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ALTERNATIVE

**Developing alternative understandings of security
and justice through restorative justice approaches
in intercultural settings within democratic
societies**

**Deliverable 9.8: Dissemination through
organisation of a summer school**

SEVENTH FRAMEWORK PROGRAMME

COOPERATION PROGRAMME



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**Deliverable 9.8: Dissemination through
organisation of a summer school – report on
the activities of the summer school**

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Introduction

The summer school tradition of the European Forum for Restorative Justice (EFRJ) began in 2005 in Pilzen (Czech Republic) and since then the EFRJ organised summer schools every consecutive year (Riga 2007; Barcelona 2009, Canterbury 2011). Feedback on each summer school has been very positive with all participants – mostly restorative justice practitioners and researchers – enjoying the stimulating mix of study and relaxation within an international setting. The summer schools are led by an international trainer team composed by Frauke Petzold from the Waage Institut (Hanover, Germany) and Niall Kearney RJ consultant and RJ tutor at the Law School of the University of Strathclyde (Scotland). Each summer school has a specific topic or focus and training programme for the week is compiled according to that. Although the chosen topics are usually connected to the running project of the EFRJ, this was the first summer school, which was organised in the framework of a project of the EFRJ. The venue of the summer school has been chosen from the partner countries and cooperation between the trainers and IRKS in Vienna, Austria as local organisers started more than a year before the summer school.

The summer school took place in Vienna, Austria between 29 July and 2 August 2013. The topic, according to the main subject of the ALTERNATIVE project was restorative justice in intercultural settings with a title reflecting on the approach from the practice: “Restorative Justice in intercultural settings: business as usual?”

Participants

The advertisement of the summer school started in the summer of 2012 on the international conference of the EFRJ in Helsinki, via the project website and the EFRJ website, via the Newsletter of the EFRJ and other communication channels. Flyers of the summer school were handed out on the conference as well as on different RJ related seminars and events. Partners and Advisory Board members spread the information on the summer school in their networks and participants of previous summer schools were

also contacted. At the end of the registration period we had to start a waiting list, but, because of quite some cancellations, finally everybody could attend the summer school, who signed up.

More than 30 restorative justice practitioners, trainers and researchers participated on the summer school from 12 different countries (Austria, Belgium, Finland, Germany, Hungary, Italy, the Netherlands, Norway, Poland, Spain, China, United Kingdom).



Programme

Besides the interactive training and role plays during the week, the local host project partner IRKS organised visits to local organisations dealing with intercultural issues and/or conflict resolution. Another full day was dedicated to workshops offered by the ALTERNATIVE project partners. On the local day some organisations being involved in the Austrian part of the project, as well as others dealing with intercultural issues welcomed Summer School participants for a visit. Possibilities included Neustart, the organisation offering victim-offender mediation as well as piloting family group conferencing in criminal cases in Austria, Wohnpartner which is a service by the city to improve quality of life in the municipality housing estates and which offers mediation in conflicts within these very diverse neighbourhoods, Arbeitersamariterbund who provide shelters to asylum seekers and refugees and although do not use restorative justice in its strict sense they find the safety of often traumatised refugees really important which includes handling of everyday conflicts within the shelter, Romano Centro, an

organisation offering mediation between Roma families and schools, and Fair und Sensibel, an association dealing with conflicts as well as building trust between police and Africans.



Visit at Wohnpartner



Visit at Fair und Sensibel (Afrika Festival)

On the Alternative workshop's day participants could choose between two parallel workshops. Gabriella Benedek and Borbála Fellegi from the Foresee Research Group, Hungary put the participants in the role of a community representing the village they work in the project. Would they let researchers to work in the village? How the researchers see the village and different conflict-lines and what are the reactions of the community members to it? A role play of a peacemaking circle based on a real case with participants from different cultural background closed the day.

The other Alternative workshop was offered by Derick Wilson from the University of Ulster, Northern Ireland. He made a very clear statement answering the summer school title – RJ in intercultural cases cannot be business as usual. In his point of view relationships matter and restorative justice should grow to create restorative societies, where people look out for each other and feel safe in terms of relationships.

The last day summarised the week, offered possibilities for feedback and evaluation and closed the summer school.



Report

This part of the report on the summer school is based on minutes taken during the event and participant observations of Katrin Kremmel, researcher in the ALTERNATIVE project. Our aim with combining these perspectives was to be able to reflect on the summer school both from the outsider/organiser and the insider/participant perspective and produce a richer material, which can further inspire and contribute to the research in the project.

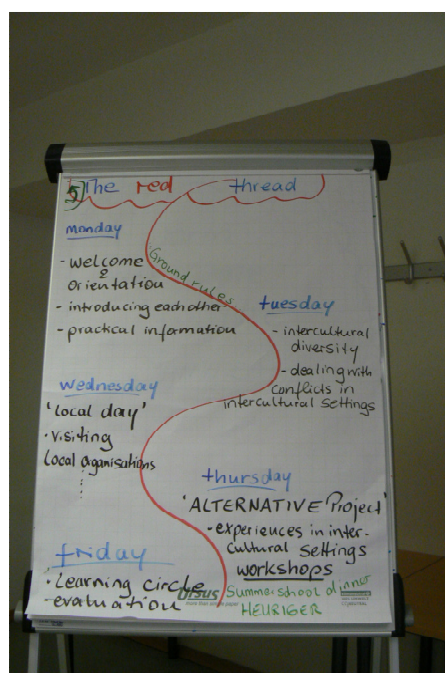
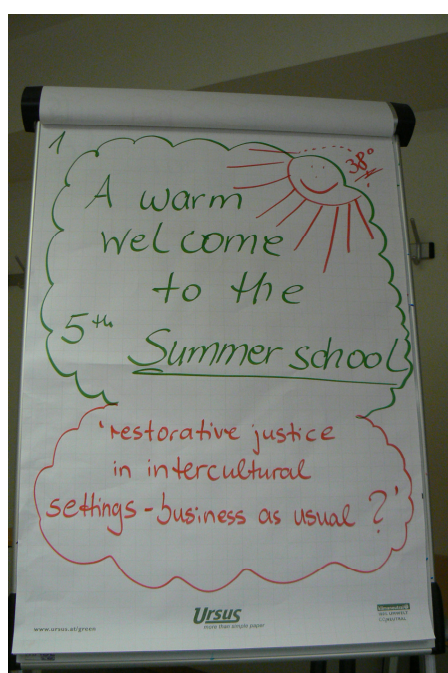
DAY 1 - 29 July, Monday

The trainers started with an exercise that examined the following information: participant's name, from where, what he or she does for work, how he or she learns best. Instead of letting everybody introduce themselves, they asked the participants to get together in pairs, tell each other their names, profession and what ground rules they would like to set up for the sessions of this week, to then introduce the other one to the group.

About half the group has practical experience as trained mediators, some of them also have a research background (in a diverse range of fields – political science, criminology, law, sociology, anthropology), while others work as researchers only. Most interesting was understanding how the participants learn. Some answers that were given included receiving concrete examples for practice/from research; warm atmosphere; humor; feedback on practice; exchange – not staying in the same room the whole time; possibility to speak freely; exchange of best practices; being attentive to others' needs; talking to

many different people; learning and understanding the link between theory and practice; practical exercises; workshops.

Niall then explained some of the basic principles of adult learning theory (active participation, we are all experts, learning through exchange with one another). Furthermore, several reflective exercises were provided for the participants to carry out on their own, for example in the evening. These included journals, peer to peer dialogue and 5 minutes of reflection (what was good, what was challenging, what do I need to do?). After this, Frauke presented the outline of the week.



The first exercise took the topic of greeting into an intercultural context. The situation: Half of the group are travelling to an unknown country, where they will be received by a host, while the other half of the group gets to play the hosts. Participants are then asked to meet and greet each other, while they don't know anything about the others' conventional ways of greeting at a first encounter. Each one gets to pull a card, containing short instructions on their own greeting habits (putting your hand palms against each other and bowing in front of the other, giving away a part of our dress, silently and motionlessly looking at the person we meet, hitting the other on the shoulder or on the

head, smiling at the other while raising our arms, touching the opposite's shoulders with both hands, offering your hand for a handshake etc.) and are then asked to wander around in the room to encounter the people. After a few minutes participants get together in groups of three and then discuss their experiences focussing on a few questions:

What kind of greeting did you feel (un)comfortable with?

How would you have liked to react spontaneously?

What kind of strategies did you find to get through this safely?

What to do with different manners/customs?

Which rule should count?

Who has to accommodate oneself to whom?

