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**MISSION IN THE CONTEXT OF
RACISM, RESTORATIVE JUSTICE AND
RECONCILIATION**

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Christian mission is a majority world initiative in the 21st century. As this volume makes clear, mission is an endeavor of the global church and not limited to any one people or racial stock. Yet, mission is still located in the context of global racism¹ – and racism has often provided the foundation for unjust relationships, even slavery. The opening text on the cover of John Wesley’s booklet, *Thoughts upon Slavery* (Wesley, 1774), “*And the Lord said – What has thou done? The vices of thy brother’s blood crieth unto me from the ground*” (Gen 4),² expresses a sentiment that underlies the other event of September 2001, now overshadowed by the terrorist attack on New York’s World Trade Center and the Pentagon: the “World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance,” held in Durban, South Africa.³

Issues of race and subsequent unjust social relationships have not only shaped civil politics and church polity through years of growing globalization, from the fifteenth century to the present; they continue to provide a context for contemporary Christian mission. Whether set in the context of human trafficking, consumer desires and industrial production, or outright discrimination and identity politics, race sets an agenda for conflict.⁴ It will remain to the future to see whether racism, and its destructive outcomes, or reconciliation under gird by justice will best define mission in the 21st

century – and the question of global terrorism is not distant from this conjunction of issues.

At no time in history than since 9/11 has the world more needed a consciousness of common humanity. Jessica Montell, Israeli human rights activist, calls the name of the organization that she helped to found, *B'Tselem Elohim*, Hebrew for “in the image of God.” This recalls that Jew and Arab, Hutu and Tutsi, Afrikaner and Bantu, are all made “in the image” (Gen 1:27).⁵ Lamentably, Miroslav Volf, writing out of his experience in Southeast Europe, finds the concept of “otherness” to be the defining theological issue for our times. What does it mean, he asks, to welcome equally *cetnik* and *ustashe*? Or, from the perspective in North America, to so welcome Native peoples, Euro-American and Asian, African, or the multitude of others who now populate American continent?⁶ Thoughts like these must shape a contemporary mission mentality.

Racism and Slavery

The Christian movement and its churches have had a mixed record on the race issue, particularly since the fifteenth century. This is only intensified when we consider racism in relation to justice and reconciliation. The Christmas rebellion of 1831, led by newly baptized Deacon Samuel Sharpe in Jamaica, may be seen as leading to the English Reform Bill of 1834, thus ending race-based slavery in the British Empire. Churches have been quick to claim the moral benefits of ending slavery; few have acknowledged their depth of complicity.⁷ In Jamaica alone, the Act of Emancipation (1838) that granted “full freedom” to approximately 320,000 black slaves was followed by compensation of £20,000,000 to former slave-owners, leaving the newly freed unattended. Race-based slavery may have ended, but racism continued. It has sometimes been said that the eighteenth century saw the end of white slavery, the nineteenth century the end of black slavery, yet today we find conditions in central Africa or Southeast Asia that are similar. Some have even been tempted to find parallels here with contemporary corporate scandals and the treatment received by local populations respecting global capitalism.⁸ Writing on racism in the eighteenth century, John Wesley insisted on the social and spiritual ills attributable to slavery for master and slave alike.

Long and serious reflections upon the nature and consequences of slavery have convinced me, that it is a violation both of justice and religion; that it is dangerous to the safety of the community in which it prevails; that it is destructive to the growth of arts and sciences; and lastly, that it produces a numerous and very fatal train of vices, both in the slave, and in his master.⁹

American culture has been shaped by the politics of race.¹⁰ We may not like this. We may try to deny this. We may not move beyond this even though the social and personal ills attributable to slavery have long been documented. Recent events and court cases continue to revolve around this issue that has divided American culture since the European settlement of these lands.¹¹ It is not only an American issue. It is one that the historical sociologist W. E. B. DuBois said would divide the twentieth century. And it did. That century began with the Armenian genocide, passed through the Holocaust, and ended with the atrocities of southeast Europe and Rwanda.¹² It was a century torn by the imposition of ethnic and racial boundaries and the struggle to overcome them.¹³ The twenty-first century is beginning with the same cadence of racial intolerance. The problems of alienation, resentment, and violence that we face are global.

Each of us is invited to join the conversation about racism and its relationship to justice and reconciliation differently.¹⁴ Racism, discriminatory behavior or prejudice towards those of another race, has been defined in terms of its ideological, structural and historic significance for the stratification of population in order to promote or maintain privilege. Race, along with socioeconomic status, ethnicity, gender, religion and other factors, shapes how a person views the world. While race and culture interrelate, they are not the same. Nevertheless, the extent to which a person's color, or ethnic identity, becomes an overt or covert source of discrimination affects behaviors that encourage good or poor communication, social cohesion and division, and effect or impede conflict resolution.¹⁵ Social discrimination, xenophobia, ill-treatment of the most vulnerable, violence and rape and the economic consequences that follow were all aspects of racism addressed by the World Conference.

The destructive effects of racism in America are well documented from the quays of Charleston, to the auction blocks of Anacostia and the banks of Boston.¹⁶ In the American setting this has been most often white racism respecting persons of African descent. Orlando Patterson summarizes the toll that racism took upon a people. He cites broken bloodlines with their impact upon gender relations, crises in marriage and family life among African-Americans. The impact upon images of masculinity and patterns of social accountability are further described.¹⁷ All of this bears itself out in current crime statistics.¹⁸ The effect of a racist social reality upon the youth of America is detailed in its chilling reality by Fred Smith.¹⁹ While the recently published, *Reporting Civil Rights*, tracks the way in which American society began to deal with the crisis of racism in the latter half of the twentieth century racism continues like a festering wound in the Ameri-

can body politic.²⁰ Randall Robinson calls the slavery which lies behind racism a human rights crime that “produces its victims *ad infinitum* long after the active stage of the crime has ended.”²¹

Lawrence H. Mamiya applies the challenge of racist America to black church life, one of the places in which African Americans have found strength to overcome a history of abuse.²² Drawing upon the national study of black churches completed by Mamiya and C. Eric Lincoln,²³ Mamiya defines a role for the black church in its critique of white Christianity and American society, its maintenance of a holistic ministry, and push for multiculturalism in America. In the face of discrimination, African American Christianity found its way forward at the Bluestone Church in Virginia, Mother Bethel in Philadelphia, and the First African Meeting House in Boston. Churches like these have offered a general sense of empowerment to an often dispirited community. This follows a history of Christian evangelism as Africans were converted to the practice of Christianity, participated in the American Revolutionary War, and helped to build the nation, making possible its prosperity. The irony of this challenge is that it stands as an outrage against white exclusivism in churches called to represent a new and inclusive humanity (I Peter 2:9-10).

