

Restorative Justice Theory and Practice

ADVANCED PROFESSIONAL COURSE

DM 3323

**Louisville Presbyterian Theological Seminary
June 19-22, 2018**

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Seminar Description:

“Restorative justice is an approach to achieving justice that involves, to the extent possible, those who have a stake in a specific offense or harm to collectively identify and address harms, needs, and obligations in order to heal and put things as right as possible” (Zehr 2015: 48).

This seminar studies restorative justice (RJ), and evaluates its approach to achieving peace with justice in dialogue with ministry. Students will read foundational and contemporary writings in restorative justice in order to: (1) identify the promise and problems of RJ for congregational ministry, chaplaincy, and/or therapy; and (2) assess the continuities and discontinuities between restorative theory and the meaning-making practices of spiritual discipleship.

The seminar has three main thematic emphases. First, seminar participants will read a constructive theological work on restorative justice and Jesus Christ. Do we find the *Restorative* Christ in the Scriptures? I hope that starting with theological reflection will occasion deep insight as we turn to the descriptive task of the seminar.

The second thematic emphasis of the seminar considers how the idea of restorative justice is conceptualized and institutionalized. This theme consists of an overview of restorative justice theory and process, including core principles, values, goals, and practices. Further, the seminar examines how restorative justice is institutionalized. Students will learn how the idea of restorative justice has been linked to a variety of practices that share some theoretical commitments to group process and community participation. We ask how persons in ministry might redevelop and evaluate restorative practices to bear witness to the work of the Church in the world.

Third, the seminar examines critical issues in restorative justice. For example, is right procedure more important than good outcomes in this approach to peace-building and putting things right? Does restorative justice affect social justice? Are patterns of racial disparity replicated by restorative practices? Students will investigate the reasons why restorative justice theorists and

practitioners disagree about what restorative justice means, how it should be practiced, and how it should be evaluated.

Student Learning Outcomes (SLOs)

- **SLO 2:** Students demonstrate an ability to articulate their comprehensive understanding of ministry, grounded in theory and practice in appreciative and critical correlation.
- **SLO 3:** Students shall develop and acquire skills and competencies in advanced theological reflection on the practice of ministry and in methods of research in practical theology that are required for pastoral leadership at its most mature and effective levels.

Seminar Objectives:

- 1) To articulate an understanding of restorative justice and identify its promise for your context of ministry (**SLO 2**).
- 2) To assess the relevance and efficacy of restorative practices for ministry (**SLO 3**).
- 3) Demonstrate critical awareness of the role of culture in restorative justice (**SLO 3**).
- 4) Demonstrate knowledge of the interlocking commitments of Christian ministry and restorative justice (**SLO 3**).
- 5) Demonstrate an ability to initiate and sustain peer dialogue with critical issues central to understanding the complexity of restorative justice.
- 6) Demonstrate an ability to identify one's denominational heritage (**SLO2**) and the Christian movement as resources for restorative practices and systems (**SLO 3**).

Required Texts:

Broughton, Geoff. *Restorative Christ: Jesus, Justice, and Discipleship*. Eugene, Oregon: Pickwick Publications, 2014. (ISBN: 978-1-62564-052-9)

Strong, Karen Heetderks and Van Ness, Daniel W. *Restoring Justice: An Introduction to Restorative Justice*. 5th edn. London: Routledge, 2015. (ISBN: 978-1-4557-3139-8)

McLaughlin, Eugene et al., eds., *Restorative Justice Critical Issues*. London: Sage Publications, reprinted 2004. (ISBN: 978-0-7619-4209-2)

Seminar Requirements

I. Pre-Seminar Preparation:

- **ESSAY #1:** Read the Broughton text and write a 5-page double-spaced essay that discusses Broughton's Christology in dialogue with your own. In your essay, choose a "Bible core sample" that Broughton discusses and share your own hermeneutical and exegetical approach to the text. (Due: **June 29th**; 20% of final grade)

- **ESSAY #2:** Read *Restoring Justice* and write a 3-page double-spaced essay in which you identify those principles, values, and processes of restorative justice that have currency in your context in ministry. What would a more restorative organizational system look like in your context? How might you link practices and processes to principles and values? (Due: **June 29th**; 15% of final grade)
- **ESSAY #3:** Read *Restorative Justice: Critical Issues* and write a 3-page double-spaced essay on Chapter 13, “Restorative Justice and Social Justice,” by John Braithwaite. In your essay, discuss Braithwaite’s hypotheses about the relationship between restorative justice and social justice and either defend one of Braithwaite’s hypotheses, or construct a new hypothesis. (Due: **June 29th**; 15% of final grade)

II. **Seminar Participation** (50%) evaluated by your thoughtful facilitation of seminar plenary sessions and informed participation in the following discussions:

- **Critical reviews of the required texts.**
- **RJ theory and practice discussion.** Frank Lloyd Wright is credited with the adage in architecture that form and function should be one, joined in a spiritual union. What do the forms of restorative practice reveal about the function of restorative justice?
- **Religious heritage discussion.** Identify key moral norms and ecclesial values of your denomination that can provide normative guidance on the use of restorative processes in your context.
- **Restorative systems and the Beloved Community discussion.** Describe a Christian understanding of beloved community and evaluate restorative justice theory as a conceptual frame for beloved community. Reflect on the following questions as you prepare for our discussion: How fitting or suitable is restorative justice for Christian faith and ministry? What are the continuities and discontinuities between restorative theory and the meaning-making practices of spiritual discipleship? What does RJ contribute to the practice of faith? How can religious communities contextualize restorative theory and construct restorative systems for the work of reconciliation and social reconstruction?