Reflections from Katrin Kremmel, participant of this exercise:

“I get to greet people ‘Indian style’ (hand palms and bowing), I widely smile at everybody I get close to and establish eye contact with, then bow – usually before they get to do their thing. To me, that does not feel uncomfortable, or intruding, as I don’t need seek physical contact with people, and don’t feel as if I was getting closer to them, than they might want me to. The reactions I get seem positive to me, some of them do nothing in response, one person gives me her shoe, that puzzles me a little and after a short moment of consideration, trying to figure out what I might want to do with it, I decide to wear it myself. Others then offer me their hand, which I take, with a feeling of being kept at a distance, one person hits me on my head, what I find a bit disturbing, but ok to put up with. What leaves me completely insecure and with a feeling of unacceptance, rejection or almost aggression is the non-response I am confronted with, when my bow is answered with nothing but a direct look into my eyes. I get very uncomfortable, not knowing how to get out of this situation and eventually turn away with a grimace on my face. (...)I find the last two questions especially interesting – the questions themselves and the answers participants come up with:

We can talk about different customs, we can slow down the greeting process by hesitating a little to find out, how the person we meet would like to welcome us, we can seek to inform ourselves on the habits and culture we will be confronted with during our journey, we can try different strategies of dealing with the situation to get a better feel for it.

Personally, I'd strongly criticize the last question as being built on the wrong assumption that one culture has to prevail over the other, when I think the question should really be about how can we accommodate both, fulfil the needs of both parties involved. The way it is, the question takes 'culture' for an actor, while the situation is really about people. In my eyes the better way forward would be to look at the people involved and their particular needs to then find a way to handle the situation that suits everybody as good as possible.

Another observation is made by J., who draws upon the example of physical distance between meeting people and thinks, that the needs of the one, who needs more distance should be respected."

DAY 2 - 30 July, Tuesday

In the first discussion of the day, an interesting example was presented by Niall, illustrating an issue concerning intercultural conflict. He suggested that translators during mediation should have guidelines or should know the nature of the process. In one case, there was a male translator who translated for the victim and, at the same time, as it turned out later, gave her advice on what to say. This was the result of a cultural difference, because on the First Nations culture, where the victim and translator were from, it is common for the man to give women advice, as the translator did. The participants were interested in examples such as these throughout Day 2 in addition to the rest of the summer school.

The morning discussion was following by Frauke's labelling exercise. Participants were asked to identify themselves through several categories (e.g. vegetarians, people living on the country side etc.). Here the main question was, that how one feels about being labelled by other people.

For some of the participants, it was not so much about the actual labels, but about the stereotypes that they encompassed. A couple of people interestingly stated that they like to be labelled because it allows them to counter the label. Perhaps there is also some power hierarchy in labelling, because the one who is labelling has more power, and there may be

strong consequences. Furthermore, it is not so easy to change the label because we want to be right, so people won't change their perspectives very easily.

After this exercise small groups were formed to discuss the following questions based on participants' own experiences in mediation:

- What kind of intercultural settings are you dealing with in your work?
- What are the differences to other conflicts you are working with?
- What are the specificities?
- What are the difficulties?

After discussion in small groups outcomes and experiences were shared in the large circle. Some interesting remarks:

- Whether people belong to a (social) minority or to a (social) majority has a significant influence on the situation. Some difficulties experienced by mediators were not caused by cultural differences, but by differences in power between the parties.
- Mediators start with reading files in their daily work, so they naturally make a picture of the person and situations. Right from this moment they start to try to find a construction, which is sometimes not helpful to remain neutral.
- It might be necessary to discuss the process of mediation itself more at length with the conflict parties: what is the process like that the mediator planned for, and what do the people need in this process, who do they need to be involved, how is decision-making done within their relevant social networks, how would such a conflict have been handled in their home-countries. Eventually one has to adapt the process to the parties, and not the parties to the process.
- Another idea might be to work with intercultural supporters (staff members, volunteers etc.). It is important to be aware of differences on personal level and don't assume proximity between people, just because they come from the same

country (sometimes people don't accept intercultural supporters or translators because they are from the same community – it's important to check with them in advance).

- Gender roles can be also culture-sensitive – sometimes female mediators felt that they were not accepted by clients probably because of their gender. Gender raises issues of hierarchy and subsequent dialogue.
- It is especially challenging to work with intra-familial conflicts when the mediator is not familiar with the cultural background and customs of the clients.
- Participants mentioned the complexity of the issues the involvement of a translator implies.
- A general experience was that these cases usually require more time from the mediator. Mediators also need more self-reflection in these cases.
- Non-verbal communication gets an important role in these cases.
- Mediators often struggle to find the right (appropriate, neutral etc.) words.
- In some cases parties use differences as an excuse, a way to justify their behaviour (in my country, we ...).
- It can be difficult to make people trust in your system, if they do not know mediation, or belong to groups that are generally untrusting of the legal system.
- In some cases mediators have to deal with prejudices of some of the parties.
- Intergenerational problems – the culture of the parents is often different from that of the native born juveniles.

The next discussion focused on the **understanding of cultural diversity**. In the discussion on what the group perceived as cultural diversity, several elements were mentioned:

- Enrichment, difference, what is culture?
- Political aspect – ‘cultural diversity’ is a modern term, i.e. EU policy
- It is a challenge – how to best communicate
- Diverse settings force you to reflect on what you do, your customs etc.
- Self-discovery
- Conflict – arising from misunderstandings, which may be due to differences in languages, backgrounds
- We are part of many different cultures, making it more complex, need to find a common ground
- Cannot call all differences cultural differences
- Multi-cultural
- It is often a challenge of our own beliefs and attitudes
- Examples from participants: Egyptian asking Austrian for 1000 euros, Austrian said no, Egyptian replying, ‘if you were Egyptian, I would be very angry’. Man in a Mosque not shaking Austrian woman’s hand but saying the son will shake it. She became angry first, but later could see this also as a good thing, perhaps being polite is not always the right answer, it is okay not to necessarily accept the customs, manners etc.
- Our buttons can be pressed with regard to diversity – then the reaction is often unconscious
- Thinking something is not a reason to feel guilty, but actions
- How far should you go to accept other cultures, religions etc? There is a time and a place to be respectful and a time and a place to address the issue.

On the afternoon Frauke facilitated a role play of victim-offender mediation in small groups.

The case:

Mr. Ben Jackson (52 years old) is accused of having stolen and damaged the bicycle of the 13 year old boy Mustafa Gemci. The Jacksons and the Gemci family are neighbours. The parents of Mustafa, Mr. and Mrs. Gemci made a report to the police.

The prosecutor sent the case to the VOM organisation with the mandate of extrajudicial clarification and compensation.

Both parties gave their consent to VOM.

The role play involved four active roles – a mediator and a co-mediator, Mr. Gemci, and Mr. Jackson and two passive roles – the ghosts of Mr. Gemci and Mr. Jackson, two participants who get to read the respective role instructions to then sit behind their characters and do nothing but observe from the point of view of their role. Furthermore in some groups the play was observed by a 7th person, who was supposed to do so from a neutral perspective and keep track of time.

Individual role-cards with specific instructions for the victim and the offender were distributed and the groups went into different rooms to play the mediation sessions.

The groups reflected on their own role-play first and then shared their experiences in the large circle.

Observations of Katrin Kremmel as participant of the role play:

“The group I attend consists of four trained mediators (A, B, C + D), a researcher (X), a trainer for intercultural communication and conflict resolution (E) and myself (K).

We divide the roles amongst ourselves as follows:

Mediator – A, Co-mediator – X, Mr. Jackson – C, Mr. Jackson’s ghost – E, Mr. Gemci – B, Mr. Gemci’s ghost – K, Observer – D

The mediator arranges the seats for both parties and asks them to sit not opposite of each other, but on two ‘edging’ sides of the table, while she herself takes a seat on the side opposite of Mr. Gemci (the three of them form a triangle) with the co-mediator next to her. The two

‘ghosts’ sit behind their characters, while the observer chooses a seat in the corner of the room, distanced from the rest.

The mediator then welcomes both parties by introducing herself as an employee of the national mediation service who received the order to mediate in this case (I think she even read out the file number) to first discover the case-related facts and then find an agreement between the two parties. She also informs them about the basic rules of mediation: voluntariness – both parties are here voluntarily and may leave the room, whenever they don’t want to continue the mediation; impartiality – concerning herself, she as a mediator does not side up with any of the two parties; and confidentiality – the information discussed here will be held confidential, the report she has to write to the judge only contains the agreement.

(I was really surprised by the formality of her approach, I had expected her to show more interest and empathy towards Mr. Gemci and Mr. Jackson.)

She then invites both parties to tell what happened. (*Dialogues reconstructed, definitely did not happen exactly like this.*)

Mr. Jackson: The police came to my house and started asking me about that bicycle of these neighbours, but I did not do it, I did not take it, probably it was their own son who took the bike and broke it. I did not do it, I don’t want to have anything to do with these people and besides: it always smells strange since they moved to the neighbourhood. (Towards the co-mediator) yes, you know what I mean right, you understand me.

Mr. Gemci: Well, one night the bike of my son goes missing and when we find it in front of our house the next day, it is totally damaged. I blame my son for it and fight with him about his carelessness (Mr. Jackson, again towards the co-mediator: just like I said, it was the son!). But then the police ring at our door and tell me it was not his fault, but that the neighbour took it. Now I feel guilty towards my son. Me and my wife, we want to hear an apology from this neighbour, Mr. Jackson.

Mr. Jackson: I did not do it, I just want to be left alone.

Mr. Gemci: So why did the police say it was you? Weren’t you drunk that night again?

Mr. Jackson: Leave my drinking habit out of this.

Mediator: Ok, let's continue by clarifying what you expect from this mediation, what are your goals?