A “restorative justice” is a way of dealing with this harm. John de Gruchy, long involved with the Truth and Reconciliation Commission (TRC) in South Africa, writes that, “reconciliation is about restorative justice.”²⁴ If we do not see the harm, it is difficult to find the way ahead. On the basis of her experience working in southeast Europe as a part of the Preventive Diplomacy and Conflict Resolution Program, Center for Strategic and International Studies, Olga Botcharova found that no skill training for problem solving was possible so long as feelings of trauma were left unaddressed and a sense of victimhood remained. Achieving forgiveness made it possible for parties to move forward toward reconciliation.²⁵

The irony is that while there is a need, American society is becoming more retributive and less restorative. This, at least, is the conclusion of David Garland in a major work of social and criminological analysis over the past quarter century.²⁶ It is highlighted in the response of the United States government following the attacks September 11, 2001. In fact, one author has recently argued that our political system and the impact of slavery upon American society have helped to define the treatment meted out to those who have broken the law and are deemed criminals.²⁷ As in the effort to end legal apartheid in South Africa, churches here have an opportunity to work together and in concert with other religious and ethical traditions toward justice that is restorative.²⁸ The work of mission societies can

be especially valuable here as they are frequently the churches' leading edge for individual and communal renewal.²⁹

John Dawson argues that a faith-based effort toward ending hatred constitutes the agenda for churches and individual Christians in the twenty-first century.³⁰ Racism shapes mission and is an agenda for mission. Central to Dawson's argument is the need to overcome global racism, not just Black and White relations in North America, but the hatred that exists between Hutu and Tutsi in Rwanda, racial strife in new world cities, postcolonial states, and ethno-religious convulsions in Europe. In analyzing what he refers to as the "wounds of the world," Dawson finds racism endemic to many of the conflicts around the world today. The outline that he develops for finding the way forward through forgiveness to reconciliation involves restitution or restorative justice.

Restorative Justice

So what do we do with racism? Justice, the determination of what is right and fair, might compel us to do a variety of things. Retaliatory justice might call forth a race war. Punitive justice would wish harm to come to the offender. Distributive justice would call forth an equitable division of goods. Compensatory justice might foster Affirmative Action Plus. Restorative justice seeks to repair damage done. Each of these justice scenarios is a possible fore view of this century, shaped as well by a possible scarcity of resources and environmental collapse.³¹

How do we measure the damage done by racism? This is not a question that can be answered in the abstract. Furthermore, our very effort to work at the problem can easily be subject to misunderstanding, suspicion, and disinterest because of previous failed attempts to deal adequately with issues of human identity and racial difference.³² Hatred and contempt easily manifest themselves because of a deeper fear of talking about the problem or desire to control the outcome while failing to deal with deeper issues. Some may even fear that American society as presently constituted cannot establish or safeguard the humanity of African Americans, giving violence some measure of legitimacy.³³ Appropriately, Robert J. Schreiter writes about the cost of reconciliation. Christian faith has recognized this in its doctrine(s) of the atonement that reaches directly into its understanding of the nature of divinity.³⁴ Few have drawn this out as cogently for contemporary human relations as has René Girard with his theory of mimetic violence and social scapegoating.³⁵ Because restorative justice draws us to the deepest core of our identity, many have found it uniquely related to spiritual or religious perspectives.³⁶

Apology and Reparations

Dealing seriously with the issue of racism draws us to the question of reparations for the fact of slavery. Is an apology for slavery in order? Is an apology sufficient? The years immediately prior to 9/11 were called the Age of Apology.³⁷ At the writing of this chapter American society seems shaped by a conflicted attitude of retribution. What becomes *mere* rhetoric in the domain of apology and what makes for a rhetoric of apology that is linked to restorative justice and meaningful reconciliation? Do we even want racial reconciliation if it brings up the painful question of slavery?

After all, history is a trail littered with the detritus of history.³⁸ How do we address a past that is past? Forgive and forget? Can we take responsibility for the past? Do we want to do this? What makes European and Euro-American racism so difficult to countenance, particularly as it draws us to slavery and its consequences, is that it was not slavery borne of victory in conflict so much as the direct, forcible enslavement of a population for purposes of empire.³⁹ Whether in the American setting or in other regions of the world experiencing the wounds of history, especially those related to racial abuse, it becomes a question of asking whether we really feel we have an obligation to open up the domain of such abuse to an analysis involving restorative justice.

To do so, we might follow a series of questions developed by Janna Thompson to guide our thinking as we negotiate the terrain *between vengeance and forgiveness*. It might first be asked whether we have an historical obligation to repair the harm that has arisen from the practice of slavery.⁴⁰ Those who were shoved through the gates of the Cape Coast castles are no longer among us. The Irish Famine is over. The agony of Kosovo must be worked out. Bantu and Afrikaner must live together without preying upon one another. Palestinian and Israeli peoples are every bit as human as one another. Must we who are alive pay for the deeds of the dead? We honor treaties, legal contracts, deeds and entitlements which predecessors have made. Positive historical obligations like these draw us to the dark side of obligations, or reparations.⁴¹

Second, there is the question of what is owed? In the case of slavery, the history of Liberia reminds us that we cannot return to conditions *ante* enslavement. There is no compensation equal in value. Whether it is the recovery of a West Africa ante-fifteenth century, a Greater Serbia ante-thirteenth century, or a Native America before the waves of European colonization, it cannot happen. So the question becomes, what can victims claim in light of historical injustice?⁴² There is contrition. There is apology. However, as the critics of the TRC have argued, some people made it

through with very little accountability.⁴³ When does apology, even contrition, seem to allow for impunity?⁴⁴ How do we open the way for a future so as not to remain in a past cycle of anger and resentment that only yields further retribution and violence?⁴⁵ Restorative justice provides a set of principles and practices to enable discussion toward what might be reparative acts. Restorative justice can authenticate apology.

Third, if restorative justice principles can enable a discussion of what might constitute reparative acts, certainly this discussion needs to be set in a wider context of obligations and entitlements faced by the living. Bad consequences can come from dwelling on the injustices of the past, particularly when they impact the present negatively. As in our personal lives, so in corporate life, dwelling on past resentments can yield acts of revenge that only fuel a continuing cycle of anger and violence. Justice must be concerned about the equitable distribution of goods not only in relation to the past, but primarily for existing people. The present cannot be held hostage to the past.

Fourth, how far back do we reach in seeking to right wrongs? Thinking only of the history of the West for the past two millennia: Does Christian and Jewish treatment of one another count from the second century? What about Constantinopolitan politics in the fifth and sixth centuries respecting populations in the Eastern Mediterranean basin? Christians and Muslims have had difficulties since the seventh century. How about the English and the Irish since the twelfth century? And do we consider Africans in the fifteenth century or Mennonites in the sixteenth century? Then there is the twentieth century.

These four questions open us to the place of restorative justice: 1) Do I have an obligation? 2) What is the nature of that obligation? 3) How does this obligation fit into a wider context of community? 4) How far do we need to go to root out the problem? Restorative justice is a conception of justice that offers a way to repair harm, restore relationship and build community. The discovery or rediscovery in some national settings, of traditional ways of dealing with crime and community harm has been a stimulus to restorative justice thinking. The Maori and Melanesian communities in the Pacific, native peoples in North America, African ideas of *ubuntu* and other peoples and ideas have contributed to this movement.⁴⁶ Similarly, it is argued that attitudes in Western societies became more retributive and punitive after the 12th century.⁴⁷ Justice became the business of judges and lawyers in a process that was increasingly complex and costly, while citizens were relegated to jury duty. The contemporary idea of restorative justice draws from these streams, not so as to eliminate our present justice

system, but so as to promote a more restorative approach to crime.⁴⁸

The Terms of Restorative Justice

The concept of restorative justice involves three aspects. First, restorative justice asks us to view crime through the lens of impact upon the parties to a crime (the victim, the offender, and the community).⁴⁹ From this perspective crime is more than lawbreaking and justice is more than punishing or treating the offender. Rather, a restorative justice focuses on the damage done to people and relationships, holding that justice should be about repairing harm. The focus of justice is shifted to the harmed party rather than the breaking of a law. Presently, our justice system puts victims last after the consideration of the needs of the State. Writing about the efficacy of restorative justice to deal more appropriately with crime, lawyer Dan Van Ness argues, first, if crime is more than lawbreaking then justice requires that we work to heal victims, communities, and offenders who have been injured by crime. Second, victims, communities and offenders should have opportunities for active involvement in the justice process as early and as fully as possible. Third, we must re-think the relative roles and responsibilities of the government and the community. "Government is responsible for preserving a just order and the community for establishing a just peace."⁵⁰ If racism and the unjust social relationships that flow from it are seen as harm inflicted on a community then it is the community that must deal with racism.

