Gabriel Velez • Theo Gavrielides
Editors

Restorative Justice: Promoting Peace and Wellbeing

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Editors
Gabriel Velez
Educational Policy and Leadership,
College of Education
Marquette University
Milwaukee, WI, USA

Theo Gavrielides
Restorative Justice for All International
Institute
London, UK

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To Ian and Lucas—inspiring me to work toward a more just, peaceful, and sustainable world (G.V.)

Preface

The Book's Impetus

There can be no doubt that over the last half century the field of restorative justice has made an incredible progress. Since its broader (re)emergence in the 1970s (Gavrielides, 2011), the restorative justice notion has been the subject of volumes of writings and countless hours of programming, as well as the focus of billions of investments by governments, international bodies, and individuals (Gavrielides, 2013). At the international level, restorative justice is well recognized by policy-makers and researchers working in the justice field. This is also the case at the national level, although the picture here is not as consistent (Gavrielides, 2018a). At the local level, the picture is rather different, and to some scholars, this is where restorative justice truly matters. From this perspective, it is in the individual circumstances and personal injustices that restorative justice finds its true meaning of delivering equity and healing for the individual and the community (Braithwaite, 2003; Gavrielides, 2021a).

Combined, the we have over 25 years of working in the restorative justice field, and across this time, we have experienced numerous and bold claims of restorative justice being applied widely and successfully (Gavrielides, 2021b; Velez, 2021b). We have always tried to approach these with a sense of hope and openness as we try to find alternative, bottom-up, community-based forms of justice and peacebuilding. Our goal is to support the development of a consensual form of justice where the traditional criminal justice system co-exists and indeed respects unstructured and fluid models of delivering peace. And yet, only a handful of such cases would come to light, as much of the discourse around restorative justice and peace would remain top-down. While the international research and policy world would talk extensively about restorative justice, the local communities would see very little of it. Specifically, those we call victims and offenders often know very little about restorative justice, and it has not been explicitly woven into many local efforts to build peaceful and harmonious communities.

There are many further obstacles to linking peace and the practice and ethos of restorative justice. Theorists, practitioners, and researchers may be too quick to make unsubstantiated claims and assumptions. What is the power of restorative justice in the face of structural racism, socioeconomic inequity, conflictual intergroup attitudes, and intractable conflict? And while most of the time the claims made about the potential of restorative justice to heal are well intended and naïve, some are not as benign, especially when aiming to generate attention for financial or other power gains. Furthermore, across the literature it is clear that restorative justice is not easy to implement. The reasons behind this claim vary and have been the basis for much discussion (e.g., Anfara, Evans, & Lester, 2013; Gavrielides, 2021b; Lemley, 2001). The main reason can be found behind the goals and processes of restorative justice, which are rooted in relations, emotions, and shared values.

These challenges are why as researchers, we grapple with the value-based identity of restorative justice as "relational" and as an "ethos" as serving goals related to peace. An ethos that aims to achieve values consensus, accountability, and restore broken relationships is much closer to a vision of justice as a grassroots-based virtue serving the pursuit of peace. This perspective offers confidence and hope. At the same time, however, restorative justice entails an intense, emotionally driven methodology of justice that requires a deeper understanding of its dynamics and applications. To this end, the potential of restorative justice must be further explored in relation to what it looks like, how people respond to it, and its value across diverse settings where it can be applied with a lens toward promoting peace.

These diverse and conflicting perspectives have led us to look for work to explore the humanity and frailty of the restorative justice ethos including the power structures of its movement. In the rich restorative justice literature, we have searched for empirical and theoretical papers that would unravel the very psychology, motivations, and emotions of the practitioners who implement it as well as the drivers of its theoreticians and researchers. We have also searched for and considered theories to help understand how peace at the personal and community level can be achieved through organic forms of justice. Through this process, we asked ourselves: If restorative justice is so relational in nature, then surely also relevant are psychology and interpersonal dynamics especially for delivering peace to the individual and its communities.

This search produced scant results and indicated to us that more knowledge and attention to the intersection of peace and restorative justice was warranted. Considering the role of emotions, interpersonal dynamics, and meaning making in these areas, we felt compelled to bring forward more work that established connections between peace, psychology, and restorative justice. We also felt that the marrying of these three concepts should be grounded in practice and research.

As scholars of restorative justice, we approach this pursuit from different angles. For Theo, his limited knowledge about psychology and legal background as to how he views conflict resolution and peace rendered him skeptical about his approach to addressing the objective, but also laid a rich foundation in understanding the ethos, theory, and practice of restorative justice. Gabriel's attention to peace, youth, and

psychosocial development offered a complementary lens, which in turn benefitted from the broader and international perspectives in Theo's work and network of researchers and practitioners.