Mr. Jackson: I just want this whole thing to go away.

Mr. Gemci: I want to hear an apology and I want the damage to be repaired or financial restitution for it.

Mediator: Ok, so how do we do this, how do we 'make this whole thing go away'?

Silence, then Mr. Jackson's ghost takes a timeout and whispers something into his ear.

Then, Mr. Jackson: I can fix that bike.

Mr. Gemci: But why did you take it? And why don't you apologize for it?

Mr. Jackson: I already said that I was going to fix that bike. What else do you want from me?

Mr. Gemci: For you to apologize.

Mr. Jackson: I am not a man of words, but I am good with my hands, I can fix the bike, that is the apology I offer.

Mr. Gemci: So you did it then?

Mr. Jackson: You people come here and take my jobs, I am unemployed and don't have much money, I needed to get to my friend that night, that's why I took the bike, but I returned it as a whole, I did not damage it.

Mr. Gemci: Well, I want you to apologize for this.

Mr. Jackson: What do you want to hear?

I ask for a timeout at this point and suggest to Mr. Gemci, who was going to reply in a confrontational way, that he could try to help Mr. Jackson out, by offering a phrase that he would like to hear as an apology.

In the meantime the two mediators start discussing that now would be the time to talk to both parties separately, because, A states: "this guy (pointing at Mr. Jackson) just won't talk, he withdraws himself from the situation, he needs to talk, otherwise this is not working."

We then end the time out and Mr. Gemci is the first one to talk.

Mr. Gemci: I don't want to impose anything on you, Mr. Jackson, but if you are seriously asking me to tell you what I would like to hear, I'd like to offer you an example. I'd like to hear you say 'I am sorry, because I stole and damaged the bike of your son.'

Mediator: Well, but is that possible? Mr. Jackson still did not admit that he was the one who took the bike, can you agree to this phrase Mr. Jackson?

Mr. Jackson: Alright, alright, I apologize, I am sorry, I took the bicycle of your son and that it was damaged when I returned it. I really mean this. And I will repair the bike, the bike, and everything else that is broken in the house.

Mediator: Mr. Gemci, is that ok for you? Do you accept this apology and the offer to reparation?

Mr. Gemci: Yes, this is fine for me.

Mediator: Well, that means we are through then, I will set up the agreement.

During the first reflection round, each one of us is supposed to tell the others how we felt during the role play. We don't really stick to that instruction and already start discussing contents as well.

C (Mr. Jackson) lets us know what his role instructions were and tells us, that he had wanted to get this over with as fast as possible, being ashamed of what he had done and needing help to find the right words to apologize. Thinking about his character, he concludes that Mr. Jackson must have found it difficult to feel comfortable in this conversation, being influenced by a concept of masculinity that does not allow much space for men to express their feelings and especially their weaknesses.

The participant playing Mr. Gemci in return had found it difficult to stick to her character, who was described as rather shy, she felt that she had behaved more like herself, than like Mr. Gemci would have. She also disbelieves that Mr. Gemci would have been as outspoken as to offer Mr. Jackson a phrase to express his apologies, but that the more natural thing for him to do, would have been blaming Mr. Jackson for not being able to find the right words on his own. After she had reacted constructively on Mr. Jackson's wish for help, the situation had come to its end very quickly. As a mediator from Finland, she is absolutely puzzled by the fact that Mr. Jackson had not had to assume responsibility before the case was forwarded

to the mediation service, in Finland that would be a necessary prerequisite for mediation. “How can you mediate in a case, where the ‘offender’ does not step up to his responsibility? That does not make any sense.”

A clarifies that in Poland, on the other hand, it is normal to proceed this way and to apply mediation in the fact finding phase of a case.

B would have thought it necessary to discuss the intercultural differences in more detail, while A disagrees on that, as she thinks that the objective of mediation in this case was to work on the legal issues, which evolve around the bicycle only. Touching on cultural differences could lead to a situation in which the conflict parties become even more distant from each other and experience further alienation, according to her.

I question that by asking if mediation was not supposed to go beyond the legal issues at stake and to look at the causes of the problem in peoples’ eyes, to then deal with their actual needs, which can be pretty different from what the legal case is all about.

The discussion turned into a really heated one, when E, Mr. Jackson’s ghost describes her observations and feelings during the role play. She reports of having felt very helpless and dominated as the only man in this round of women, who seemed to be looking at her like teachers, not recognising her way of saying sorry (offering to repair the bike) but wanted to force her to adhere to what they thought was right. Her language of apology had not been understood by the others or at least been considered less worthy – “why don’t they understand that fixing the bike is my way of apologizing?” was the question she last asked and A (who had been the mediator) promptly responded – “Because he did not say so.”

I felt very alarmed by this situation as it resonated with the feeling I had had during the second time out, when the mediators started to discuss and almost complain about Mr. Jacksons ‘refusal’ to talk. Mr. Gemci had wanted a verbal apology and therefore kept pressing for that. However, one could say that the mediator lost her impartial standing when she started to rather support the ‘victim’ and his need for a verbal apology, instead of trying to have both parties engage in a conversation about apologizing in general (p.ex.), what the apology meant for Mr. Gemci, about different ways they both knew to apologize, also giving Mr. Jackson the chance to point out more clearly, that his way of apologizing was non-verbal and giving Mr. Gemci a chance to maybe understand and accept, or refuse to accept that. Of course, this way to proceed would also rely on verbal expression, therefore still being a

challenge to Mr. Jackson, but he maybe he would have felt less pressured into complying with the wish of the victim.

How can we practice respect and tolerance for our different ways of being, of apologising, instead of forcing one another to adhere to one's own understanding of things? Clearly, in this role play we did not manage to do so, at least in the eye of one of the observing parties.

Interestingly the hints on cultural differences between the two parties included in the instructions for each character (alcohol consumption and smell of food) were shortly touched upon but did not seem to matter that much and were not further discussed – of course, also due to the reluctance of our mediator to go into these issues. However, later on when I was talking to participants who had done the role play in other groups, I discovered that they had all had a similar experience. Yet, I am not sure what conclusions we may draw from this... Maybe the instructions weren't focussed enough, maybe we as participants lacked the imagination to go into these issues, maybe other factors were exercising greater influence on the relationship between the parties (age differences, conception of masculinity, referral of the case to the mediation service through the legal system etc.).”

Discussion of the role plays

- The preparation phase needs enough time and attention. In the role plays it was not possible, causing some chaos throughout the mediation.
- Feelings experienced within the roles included powerlessness, perceptions of disrespect, not being judgmental.
- From the perspective of one of the parties, it was noticeable that the mediators are also struggling with how to deal with certain situations.
- Reminds one to pay more attention to the needs of the parties.
- In general, participants (mediator role) appeared to learn a lot how they should have acted, and perhaps would in the future. Such an exercise allowed them to reflect on this. At the same time, however, the role plays did not sufficiently address the intercultural aspect. This may be due to limited guidance throughout the role play, as the initial instructions do detail an ‘intercultural’ conflict.

DAY 3 – 31 July, Wednesday – Local day

In the morning the group met on the summer school venue where Katrin explained again the idea behind the local day and the reasons they opened it up to include different organisations, which work in an intercultural context but not necessarily with restorative practices.

The participants were asked to choose one of the organisations to visit in small groups. They have been asked to put on the roles of researchers, who would have the chance to meet staff members of these organisations for informal conversations, during which the participants should find out more about the daily activities of their hosts, the people they work with, the conflicts they had to deal with and the strategies to conflict resolution they applied.

We were interested in whether or not these organisations were approaching conflicts in a restorative way – without necessarily calling it that; if not – which other (successful) strategies were they applying and why; what could the potential of RJ be in the work context of these organisations and what the question of interculturality meant to them.

The organisations to visit were:

Neustart: the Austrian mediation service within the criminal law field, all cases they deal with were referred to them through the justice system. They apply victim-offender mediation and experimenting with an adapted version of the family group conferences.

Wohnpartner: a mediation service financed by the city of Vienna for residents of social housing estates, mainly dealing with neighbourhood disputes, but also carrying out other activities of community building.

Romano Centro: an NGO supporting Roma in the Austrian society, by for example mediating between Roma parents and schools.

Arbeiter-Samariter-Bund: an organisation with a long history of offering first aid and assistance in medical emergencies, but now providing a huge variety of other services, such as offering accommodation and assistance to refugees and asylum seekers in shelters they run.

Fair und Sensibel: an NGO closely linked to the police and the Ministry of Interior Affairs, founded after (and reacting to) the death of Marcus Omofuma and Operation Spring. Its members mainly consist of police and Africans, who pursue the objective of decreasing prejudices towards the other on both sides and mediate in situations of conflict between Africans and members of the police.

Observations from Katrin Kremmel, who visited ASB:

“H and I left together to visit the refugee shelter on the northern outskirts of Vienna, it took us about an hour to find the approximately five bungalows, in the middle of a field, next to the end of some trail tracks.