A leading theorist of restorative justice, Mennonite scholar Howard Zehr, writes that defining harm and what needs to be done to repair it requires the input of those most affected by crime, victims and community members. The first question to be asked, about the nature of the harm, implies assessment. The second question, about what needs to be done, calls for a case plan. The third question, about responsibility, seeks to determine roles.⁵¹ A "case" is no longer simply an offender, but instead, a victim, community and an offender. In other words, the whole community must deal with racism.

Viewing a case through this three dimensional lens is the systemic change in criminal justice sought by restorative justice. It transforms interventions so as to promote public safety, sanctioning and rehabilitation. Barry Stuart writes from his perspective as a Judge in the Canadian Yukon: "Crime should never be the sole or even primary business of the state, if real differences are sought in the well-being of individuals, families, and communities. The structure, procedures, and evidentiary rules of the formal criminal justice process coupled with most justice officials' lack of knowledge and

connection to (the parties) affected by crime preclude the state from acting along to achieve transformative change.”⁵² Or, as put in London by Tony Marshall, “Restorative justice is a process whereby the parties with a stake in a particular offense come together to resolve collectively how to deal with the aftermath of the offense and its implications for the future.”⁵³

Restorative justice is also about how we choose to deal with crime. It is not about one process or another, such as victim-offender mediation.⁵⁴ Instead, restorative justice is a set of principles that may orient the general practice of any agency or group with respect to crime. It is a problem-solving approach that seeks to involve the parties themselves and the community where possible, in an active relationship with appropriate legal jurisdictions. It is even a process that can occur when the victim does not wish to meet directly with the offender. For example, an empowering verbal impact statement delivered in the courtroom can also be viewed as restorative. A community service project that seeks input from the victim and involves the offender and community members in defining and meeting a genuine community need is a legitimate practice. What is critical in restorative justice is the focus on stakeholder involvement in repairing the harm caused by the crime.

One way to enlist and empower community involvement is through the circle process.⁵⁵ The value of using a circle is found in a number of areas. It fosters a shared sense of leadership and equality. It permits visual contact among all participants at all times. It offers a sense of focus. It permits connection. It stimulates respect and mutual accountability. Circles seek input from all involved and they encourage all to participate. Circle guidelines are clear and immediate. There are to be no interruptions when one is not the recognized speaker. Persons are asked to speak respectfully and honestly, to listen when others are speaking, to speak as briefly as possible to make one’s point, and to speak with confidentiality.

The objective of restorative justice is to balance the three basic community expectations of safety, accountability and competency development.⁵⁶ At this point most in the restorative justice movement finds a confluence of values among the three parties to a crime in the following way. The goal for the offender should be the development of social competency. In other words, offenders who enter the juvenile system should exit more capable than when they entered. Those involved in the harm of racism should be more aware of its reality and their culpability. The goal for the victim should be accountability achieved. In other words, when an offense occurs, there is an obligation to the victim and, often, to the community that must be met. The goal for the community should be community safety. In

other words, the justice system has a responsibility to protect the public.

Does restorative justice “work?” There is a growing body of literature that assesses the viability of restorative justice principles and practices with respect to juvenile crime, adult misdemeanor and felony crime. This literature comes from a variety practices and represents different criminal behaviors.⁵⁷ It also represents different global cultures.⁵⁸ Assuming the positive nature of this evidence, the question for us is how does this movement in the criminal court system apply to the church, to mission boards, or even in a more diffuse way to Christianity as a movement?

Restorative Justice, Churches and Faith Communities

There is a generally consistent emphasis throughout the restorative justice movement on the importance of spirituality and spiritual values. This has included a continuing vision for churches and Christian involvement in its various manifestations. Churches as well as para-church groups like Prison Fellowship, the Alternatives to Violence Program (AVP), and Partakers have emerged supportive of restorative justice. There are at least three reasons for this from a strictly utilitarian perspective for civic culture. First, faith communities are an important place for community integration. This includes the reintegration of ex-offenders into life outside of incarceration.⁵⁹ Second, they are a source for the kinds of voluntary efforts that are needed in successful restorative justice work. Third, from a strictly sociological perspective, churches and other faith communities provide an independent value and institutional base from that of the state or local civic jurisdiction.⁶⁰ They are places where those standing in some degree of alienation from society can begin to find wholeness and healing.

But faith communities and churches in particular, need to look for more than simply their utilitarian value to society. We would like to think that they foster a forgiveness that moves toward reconciliation and that reconciliation is grounded in justice, the meeting place of truth, mercy, justice, and peace (Psalm 85:10).⁶¹ To be reconciled to another, not merely to tolerate the other, means that change is required on the part of both parties as we seek the restoration of each other. Another way to refer to such patterns of relationship is to use the term “reparative” justice or even “transformative” justice. This perspective about how we might live together draws upon the Hebrew Bible, or both Old and New Testament assumptions – and also upon the best wisdom traditions of indigenous peoples and other religions or faith traditions. It emphasizes the humanity of both victims and victimizers. It seeks to repair social connections, to foster peace rather than retribution against offenders.

In other words, the values inherent to the ethos of the Christian movement are those that should support and promote ideas of restorative justice.⁶² The New Testament supports a "restorative" approach to crime.⁶³ The Sermon on the Mount introduces a revolutionary concept, the notion of forgiveness. Forgiveness is central to helping to heal the wounds inflicted by crime, for victims, for offenders, and for the community. This is bound up with the New Testament idea of "turning the other cheek" while still holding offenders accountable.⁶⁴ According to René Girard, Christ breaks the mythic cycle of violence that relies on an all too frequent "scapegoating" of offenders (e.g., social ostracism, imprisonment). The challenge for Christians in the criminal justice system today is the need to reconcile a theology of unconditional love and forgiveness with the need to ensure public safety and respect for the rule of law. This challenge also comes with divisive social issues like that of racism. The restorative justice movement provides a way for social healing to happen. Indeed, this is visualized in Canada in the annual Restorative Justice Week sponsored by the Correctional Service of Canada.

The task of the church draws it to this work. Religious conviction, writes Harvard's David Little, "reaches out" and supplements moral thought and practice. Church leadership emboldens action "in the paths of righteousness," applies general morality to specific circumstances, and provides motivation for living up to the demands of morality in face of weakness of will.⁶⁵ In other words, the church's own ethos as a community and fundamental identity is in a perspective that supports restorative justice. Not surprisingly, a number of different faith communities have been drawn to this work. The Mennonite community has been in the forefront of restorative justice work throughout the world. The reports and policy statements issued by such churches as the Presbyterian Church, U. S. A., the United Methodist Church, and the United Church of Christ indicate its embrace. In several regions around the world the Roman Catholic Church has been actively pursuing restorative justice.