Together, we worked through our questions about restorative justice and peace, developing a framework for thinking about how this work can be understood as relating to Galtung's framework of positive and negative peace in relation to direct, cultural, and structural violence. Our balancing perspectives also helped us articulate a gap that we both felt we needed to bridge for our respective fields. On the one hand, Theo wanted to help the restorative justice movement to connect its work with science, psychology, and peace. On the other, Gabriel hoped to progress peace psychology through the lenses and contributions of restorative justice. And thus, we embarked on a joint journey that would lead to this volume.

The Current Volume

To this end, we called for papers that would unravel the dynamics, powers, weaknesses, and peculiarities of restorative justice from the perspectives of peace psychology and vice versa. As a result, this volume brought together some unique contributions that are multidisciplinary and not bound by geography. A key objective of this preface is to prepare the reader for what is to follow.

Our endeavor with this volume was rooted in two motivations. First, the research and practical gap that exists in connecting restorative justice and peace, with a particular focus on its interpretation (theoretical and practical) by psychologists. Second, the potential for peace psychology to connect its narrative and practices with the ethos and values of restorative justice as a relational form of conflict resolution (negative peace) and community cohesion (positive peace).

Based on our diverse experiences, own research, and expertise, we both strongly agree in the value of exploring how, why, and under what conditions restorative justice can lead to peace, whether this relates to inter-personal, inter-community, or inter-state disturbances of the status quo. Processes to achieve these ends are based in mutual respect, use of dialogue, commitment to building relationships, and inclusion of multiple perspectives (Macready, 2009). These elements of restorative justice are integrally tied to psychosocial processes related to peace, such as empathy, forgiveness, humanizing processes, and cooperation. To this end, restorative justice has already been argued to be useful as a peacebuilding and reparative framework in contexts of historical and current societal divisions and conflicts, systems of oppression, and where extreme power imbalances create inequality between people (e.g., Gavrielides, 2015, 2021a; Lyubansky & Shpungin, 2015).

Our initial research for this volume suggested that in line with the broadening implementation of restorative justice, scholars across disciplines have begun to build a rich theoretical and empirical foundation for understandings the effects of this work on individuals, communities, and societies. Psychologists have played a role in this development. For example, they have drawn on social psychology for

understandings of how people relate and respond to collective dynamics (Gavrielides, 2015), studied impacts of restorative practices in schools on young people's psychosocial development and values systems (Braithwaite, 2000), and demonstrated improvement in victims and offenders' emotional states, senses of fairness and accountability, and other psychological outcomes (Poulson, 2003).

Still, despite the clear connections between psychology, restorative justice, and peace across national and institutional contexts, there has been little direct engagement between the field of peace psychology and the growing theory, implementation, and research of restorative justice. Therefore, it is with much excitement that we set off on the journey that led to this book.

Organization of the Volume

This volume presents an array of work situated at the interconnection of peace psychology and restorative justice. Galtung's (e.g., 1969) conceptualization of negative and positive peace in relation to various forms of violence is helpful in understanding the context of the volume's contributions. This is particularly useful in deepening our understanding of how restorative justice involves and feeds into peacemaking, peacekeeping, and peacebuilding.

We have split the volume into two main sections. The first focuses on the use of restorative justice and psychology for achieving peace in educational settings let that be a school (primary or secondary), college, university, or a youth center in the community. Educational settings can also refer to homeschooling or adult and vocational centers. Some of the contributions are based on new empirical studies that were recently carried out in these settings. Others use secondary analysis and normative thinking to make some unique contributions. This heavy emphasis on a developmental lens speaks both to the increasing integration of restorative justice in Western educational systems (Gregory et al., 2020; Wong & Gavrielides, 2019)and growing interest in peace psychology in developmental frameworks and thinking to recognize and conceptualize young people's work in building cultures of peace (Berents & McEvoy-Levy, 2015; Taylor, 2020; Velez, 2019, 2021a). The second part looks at the justice and criminal justice field and the use of psychology and restorative justice with specific cases such as sexual violence, female prisoners, and the impact that colonization can have on communities.

Both parts attend to how restorative justice can feed into psychosocial dynamics related to peace, spanning from within individuals to across borders and institutions. This framework draws on understanding individuals and collectives as embedded within ecological systems (Bronfenbrenner, 1979), which is increasingly invoked in understanding the ways that cultures of peace cut across internal, collective, and institutional contexts (e.g., López & Taylor, 2021; Velez & Dedios, 2019). Each chapter integrates restorative justice with psychology (through theory, practice, and evaluation) and centers its contribution within one of these levels.

