by the daily struggles in our own land. And so we can be renewed by openness to be touched by the beauty of another, by the ideas of another culture, by wisdom preserved from their ancients. The journey of these pages may be no substitute for the relational engagement of being at Skopelos. Yet it is an inviting book that embraces those who imaginatively embark on the beautiful journey of the authors. Good writing also teaches us the art of love, the art of beauty. This is by welcoming us to experience wholeness through transformatively different eyes from our own.

The journey of the book traverses a great deal in an intellectually exciting way: Aristotle (with Artinopoulou and Gavrielides, Oudshoorn), Foucault (Maglione), legal pluralism and conflict of laws (Oudshoorn), paradoxes of power (Schiff), the philosophy of rights (Mackay, Sharpe, Morrison), of universal peace (Hadjipavlou), of co-opting the co-opters from below (Schiff), peacemaking circles (Zellerer), relationality and repair (Sharpe, Morrison), moral and spiritual injury (Mackay), social identity and interaction ritual theory (Hadjipavlou, Morrison), conflict resolution theory with Aboriginal peoples and beyond (Oudshoorn, Zellerer, Hadjipavlou, Morrison), teachings on how to live (Johnstone), restorative pain (Gavrielides), wholeness (Zellerer), among other themes. Prepare for a lot

of lens shuffling! Experiential engagement can also help us to escape the trap Gerry Johnstone warns of in his chapter, narrowing our vision to conferencing as a dominant technology and losing sight of the teachings of restorative justice. This book is a grand exercise in critical retrieval, revival, renewal of those teachings, ancient and recent.

There is a great, enduring core of restorative justice teachings that has an increasingly global quality about it. Equally, each local and indigenous version of it has rich particularity that we must continue to learn from and respect by describing it with the name its indigenous adherents use rather than calling it restorative justice. There is much in common between the holism of *shalom* in Christianity and Judaism that integrates justice, peace and relational reconciliation and *salam* that does this in Islam. Islam incorporates the deeper sense of the right of a victim family to forgive even murder if it is the family's wish to leave any punishment to Allah (as in ancient Greece). Pluralizing the religious foundations of rights is one reason why there is a lot of appeal in the more general proposal in Susan Sharpe's chapter to revise rights jurisprudence to include a right to relational repair. The right to relational repair would not be a positive right that the state is obliged to provide but (as in Islam) a negative right that no state should be able to preclude.

A rights discourse that embraces Islam and *ubuntu* (Schoeman's chapter) can be part of a remedy to the feelings of exclusion of the Muslim world and of Africa from the power to infuse meaning into global discourses that Muslims and Africans sometimes see as Christian and Western. All authors in this volume emphasize the imperative to deal with power structures, that silence women, Aboriginal peoples, Africa, that hinder the implementation of restorative justice globally and locally. Along this journey, Maria Hadjipavlou's chapter reminds us that we must get better at acknowledging other traditions, that the distinction between *power over* and *power with* has roots in feminist theory, that leading thinkers of conflict resolution theory such as John Burton, Elise Boulding and Johan Galtung were diagnosing thoughtful strategies for countering power imbalance from the 1960s and earlier.

Shalom and *salam* share much with the holism of *ubuntu*, as evocatively explained in the Marelize Schoeman chapter. Yet *ubuntu* may be a richer communitarian vein for teachings about the opportunity crime creates for building social solidarity across a whole society than we find in western restorative justice writing. It embraces diverse spiritualities in a kind of village humanistic republicanism. I like very much Schoeman's citation of the Venda saying, '*Muthu u bebelwa munwe*' translated as a person is born for the other. It will also be an interesting journey for readers to learn of the strands shared between this African philosophy and Aristotle's *Politics* (328 BC). As the Epilogue sums up, the connections between Aristotle's theory on justice and restorative justice as a form of social justice recur throughout the volume. The sub-Saharan linguistic preference for replacing *ethics* and *morality* with *character* – something learnt through practical engagement with community struggles – also turns out in this book to have more in common with ancient Aristotelian thought than one might have supposed.

Storytelling becomes more fundamental to character formation than laws under the philosophy of *ubuntu*. Most Westerners would say there is no useful translation of this to urban western criminal justice. Yet perhaps my favourite insight of Western criminology is that you cannot change police culture by changing police rulebooks which police do not read (any more than we academics read university rulebooks). Police culture is a storybook, not a rulebook. To change police culture, you must change the stories police share in the lunch room and out in the patrol car. South African criminologist Clifford Shearing is one of the authors of this insight, with Canadian Richard Ericson. There is nothing so practical for a western criminologist as a good African philosophy.

It shocks me that it is so recent that I have learnt that *ubuntu* is, and has become, a formidably pan-African philosophical tradition, rather than just a Zulu and Xhosa tradition, as I had understood it in the past. More dominant in Western high theory is the Durkheimian argument that formal hard treatment creates more social solidarity than division. Yet, as Brenda Morrison's chapter points out, *ubuntu* has had an influence on the healing edge holistic restorative justice of Nova Scotia. This has been mediated for example through the relational theory of justice of Nova Scotian Jennifer Llewellyn.

Just as many African societies have in *ubuntu* a richer philosophical foundation for thinking about social solidarity, so many Asian societies have more philosophically nuanced traditions for thinking about the role of shame in holistic criminal justice than we see in Western teachings. The West should be more open than it is to allowing itself to be enriched by those philosophical traditions, even more ancient than the rich ancient Greek thinking on shame (as in Plato). This fine collection helps us renew and reconstruct the core of restorative justice teachings at their holistic philosophical foundations while also helping us to look at them with wider historical and cultural lenses. As the Epilogue reminds us, restorative justice lives and evolves in the hands of this generation of travellers on our planet. Our obligation, the Epilogue sums up, is not to be the kind of philosophers whose aim is to define restorative justice more carefully, because if we 'define water too narrowly', we prevent people from seeing its other properties. The practical journey for our generation is therefore to explore the character of restorative justice, through understanding its values and practices (and its internal tensions, as in Maglione). We serve the future better, our editors conclude, by being more interested in 'What happened?' than in 'What works?'. Congratulations to all the authors for sharing the journey back to Greece through their eyes. In each case we get an enriching reflection on the interdisciplinary character of restorative justice. Particular praise must go to Theo Gavrielides and Vasso Artinopoulou for their vision and entrepreneurship in assembling these wise travellers and pointing their compass for the journey.

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