F welcomed us and led us through the community house, where a few kids were playing in the hallways. She told us that the bungalows had been constructed for the workers of the Austrian railway system, all the rooms were of the same size – about 12 m² big and accommodating two people. A family of three would receive two rooms, just as a family of four. Presently, the shelter only welcomes families and accommodates about 150 people, from up to 14 different countries (at the moment from Armenia, India, China, Serbia, Chechnya, Afghanistan, Libanon, Iran, Irak and Mongolia) all over the world, except from African countries – when the bungalows were turned into a refugee shelter, the neighbours protested, as a compromise they were promised that no Africans would move into the shelter.

According to F, the shelter is less culturally mixed than elsewhere and due to the fact that no single men are living here, the aggression level is lower than in other shelters.

Apart from the bedrooms, all other rooms, as the bathrooms, the kitchens etc. are shared rooms, what leaves the residents with very little private space.

Conflicts among them would usually centre on daily issues and start with accuses like “you shower too long, you never clean up after cooking etc.”, but most of them are about “the thing behind”. We ask her to identify these ‘things behind’ and she says “for them, it is the

cultural issue” (She mentions two major conflict lines between Muslims & Christians and between Orthodox Christians & Catholics (?). Conflicts between them seem to be framed in cultural terms, irrespective of whether or not they evolve around cultural issues – “pig eater” is the worst swear word around.)

“I think it has something to do with the extreme stress level the refugees experience due to the journey they had to undertake to get here, the difficult adaptation to their new situation, the traumas they experienced when still at home, their health conditions most of them are very sick. They come here and seek contact with people from home, they don’t want to mix with other people, they are all linked to some cultural or religious network. They always try to separate: ‘we are Chechens, we are the better ones.’”

We then discuss how this behaviour might have something to do with seeking a feeling of safety by surrounding oneself with people, customs, language etc. one is used to, as opposed to the feeling of insecurity one experiences at times when confronted with something foreign or strange.

The six staff members and 4 ‘Zivildienster’ (people carrying out community service instead of joining the military) constantly have to deal with language problems when trying to assist their clients, and sometimes make use of translators via phone calls.

Generally the education level among the refugees seems to be rather low, however, recently a Roma moved in, who speaks 5 different languages and has very good social skills. Ever since her arrival, she has had great impact on the situation in the shelter, offering her assistance and supporting communication between staff members and clients.

When the staff members are addressed or sought out in situations of conflict, their first step usually is to separate the conflict parties, trying to calm everybody down; F: “Sometimes I have to shout to calm them down. We can talk before and after the escalation, but when a conflict is escalating we have to call the police and make sure we are save ourselves.” In these situations, “everybody thinks they are the victim and start blaming each other.” Sometimes, she says, she feels like being the big mama everybody turns to, it’s like working in a kindergarten, she says, or in a mental hospital.

She describes herself as having been very motivated when she started working in the shelter nine years ago. Due to her educational background as a social worker and mediator, she was convinced “to be able to solve all the conflicts”. After a few months though, she says, she had

to replace her ideals as she came to better understand what her role was in the shelter and that she could not carry out mediation in this context, where she also is the coordinator. Nevertheless she is still trying not to focus on the reason for the conflict or the quest for the guilty, but on the future and what could be done to improve the situation for everybody. But: “They don’t want that. Their education is not like this, they want to engage in blaming, they want the winner – loser thing. Correspondingly they never feel supported by us, but think that we support the other one more ‘You always support the Chinese.’”

As I ask her, which ideals she had had and what they had been replaced with, she responds: “That I could handle all the conflicts.”

To my question, whether or not they had to deal with cases of domestic violence, she relates that most women tried to keep it a secret, if they were hit and that she and her colleagues mainly noticed what had occurred when they discovered the physical signs afterwards. Especially the Chechens are ‘the trouble makers’, she says, “most of them are armed with knives, engage in a lot of mobbing and are violent towards their wives.” Sometimes though, the women would approach them, in many cases only wanting to talk about it and explicitly asking them not to undertake any actions as they wanted to stay with their partners. If they are asked for help, they usually report to the police and try to get a restraining order for the violent partner – “that’s the best option, then we are handling a clear situation plus we have the law on our side, but this happens very rarely.” Another option they have is to refer the couple to counselling services, but: “it is difficult for them to get there with public transportation and to cover the costs.”

On our way back, H and I exchanged our impressions. We both perceived the situation F works in as one of extreme tensions, always close to escalation. Describing her work context as an intercultural one, would not do justice to it at all, it’s more about working with an extremely vulnerable group of outsiders, having to put up with living conditions, which naturally lead to aggression.

Furthermore we question F’s confidence in her own mediation skills, H (who is a mediator herself) also does not agree with F’s conclusion that she can’t mediate in the shelter because of a conflict in roles.”

Discussion of the visits:

The discussions of the local visits centred on three main topics, namely surprises and inspiration, people, and the conflicts and means for solving them. The discussions were structured to allow participants to hear from others, but in an efficient way. This involved the five smaller groups forming two larger groups, in order to exchange experiences and perceptions about the organisation they visited. One of the larger groups included Wohnpartner, Neustart and Arbeitersamariterbund.

Wohnpartner, implemented in 2010, is run by the city of Vienna for residents in social housing (250,000 people). They conduct both conflict management and conflict prevention. Conflict prevention includes organising community events (e.g., public chess tournament, mobile gardens) for community building. Mediation is carried out with neighbourhood disputes (e.g., vandalism, noise). The case worker works with both sides to get to the main issues. Wohnpartner deals with approximately 200 mediation cases a year. Intercultural element: everyone has a different idea/way of how to share space, regardless of culture. Those who went to Wohnpartner were impressed by how enthusiastic and proactive the employees were.

But is it actually restorative justice? This question was briefly discussed among the participants in the group. This mediation in particular does not label a victim and an offender. In that respect, it may not be considered restorative justice in the strict sense. Links are with the idea to help people live together peacefully, this is a main aspect of Wohnpartner, also because of their conflict prevention activities. Such a way of thinking is also inherent in the philosophy guiding restorative justice.

Neustart is the organisation that deals with victim-offender mediation within the criminal proceedings. There were several interesting points of this organisation, and many comparisons can be made to other systems within Europe. Furthermore, the extent to which they are extending their restorative justice practices is reflected by a new project on family group conferencing, which began in 2012. Some interesting points that were

discussed include the fact that referrals to mediation have actually been decreasing in past years, due to a change in attitudes with the new generation of referral bodies, despite the surprisingly high rate of acceptance for mediation among parties. They admit that the lack of staff members coming from an intercultural background is one of their biggest failures. As a big organisation it offers less flexibility and less room for creativity. Offenders have to pay 250 Euros for their service.

At **Arbeitersamariterbund**, the refugee shelter, social welfare is given to asylum seekers who live in Austria for the duration of their proceedings. They aim to find out the basic needs of these people – currently there are about 150 refugees living there, only families and 6 staff members, 2 civil servants. Many of the refugees have been traumatised and require security and safety. Activities include, for example, learning programmes for children, gardening and language classes for adults. While there is a very low aggression level in general, much tension can be observed. There are daily conflicts and authoritative ways of dealing with them, sometimes because of a need of the staff members to be strong enough among the refugees. It appears, however, that there is little or no use of restorative justice practices.

DAY 4 – 1 August, Thursday

Although the group already heard about the project and its main topics, Edit introduced the ALTERNATIVE project as a whole. Main points were:

- 4 year research project financed by the EC (FP7).
- Main topics are security, (restorative) justice and conflicts in intercultural settings.
- Action research applying RJ methods in different intercultural settings in Hungary, Northern Ireland, Austria and Serbia.

- ‘Alternative’ for the general security discourse in Europe, challenge the view that security is something that has to be resolved by power or technology, to offer an alternative approach through restorative justice.
- Important not to define problems as researchers, but understand them from the bottom up, through action, participatory research etc.
- Film making as a new experiment, as tool of intervention, research tool and way of dissemination.

There were then two parallel workshops offered, participants could attend one of them for the whole day.

1.) Foresee workshop – by Borbála Fellegi and Gabriella Benedek

After an introduction round we started to work with some main concepts of the project. Participants were asked to share how do they understand these concepts and tell a story (from their mediation practice, if possible) about the importance of the given concept. The group was divided into 6 small groups, each of them dealing with one of the following concepts:

- intercultural context
- conflict and conflict transformation
- security
- justice
- community/civil society
- restorative justice

The groups shared their understandings and stories, and were asked to reflect on the similarities and differences in our understandings concerning these concepts.

Following this the trainers introduced the group the summary of the workshop through which they have presented the findings of the diagnosis phase of the research to the local actors. Participants were asked to play roles from the village and to listen and give reflections to the diagnosis results as they were sitting at this workshop. Participants could also give their opinion about letting the researchers into the village or not.

Role Play: Fight in the school – conflict resolution process in a peacemaking circle

Using a real case from the research site in which two Roma kids and one non-Roma kid had a fight at the school, a role play of a peace-making circle was offered. The trainers briefly introduced the peacemaking circle method, but they acted as facilitators, so participants did not have to act as a `professional` in this role play. In the circle, the kids involved, their supporters, relatives and social workers were present.

The role play itself took a lot of time and participants got really emotionally involved. This helped to get involved in a deep discussion, which focused mostly on the characteristics of the peacemaking circle method.