Overall, these chapters present an array of different ways that peace, psychology, and restorative justice intersect. They paint a picture of how restorative justice and its impact on psychosocial processes can be understood both to prevent violence and restore peaceful relations after it has been committed, including through the pursuit of equity and the construction of horizontal, inclusive, and just dynamics between individuals, groups, and societies.

Milwaukee, WI, USA — Gabriel Velez
London, UK — Theo Gavrielides

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Introduction

Abstract The introductory chapter has a dual aim. First, it puts the notions of peace and peace psychology within the context and objectives of this volume. We unpack these two concepts using findings from the extant literature, while identifying gaps in research, policy, and practice. Second, the chapter articulates how restorative justice is used throughout the book, opening up the debate on what its theory and practices are (or aren't). We present Gavrielides' consensual model of structured and unstructured restorative justice to demonstrate its value and role for achieving peace at inter-personal, inter-community, and inter-state levels. The overall purpose of the chapter is to set the scene and prepare the environment for the volume's contributions, while attempting for the first time to put the three concepts of peace, psychology, and restorative justice under the same microscope for scrutiny and learning.

Contextualizing Restorative Justice and Psychology for Peace

The academic study of peace has pushed conceptualization of this topic and understandings of how it intersects with human psychology and social life beyond a simplistic framing. Driven by theorists like Johan Galtung, Michael Wessells, Morton Deutsch, Ervin Staub, Daniel Christie, and others, there has been a growing movement over the last 50 years to frame peace as multifaceted, nuanced, psychosocial and developmental, and across levels. Peace involves, but is also more than, the absence of violence and is deeply connected to how we think, feel, and act as individually, collectively, and as societies.

The predominant conceptual framework in peace studies is that of Galtung (1969, 1990). As shown in Table 1, Galtung divides peace into the cessation or absence of violence (negative peace) and the processes and structures needed to support peace (positive peace). In other words, peace entails both the need to end or stop violence and efforts to create the conditions, motivations, and systems to prevent it and promote positive cultures of peace (Galtung & Fischer, 2013). In turn,

Table 1 Galtung's conceptualization of peace

	Direct violence	Structural violence	Cultural violence
Negative peace	Absence of harm	Absence of oppression, exploitation, and inequity	Absence of norms and rationales for violence
Positive peace	Presence of harmony and cooperation	Presence of institutions, laws, and systems promoting equity and social justice	Presence of cultural of peace

each of these two forms can be understood as operating in response to violence as direct, structural, and cultural. Direct violence involves actions or behaviors that harm others (e.g., physical violence, emotional manipulation). Structural violence encompasses systematic exploitation and marginalization that harms certain groups (e.g., limited access to clean water or education). Cultural violence entails social norms that naturalize and justify structural violence (e.g., racism, sexism; Galtung, 1990). Psychosocial dynamics are involved in every one of the subsequent six sections of the conceptualization (Christie et al., 2008), such as how and why youth engage in armed conflict or gangs, the mental health impacts of being denied basic rights, and how outgroup attitudes develop and are passed on over time.

An added layer is considering the different goals that peace efforts can involve. Peacemaking and peacekeeping are more centered on responsive efforts: the former focuses on the process of ending violence or conflict through resolutions and agreement, while the latter involves targeted intervention in a heightened case of violence. Peacebuilding, in contrast, tends toward more proactive strategies, engaging in creating cultures of peace, equitable systems, and just norms that lay the groundwork for peaceful relations over time (Christie et al., 2008).

The Field of Peace Psychology

As theory and research in peace psychology have developed, it is clear that factors across contexts and ecosystems influence both positive and negative peace. A holistic conception of building a culture of peace, for example, entails attention to inner personal dynamics (e.g., mental health), interpersonal dynamics (e.g., conflict resolution), intergroup relations (such as between racial/ethnic groups), and systemic concerns (like injustice and inequity; Christie, 2006; Christie et al. 2008). These dynamics are rooted in individual and collective psychologies; how we experience, think, feel, and respond to ourselves and our sociocultural contexts is clearly connected to conditions of peace across levels. As argued by Christie and colleagues (2008), "Psychology should be at the forefront of efforts to promote a peaceful world because peace and violence involve human behaviours that arise from human emotions, habits, thoughts, and assumptions" (p. 548). To this end, the field of peace

psychology has provided much insight into multiple areas of everyday modern life and the personal, interpersonal, and collective dynamics that are connected to positive and negative peace. These include—just to name a few—inner peace (Nelson, 2021), inter-group contact (Hewstone et al., 2014), the psychological impacts of children who experience armed conflict (Wessells, 2017), peace education (Christie & Wagner, 2010; Velez, 2021a), intervention evaluation in contexts of intractable conflict (Hammack, 2009), and processes of forgiveness and reconciliation (Hamber, 2007).

