

* **Respect, Relationship
and Responsibility: How
Restorative Values
Support Engagement,
Desistance and
Deradicalisation**

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- * We cannot support and manage the processes of desistance and disengagement from extreme violence unless the individuals are willing to work with us.
- * Without engagement our knowledge, resources, time and effort are wasted.

*** Why does
engagement matter?**

- * A force that hinders or stops change
- * The act of fighting against something you refuse to accept or that is attacking you.
- * Is it 'them' or 'us'?

*** What is resistance?**

- * Assessment of risks and criminogenic needs
 - What causes the risk of reoffending?
 - What risk level is the offender?
- * What works
- * How will this be implemented?
- * How will the outcomes be measured?

*** The offender as the
problem**

Knowledge as an exercise in power



If the only tool you have is a hammer, you tend to see every problem as a nail.

(Abraham Maslow)

izquotes.com

Limits the narrative and objectifies people

- *When? The full narrative
- *Where? The context
- *Who? The person
- *Who else? The relationships
- *Why? The meaning of what matters to the person

***Thickening the
narrative humanises**



**Are we the threat
that they are
resisting?**

Rehabilitation

- * Assumes a lack of personal responsibility for offending and its consequences on victims and an inability and/or unwillingness to change
- * Assumes deficits in values and skills required to reduce the risk of re-offending
- * Assumes the need to comply with the authority of the expert to assess, plan, intervene and monitor

Politically motivated offenders

- * Have a clear political ideology and strategy to support their actions and its intended harmful consequences
- * Victims are defined as the enemy
- * Share a collective rather than individual responsibility for their actions which strengthens their commitment, loyalty and solidarity
- * Tend to be intelligent and to articulate their views clearly and assertively
- * Adopt an antagonistic position in relation to authority

* Deradicalisation

- * Assessment of risk for parole
- * Victim empathy programme

* Deradicalisation Examples

Desistance

- * Maturation
- * Social bonds

- * Develop new identity/narrative

Prison

- * No responsibility
- * Weakens relationships with family, community and employment. Strengthens dependence upon criminal associates
- * Influence of inmate culture and stigmatisation

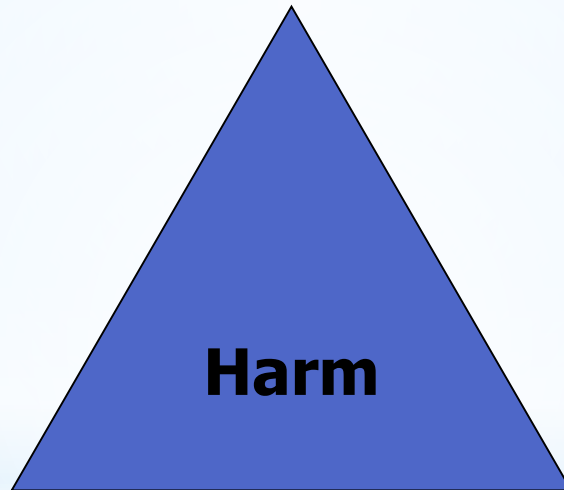
* **Desistance**

** Restorative Justice is an inclusive approach of addressing harm or the risk of harm through engaging all those affected in coming to a common understanding and agreement on how the harm or wrongdoing can be repaired, relationships maintained and justice achieved.*

