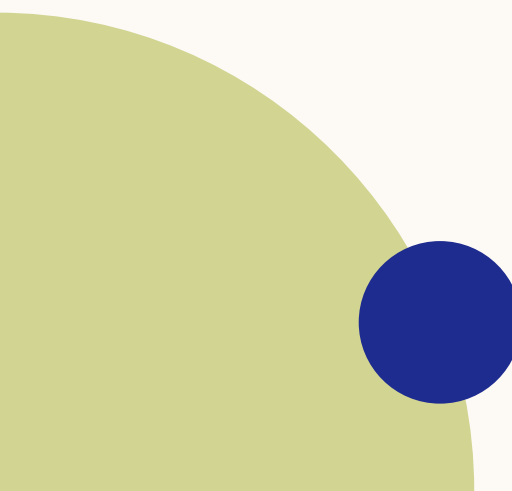
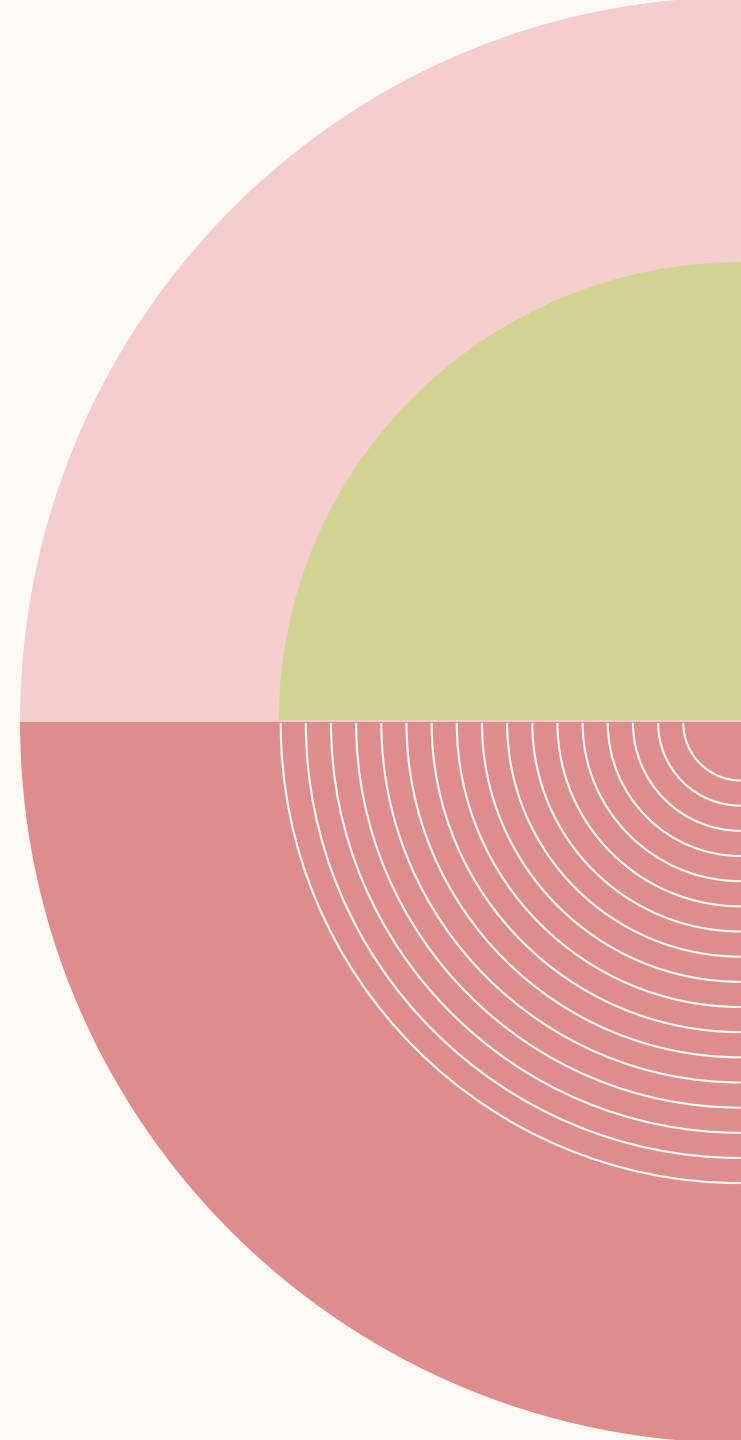


# **BEYOND SAFETY – TO RESTORATION**

LCCS x SAFV

# **PURPOSE**

To explore the use of restorative justice to journey with people using and affected by family violence.