The field of peace psychology is still developing, including defining the spaces, conversations, and work that fit within its scope. Areas for growth include attention to nuanced perspectives on violence, systems views, and integration of geohistorical context (Christie, 2011). It is also important to consider the evolution of peace psychology in line with changing contexts locally and internationally. In other words, as the field develops, it must also attend to the ways that emerging developments that will impact humans and their social relations, such as artificial intelligence and climate change, intersect with geohistorical and psychosocial processes. Peace psychology must be extended and applied to new areas, both given the dynamic flux of human existence and constant presence of conflict and violence within it.

One example of building on foundations in the field is in the area of child development. Much work has focused on preventing recruitment into armed groups, addressing mental health impacts of war or exposure to violence (e.g., Wessells, 2017), and the intergenerational transfer of conflictual intergroup attitudes and subsequent interventions in these processes (e.g., Merrilees et al., 2014). There has been increasing attention to how children and individuals develop attitudes, orientations, worldviews, and identities related to peace (e.g., Taylor, 2020; Velez, 2021b). This movement has included building models of child development and identifying individual-level determinants of peacefulness (Nelson, 2021; Taylor, 2020), coinciding with psychologists engagement in peace education across the world (Velez & Gerstein, 2021). In continuing this growth of peace psychology, it is important to consider the range of tools and their implementation in fostering individual and collective engagement.

To this end, an underexplored extension in the field of peace psychology is the connection between peace across levels, the development of individual and collective orientations toward peace, and restorative justice. The growth of restorative justice touches on varied aspects of modern life: schooling and child development; armed conflict, demobilization, and peace processes; healing and reparations after mass atrocities, human rights abuses, or systemic inequities and oppression; and justice systems. These domains inherently engage with questions of peace—within and across the six conceptual spaces of positive and negative peace depicted in Table 1—and individual and collective psychosocial processes related to it. And yet, to date, there has been minimal work in peace psychology bringing together the frameworks of Galtung, psychology, and restorative justice.

Not Defining Restorative Justice

Similar to other disciplines, restorative justice is faced with a number of disagreements relating to definition, normative and empirical promises (e.g., Gavrielides, 2008; Johnstone & van Ness, 2011). Of course, agreements are not necessary for every single aspect of restorative justice theory and practice. In fact, occasional confusion should be expected with relatively untested concepts that are trying to find their place within our complex, modern societies (Gavrielides, 2007; Gavrielides & Artinopoulou, 2013). Disagreements are also part of creative thinking. Without friction there is no fire, and without fire there is no creation.

Restorative justice is more than just a practice or a theory guiding implementation. It is an ethos that can guide people's way of living and can play a critical role in forming relationships—not just managing or addressing conflict within them. As we read the chapters in this volume it is important to keep an open mind when it comes to understanding the breadth and depth of restorative justice. Limited or expansive definitions are unnecessary and in fact counterproductive (Gavrielides, 2020, 2021). They can hamper the process of understanding what restorative justice is all about. Just like water, when defined as H_2O, restorative justice misses out on its power drawn from its organic roots that transcend time and places. A chemistry formula like H_2O simply cannot contextualize the power of water to give and take life; it merely outlines its ingredients in a way that distracts from the actual substance behind them. Furthermore, restorative justice is fluid in nature, as it gains its individualized meaning through the suffering and healing of local communities (Gavrielides & Artinopoulou, 2013).

For the purposes of this volume, we will avoid further philosophical and normative interpretations of restorative justice to focus on our main aim of considering the study restorative justice through the lenses of psychology. Our goal is not to compare restorative justice with what is not (Gavrielides, 2008), but rather to bring together the fields of peace psychology and restorative justice to demonstrate its potential for promoting peace and to support the development of its processes and principles (Gavrielides 2007; 2008).