** European Forum for Restorative Justice*

*The Balanced Model

Community



Harm

Person responsible for harm

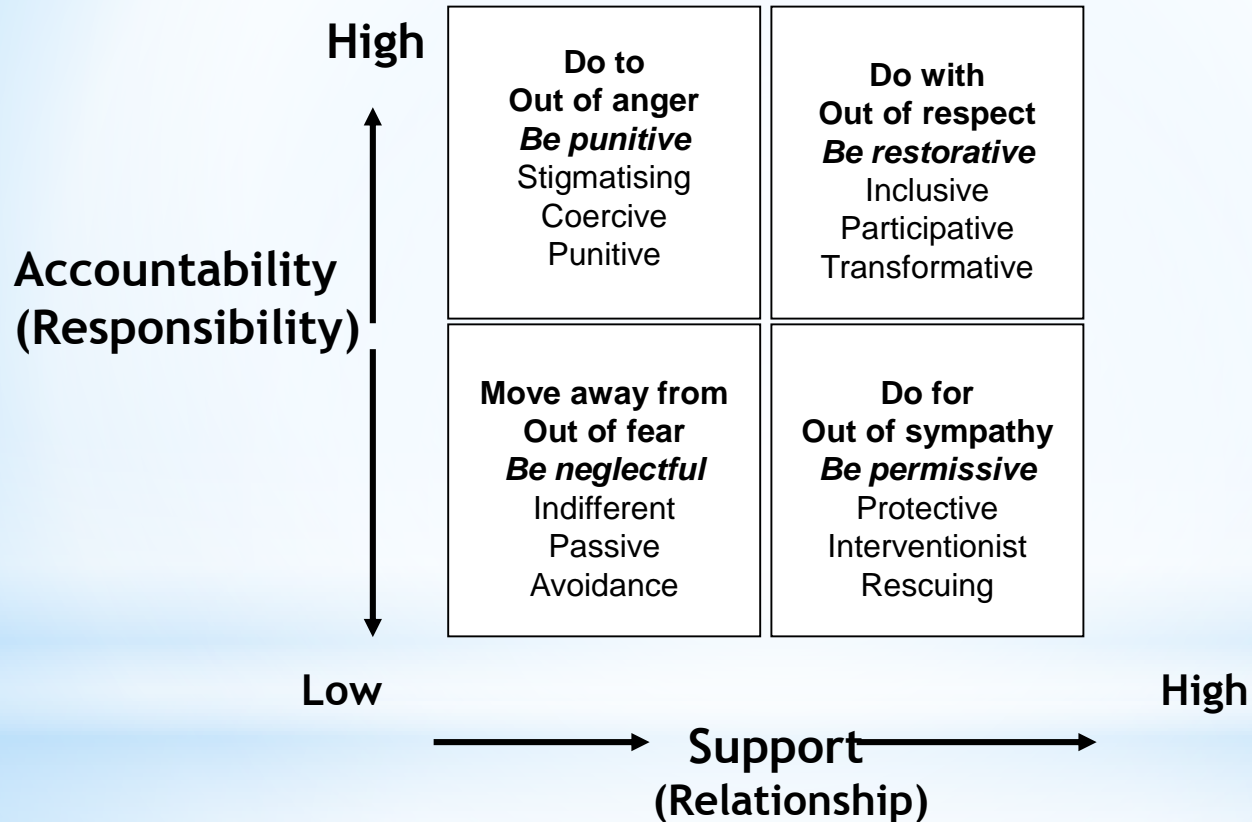
Injured party

*The person is not
the problem: the
problem is the
problem.

- * Restorative justice takes the harm of criminal behaviour seriously.
- * Its effect on the victim
- * The ripple effect on those close to the victim
- * The effect on society
- * The re-victimisation of the victim by the criminal justice system
- * The effect of harm on the motivation to harm others
- * The ripple effect on those close to the offender
- * The effect of the social reaction to the harm
- * The effect of the system on the perpetrator - stigma, exclusion and institutionalisation

* **Harm is the problem**

Models of addressing challenging behaviour and its aftermath



Adapted from McCold and Wachtel's Social Discipline Window

Do with
Out of respect
Be restorative
Inclusive
Participative
Transformative

*The “Respect Box”



Harm is a breach of the obligations that owe to others and consequently it creates an obligation to put it right.

* Against empathy: the case for rational compassion by Paul Bloom

* The importance of the meeting and direct communication

- *Forensic What happened? Understanding the harm
- *Narrative How are you feeling about it?
Understanding the suffering
What do you need (to be restored)?