On the last part of the workshop the film done in the first phase of the project was shown.

A feedback circle after the film asked about opportunities of this approach in the participants` context and a last circle focusing on lessons learned/experiences gained closed the day.

2.) *“Restorative Justice in intercultural settings: business as usual? I Think Not” – workshop by Derick Wilson*

He began the day asking participants what they were interested in understanding further. Answers included the following:

- How would a society look with restorative justice embedded within it?
- Are conflicts normal in each society?
- If we need to be restorative, from where should we start?
- How do you sell this new idea?
- How can restorative justice be measured in regard to prevention?
- Motivating people for restorative justice, how far can we go?
- Can RJ promote a more restorative society?

The gift of good law, policing and order is that it protects us from dynamics such as revenge and retaliation.

How do we build a society where individual people feel more safe in terms of their relationships and where we build agreed institutions as a base for equal citizenship where 'I don't have to fight for my place.'

It's about nourishing hope/real possibilities, especially those harmed (victims), can make new choices.

How do we build relationships where people look out for each other? As part of a restorative culture, it helps to deal with old bad relationships. Practice is potentially transformative beyond just the meeting, it may be a building block that stays with people from that moment on.

Need to train practitioners how to translate their work to the policy level of political arena. Consequently, public policy may begin to change. Take your wisdom more seriously. It also has to be of good quality.

A school becoming restorative – a board of governors must invest in the theme, no exclusions, build a respectful culture, not just a culture that is focused on problems, school must also support teachers in working restoratively, takes about 5 years to starting working in a different way.

Restorative – nurturing possibilities and growth. But this is a more general, transformative view, why can compensation not be considered restorative?

There was a general discussion about whether victim and offender roles are always clear. In general this is not the case, but often a label given by the public prosecutor. One solution is to ask both parties for what they feel responsible for. Though this must consider each individual case, as there are situations where it is inappropriate.

There have been several strands associated with RJ: social responses to crime, new conceptions of crime and justice, promoting RJ in a variety of settings, political reconciliation, transforming our societies and everyday lives.

This day finished with a summer school dinner organised in a typical Viennese pub-restaurant, a Heuriger.

DAY 5 – 2 August, Friday

The day started with an exercise. Frauke invited the group to listen to the description of six persons, which she read out three times, each time adding more information. After each reading round participants were supposed to pick one neighbour and one friend among the described personalities.

This exercise was meant to provoke the group to reflect on perceptions and the prejudices we build upon what little information we receive about others (the migrant family who is characterised as having 5 noisy kids in the first round ends up being super rich with a villa at the Cote d`Azur where they like to invite their neighbours to).

Conclusions the group drew during the discussion:

- It is necessary to always continue dialogue: you never know everything, you always might discover something you like/don't like about another person.
- It is important that you reflect on your own prejudices towards people based on what information you have.

The rest of the day summarised the week and collected feedback from the participants, who worked in smaller groups to prepare a drawing and poster based on the following questions:

- **What will you bring back to your colleagues?**

New perspective on cultural conflicts because for some participants there are different types of conflicts

Now aware that sometimes a translator might be of support\ necessary for the restorative processes

Exchange with the other participants about their experiences and their personal practice in the workshop with Derick, these practical experiences were complemented with theory

Knowledge about peace making circles in Hungary

The practitioner's perspective, mutual profit for researchers and practitioners

To be more attentive to different behaviour / culturally informed

- **Points I wanted to discuss more/be given more attention**

Relationship between the individual and society from the perspective of restorative justice as a social theory

Links from practice to theory

Different views on theoretical perspectives we were presented with

- **What I expected and did not get...**

More role plays or other practical exercises, I expected more of it than we got, but I did not miss it

The topic of interculturality was given less attention than I expected and I miss that / more case studies on restorative processes in an intercultural context, more practical exercises

Instructions for the role plays need to be more explicit

- **What I did not expect but got...**

Link between theory and practice

Approach to local day was good because we had more time to discuss things in detail, both when visiting the organisations and in the exchange groups in the afternoon, there were many options of organisations to visit, that led to a differentiated perspective, not only looking at the public, official mediation services

Good atmosphere, friendly different people / helps the learning process

Good diversity of participants

Role plays really applicable, creative film, variation of methods, good papers provided beforehand

- **Recommendations for the organisers**

Preparatory papers should be more in depth next time and sent earlier

Improve application form to also include short biography and description of country's situation – and share beforehand with other participants

Two evenings together instead of just one to have more informal exchange

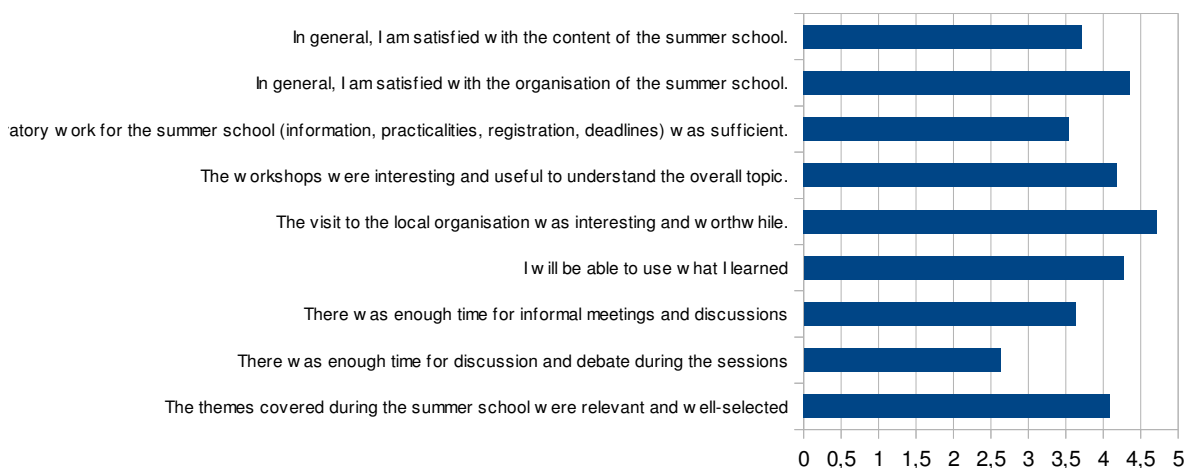
One of the KU Leuven researchers, Brunilda Pali asked the participants to fill in a questionnaire based on the online survey done previously in the project. Although it was

distributed some days before, most of the participants found time to fill it in at this moment. We also asked them to give us feedback, so feedback forms were answered as well.

The summer school ended with handing out the certificates and a farewell ritual centred around a stone, which has been present during all previous EFRJ summer schools and the ritual invited participants to individually reflect on their experience and say good bye.

Feedback and dissemination

Based on the feedback gained from the anonym feedback forms, we could draw a more realistic picture on how the participants evaluated the summer school. Here is the summary of their answers (5 point Likert scale 1: Strongly disagree – 5: Strongly agree):



As it can be seen, participants found the local visits and the one day workshops interesting and useful. Most of them felt that they can use the knowledge gained in their further daily work and most of them lacked the time for more in-depth discussions and debates.

This latter feedback was repeated several times in the detailed answers to further feedback questions, namely the lack of going deeper into the topic of cultural diversity and its implications for restorative justice practices and that the discussions sometimes remained superficial. Although it also turned out that this topic is interesting and very much relevant for the mediators. It seems it is difficult to design a training based on well-established practices or experiences with applying restorative justice approaches in conflicts in intercultural settings. It seems that restorative justice practitioners just have started to reflect on cultural issues and participants would be really interested to find more opportunities and forums to share their experiences and discuss practices they use in these cases.

This was the first summer school of the EFRJ from which we regularly Tweeted. The 13 tweets reached about 1900 individual accounts among them some large restorative justice organisations (exposure rate >5200 impressions).

We shared some news and photos on Facebook (with reaches between 200 and 400 people), we shared news items on the summer school on the project website and the EFRJ website and reflected on it in an article in the EFRJ Newsletter issue dedicated to the ALTERNATIVE project.

Annexes

- 1. Flyer**
- 2. Programme**
- 3. Sample registration form**
- 4. Attendance list**
- 5. Reading list**
- 6. Certificate of attendance**
- 7. Sample evaluation form**
- 8. PPTs of workshop D. Wilson**

SUMMER SCHOOL 2013

“Restorative Justice in intercultural settings: business as usual?”

Organised on behalf of the European Forum for Restorative Justice in co-operation with WAAGE INSTITUT and IRKS

Vienna, Austria
29 July to 2 August 2013



Outline Programme:

The summer school forms part of a major project on alternative ways of dealing with conflicts in intercultural settings (www.alternativeproject.eu). It focuses on the challenges and opportunities of applying RJ in intercultural and diverse settings. Participants are expected to bring case studies and experiences of practice and research for discussion and study.

The purpose of the summer school is to:

- * provide a supportive environment for restorative justice trainers and practitioners in which to share their perspectives on critical issues that confront the field of restorative justice practice
- * explore and adapt the European Forum recommendations on training programmes (<http://www.euforumrj.org/Training/Recommendations.pdf>)
- * motivate trainers and mediators to have more international exchange.