It is not a stretch to say that how to do restorative justice well is still a bit of a mystery and a constantly evolving area of inquiry. The expansion of the field has been relatively rapid. Systematic empirical work is just emerging in some areas, like educational settings (Darling-Hammond et al., 2020). Nuanced research projects are needed especially in relation to complex areas of practice such as domestic violence, hate crimes, and other complex cases. Other areas are more developed, like what restorative justice can and cannot do for victims, perpetrators, and community members in rehabilitation and the criminal justice system (Latimer et al., 2005). Moreover, the many policies that governments and international bodies have introduced to mainstream restorative justice have helped illuminate the true drivers behind social policy and criminal justice reform, as well as identify where the true origins and strengths of restorative justice lie (Gavrielides 2021). For the two of us in particular, research with practitioners, victims, and offenders has also given us a true flavor of what this "magic of restorative justice" really is.

The process of compiling this volume required us to reach into our own psyches and emotions to understand our viewpoints on the advancement of restorative justice through psychology. To this end, the volume has been a reflective and applied process of more deeply understanding the role of restorative justice for achieving peace. Our two vantage points and experiences of this journey are different but complementary. Theo Gavrielides brings a wealth of applied experience and a philosophical interpretation of the world, its beauty, pain, and meanings. Gabriel Velez is a former secondary school teacher and a developmental and peace psychologist. Our hope is that our combined research backgrounds and complementary analysis create a fertile ground for the reader's exploration of peace psychology and restorative justice.

Restorative Justice and Peace

Peace is the ultimate objective of the restorative justice ethos and practice. After introducing restorative practices and our approach to integrating it into this volume, we now take the next step in presenting Gavrielides' consensual model of restorative justice (2021) as a guiding framework for its role in promoting peace at interpersonal, inter-community, and inter-state levels.

The pursuit of restorative justice must begin with a shared recognition of a disturbance of peace—an injustice or a "conflict." This can be between individuals, communities, states, or even within ourselves. The opposite, of course, is negative peace. Scholarly work in history, but also philosophy and empirical studies, have shown that the pursuit of justice and peace can be achieved through multiple methods. The evidence suggests there are two ways to build such peace: the creation and pursuit of the law (e.g., through state mechanisms) or through respecting and upholding notions of fairness among individuals and groups (Gavrielides, 2021). While the former is created through human institutions (e.g., the legislative) and implemented by state agents (e.g., the judiciary or the executive), the latter exists as a virtue that can be attached to our morals, way of living, religion, or psychosocial processes. Both forms of justice (lawful and fair) are desirable and can co-exist. However, whereas the lawful requires a structure and a system of regulation, the fair is value-based and can be attained through loose and bottom-up methods including community action, socialization, and other processes related to building cultures of peace. Restorative justice exists in both forms; the structured and unstructured, or in others words the lawful and the fair.

Structured Restorative Justice for Peace

To deliver structured restorative justice formally, first there needs to be an injustice done to society or embedded within societal systems. This needs to be identified and publicly condemned. It also needs to be backed up by a pattern of unjust behavior.

Through this, the need for regulation arises. This requires a mixture of skills and professions including politicians, the media, academia, market research, economics, campaigners, and so on. Once a law has been produced to regulate this pattern of injustice and conflict, a further series of actors come into play to represent and deliver justice, including lawyers, courts, judges, administrators, prosecutors, and prison and probation staff. Once this law is delivered, a further chain of maintenance is observed encompassing educational institutions, the media, campaigners, politicians, and others. All these agents and institutions are engaged to contribute to the formal justice system. Structured restorative justice is placed within *this* machinery and its sub-systems of pursuing, delivering, and maintaining justice after a conflict has occurred and peace has been disturbed (independently of level).

These institutions are not equal and that the agents delivering or representing justice occupy various positions of power depending on their roles and place in society (Gavrielides, 2021). This creates power imbalances, which may be rooted in structural or cultural violence and are additional to those that may lead to conflict and the disturbance of peace in the first place.

To counterbalance this distortion of power, legal standards can guide justice toward restorative aims. These standards include rights or human rights and operate within international or localized contexts. They are based on shared values and informed by the lived experiences of those they aim to protect; in other words, they are rooted in people's psychological experience and processing of their social worlds. But they do not have any significance until they take the form, or have the protection, of the law. Thus, they must be introduced into the machinery of the