# WHAT IS RESTORATIVE JUSTICE?

Restorative justice is a process to involve, to the extent possible, those who have a stake in a specific offence and to collectively identify and address harms, needs and obligations, in order to heal and put things as right as possible." (Howard Zehr, 2002)

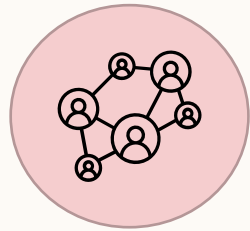
Restorative justice is “fundamentally concerned with restoring social relationships, with establishing or re-establishing social equality in relationships; relationships in which each person’s rights to equal dignity, concern and respect are satisfied.” (Llwellyn and Howse, 1998)

---

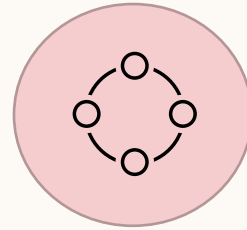
Restorative Justice “restores victims, restores perpetrators and restores communities. It is about the idea that because crime hurts, justice should heal.” (Braithwaite, 2018)

Restorative justice emphasises the importance of elevating the role of crime victims and community members, holding offenders directly accountable to the people they violate, restoring the emotional and material losses of victims, and providing a range of opportunities for dialogue, negotiation, and problem solving, whenever possible, which can lead to a greater sense of community safety, conflict resolution, and closure for all involved. (Umbreit, 1998)

# WHY RJ FOR FAMILY VIOLENCE?



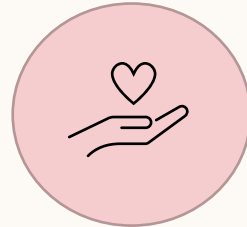
It is about relationships



It is about community involvement



It is about needs & roles of stakeholders



It is about upholding human dignity



# ASSUMPTIONS FOR PRACTICE

- Voice, agency and belongingness are universal human needs (Bailie, 2018)
- All symptoms and/ or behaviours are adaptation to meet needs
- Shame impedes relationships (Tomkins, 2008)
- Change happens with and through relationships (McNeill, 2012)
- Healing starts with acknowledgement and validation of harm caused

# CONCEPT OF SHAME

As one of the nine affects (Tomkins, 1991), **shame's functions** (Nathanson, 1992) are:

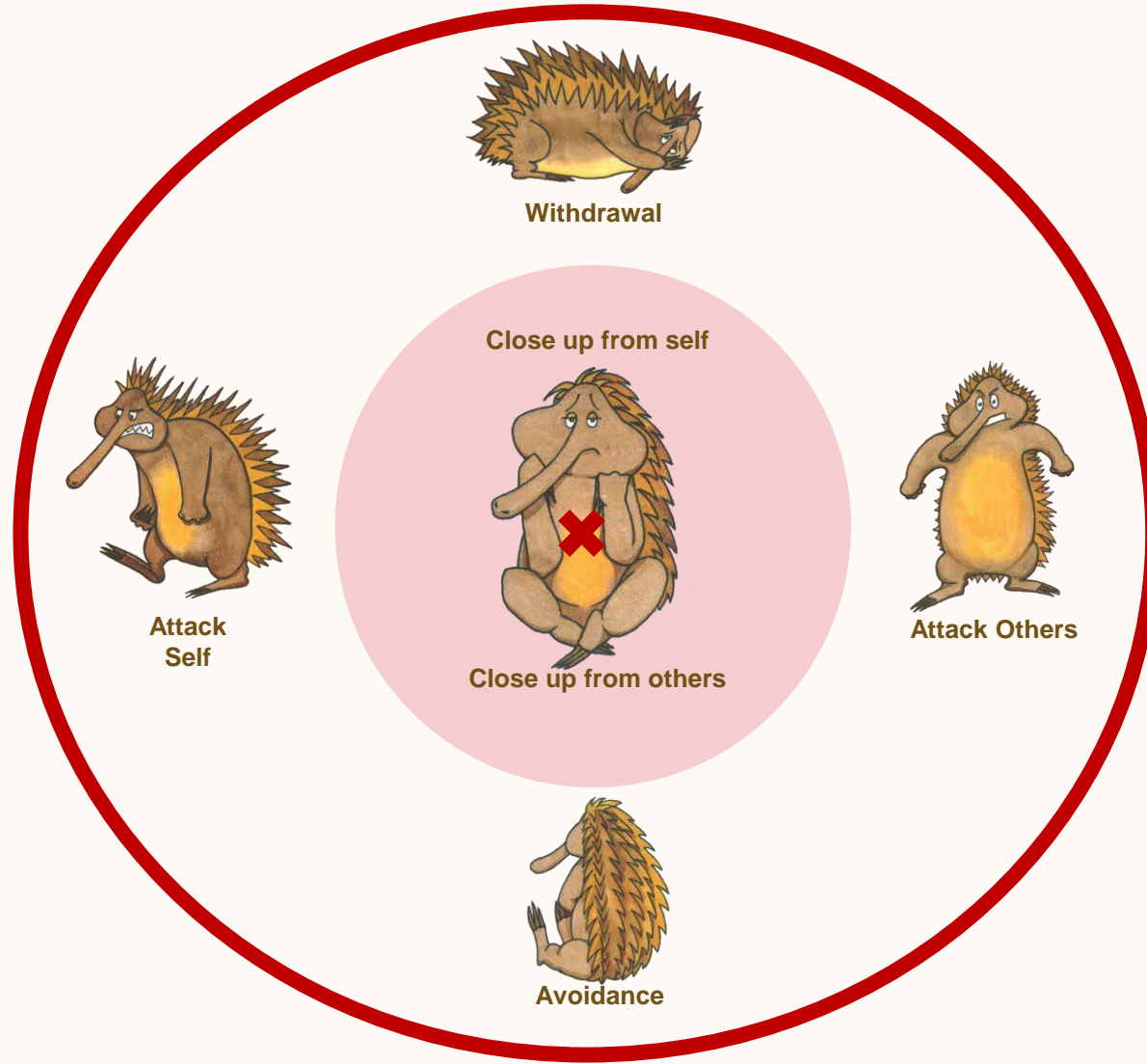
- Sets the social parameters that govern how we interact with others
- Interrupts our feeling good
- Provides a sudden awareness of something we don't really want to know about ourselves

*Feeling loved and valued,*  
we are likely to learn from the shame experience.

*Feeling isolated and unloved,*  
we are likely to minimise the shame experience by engaging in unhelpful behaviours.

# COMPASS OF SHAME

(Nathanson, 1992)



● *How shame  
can impede  
relationships*

# PRINCIPLES FOR PRACTICE



Willing Participation



Respect Each Individual's 'Voice Space'



Relational Inclusion



Active Responsibility

*Need for:*

- Voice
- Agency
- Belongingness

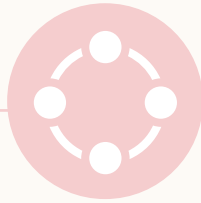


# RESTORATIVE JUSTICE PROCESSES



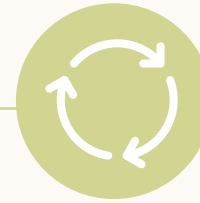
## RESTORATIVE DIALOGUE

Between person who caused harm and person who experienced harm



## CONFERENCING

Widened circle of support and accountability with identifiable person harmed and person who caused harm



## PEACEMAKING CIRCLE

Widened circle of support and accountability with **NO** identifiable person harmed and person who caused harm