There are three illustrations of restorative justice work that I would like to highlight. These indicate different ways in which faith communities have become involved in restorative justice work with a racial horizon. The first is the Ella J. Baker House, an entity of Azusa Christian Community in Dorchester, Massachusetts. In a paper that considers retributive and restorative justice against a larger historical backdrop; executive director Kenneth Johnson discusses the value of family conferencing and community peace-making circles. He writes, "By relying upon the internal resources of the community to try to resolve the conflict, it tends to empower the

community and de-center the role of police and other entities of the state, promoting self-reliance by that community.” It is out of this perspective that the Ella J. Baker House has provided direct service to high-risk youth and their families since 1988. This has included case management with youth in the Department of Youth Services, regular meetings between religious leadership and law enforcement, alternative and safe havens for youth with programming that seeks to open up future opportunity. The work of the Azusa Christian Community contributed to the development of the nationally known *Boston Ten-Point Coalition*, the *National Ten-Point Leadership Foundation and Operation 2006*.⁶⁶

Second, is the work of Roca.⁶⁷ Roca is a youth services facility that promotes training in community building, work with the Department of Youth Services (DYS) and with the Department of Social Services (DSS). Roca lives and breaths restorative justice. All Roca programs use restorative justice circles to deal with personal and community harm in a section of Boston that draws its population from every region of the world.⁶⁸

Third, students and others from the Boston Theological Institute were involved with peace-making efforts as theology students from Serbia, Bosnia and Croatia were gathered together at the Swiss Moral Re-Armament headquarters in Caux, Switzerland, to discuss what it meant to study for religious leadership following ten years of conflict principles of restorative justice came to the fore.⁶⁹ This effort was an example of broader and more overtly political considerations that have been reported on from many settings around the world. For example, in Bougainville, off the coast of Papua New Guinea, in the context of their struggle through the crisis of civil war, people have returned to traditional peacemaking and conflict resolution processes as the western court system collapsed. Roman Catholic priest and executive director of the PEACE Foundation Melanesia, Pat Howley, describes assisting a marrying of custom law with Western learning on restorative justice and win-win mediation. “The success was so remarkable that the processes set up are now being used in most village communities as the norm for conflict resolution and the village court system is largely superseded.” Restorative justice practices were especially helpful as people sought to move beyond the legacy of damage to traditional society in the form of low morale, lack of discipline and the breakdown of family relationships and an attitude in the younger generation of *mi yet pasin* (self first, the community last), a residue of post-traumatic stress disorder, and a problem with alcohol abuse with related a-social behaviors. Howley describes creating a ritual to deal with trauma: 1) an explanation of trauma and how it manifests itself in different individuals, groups, and communities; 2)

storytelling, i.e., people relating experiences of the crisis; 3) community support; 4) a time of grieving and a time of “sorry”; 5) expressions for moving on and putting aside thoughts of vengeance, a realization that one cannot spend life living in the past and feeling sorry for oneself; and 6) further ritual, perhaps repeated annually.⁷⁰

There are parallels in Howley’s description with similar work done elsewhere, among the Maori of New Zealand⁷¹ and the peoples of the Yukon (Roberts and Hudson, 1993).⁷² Olga Botcharova describes work in over eighteen countries.⁷³ John Paul Lederach writes out of his experiences in Nicaragua.⁷⁴ Andrea Bartoli details work in Mozambique.⁷⁵ David Steele writes of Bosnia and Herzegovina.⁷⁶ Peter Storey describes the establishment of the Truth and Reconciliation Commission in South Africa.⁷⁷ John Brathwaite writes of the work in Australia.⁷⁸ The point is not to be exhaustive here.⁷⁹ What is central for something to be considered restorative justice is that it holds together the goals and objectives of victim, offender, and community. It seeks to institutionalize peaceful resolutions to criminal and human rights violations which might range from international peacemaking tribunals such as the Truth and Reconciliation Commission of South Africa to innovations within our courts, jails, and prisons, such as victim-offender dialogue, community justice committees and victim impact panels. Rather than privileging the law and the state, restorative justice engages the victim, offender and the affected community in search of solutions that promote repair and reconciliation. Restorative justice seeks to build partnerships to re-establish mutual responsibility for constructive responses to crime and wrongdoing within our communities. The book that continues to say this well is Desmond Tutu’s own account of his involvement with the Truth and Reconciliation Commission, *No Future Without Forgiveness*.

Reconciliation

The Cost of Reconciliation

Reconciliation is about the restoration of justice. Christian theology is predicated upon the idea that reconciliation does not happen without a cost.⁸⁰ The term “Reconciliation” (*katallag *) has good religious rootage. As used by the Apostle Paul (II Cor. 5:16-21; Eph. 2:11-22), it was a word that denoted monetary exchange in the Hellenistic world. It meant “the making of what one has into something other” or, by extension, one becomes a new person by exchanging places with another. In this sense, the deepest meaning of reconciliation inherent to Christian mission is not distant from the

issues of restitution that are implicit in restorative justice. It only happens with effort (Matt. 5:38-41). In the Christian scriptures the term implies agreement after estrangement, with the apparent theological premise that sin has separated humanity from God but that God purposes to aid God's enemies. Such biblical paradigms of reconciliation as that of Joseph and his brothers in Egypt (Gen 50:15-21), the embrace of Esau and Jacob (Gen 33:4) or, finally, Jesus' death on our behalf imply great cost. Here, one becomes a new creation because a power from without enables one to be other than what one was before.⁸¹

The expensive nature of reconciliation for human relations is noted in the *Kairos* Document, arising out of South Africa's Truth and Reconciliation process. It contrasts "cheap reconciliation," in analogy to Bonhoeffer's "cheap grace," implying a reconciliation without justice, against the true cost of genuine resolutions. It raises the question of the temporal sequencing of justice and reconciliation and whether justice as perceived by all parties can ever be finally determined hence need for truth, as we are bound in patterns of victim and perpetrator.⁸² In this light, we might speak of "national reconciliation" and wonder about "collective healing" and the pursuit of "political unity," but by whose definition. A contemporary critique of restorative justice is that behind its rhetoric lies a precarious trust in the wrongdoer's performance of contrition.⁸³ In personal relations this has been described as the "forgiveness bypass," a shortchanging of justice on the way toward reconciliation.⁸⁴

This is why reconciliation must be linked with the principles of restorative justice and with practices that draw us to one another even when we are not clear what path to take.⁸⁵ Everett L. Worthington writes that "Forgiveness happens inside an individual; reconciliation happens within a relationship."⁸⁶ Miroslav Volf, substituting the term "embrace" for "peace," claims four points about the relation between justice and embrace: 1) the primacy of the will to embrace, 2) attending to justice as a precondition of actual embrace, 3) the will to embrace as the framework of the search for justice, and 4) embrace as the horizon of the struggle for justice.⁸⁷ These views, taken from the domain of national life and inter-personal relationships, remind us of the Latin root for reconciliation, *concilium*, or a deliberative process in which conflicting parties meet "in council."⁸⁸ We may acknowledge places of forgiveness surrounding the reality of racism, but a question remains regarding the reality of reconciliation, meaningful mutual acceptance of one another in community.

Forgiveness as a Means toward Reconciliation

To be “in council” might mean to look for new forms of community heretofore unrealized. Forgiveness is the means to enlarge community. Forgiveness is the “boundary” between “exclusion and embrace.”⁸⁹ When we forgive we enlarge our understanding by learning to see the world through the eyes of the other, our neighbor. We begin to see ourselves as a part of a cycle of victim and oppressor, and as needing to learn new skills and competencies for living with accountability in community safely.⁹⁰ By entering into the process of forgiveness we begin to appreciate more fully the meaning of personhood, how others and we are made gifted, yet often undermine and mar the very gifts we bring to life. This is the triumph and tragedy of the South African experiment. It is why apartheid is not just a sin, but also a theological heresy. The degree to which we forgive reflects the extent to which we are willing to live in community.