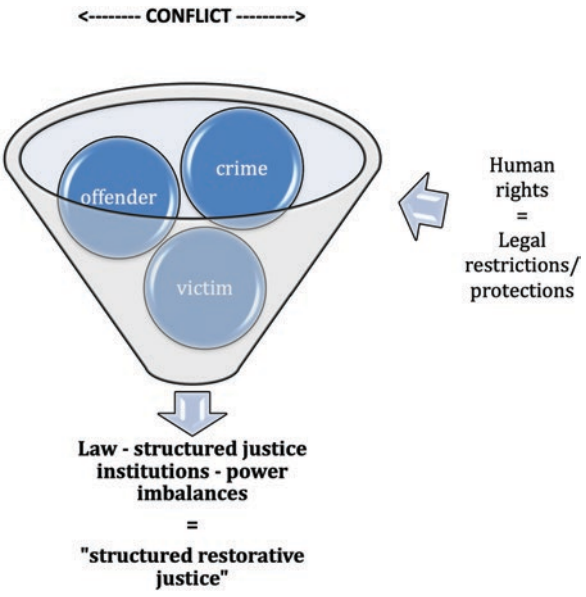

Fig. 1 Structured restorative justice

structured systems and sub-systems that are set up to address injustice, conflict, and violence.

Figure 1 illustrates how this structured way of delivering justice and restorative justice works. Conflict creates crime (i.e., harm), offenders, and victims. All three are placed within a funnel. Emptying the funnel of crime, offenders and victims will bring peace. This can be achieved through a legalized and structured justice system that is served by institutions employing restorative frameworks. The power imbalance that this structure creates is meant to be contained by the outside layer of the funnel which is made of human rights as these are materialized through the law. Structured restorative justice is one way of emptying the funnel as part of other structured forms of delivering and maintaining justice and bringing peace including criminal justice.

Unstructured Restorative Justice for Peace

Unstructured restorative justice focuses on the informal delivery of justice in response to conflict and the disturbance of peace (our common starting point), or in other words, within the context of *harm doing* as opposed to the breaking the law. Conflict in the form of harm causes a broken relationship between individuals, communities, the individual and the community, the individual and the state, or even between states. It does not lead to crimes, but creates harmed parties independently of whether these are labelled by the media, state actors or the public as victims or offenders. Under this model, it does not matter who did what to whom, but rather that the conflict has caused harm. A broken liaison in the preexistent relationship of the harmed parties can undermine positive peace, feed into cultural violence, or motivate direct violence.

Going back to the model, this time the funnel is filled with different ingredients (i.e., harm, broken social liaison, and harmed parties). Again, to achieve peace, the funnel must be emptied of these ingredients. Only this time, the intervention of the law will not work. There is no crime, victims, or offender. There is only harm and a broken liaison between harmed parties. The community must intervene, and various emotions must be employed to achieve peace. This intervention can take various shapes and forms, but ultimately must engage with psychosocial processes both internally (e.g., individual's interpretations of the events) and externally (e.g., conflict resolution measures). Restorative justice practice may offer one such form. Unlike the previous funnel, here loose and bottom-up mechanisms that aim to restore harm and the broken social liaison are used but are not dependent on formalized subsystems. They use localized and informal projects to build cultures of peace and prevent violent cycles from escalating (Fig. 2).

This does not mean that this system is not subject to occasional power abuse. In fact, a common feature of both funnels is the power structures that are created through the mechanisms of emptying them to achieve peace. Only in unstructured restorative justice, these powers are not observed within and between institutions.

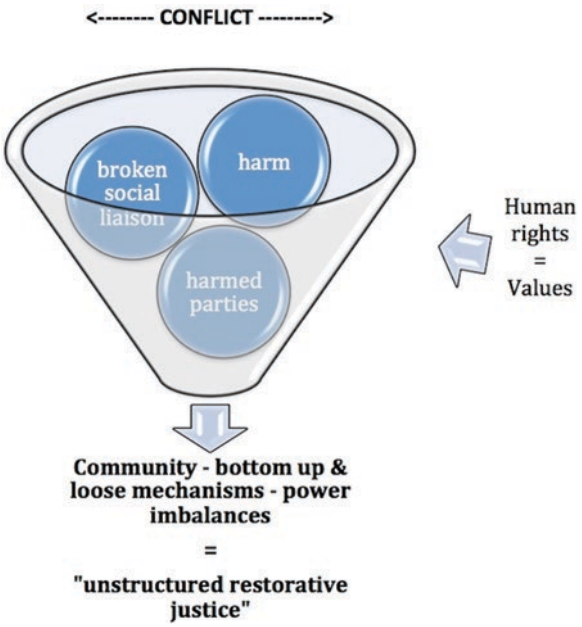

Fig. 2 Unstructured restorative justice

They are created among those community representatives delivering justice and pursuing peace. They can also be created between the harmed and harming parties, as their labels and roles as victims and offenders are removed.