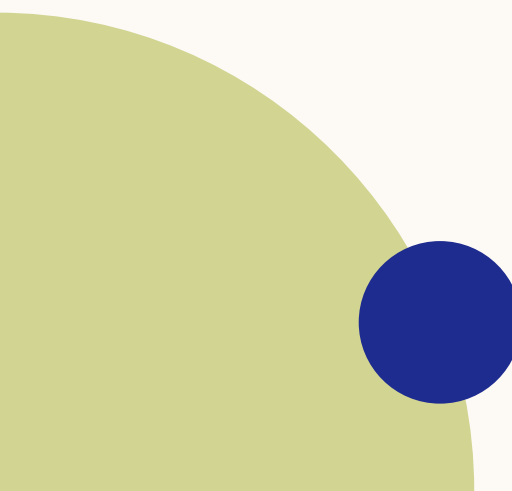
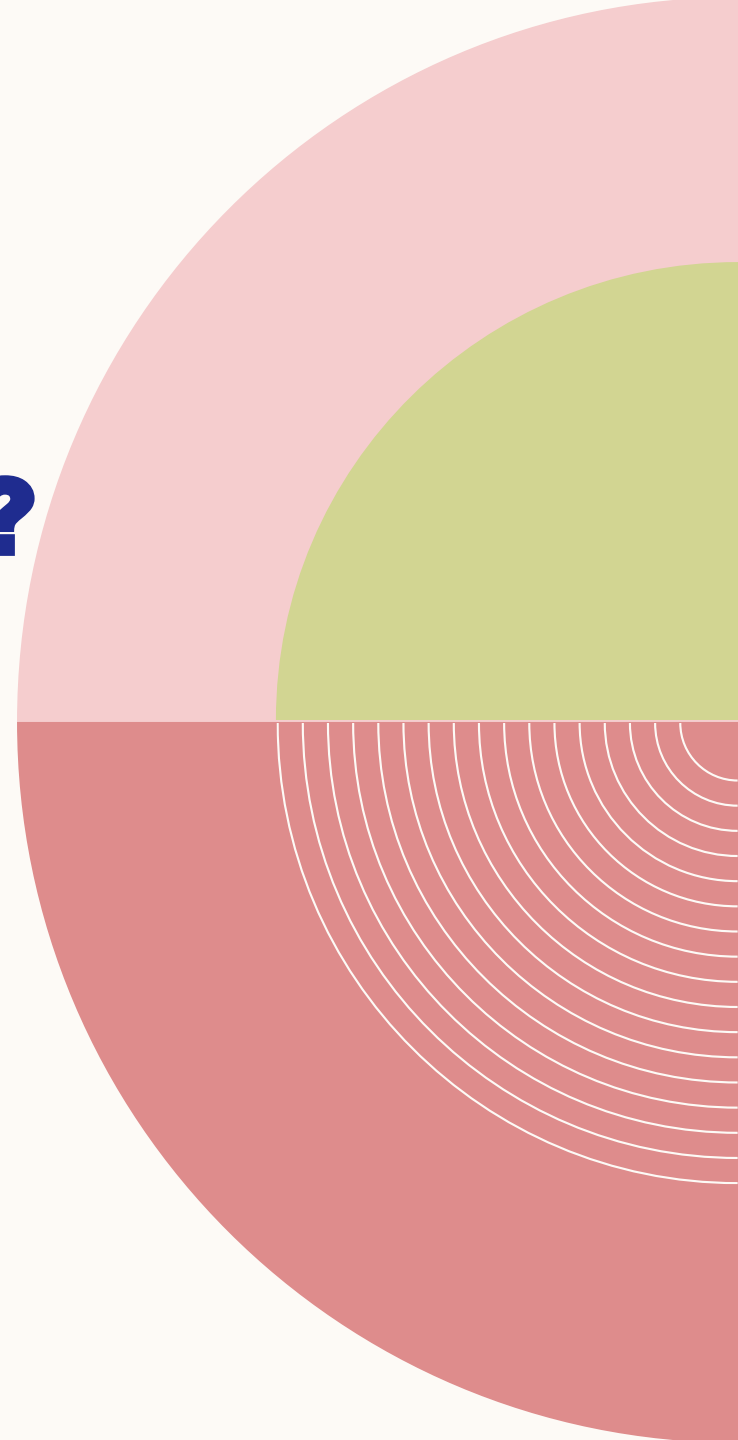


## FAMILY GROUP DECISION MAKING

Widened circle of support and accountability with private family time

# **A PLACE FOR RJ FOR FAMILY VIOLENCE?**

- Concerns/ Considerations
- Conditions
- Context/ Circumstance



# THANK YOU

Kek Seow Ling

[seowling.kek@lccs.org.sg](mailto:seowling.kek@lccs.org.sg)

Deborah Wan

[deborah.wan@lccs.org.sg](mailto:deborah.wan@lccs.org.sg)

**lccs**