Second, the different nuances to the term forgiveness reveal different ways in which the term shapes our self-understanding, our relationships with others, and the nature of emerging patterns of community in various degrees of diversity. For example, forgiveness might be seen as a commitment to a way of life and practice (Jones, 1995).⁹¹ It might be defined as a commitment of the will.⁹² It may also imply that which entails liberation from the past.⁹³ Forgiveness might focus upon and be seen as applicable to the secular realm and public policy,⁹⁴ or it might be seen as focused upon motivations that reduce interactions with one who has hurt us.⁹⁵ One researcher, Joanna North, writes, “Forgiveness is a matter of a willed change of heart, the successful result of an active endeavor to replace bad thoughts with good, bitterness and anger with compassion and affection.”⁹⁶ Another, Michelle Nelson, writes of stages of forgiveness, detached, limited, and complete along a road toward healing.⁹⁷ Journalist and political philosopher Hannah Arendt writes of Jesus as the “discoverer” of forgiveness.⁹⁸

With racism and its grounding for slavery in mind, Müller-Fahrenheit writes:

To understand what forgiveness does to our relationships we need to see the bondage that evil creates. In *Song of Solomon* the African-American novelist Toni Morrison writes, “If you take a life, you own it. You are responsible for it. You can’t get rid of nobody by killing them. They are still there, and they are yours now.” This is a forceful way of saying that every act of transgression constitutes a bondage that keeps the perpetrator and victim locked together. The more violent the transgression, the deeper the bondage.⁹⁹

Third, this statement alerts us to the negative and positive ways in which we might be related. Forgiveness breaks bonds of necessity that yield only alienation, resentment, and violence. Forgiveness allows for freedom of relationship. The freedom granted one another makes possible the existence of the church, a product of mission, from an historical perspective. For example, consider how “forgiveness” might define the church: There is no worship apart from forgiveness (Matt. 5:23-24). Forgiveness constitutes the material identity of the church (John 20: 21-23). Forgiveness, as it tends toward reconciliation, defines (II Cor 5:19) vocation. Indeed, it might even be said that just as there are degrees to which we are willing to forgive so, to, there are degrees to which we might find community. Each of these aspects of forgiveness has valence for the shape of mission in the 21st century.

In conclusion, what gives reconciliation substance? This is a vital question as we consider the work of churches, and more particularly that of mission societies, as entities charged with fostering global healing in the 21st, whether in the area of racism or elsewhere.¹⁰⁰ Models of restorative justice can help to answer this question and give meaning to reconciliation. Churches can help to ground such work with deep ontological value through understandings of the atonement. Mission societies, as non-governmental agencies have a unique role to play as well in our globalized and globalizing world, and a unique responsibility in light of their self-understanding:¹⁰¹ Mission must include in its agenda social justice even as social justice will shape the perceived legitimacy of mission.

T. Richard Snyder who has spent years teaching theology and ethics in Sing Sing prison, writes of lessons that he has learned working in the justice system toward the restoration of persons, lessons that have a unique applicability to our topic.¹⁰² The first lesson is the importance of covenant, agreements or an understanding that honors the person of one another, *B'Tselem Elohim* as noted by Jessica Montell. Covenants bind us to one another for mutual well-being and the shalom of God. A second lesson involves the meaning of incarnation, “incarnatus,” or “made flesh.” Putting aside doctrinal debate and the question of exclusivity, the point is reconciliation made real. On the street this is called “respect.” As Christians believe that “God was in Christ reconciling the world to himself” (II Cor 5:19), so they are to make it real. This implies relationship, drawing us to Snyder’s third point, that all reality is essentially relational. Christians see this in the notion of the Trinity: God is fundamentally relational and exists in community – and so do we.

Through restorative justice churches, mission agencies and the

societies in which they find themselves, can work through the nihilism and cultural pessimism that so encumbers us today.¹⁰³ We are called to be one another's blessing. Understanding, respect, and relationship are terms that ground the church's work in its core identity. This is the restoration of one another. This is the only sure means to a future in a world giving way to terror.

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End Notes

- ¹ The ICERD (International Convention on the Elimination of All Forms of Racial Discrimination) defines racism as follows: "Any distinction, exclusion, restriction, or preference based on race, colour, descent, or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment, or exercise, on equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural, or any other field of public life." The International Council on Human Rights Policy (IHCPR) argues: "racism has not disappeared... we confront forms of racism that are covert or more complex or are linked to wider issues, such as changes in the nature of the state, gender discrimination, or marginalisation due to developments in the global economy." The nascent church first encounters its own racism in the person of Peter who, after a vision, recognizes that God shows no favoritism with respect to persons (Acts 10: 34-36).
- ² Wesley, John. *Thoughts Upon Slavery* (Philadelphia: Joseph Crukshank, 1774). Wesley writes of slavery as having been almost eradicated in Europe by Christianity from the eighth through the fourteenth centuries. However, it took its rise in the fifteenth century in an effort to cultivate newly won European possessions in America.
- ³ Mann, Eric. *Dispatches from Durban: Firsthand Commentaries on the World Conference Against Racism and Post-September 11 Movement Strategies* (Los Angeles, CA: Frontlines Press, 2002).
- ⁴ The contemporary slave narrative is set out in three areas of human trafficking, consumerist practices and political/religious discrimination by Gloria Steinem, *Enslaved: True Stories of Modern Day Slavery* (New York: Palgrave Macmillan, 2006).
- ⁵ See her comments in the documentary, "Different Drummers: Daring to Make Peace in the MidEast," John Michalczyk, Executive Producer. The film is a product of Etoile Productions with Boston College and the Boston Theological Institute cooperating, 2003.
- ⁶ Volf, Miroslav. *Exclusion and Embrace. A Theological Exploration of Identity,*

- Otherness, and Reconciliation* (Nashville: Abingdon, 1996): 9.
- ⁷ Dick, Devon. *Rebellion to Riot. The Jamaican Church in Nation Building* (Kingston: Ian Randle Publishers, 2002): 68.
- ⁸ Richard Falk cites the *United Nations Development Program, Human Development Reports* (New York: Oxford University Press, 1990-1999), to demonstrate widening income and skill gaps, whether measured by class, region, gender, or class; in Falk, Richard. *Religion and Humane Global Governance* (New York: Palgrave Publications, 2001): 17-25.
- ⁹ Wesley, John Wesley. *Thoughts Upon Slavery* (Philadelphia: Joseph Crukshank, 1774): 78-9.
- ¹⁰ Davis, David Brion. "Looking at Slavery from Broader Perspectives," *American Historical Review* (April, 2000): 452-466.
- ¹¹ Mid-June 2003 saw rioting in Benton Harbor, Michigan, touched off by a police chase that ended in the death of a motor cyclist (Boston Globe, June 19, 2003). The incident recalled the story of the racially divided community as recounted in *The Other Side of the River: A Story of Two Towns, a Death, and America's Dilemma*, by Alex Kotlowitz (Anchor Books, 1999). The Supreme Court upheld the decision by colleges to consider race as an element in admissions decisions.
- ¹² Power, Samantha. "A Problem from Hell." *America and the Age of Genocide* (New York: Basic Books, 2002).
- ¹³ DuBois, W. E. B. *The Souls of Black Folk* (1903). Numerous editions available.
- ¹⁴ Petersen, Rodney. "A Theology of Forgiveness: Terminology, Rhetoric, and the Dialectic of Interfaith Relationships." In *Forgiveness and Reconciliation. Religion, Public Policy, and Conflict Transformation*. Rodney L. Petersen and Raymond G. Helmick, eds. (Philadelphia: Templeton Press, 2002): 3-26.
- ¹⁵ Umbreit, Mark S. and Robert B. Coates. *Multicultural Implications of Restorative Justice: Pitfalls and Dangers* (Washington, D.C.: U. S. Department of Justice, 1998).
- ¹⁶ Griffin, Paul. *Seeds of Racism in the Soul of America* (Cleveland: The Pilgrim Press, 1999).
- ¹⁷ Patterson, Orlando. *Rituals of Blood. Consequences of Slavery in Two American Centuries* (Washington, D.C.: Civitas Counterpoint, 1998).
- ¹⁸ According to the U. S. Bureau of Justice Statistics, at year end 2002 there were 3,437 sentenced black male prisoners per 100,000 black males in the United States, compared to 1,176 sentenced Hispanic male inmates per 100,000 Hispanic males and 450 white male inmates per 100,000 white males. See Burton-Rose, Daniel. *The Ceiling of America. An Inside Look at the U. S. Prison Industry* (Monroe, Maine: Common Courage Press, 1998).
- ¹⁹ Smith, Fred. "A Prophetic Education for Y2K and Beyond: And Black Boys Shall See Visions." In *Theological Literacy for the Twenty-first Century* (Grand Rapids, MI: Eerdmans, 2002): 292-310.