*Truths

- * Harm + fear = need for safety
- * Harm + anger = need for justice
- * Harm + anxiety = need for control
- * Harm + shame = need for respect

* Identifying Needs

- * Dialogical Enabling responsibility
How will you tell your story?
What are your questions and requests?
How will you respond?

- * Transformative How will you move on?
Making commitments and forgiving
Completing the story

* Truths

- * A satisfactory plan to address the harm agreed by all parties
- * The plan is completed in full

= Justice

* **Immediate outcomes**

- * Recovery of the harmed person
- * Reintegration of the person responsible for the harm

= Life back in control

* **Medium term
outcomes**

Justice

*“Where, after all, do universal human rights begin? In small places, close to home - so close and so small that they cannot be seen on any maps of the world. Yet they are the world of the individual person; the neighborhood he lives in; the school or college he attends; the factory, farm, or office where he works. Such are the places where every man, woman, and child seeks equal justice, equal opportunity, equal dignity without discrimination. Unless these rights have meaning there, they have little meaning anywhere. Without concerted citizen action to uphold them close to home, we shall look in vain for progress in the larger world.”


*Eleanor Roosevelt

- * The socialisation of empowered citizens
- * Culture of respect
- * Social cohesion and inclusion

= **Good society**

* **Long term outcomes**

* A harmful incident is an opportunity for learning how to live with others.

 **What reasons
should a person
have to avoid
harming others?**

- * I want to avoid punishment?
- * I cannot harm others because the authorities watch and control me?
- * I am rewarded for good behaviour?

OR

- * It is the right thing to do - to respect other people's rights and what they value.

* Results of youth conferences in Northern Ireland

- * Number of youth conferences now over 19,000
- * Over 100,000 people may have participated in a youth conference

- * Victim participation; 50/70%
- * Victim and young person satisfaction; 90%+

- * 26% serious or very serious offences, 53% intermediate offences but offending persistent, 21% minor offences but persistent offending.

- * 94% successful completion of plans
- * Reoffending 43% (22% for serious harm)
- * Reoffending for all other community disposals 61%; for custody 72%
- * England and Wales put about twice as many young people into custody as Northern Ireland

*From compliance to
commitment

*The power of giving your
word in the presence of
people that are significant
to you.

*Engagement

- * Significantly fewer offences over two years than the control group
 - * 14% reduction in the frequency of offending
 - * £9 saved for every £1 spent
- (Shapland et al)