Participants: The summer school is aimed at practitioners, volunteers, trainers and researchers with an interest in RJ practice and/or intercultural conflicts.

Co-ordinators: Frauke Petzold of the Waage Institut, Hanover
Katrin Kremmel and Christa Pelikan, IRKS, Vienna
European Forum for Restorative Justice, Leuven

Venue: IFF, Vienna (Fakultät für Interdisziplinäre Forschung und Fortbildung) (anticipated)

Learning Objectives:

- Raising awareness of the impact of cultural diversity in conflict situations
- Building and maintaining trust with individuals and communities in conflict
- Identifying further training needs
- Critiquing practice

Practice Outcomes:

- Increased access to RJ services by minority ethnic communities
- More effective practitioners
- Improved quality in service delivery

Full Attendance Price:

300,- Euro (European Forum Members)
(fee includes registration and lunch)

350,- Euro (non members)

300,- Euro (non members who join Forum at registration)

Day Attendance Price:

80,- Euro (European Forum Members)

100,- Euro (non members)

2 Fee Waivers preferably for Central and Eastern European participants

**ONLY 35 FULL PLACES
AVAILABLE!!!
Bookings must be
received by 31 May 2013**

Program – Summer School 2013

‘Restorative justice in intercultural settings: business as usual?’

29th of July to 2nd of August - Vienna - Austria

Day 1 - 29 July 2013

- | | |
|---------------|---|
| 15.00 – 16.00 | Arrival and registration, refreshments, coffee |
| 16.00 – 18.00 | Welcome and orientation – Ground Rules
“Pleased to meet you” – practical exercise |
| 19.30 | Evening meal – a list of differently priced venues will be provided |

Day 2 - 30 July 2013

Focus on **intercultural diversity** and the meaning for handling intercultural diversity in conflicts

- | | |
|---------------|--|
| 09.00 – 09.30 | Introduction: “things to say” – before the work starts |
| 09.30 – 10.00 | Practice part in plenary: “different poles” |
| 10.00 – 10.30 | Collection in plenary: intercultural diversity – what does that mean?
Discussion |
| 10.30 – 10.45 | Coffee break |
| 10.45 – 11.30 | Working groups: exchange of experiences with intercultural settings |
| 11.30 – 12.30 | Presentation of Flipcharts and Discussion |
| 12.30 – 13.30 | Lunch |
| 13.30 – 15.30 | Role Plays – Intercultural conflict (in working groups) |
| 15.30 – 16.00 | Evaluation of role plays - discussion |
| 16.00 – 16.30 | Coffee break |
| 16.30 – 17.00 | Practice in plenary: “friends and neighbours” or “my mandarine” |
| 17.00 | Evaluation of the day |
| 19.30 | Evening meal – a list of differently priced venues will be provided |

Day 3 - 31 July 2013

Local Day – Focus on Restorative Practices in intercultural settings in Vienna

Opportunity to visit local organisations working in intercultural contexts – conflict resolution, restorative justice and mediation in different fields.

9.00 - 10.30	Meeting at IFF, coffee
10.30 - 13.00	Visit of local organisations
13.00 - 14.00	Lunch
14.30 - 16.00	Exchange and discussions in groups
16.00 – 16.15	Coffee break
16.15 - 17.00	Evaluation of the day

Day 4 – 01 August 2013

Focus on **experiences in practice and mediation in intercultural settings** in different countries.

Learning from each other – workshops: Speakers from **Northern Ireland** and **Hungary** will give workshops on their practical experiences in dealing with intercultural conflicts and their work in the ALTERNATIVE project (enquired: Derick Wilson, Northern Ireland; Borbala Fellegi, Hungary) – Participants can chose one of the workshops for the full day.

09.00 – 09.10	Plenary: “things to say” – warm up
09.10 – 09.30	Introduction: ALTERNATIVE Project
09.30 – 12.30	Workshops with one coffee break
12.30 – 13.30	Lunch
13.30 – 16.30	Workshops with one coffee break
16.30 - 17.00	Evaluation and “End-of-the-day” Exercise

19.30 **Summer School Dinner**

Day 5 -02 August 2013

Reviewing learning from summer school

09.30 – 10.30	Learning circle – drawings
10.30 – 11.00	Coffee break
11.00 – 12.00	The future
12.00 – 13.00	Evaluation and Closing circle – “The Stone”

Conclusion at 1 PM, lunch, coffee

Summer School 29th July to 2nd August 2013, Vienna
Registration Form

Name:

Organisation:

Address:

Tel.: _____ Fax: _____

E-mail: _____

Are you a member of the European Forum? Yes / No (private/organisational member ?)

Please list your experience and / or qualifications in restorative justice

What is your experience/interest in restorative justice in intercultural settings?

What do you expect to gain from participating in the summer school?

Will you attend the full summer school or attend on a day rate basis?

If you attend on a day rate basis, what days will you attend?

As soon as I have received confirmation of my booking, I will pay

- ☐ €300 (full attendance price for members of the European Forum)
- ☐ €350 (full attendance price for non members)
- ☐ €300 (full attendance price for non members who join at registration)
- ☐ € 80 x ... = (day attendance price for members of the European Forum)
- ☐ €100 x ... = (day attendance price for non members)

to the European Forum for Restorative Justice via:

☐ Transfer on the European Forum bank account. Bank details: KBC Bank Leuven-Ladeuze, Ladeuzeplein 15-19, 3000 Leuven. IBAN: BE35 4310 7636 5137, BIC: KREDBEBB. Please mention your name + Summer School 2013 on the transfer!

☐ Visa/Master card:

Name of the account holder as it appears on the card: _____

Card number: _____ Expiry date: _____

CVC code (code on the back of the card in the signature box): _____

Date: _____ Signature: _____

If you require an invoice, please tick box: ☐ If you require a receipt, please tick box: ☐

Special dietary/mobility requirements: _____

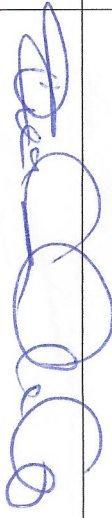


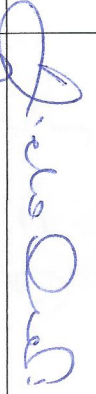


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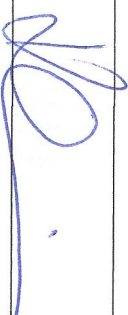









Please return **before 31 May 2013** to the secretariat of the European Forum (by e-mail to edit@euforumrj.org or to the contact details below)

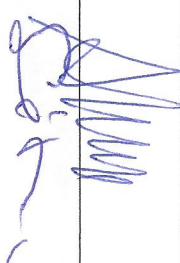
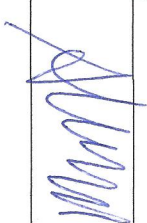



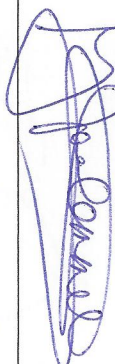
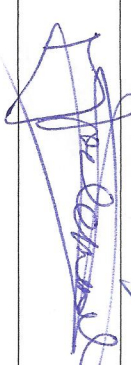

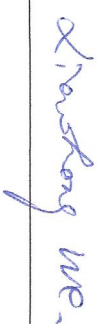
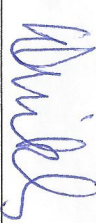

Restorative Justice in Intercultural Settings: Business as Usual? 29 July – 2 August 2013

Registration List

NAME	COUNTRY	SIGNATURE	CONSENT FOR FILMING?
1. Tuula Abdo	Finland		X
2. Surur Abdul-Hussein	Austria		
3. Marieke Arnou	Belgium		X
4. Daniela Arieti	Italy		X
5. Gabriella Benedek	Hungary		X
6. Angelika Brechelmacher	Austria		X

NAME	COUNTRY	SIGNATURE	CONSENT FOR FILMING?
7. Virginia Domingo	Spain		
8. Borbala Fellegi	Hungary		
9. Elizabeth Freithofer	Austria		
10. Elizabeth Frankus	Austria		
11. Sasha ter Hoeven	The Netherlands		
12. Katja Holzner	Italy		x
13. Josef Jetzinger	Austria		X
14. Linda Johansson	Finland		x
15. Wolfgang Kaan	Austria		x
16. Niall Kearney	The U.K.		X

NAME	COUNTRY	SIGNATURE	CONSENT FOR FILMING?
17. Evi Klein	Austria		<input checked="" type="checkbox"/>
18. Katrin Kremmel	Austria		<input checked="" type="checkbox"/>
19. Malini Laxminarayan	Belgium		<input checked="" type="checkbox"/>
20. Magnus Gjerd Lonneberg	Norway		<input checked="" type="checkbox"/>
21. Lutz Netzig	Germany		<input checked="" type="checkbox"/>
22. Christa Pelikan	Austria		<input checked="" type="checkbox"/>
23. Frauke Petzold	Germany		<input checked="" type="checkbox"/>
24. Johannes Polt	Austria		<input checked="" type="checkbox"/>
25. Jesus Espinoza Rivera	Spain		<input checked="" type="checkbox"/>
26. Agnieszka Siedlecka	Poland		<input checked="" type="checkbox"/>

NAME	COUNTRY	SIGNATURE	CONSENT FOR FILMING
27. Alfredo di Silvestro	Italy		
28. Dora Szego	Hungary		
29. Edit Torzs	Belgium		
30. Hilde Vanlommel	Belgium		
31. Xiaohong Wei	The Netherlands/China		
32. Derick Wilson	Northern Ireland		
33. Immgard Winkler	Austria		

Summer School Vienna 2013

Useful links and reading on intercultural conflicts and restorative justice

An overview of the influence of culture on conflict by Michelle LeBaron 2003

<http://www.beyondintractability.org/bi-essay/culture-conflict>

Link to practical resources relating to cross cultural conflict resolution from Queensland.