Hyperlink Resources:

- Lorraine Stutzman Amstutz, “Restorative Justice: The Promise and the Challenges,” sermon preached at Grantham Church on April 10, 2016
<http://www.granthamchurch.org/2016-sermon-archives/2016/8/1/the-promise-and-challenge-of-restorative-justice>
- Kathleen Daly, “Mind the Gap: Restorative Justice in Theory and Practice,” (2002)
https://www.griffith.edu.au/_data/assets/pdf_file/0016/50263/kdpaper19.pdf
- John Braithwaite, “Restorative Justice: Theories and Worries,”
http://www.unafei.or.jp/english/pdf/PDF_rms/no63/ch05.pdf
- Theo Gavrielides, “Restorative Justice Theory and Practice: Addressing the Discrepancy” (2007)
https://www.peacepalacelibrary.nl/ebooks/files/HEUNI_8oiteshk6w.pdf
- Paul Takagi and Gregory Shank, “Critique of Restorative Justice” (2004)
https://www.socialjusticejournal.org/pdf_free/97Takagi.pdf
- COSA Qualitative Evaluation by Kathryn Fox Ph.D., for the State of Vermont Department of Corrections (November 2013)
<http://www.doc.state.vt.us/about/reports/circles-of-support-accountability-final-report/view>
- Lawrence Sherman and Heather Strang, “Restorative Justice: The Evidence” (2007)
http://www.iirp.edu/pdf/RJ_full_report.pdf
- Desmond Tutu, “ ‘Unfinished business’ of the TRC’s healing”
Mail & Guardian Online (May 17, 2017)
<https://mg.co.za/article/2014-04-24-unfinished-business-of-the-trc-healing>
- Nadine F. Bowers du Toit and Grace Nkomo, “The ongoing challenge of restorative justice in South Africa: How and why wealthy suburban congregations are responding to poverty and inequality,” (2014)
<http://www.hts.org.za/index.php/HTS/article/view/2022>
- Daniel Van Ness, “Creating Restorative Systems,”
<http://restorativejustice.org/10fulltext/vanness3>

LPTS Policy Statements

1. Use of Inclusive Language:

In accordance with seminary policy, students are to use inclusive language in class discussions and in written and oral communication by using language representative of the whole human community in respect to gender, sexual orientation, ethnicity, age, and physical and intellectual capacities. Direct quotations from theological texts and translations of the Bible do not have to be altered to conform to this policy. In your own writing, however, when referring to God, you are encouraged to use a variety of images and metaphors, reflecting the richness of the Bible's images for God. See for further assistance, http://www.lpts.edu/Academic_Resources/ASC/avoidinggenderbiasinlanguage.asp.

2. Academic Honesty:

All work turned in to the instructors is expected to be the work of the student whose name appears on the assignment. Any borrowing of the ideas or the words of others must be acknowledged by quotation marks (where appropriate) and by citation of author and source. Use of another's language or ideas from online resources is included in this policy, and must be attributed to author and source of the work being cited. Failure to do so constitutes plagiarism, and may result in failure of the course. Multiple occurrences of plagiarism may result in dismissal from the Seminary. Students unfamiliar with issues relating to academic honesty can find help from the staff in the Academic Support Center. For the Seminary policy, see The Code of Student Conduct, 6.11; the Student Handbook, p. 19.

3. Special Accommodations:

Students requiring accommodations for a documented physical or learning disability should be in contact with the Director of the Academic Support Center, Beth Herrinton-Hodge (bherrintonhodge@lpts.edu) and the instructor as soon as possible to arrange appropriate adjustments. Students with environmental or other sensitivities that may affect their learning are also encouraged to speak with the instructor.

4. Citation Policy

Citations in your papers should follow the Seminary standard, which is based on these guides: Kate Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*, 7th ed. Chicago: University of Chicago Press, 2007.
The Chicago Manual of Style, 15th ed. Chicago, IL: University of Chicago Press, 2003.

Copies of these guides are available at the library and in the Academic Support Center.

5. Attendance Policy

According to the Seminary catalog, students are expected to attend class meetings regularly. In case of illness or emergency, students are asked to notify the instructor of their planned absence from class, either prior to the session or within 24 hours of the class session. Given that this APC meets for only 4 days, attendance each day is required barring emergencies.

Tentative Schedule

Time	Tuesday, June 19	Wednesday, June 20	Thursday, June 21	Friday, June 22
8:30–8:45	Morning Prayer	Morning Prayer	Morning Prayer	Morning Prayer
8:45–10:15	1. Intro to Class 2. Renewing acquaintances 3. Housekeeping	Book Evaluation: <i>Restoring Justice</i>	Book Evaluation: <i>The Restorative Christ</i>	Book Evaluation: <i>Critical Issues</i>
10:15–10:30	Break	Break	Break	Break
10:30–12:00	Lecture / Q & A: Practical Theology	Lecture / Q & A: RJ Principles & Practices	Lecture / Q & A: Case Study: RJ & Joshua Tabernacle	Lecture / Q & A: Building Community and Social Justice
12:00–1:00	Lunch	Lunch	Lunch	Lunch
1:00–2:30	Lecture / Q & A: Types of Restorative Practices	Plenary Discussion: Restorative Process	Plenary Discussion: Religious / Cultural Heritage	Plenary Discussion: Beloved Community & Restorative Systems
2:30–2:45	Break	Break	Break	Break
2:45–4:45 (written reflection at 2:45, and small group discussion @ 3:45)	Written reflection at 2:45 followed by small group discussion at 3:45	Written reflection at 2:45 followed by small group discussion at 3:45	Written reflection at 2:45 followed by small group discussion at 3:45	Written reflection at 2:45 followed by small group discussion at 3:45