Another shared denominator between the two funnels is the role of human rights as restraining standards. In the unstructured version of restorative justice, human rights are not enforced as legal restrictions, but as a value-based code of behavior and practice. Whether they are justiciable or not is irrelevant to the community-led and bottom-up structures that are called to achieve peace by emptying the funnel from harm and restoring the broken social liaison between the parties involved. What these justice projects need, including unstructured restorative justice, is the manifestation of value-based guidelines.

In summary, in achieving peace, restorative justice can work in parallel—not in opposition—to other forms of justice. In doing so, it can take two forms that are complementary. While structured restorative justice can work alongside top-down and formalized systems of achieving peace, unstructured restorative justice supports the community-based and organic reactions to disturbances of peace. Both forms of restorative justice can be subject to power abuse. While abuse in the structured restorative justice model is constrained through legal entities articulated in the form of human rights, in the unstructured version values and moral principles guide behavior and action. The reader will be able to identify both forms of restorative justice in the diverse contributions of this volume. While all share the same ultimate

objective of describing methods, theories, and practices for achieving peace at different levels, the deliberation between the two forms of restorative justice helps us place the details of their arguments within the right context facing different challenges and experiencing different opportunities.

Organization of the Volume

This volume presents an array of work situated at the interconnection of peace psychology and restorative justice. As noted above, the underlying foundation is Galtung's conceptualization of peace in relation to various forms of violence, with attention to how restorative justice involves and feeds into peacemaking, peacekeeping, and peacebuilding. The work presented in this volume is organized by topical area, beginning with contributions focused on educational settings and then moving to work addressing criminal justice and mental health. Underlying this framework is consideration of the ways that restorative justice can feed into psychosocial dynamics related to peace spanning from within individuals to across borders and institutions. This use of ecological systems (Bronfenbrenner, 1979) is increasingly invoked in understanding the ways that cultures of peace cut across internal, collective, and institutional contexts (e.g., López & Taylor, 2021; Velez & Dedios, 2019).

Overall, these chapters paint a picture of how restorative justice and its impact on psychosocial processes can be understood both to prevent violence and promote peaceful relations, including through the pursuit of equity and the construction of horizontal, inclusive, and just dynamics between individuals, groups, and societies. Restorative justice can promote positive peace through fostering dialogue, empathy, forgiveness, prosocial development in children, and other key psychological elements of peace. Many of these contributions specifically address this potential through a focus on children and youth, and their engagement in school-based restorative justice. This overweighting of a developmental lens speaks both to the increasing integration of restorative justice in Western educational systems (Gregory et al., 2020; Wong & Gavrielides, 2019), as well as increasing interest in peace psychology in developmental frameworks and thinking to recognize and conceptualize young people's work in building cultures of peace (Berents & McEvoy-Levy, 2015; Taylor, 2020; Velez, 2019, 2021).

The first part of the volume involves chapters addressing the intersection and mutual connections between peace psychology and restorative justice in diverse educational contexts from primary school through post-secondary. First, Carroll and colleagues offer a vision, empirical evidence, and lessons about the potential of school-based restorative justice (within the K-12 setting) for promoting peaceful relations and educational environments. They explore three branches of work with educators and schools, detailing applicable insights and lessons for implementation and evaluation of the psychological impact of using restorative justice to promote

peaceful educational communities. Next is Recchia and colleagues' chapter on a developmental perspective to school-based restorative justice. Their work explores the ways that developmental psychology can contribute to understanding the experience and impacts of restorative justice, with a focus on morals, values, and children's perspectives on the world. This chapter is then complemented by Velez and Butler's contribution focusing on thinking about how experiencing restorative justice in school can have ripple effects on how young people understand themselves and the adult members of society they become. Moving outward to an institutional level, Payne and Welch detail the potential of restorative justice to transform K-12 school systems. The authors focus on evidence indicating that issues related to school climates and racial/ethnic inequities in disciplinary systems can be partially addressed through restorative justice. Positive peace can thus be built by addressing the structural and cultural violence perpetuated through K-12 schools and educational systems. The following chapter by Lyubansky and his student co-authors moves the focus to post-secondary contexts. These authors present a reflective articulation of core restorative justice principles to consider in university instruction. Their chapter offers insights from theory and research, as well as the lived classroom experiences of teachers and students within the context of an effort to build an authentic culture of peace within higher education in the United States. Finally, Alexander and colleagues articulate a vision for restorative justice as a pedagogy of transcendence. They base their chapter in the work of critical peace education and the pursuit of peace-centered teaching that aims to address the modern-day influence of colonization and oppression in educational settings.