<http://legacy.communitydoor.org.au/resources/etraining/units/chccs405a/section4/section4topic09.html>

Article by Kevin Avruch from *Conflict Resolution Quarterly* vol 20, no 3, Spring 2003, Wiley Periodicals relating cultural theory to practice.

<http://staff.maxwell.syr.edu/cgerard/Fundamentals%20of%20Conflict%20Resolution/Type%20%20and%20Type%20I%20Errors%20in%20Culturally%20Sensitive%20Conflict%20Resolution%20Practice.pdf>

“Multicultural Implications of Restorative Justice: Potential Pitfalls and Dangers” by Mark Umbreit and Robert Coates of the Center for Restorative Justice & Peacemaking, Minnesota published by Office for Victims of Crime Resource Center, 2000. This paper examines concerns practitioners of restorative justice must keep in mind when working with people from different cultures.

https://www.ncjrs.gov/ovc_archives/reports/restorative_justice/restorative_justice_ascii_pdf/ncj176348.pdf

This report by Edit Torzs presents some basic theories on restorative justice and identifies and analyses some RJ practice models and their potential application to specific frameworks of conflicts in intercultural settings.

http://www.alternativeproject.eu/assets/upload/Deliverable_3.1_Report_on_RJ_models.pdf

Link to interesting facts and figures on minority groups in Europe.

<http://www.minorityrights.org/317/europe-overview/overview-of-europe.html>

Link to useful education pack from Council of Europe on minority groups in Europe

<http://eycb.coe.int/edupack/04.html>



This is to certify that

attended the

Summer School of European Forum for Restorative Justice

“Restorative justice in intercultural settings: business as usual?”

in Vienna, Austria,

29 July to 2 August 2013

The Summer School was organised on behalf of the European Forum for Restorative Justice in co-operation with the Institute for the Sociology of Law and Criminology (IRKS), Vienna, the ALTERNATIVE project financed by the EU FP7 programme, and Frauke Petzold of the Waage Institut, with the financial support of the European Commission Criminal Justice Programme OG.



European Forum for Restorative Justice

Niall Kearney



WAAGE-INSTITUT
für Konfliktberatung und Mediation,
Training und Forschung

Frauke Petzold



Restorative Justice in Intercultural Settings: Business as Usual? 29 July – 2 August 2013

Summer school feedback form

To improve the quality of future summer schools, we would appreciate your feedback on some of the following matters related to the content and organisation of this summer school. Thank you very much!

To what extent do you agree with the following:	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
The themes covered during the summer school were relevant and well-selected.	○	○	○	○	○
There was enough time for discussion and debate during the sessions.	○	○	○	○	○
There was enough time for informal meetings and discussions.	○	○	○	○	○
I will be able to use what I learned.	○	○	○	○	○
The visit to the local organisation was interesting and worthwhile.	○	○	○	○	○
The workshops were interesting and useful to understand the overall topic.	○	○	○	○	○
I liked the atmosphere of the summer school.					
The preparatory work for the summer school (information, practicalities, registration, deadlines) was sufficient.	○	○	○	○	○
In general, I am satisfied with the organisation of the summer school.	○	○	○	○	○
In general, I am satisfied with the content of the summer school.	○	○	○	○	○

Which element contributed the most to acquiring new knowledge?	<input type="radio"/> Plenary
	<input type="radio"/> Working groups
	<input type="radio"/> Role plays
	<input type="radio"/> Trip to local org.
	<input type="radio"/> Workshops

What did you like the most in the summer school?

Did you encounter any major problems during the summer school? If so, please provide details below.	<input type="radio"/> Yes
	<input type="radio"/> No

Would you recommend us anything to change in the future summer schools? If so, please provide details below.	<input type="radio"/> Yes
	<input type="radio"/> No

What would you tell about the EFRJ summer school to other colleagues, mediators?

Comments and general remarks. Please write all other relevant remarks you might have in relation to the structure, organisation, content and future of the summer school in the box below.

EFRJ SUMMER SCHOOL WORKSHOP WITH ALTERNATIVE

- “Restorative Justice in intercultural settings: business as usual?”
- I THINK NOT!!
- DERICK WILSON

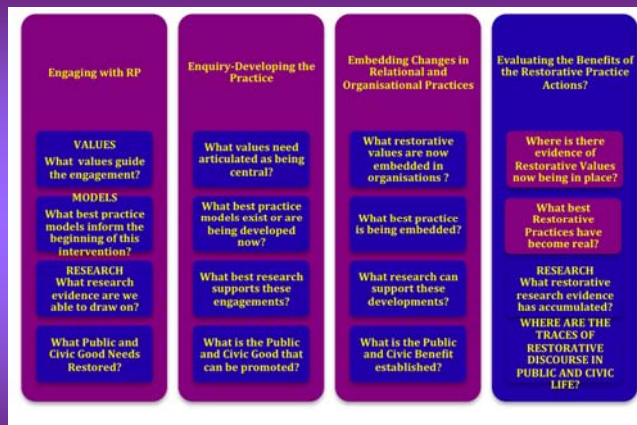
SOME VALUES UNDERPINNING A RESTORATIVE SOCIETY

STRUCTURE, VOICE, RELATIONSHIPS (Zehr)

EQUITY, DIVERSITY and INTERDEPENDENCE

DR D A WILSON,
READER IN EDUCATION (RESTORATIVE PRACTICES)

RESTORATIVE PRACTICES, UNIVERSITY OF ULSTER, SCHOOL OF EDUCATION



The Four 'E's' Wilson, Campbell & Chapman 2012
RESTORATIVE PRACTICES, UNIVERSITY OF ULSTER, SCHOOL OF EDUCATION

Fig: A SPECTRUM OF RESTORATIVE APPROACHES DA Wilson, Higher Education Academy Teaching Excellence Research Report, August 2011.



Restorative Practices, University of Ulster, School of Education

A RESTORATIVE PRACTITIONER 'RIGOROUS PRACTICE' GRID WILSON 2013

SOME PROCESS VALUES
e.g. Respect; Individual Dignity;
Inclusion; Responsibility; Humility;
Mutual Care Reparation;
Non-Domination
(Pranis, 2007, 72)

SOME INDIVIDUAL VALUES
e.g. Respect; Honesty;
Compassion; Open -Mindedness;
Patience. (Pranis, 2007, 72)

RESTORATIVE CONCEPTS
e.g. Security, Justice, Democratic Society,
Conflict, Restoration, Community, Civil Society,
Citizenship, Active Participation, Minorities and
Migrants, Identity, Victims. Vanfraechem, 2013

**THE HARMS
ATTENDED TO**

**RESTORATIVE
SPACES AND
PLACES**

Restorative Practices, University of Ulster, School of Education

For as yet unexplained reasons... despite the manifest advantages and benefits of R.J. over a punitive, retributive system, whose sole aim is to inflict pain and suffering on the wrong-doer, there is still reluctance to do away with the ideas of explanation and penitence in favour of reconciliation and compensation.

The strong support for victims of crime, coupled with the undeniable fact that victims are the main losers in a punitive system of justice, have not yet succeeded in convincing politicians, lawmakers or the general public of the need to replace the medieval practice of punishment by a more constructive, more peaceful and less harmful means of dealing with crime and conflict. Fattah, 2013

Restorative Practices, University of Ulster, School of Education

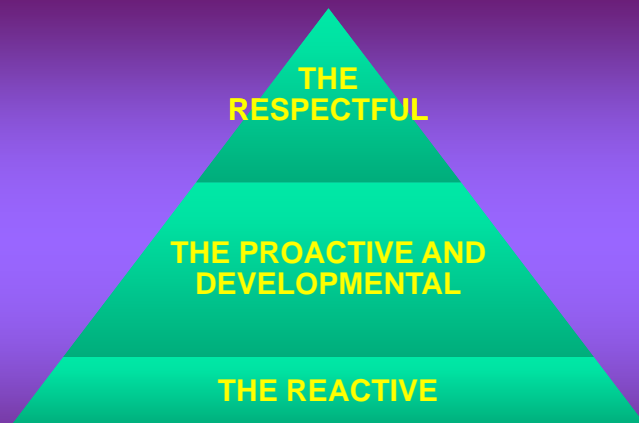


Fig: Wilson 2013-The Creativity Possible between the Respectful, Proactive / Developmental Restorative and Reactive Practice Site

THE RESPECTFUL
Civic and Political engagements:
Restoring strength and vitality to civil society
and politics and extending the reach of
restorative practices in daily life.
e.g. rituals of acknowledgement; political and
civic meetings; opening up societal silences;
civic fora; public meetings
(See Gerry Johnson)

Wilson, 2012

Restorative Practices, University of Ulster, School of Education

THE REACTIVE

- attending to the harm done in the vicinity of the criminal justice system;
- e.g. Restorative conferencing; diversion;
- victim offender mediation.