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- ²⁰ Carson, Clayborne, et al, eds. *Reporting Civil Rights, Part One: American Journalism 1941-1963*; and *Reporting Civil Rights, Part Two: American Journalism 1963-1973* (New York: Library of America, 2003).
- ²¹ Robinson, Randall. *The Debt: What America Owes to Blacks* (New York: Harmondsworth: Penguin Books, 2000): 16.
- ²² Mamiya, Lawrence H. "A Black Church Challenge to and Perspective on Christianity and Civil Society." In *Christianity and Civil Society. Theological Education for Public Life*. Rodney L. Petersen, ed. Pg. 42-61. Maryknoll: Orbis Books, 1995): 42-61.
- ²³ Lincoln, C. Eric and Lawrence H. Mamiya. *The Black Church in the African American Experience* Durham: Duke University Press, 1990).
- ²⁴ de Gruchy, John W. *Reconciliation. Restoring Justice* (Minneapolis: Fortress Press, 2002): 2.
- ²⁵ Botcharova, Olga. "Implementation of Track Two Diplomacy. Developing a Model of Forgiveness." In *Forgiveness and Reconciliation. Religion, Public Policy, and Conflict Transformation*. Rodney L. Petersen and Raymond G. Helmick, eds. (Philadelphia: Templeton Press 2002): 279-304.
- ²⁶ Garland, David. *The Culture of Control. Crime and Social Order in Contemporary Society* (Chicago: University of Chicago Press, 2001).
- ²⁷ Whitman connects America's view of crime with the "leveling down" of our political system and with the impact of slavery upon American society such that the treatment meted out to criminals parallels that given to slaves. See Whitman, James Q. *Harsh Justice: Criminal Punishment and the Widening Gap Between America and Europe* (New York: Oxford University Press, 2003).
- ²⁸ As an alternative to what he terms global economic injustices, Falk argues that to construct a just democratic global civil society will require religious and spiritual inspiration. Reconciliation plays a large role in his thinking. See Falk *Religion and Humane Global Governance*, pp. 29-33.
- ²⁹ Buttry, Daniel. *Christian Peacemaking. From Heritage to Hope* (Valley Forge: Judson Press, 1994).
- ³⁰ Dawson, John. "Hatred's End. A Christian Proposal to Peacemaking in a New Century." In *Forgiveness and Reconciliation. Religion, Public Policy, and Conflict Transformation*. Rodney L. Petersen and Raymond G. Helmick, eds. (Philadelphia: Templeton Press, 2002): 229-253.
- ³¹ Suliman, Mohamed, ed. "The Rationality and Irrationality of Violence in Sub-Saharan Africa," In *Ecology, Politics & Violent Conflict* (New York: Zed Books, 1999): 25-44.
- ³² Umbreit, Mark S. and Robert B. Coates. *Multicultural Implications of Restorative Justice: Pitfalls and Dangers* (Washington, D.C.: U. S. Department of Justice, 1998).
- ³³ Malcolm X became a person who personified this distrust of the American system. Literature on this question is framed by Franz Fanon, *The Wretched of the Earth* (New York: Presence Africaine, 1963), C. A. Diop, *The African*

Origin of Civilization (Chicago: Lawrence Hill & Co., 1974), and Malcolm X, *February 1965: The Final Speeches* (New York: Pathfinder, 2001). The oppression of the African American is seen to be related to a capitalist agenda that denies the humanity of Black people in order to justify past patterns of colonialism, slavery and the economic practices that continue a politics of domination. This is given mythic proportions in the Ogunnian myth, from Yoruba cosmology, in the work of Wole Soyinka, *Myth, Literature and African World* (Cambridge: Cambridge University Press, 1976).

- ³⁴ Schreier, Robert. In *Water and in Blood. A Spirituality of Solidarity and Hope* (New York: Crossroad/Herder & Herder, 1998).
- ³⁵ Girard, René. *The Scapegoat* (Baltimore: The Johns Hopkins Press, 1989).
- ³⁶ This book consists of a set of papers examining religious and philosophical foundations for restorative justice. The collection also contains a substantial introduction by the editor to multi-faith reflection on criminal justice, a paper on philosophical theories of criminal punishment, and an epilogue describing specific instances where restorative practices were employed in aboriginal cases in Canada. Hadley, Michael L., ed. *The Spiritual Roots of Restorative Justice*. SUNY Series in Religious Studies (Albany: New York University Press, 2001).
- ³⁷ Brooks, R. L. "The Age of Apology." In R. L. Brooks, ed., *When Sorry Isn't Enough: The Controversy Over Apology and Reparation for Human Injustice* (New York: New York University Press, 1999): 3-11.
- ³⁸ Barkan, Elazar. *The Guilt of Nations. Restitution and Negotiating Historical Injustices* (Baltimore: The Johns Hopkins University Press, 2000).
- ³⁹ The controversy over reparations is reflected in the following literature: Randall Robinson, *The Debt: What America Owes to Blacks* (New York: Harmondsworth: Penguin, 2000). See also: Feagin, J. R. and O'Brien, E., "The Long-Overdue Reparations for African Americans," in R. L. Brooks, ed., *When Sorry Isn't Enough: The Controversy Over Apology and Reparation for Human Injustice* (New York: New York University Press, 1999): 419-20; B. Bittker, *The Case for Black Reparations*, (New York: Random House, 1973); and S. Kershner, "Are the Descendants of Slaves Owed Compensation for Slavery?" *Journal of Applied Philosophy*, 16 (1999): 95-101.
- ⁴⁰ Thompson, Janna. *Taking Responsibility for the Past. Reparation and Historical Justice*. Malden, Mass.: Blackwell Publishers, 2002): x-xxi. The term in italics is from Martha Minow, *Between Vengeance and Forgiveness: Facing History after Genocide and Mass Violence* (Boston: Beacon Press, 1998); and see Priscilla Hayner, *Unspeakable Truths. Confronting State Terror and Atrocity* (New York: Routledge, 2001).
- ⁴¹ Nozick, Robert. *Anarchy, State, and Utopia* (New York: Basic Books, 1974).
- ⁴² Boxill, Bernard. "Morality of Reparation." In *Social Theory and Practice*, 2 (1972): 113-23; and T. Cowan, "Discounting and Restitution." In *Philosophy and Public Affairs*, 26 (1997): 168-85.
- ⁴³ See the work of the Centre for the Study of Violence and Reconciliation, Cape

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Town, South Africa, www.csvr.org.za.