The second section considers intersections between peace psychology and restorative justice in relation to criminal justice and its reverberations, including on mental health, coping, and resilience. The contributions focus on how peaceful relations can be built through restorative justice promoting internal harmony and disrupting interpersonal cycles of violence through healing, growth, and self-actualization. The section opens with the chapter by Nolan and Monaco-Wilcox detailing a story-telling-focused, restorative justice initiative with sexual assault survivors. They argue that the foundation of restorative justice and interpersonal connections of this intervention can help build inner peace, greater interpersonal and community connections, empathy, and support networks. Next, Walker and colleagues' contribution describes a restorative justice educational program for imprisoned women in Hawai'i. They explore the potential of restorative justice within the incarceration system to result in peaceful individual outcomes as well as mitigation of the structural violence inherent to this institution. The section then moves to a broader theoretical focus as Toscano's chapter makes links between psychological theory on human needs and self-actualization and coping and resilience through restorative frameworks. Finally, the section ends by moving to the international arena with Gabagambi's chapter detailing the ways that punitive approaches to justice and current norms in Tanzania create psychologically harmful conditions for victims and their families. Gabagambi argues that greater attention and integration of restorative justice across the institutions involved in the Tanzanian justice system would promote positive peace within victims and across society.

Restorative Justice for All International Institute Theo Gavrielides
London, UK

Educational Policy and Leadership, College of Education Gabriel Velez
Marquette University
Milwaukee, WI, USA

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Contents

Contributors

Gwynn Alexander Department of Leadership Studies, University of San Diego, San Diego, CA, USA

Yamenah Ambreen Department of Psychology, University of Illinois, Urbana-Champaign, Champaign, IL, USA

Antonio Butler Center for Self-Sufficiency, Milwaukee, WI, USA

Jamee S. Carroll Marquette University, Milwaukee, WI, USA

Julena Jumbe Gabagambi Department of Public Law, The University of Iringa, Iringa, Tanzania

Leela Bilmes Goldstein College of Social Sciences, University of Hawai'i, Honolulu, HI, USA

John Grych Department of Psychology, Marquette University, Milwaukee, WI, USA

Gillian Ho Department of Psychology, University of Illinois, Urbana-Champaign, Champaign, IL, USA

Antonio Jimenez-Luque Department of Leadership Studies, University of San Diego, San Diego, CA, USA

David Karp Department of Leadership Studies, University of San Diego, San Diego, CA, USA

Astrida Kaugars Department of Psychology, Marquette University, Milwaukee, WI, USA

Mikhail Lyubansky Department of Psychology, University of Illinois, Urbana-Champaign, Champaign, IL, USA

Giovana Mete Department of Psychology, University of Illinois, Urbana-Champaign, Champaign, IL, USA

Rachel K. Monaco Rachel K. Monaco LLC, Milwaukee, WI, USA

Emily Goldstein Nolan Department of Creative Arts Therapy, Syracuse University, Syracuse, NY, USA

Laura Pareja Conto Department of Education, Concordia University, QC, Canada

Allison Ann Payne Department of Sociology and Criminology, Villanova University, Villanova, PA, USA

Holly Recchia Department of Education, Concordia University, QC, Canada

Emily Shin Department of Psychology, University of Illinois, Urbana-Champaign, Champaign, IL, USA

Thomas Toscano School of Health and Social Care Professions, Buckinghamshire New University, Buckinghamshire, UK

Gabriel Velez Marquette University, Milwaukee, WI, USA

Cecilia Wainryb Department of Educational Policy and Leadership, College of Education, University of Utah, Salt Lake City, UT, USA

Lorenn Walker College of Social Sciences, University of Hawai‘i, Honolulu, HI, USA

Kelly Welch Department of Sociology and Criminology, Villanova University, Villanova, PA, USA

About the Editors

Gabriel Velez, Ph.D., is an assistant professor and developmental psychologist in the Department of Educational Policy and Leadership (EDPL) in the College of Education at Marquette University. He also serves as the Faculty Director of the Black and Latino/a Ecosystem and Support Transition (BLEST) Hub at Marquette, and the Chair of the Faculty Research Team for the Center for Peacemaking. Dr. Velez studies identity development in adolescents, particularly in relation to civic development, 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 nonprofit educational organizations in Milwaukee and Colombia, including consulting and overseeing implementation and evaluation of restorative justice and peace education. He was recently awarded a Spencer Foundation Small Research grant to study Black and Latino/a students' perceptions and meaning making of school-based restorative justice.

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 programs on security, migration, and human rights. Dr. Gavrielides is also a visiting professor at the University of East London, a 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 radicalization, criminal justice, human rights, youth justice, and equality.