Wilson, 2012

Restorative Practices, University of Ulster, School of Education

• THE PROACTIVE AND DEVELOPMENTAL

- Promoting relational and organisational cultures in which people move so that the experience of being harmed is less likely such as:
- peer mediation;
- whole organisation practices;
- public organisation/citizen restorative working practices established.
- whole school approaches; year/class meetings; circle time.

Wilson, 2012, Restorative Practices, University of Ulster, School of Education

RESTORATIVE PRACTICES

THE STATE

CIVIL SOCIETY

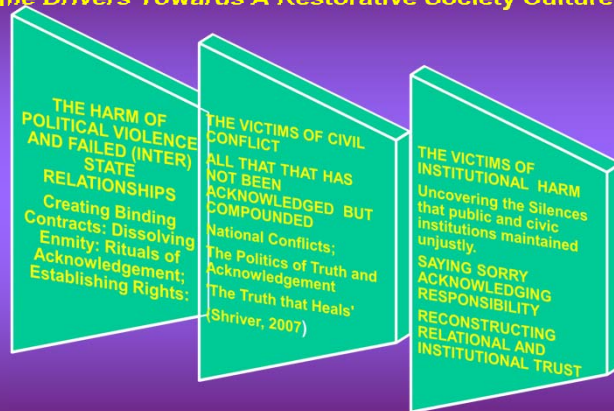
From Strang and Braithwaite
Restorative Practices, University of Ulster, School of Education

Some Drivers Towards A Restorative Society Culture

Fig: Wilson 2013.



Some Drivers Towards A Restorative Society Culture



Wilson, 2012 Restorative Practices, University of Ulster, School of Education



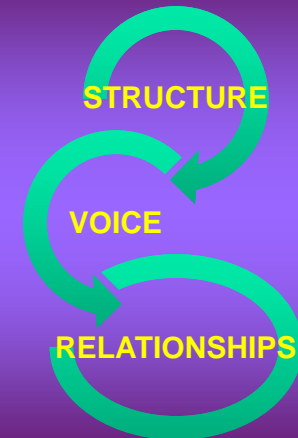
Wilson, 2012 Restorative Practices, University of Ulster, School of Education

ZEHR, 2002, P23. *JOURNEY TO BELONGING*

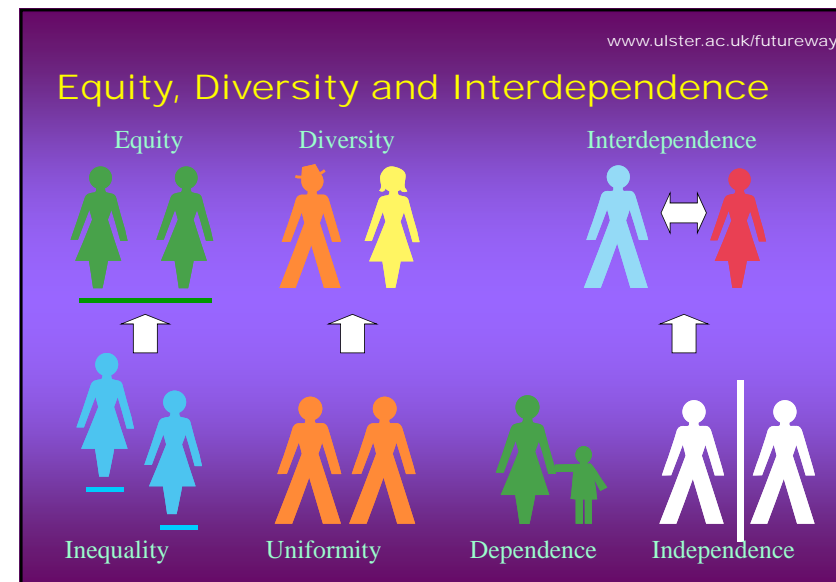
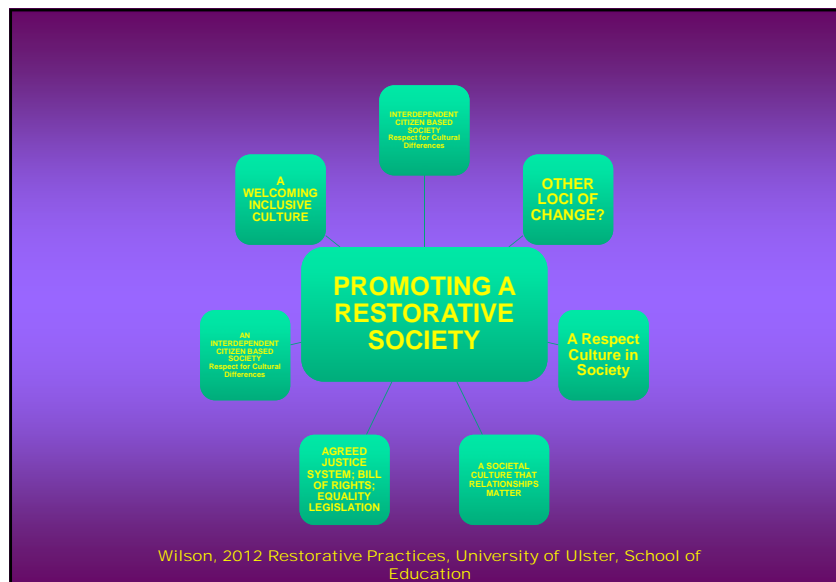


Restorative Practices, University of Ulster, School of Education

DRAWING FROM
ZEHR, 2002
Wilson, 2012



Restorative Practices, University of Ulster, School of Education



THE RESTORATIVE PRINCIPLES OF EQUITY, DIVERSITY & THE VALUE OF INTERDEPENDENCE:

- 1. Are a set of integrated Restorative Principles and Values
- 2. Establish a value base for Relationships, Institutions and Structures serving a diverse society and applied in organisations within contested, secure and diverse societies.
- 3. Underpin both structural and relational work.
- 4. Are restorative practices assisting unresolved or unacknowledged conflicts to be more openly engaged with.
- 5. Are Learning Practices for a Shared Society – Community and Organisational Learning

• Wilson, 2012

Reactive - Respectful - Proactive - Developmental

STRUCTURE

EQUITY

VOICE

DIVERSITY

RELATIONSHIPS INTERDEPENDENCE

Wilson, 2012 Restorative Practices, University of Ulster, School of Education

Restorative structure promotes equity
equity secures 'good' structure

Voice strengthens diversity
diversity enables a depth of voice

Relationships grow interdependence

Interdependence cements relationships

Wilson, 2012 RESTORATIVE PRACTICES, UNIVERSITY OF ULSTER, SCHOOL OF EDUCATION

PROMOTING COMMUNITIES OF INVITATION

CHALLENGING TRADITIONAL COMMUNITY CONCEPTS

Invitation; Hospitality: **EQUITY**
Inclusive; Expansive: **DIVERSITY**
Future Oriented, Uncertain: **INTERDEPENDENCE**

(G. Pavlich)

“Crossing the barrier from the past to the future is a hazardous enterprise. ... especially in a place like Northern Ireland, where the essence of peace has come to mean making a future with the very people ‘ we’ tried, and failed, to defeat..”

**‘The weight of the past on the way to the future’
Duncan Morrow, CEO, NICRC 29 October 2007**

Restorative Practices, University of Ulster, School of Education



Wilson 2012, Restorative Practices, University of Ulster, School of Education

Until now, equity, diversity and interdependence have developed largely separately without any coherent strategy linking the strands. Unless the three are consciously inter-related, the practical result is to create competing arenas, in which the learning and challenges compete and diverge. An emphasis on one is seen to undermine policies in another.

Eyben, Morrow & Wilson, 1979 Restorative Practices, University of Ulster, School of Education

For example, equity policy can be used to support a concept of balanced separation which ignores cultural differences and the necessary engagement with building real trust and interdependence.

Diversity arguments can be and have been used to hide real inequalities. An over-emphasis on inter-community harmony can be used to cover up necessary arguments and change. In reality, many business and government decisions in Northern Ireland taken without reference to all three elements have unplanned and occasionally disastrous implications.

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Eyben, Morrow & Wilson, 1979 Restorative Practices, University of Ulster, School of Education

Community relations, understood as the pursuit of equity, diversity and interdependence in Northern Ireland is a common purpose not a minority concern. Nonetheless, the persistent policy preference for addressing community relations at its most visible points – urban ghettos, victims work, work with paramilitaries – or among constituencies accepted as visibly important for the future – children and young people - ensnares community relations work within a centre-periphery paradigm which presumes a broadly healthy core of society with marginal manifestations of sectarian violence.

Such a paradigm suggests that the politically weakest groups in Northern Ireland should be the focus of policy concern.

Eyben, Morrow & Wilson, 1979 Restorative Practices, University of Ulster, School of Education