- ⁴⁴ Harper, Charles, ed. *Impunity. An Ethical Perspective. Six Case Studies from Latin America* (Geneva: World Council Churches, 1996).
- ⁴⁵ Sacks, Jonathan. *Dignity of Difference: How to Avoid the Clash of Civilizations* (New York: Continuum, 2003).
- ⁴⁶ Brathwaite, John. *Crime, Shame and Reintegration* (Cambridge: Cambridge University Press, 1989); and Rupert Ross, *Returning to the Teachings: Exploring Aboriginal Justice* (Toronto: Penguin Books, 1996).
- ⁴⁷ Russell, James C. *The Germanization of Early Medieval Christianity: A Sociohistorical Approach to Religious Transformation* (Oxford: Oxford University Press, 1994).
- ⁴⁸ Zehr, Howard. *Changing Lenses. A New Focus for Crime and Justice* (Scottsdale, PA: Herald Press, 1990).
- ⁴⁹ I am following the *Balanced and Restorative Justice Project Training. Participants Guide Introduction*. (Ft. Lauderdale: Florida Atlantic University). See the publication of the Office for Juvenile Justice and Delinquency Prevention (OJJDP), Guide for *Implementing the Balanced and Restorative Justice Model* (Washington, D. S.: U. S. Department of Justice, 1998), for a detailed discussion of restorative justice as applied in the criminal justice system. See also the outline of basic principles, *Fundamental Concepts of Restorative Justice* (Mennonite Central Committee, 1996), by Howard Zehr and Harry Mika, online at www.ojp.usdoj.gov/nij/rest-just/ch1/fundamental.html, for a briefer exposition of these concepts.
- ⁵⁰ Van Ness, Daniel W. and Karen Heetderks Strong. *Restoring Justice* (Cincinnati, Ohio: Anderson Publishing Co, 1997): 31.
- ⁵¹ Zehr, Howard. *Changing Lenses. A New Focus for Crime and Justice* (Scottsdale, PA: Herald Press, 1990): 19-94.
- ⁵² Stuart, Barry. In the *Balanced and Restorative Justice Project Training. Participants Guide Introduction*. Ft. Lauderdale: Florida Atlantic University, 2001): 1.9.
- ⁵³ Marshall, Tony F. *Restorative Justice: An Overview* (London: Home Office, Information & Publication Group, 1999): 5.
- ⁵⁴ Office of Community Oriented Policing Services. "Community Policing, Community Justice, and Restorative Justice." In *Community Oriented Policing Services*. Washington, D. C.: Office of Community Oriented Policing Services Community Oriented Policing Services, 1999).
- ⁵⁵ Pranis, Kay and Barry Stuart and Mark Wedge. *Peacemaking Circles. From Crime to Community* (St. Paul, Minnesota: Living Justice press, 2003).
- ⁵⁶ Romig, D. D. and T. Armstrong. *Juvenile Probation. The Balanced Approach* (Reno, NV: National Council of Juvenile and Family Court Judges, 1988); and Karp, David R. and Todd R. Clear, eds. *What is Community Justice. Case Studies of Restorative Justice and Community Supervision* (Thousand Oaks, CA: Sage Publications, 2002).
- ⁵⁷ Mair, George and Roger Tarling, eds. *Selected Proceedings. Volume 3. Papers*

from the British Society of Criminology Conference. Liverpool, 1999); and Vernon White, "Restorative Justice: Resolution of Criminal Conflict." Thesis in Conflict Analysis and Management. Acadia University, 1999.

- ⁵⁸ A movement toward restorative justice began in North America in the 1970s, particularly in Canada. Around the same time other native peoples in different settings, particularly among the Maoris of New Zealand, and in Australia and elsewhere began to emphasize the importance of community justice, family group conferencing, etc. In certain national settings this development had to do with the ending of the colonial period as native peoples reached into their own heritages for new ways of dealing with crime and community harm.
- ⁵⁹ Colson, Charles, *Justice that Restores* (Wheaton, ILL: Tyndale House, 2001); Steve Rabey, "Redeeming the Prisoners. Prison Ministers Embrace 'restorative Justice' Methods." In *Christianity Today* (March 1, 1999): 27; and Van Ness and Strong, op. cit., pp. 122-31.
- ⁶⁰ Zehr, op. cit., pp. 158-74.
- ⁶¹ Lederach, John Paul, *The Journey Toward Reconciliation* (Scottsdale, PA: Herald Press, 1999).
- ⁶² The central thesis of the article is that early Christianity, which revolutionized the world with the ethic of forgiveness, reconciliation and unconditional love, was very much in harmony with the principles of the current restorative justice movement. Citing various Biblical scholars, the authors describe the historical and political forces that led to the subversion of the Gospel, resulting in Christianity aligning itself with Roman law and becoming a proponent of punishment and retribution. Only in recent times has it begun to rediscover the spiritual roots of a more satisfying justice. See Allard, Pierre and Wayne Northey, "Christianity: the Rediscovery of Restorative Justice." In *The Spiritual Roots of Restorative Justice*. Michael Hadley, ed. (Albany: State University of New York Press, 2001): 199-42.
- ⁶³ Marshall, Christopher D. *Beyond Retribution. A New Testament Vision for Justice, Crime, and Punishment* (Grand Rapids: Eerdmans, 2001).
- ⁶⁴ Wink, Walter. *Jesus and Non-Violence: A Third Way* (Minneapolis: Fortress Press, 2003).
- ⁶⁵ Little, David, "Religion and Human Rights: A Personal Testament." In *The Journal of Law and Religion*. Volume 18, No. 1 (2002-03): 57-77.
- ⁶⁶ Johnson, Kenneth D. "Enemies, Foes, and Retributive and Restorative Justice in the Domestic and International Contexts." A paper delivered at the 2001 Kuyper Lecture Series, Gordon College, Wenham, Massachusetts; see Ella J. Baker website: www.thebakerhouse.org.
- ⁶⁷ Boyes-Watson, Carolyn. "Holding the Space. The Journey of Circles at Roca." The Center for Restorative Justice, Suffolk University, 2002.
- ⁶⁸ She lists as lessons: 1) Circles are not a thing or a program but a way to be; 2) Circles are a sacred space; 3) Circles are about giving oneself up and sharing to help others; 4) Circles foster accountability to self and others; 5)

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No one “controls” circles: they are spaces of empowerment and collective leadership; 6) Circles are about the invitation: no one can be forced to sit in a circle; 7) Circle is not about circle, it is about us. Challenges enumerated are: 1) Open the circle to everyone; 2) Avoid making circles about problems; 3) Keep the invitation open; 4) Give time and attention to preparation and follow-up; 5) Adapt the training for adults in community and in systems; 6) Get more adults involved with the circle; and 7) Keep the circle sacred” (pp. 8-12).