* Post conference

* Responsibility

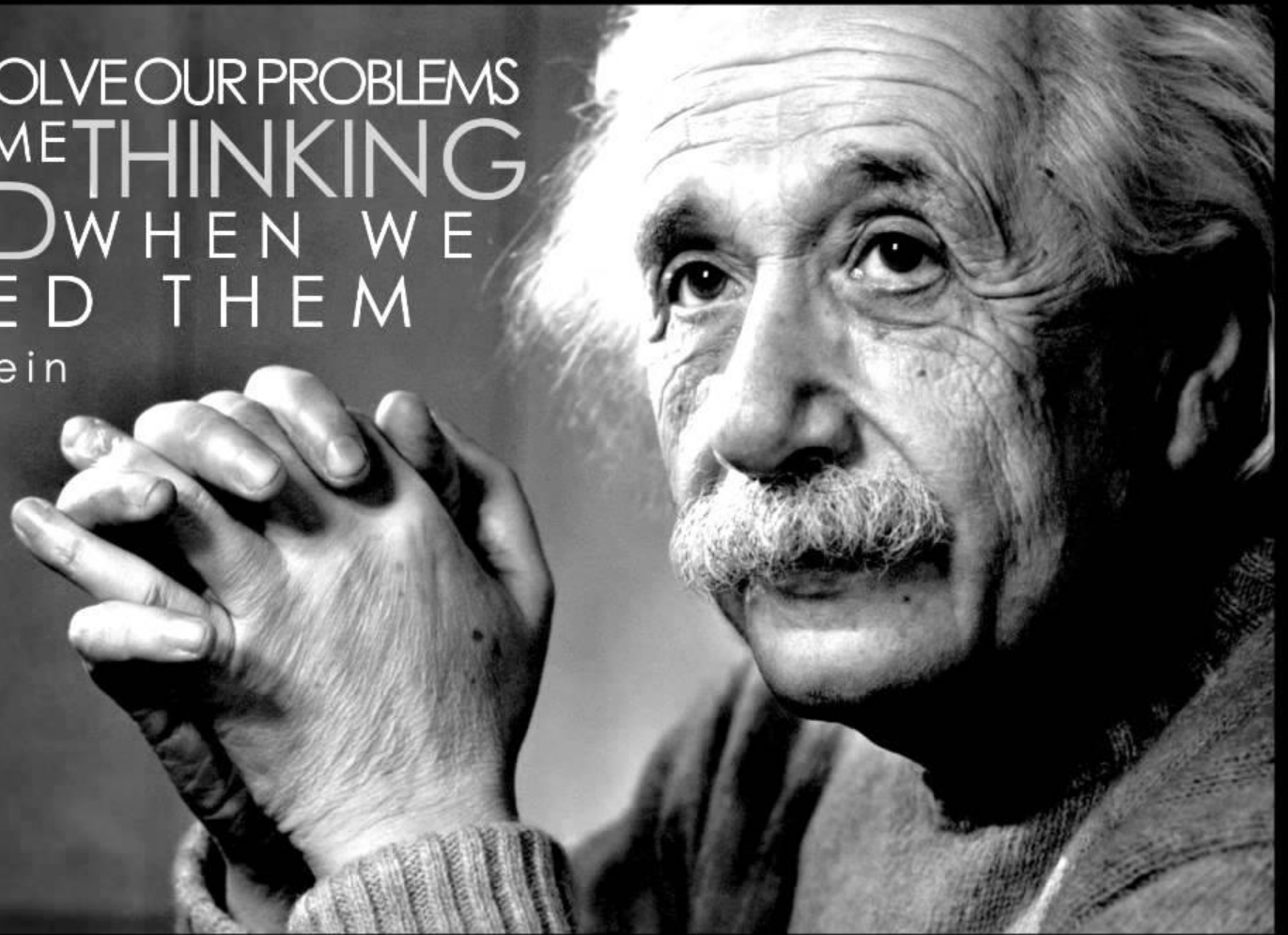
* Relationships

* Respect

* Values (Howard Zehr)