- ⁶⁹ Helmick, Raymond G. “Seminarisians Make Peace in the Balkans. *America* (August 12-19, 2000): 19-21.
- ⁷⁰ Howley, Pat. *Breaking Spears and Mending Hearts. Peacemakers and Restorative Justice in Bougainville* (New York: Zed Books, 2002): 72-3.
- ⁷¹ Bowen, Helen and Jim Consedine. *Restorative Justice: Contemporary Themes and Practices* (Lyttleton, NZ: Ploughshares Publishers, 1999).
- ⁷² Roberts, Julian V. and Joe Hudson, eds. *Evaluating Justice: Canadian Policies and Programs* (Toronto: Thompson Education Publications, 1993).
- ⁷³ Botcharova, Olga. “Implementation of Track Two Diplomacy. Developing a Model of Forgiveness.” In *Forgiveness and Reconciliation. Religion, Public Policy, and Conflict Transformation*. Rodney L. Petersen and Raymond G. Helmick, eds. (Philadelphia: Templeton Press 2002): 279-304.
- ⁷⁴ Lederach, John Paul. *Building Peace: Sustainable Reconciliation in Divided Societies* (Washington, D. C.: U. S. Institute of Peace Press, 1997); and “Five Qualities of Practice in Support of Reconciliation Processes,” In *Forgiveness and Reconciliation. Religion, Public Policy, and Conflict Transformation*. Rodney L. Petersen and Raymond G. Helmick, eds. Pg. 193-203. Philadelphia: Templeton Press, 2002): 193-203.
- ⁷⁵ Bartoli, Andrea. “Forgiveness and Reconciliation in Mozambique.” In *Forgiveness and Reconciliation. Religion, Public Policy, and Conflict Transformation*. Rodney L. Petersen and Raymond G. Helmick, eds. Pg. 361-81. Philadelphia: Templeton Press, 2002): 361-81.
- ⁷⁶ David Steele, working with conflict resolution the Balkans where competing narratives continue to bump up against each other, enumerates four stages of relational expression that need to be worked through before common problems might be faced across racial or ethnic lines: an expression and acknowledgement of grievance, a clear understanding of the identity of the other, the acceptance of the basic needs and concerns of the other, and critical honesty in how we view our history and that of the other. David Steele, “Conflict Resolution Among Religious People in Bosnia and Croatia,” delivered at Restorative Justice Conference, Boston, March 1999, p. 11. This requires the struggle with looking at the past in its entirety, see Martha Minow, *Between Vengeance and Forgiveness* (Boston: Beacon Press, 1998). Guilt is usually not one-sided and each of our societies are driven by myths of racial and ethnic identity. In this the SA renaming of the Day of the Vow (12/16) to the Day of Reconciliation is intriguing and merits reflection in US

society with respect to our Thanksgiving Day, i.e., to the extent that it is interpreted in a one-sided way.

- ⁷⁷ Storey, Peter. "A Different Kind of Justice: Truth and Reconciliation in South Africa." In *The Christian Century*, September 10-17, 1997.
- ⁷⁸ Brathwaite, John. *Crime, Shame and Reintegration* (Cambridge: Cambridge University Press, 1989).
- ⁷⁹ Minow, Martha. *Between Vengeance and Forgiveness: Facing History after Genocide and Mass Violence* (Boston: Beacon Press, 1998); and *Breaking the Cycles of Hatred. Memory, Law, and Repair* (Princeton: Princeton University Press, 2002).
- ⁸⁰ Schreiter, Robert. *Reconciliation. Mission & Ministry in a Changing Social Order* (Maryknoll: Orbis Books, 1992); and see Marshall, Christopher D. *Beyond Retribution. A New Testament Vision for Justice, Crime, and Punishment* (Grand Rapids: Eerdmans, 2001): 45-58.
- ⁸¹ Milbank, John. *Being Reconciled. Ontology and Pardon* (New York: Routledge, 2003); and Williams, Stephen. *Revelation and Reconciliation* (Cambridge: Cambridge University Press, 1996).
- ⁸² Villa-Vicencio, Charles. *A Theology of Reconstruction. Nation-building and Human Rights* (Cambridge: Cambridge University Press, 1992); and Asmal, Kader, and Louise Asmal and Ronald Suresh Roberts. *Reconciliation Through Truth. A Reckoning of Apartheid's Criminal Governance* (New York: St. Martin's Press, 1996).
- ⁸³ Annalise Acorn, *Compulsory Compassion. A Critique of Restorative Justice* (Vancouver: UBC Press, 2004).
- ⁸⁴ Herman, Judith. *Trauma and Recovery* (New York: Basic Books, 1997): 189-90.
- ⁸⁵ Warner, Marina. "Who's Sorry Now? What Apology Means in the Modern World." In *Times Literary Supplement* (August 1, 2003): 10-13.
- ⁸⁶ Worthington, Everett L., ed. "The Pyramid Model of Forgiveness: Some Interdisciplinary Speculations about Unforgiveness and the Promotion of Forgiveness." In *Dimensions of Forgiveness. Psychological Research and Theological Perspectives* (Philadelphia: Templeton Press, 1998): 129.
- ⁸⁷ Volf, Miroslav. *Exclusion and Embrace. A Theological Exploration of Identity, Otherness, and Reconciliation* (Nashville: Abingdon, 1996): 214-25.
- ⁸⁸ Müller-Fahrenholz, Geiko. *The Art of Forgiveness. Theological Reflections on Healing and Reconciliation*. Geneva: WCC Publications, 1997): 3.
- ⁸⁹ Volf, Miroslav. *Exclusion and Embrace*. op. cit., pp. 63-67, 91-92.
- ⁹⁰ See the cycle of revenge and model for forgiveness and reconciliation provided by Olga Botcharova, "Implementation of Track Two Diplomacy. Developing a Model of Forgiveness," in *Forgiveness and Reconciliation: Religion, Public Policy, and Conflict Transformation*, ed. by Raymond Helmick, S. J. and Rodney L. Petersen (Philadelphia: Templeton Press, 2002), pp. 291, 298.
- ⁹¹ Jones, L. Gregory. *Embodying Forgiveness. A Theological Analysis* (Grand Rapids: Eerdmans, 1995).
- ⁹² Suchocki, Marjorie Hewitt. *The Fall to Violence. Original Sin in Relational Theol-*

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ogy (New York: Continuum Press, 1995).

- ⁹³ Müller-Fahrenholz, Geiko. *The Art of Forgiveness*, op. cit.
- ⁹⁴ Shriver, Jr., Donald W. *An Ethic for Enemies: Forgiveness in Politics* (New York: Oxford University Press, 1995).
- ⁹⁵ Worthington, Everett L., ed. "The Pyramid Model of Forgiveness," op. cit., pp. 107-38.
- ⁹⁶ North, Joanna, "The 'Ideal' of Forgiveness: A Philosopher's Exploration." In *Exploring Forgiveness*. Robert D. Enright and Joanna North, eds. (Madison: University of Wisconsin Press, 1998): 20.
- ⁹⁷ Flanigan, Beverly, "Forgivers and the Unforgiveable." In *Exploring Forgiveness*. Robert D. Enright and Joanna North, eds. (Madison: University of Wisconsin Press, 1998): 105-98.
- ⁹⁸ Arendt, Hannah. *The Human Condition: A Study of the Central Conditions Facing Modern Man*. Garden City, NY: Doubleday, 1959): 212-13.
- ⁹⁹ Müller-Fahrenholz, Geiko. *The Art of Forgiveness*, op. cit., p. 24.
- ¹⁰⁰ Van Ness, Daniel W. "Restorative Justice and International Human Rights." In *Restorative Justice: International Perspectives*, Burt Galaway & Joe Hudson, eds. (Monsey, NY: Criminal Justice Press, 1996).
- ¹⁰¹ Hoksbergen, Roland and Lowell M. Ewert, eds. *Local Ownership, Global Change. Will Civil Society Save the World?* (Monrovia, CA: World Vision, 2002).
- ¹⁰² Snyder, T. Richard. *The Protestant Ethic and the Spirit of Punishment* (Grand Rapids: Eerdmans Publishing Co., 2001): 74-100, 112-25.
- ¹⁰³ Contrary to the pessimism of theorists like Paul Kennedy, Immanuel Wallerstein, and Charles A. Kupchan, September 11 need not be seen as revealing the impotence of the nation or decline of American society, but can be an opportunity for America to lead by way of example.