WE CANNOT SOLVE OUR PROBLEMS
WITH THE SAME THINKING
WE USED WHEN WE
CREATED THEM

-Albert Einstein



Restorative values

- * Responsibility
- * Relationship
- * Respect

Desistance processes

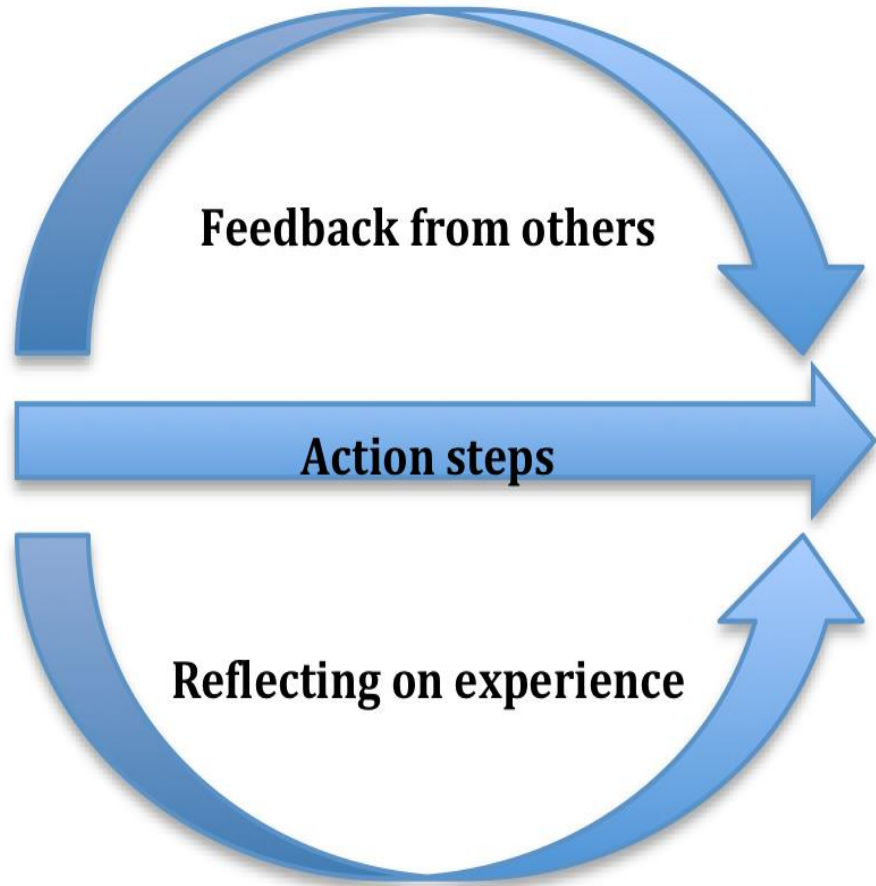
- * Maturation - growing out of crime
- * Social bonds - sustaining pro-social relationships
- * Identity - engaging in a redemption narrative

* **Desistance**

Map of relationships

Map of responsibility

Map of respect



*** Evidence based
model of desistance**

*Radicalisation

- * To clarify what loyalism means and what it means to be a loyalist in practice on release
- * To consider how best to prepare for release
- * To offer an invitation to explore a different relationship between conflict and violence through restorative practices

* Objectives

- * Build relationships so as to get know the individuals (cf Mark Hamm)
- * Download the ideology
- * Test the validity and effectiveness of the ideology in practice
- * Offer alternative narratives
- * Test alternative behaviours through restorative justice
- * Raise questions of victims

* The Process

- * Explained role and discussed the power implications
- * Reviewed possible roles
- * Chose learning model - student-teacher through which both parties had something to learn and to teach
- * Established our commitment to non-violence
- * Established respect - managing our own judgements and a commitment to listen and understand in the face of aggressive testing
- * Sought and gained permission to ask difficult questions
- * The emergence of rituals or etiquette

 **Build relationships**

- * an understanding that extremist ideology can be closed and ‘go round in circles’ without getting anywhere;
- * a disillusionment with violence and a recognition of the efficacy of non-violent responses to conflict or aggression yet a reluctance to disavow violence as a legitimate response in specific circumstances (cf Maruna 2000 on desistance narratives and Clubb 2016 on narrative fidelity);
- * a realisation that loyalist violence had failed to prevent the rise of republicanism;
- * a disillusionment with loyalist and unionist leadership;
- * a wish to return to normal family life;
- * a realisation that the community does not support paramilitarism;
- * a wish to serve their community in different ways.

* Findings

- * Voluntary participation
- * Independent of authorities
- * Extensive and intensive contact contact
- * Transparency and trust
- * Respect
- * Skilful facilitation
- * Debriefing and support from colleagues
- * Focus on behaviour rather than ideology
- * Engagement with the other - people and narratives
- * Connection with wider networks of support in the community
- * Key restorative values: respect, relationship and responsibility

* Success factors

* “Nobody has ever
asked me these
questions”

People, even more than things, have to be restored, renewed, revived, reclaimed, and redeemed; never throw out anyone.



 Thank you

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