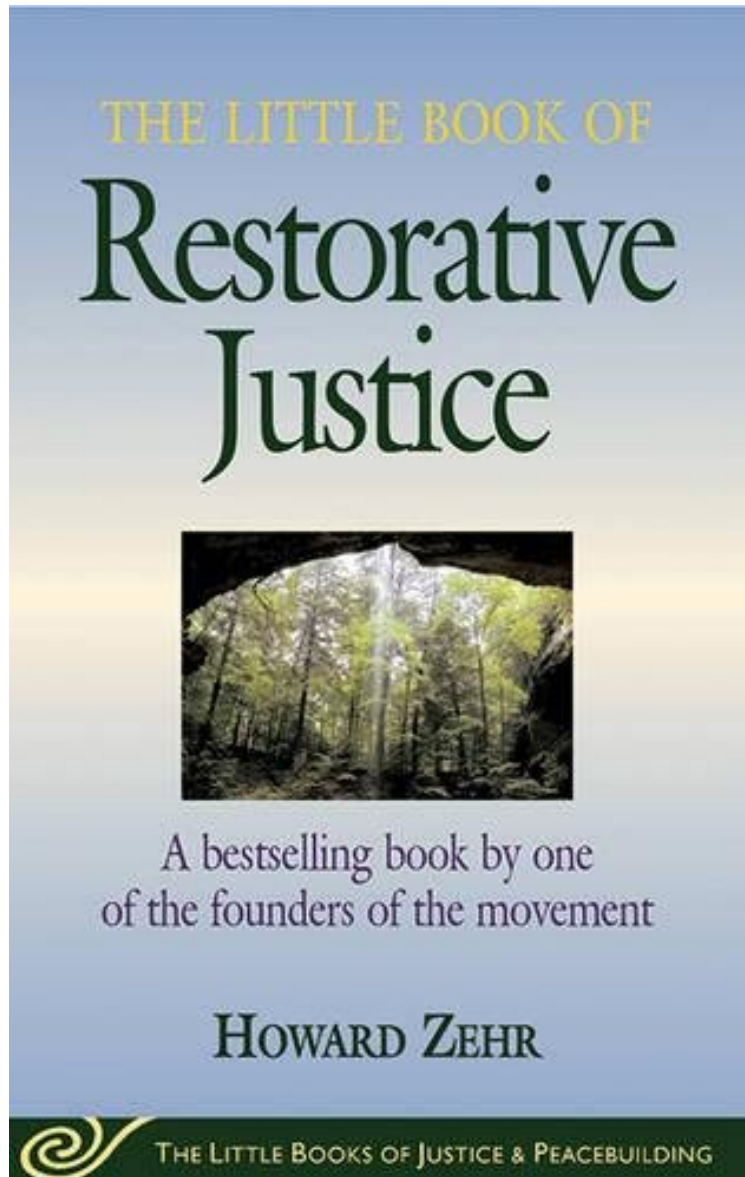


(Download pdf) The Little Book of Restorative Justice (The Little Books of Justice Peacebuilding)

## The Little Book of Restorative Justice (The Little Books of Justice Peacebuilding)

*Howard Zehr*

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**Howard Zehr : The Little Book of Restorative Justice (The Little Books of Justice Peacebuilding)** before purchasing it in order to gage whether or not it would be worth my time, and all praised The Little Book of Restorative Justice (The Little Books of Justice Peacebuilding):

2 of 2 people found the following review helpful. Important Summary of Restorative JusticeBy Christie Billups,

D.Min.If you're looking for an introduction to Restorative Justice, this should be your first stop. Howard Zehr is the so-called "grandfather" of restorative justice and has been helping to frame and promote the practices of restorative justice for decades. It's clear and concise and will no doubt invite curious people into more in depth exploration of this essential transformative practice for our times, our communities and our criminal justice system.6 of 7 people found the following review helpful. Little, yes, but should be titled "Concise"By Dave HartWhere to start? As I was reading this book on an Amtrak commuter train, a rider a few rows ahead turned in is seat to the person in the row behind to point out that someone accused and convicted of robbery "got what he deserved". Old testament vengeance appeals to most, if not all of us, on a deep emotional level. I would hope human beings want to rise above our animal origins and more primitive instincts to create a civil society where we focus on making things right as much as possible. That is much more difficult, much more challenging and far more mature and highly evolved than "getting even". Most people would answer "Yes, but..." This book, if read carefully and reflectively makes the best case I have seen for explaining how that is really the only rational way to approach crimes from the most petty through the most horrendous. This also provides the history to show that this approach is not new, has been around for centuries, but has been sidelined. Everyone is exposed the the workings of the "criminal justice" system on a daily basis through news, etc. This book forces a re-evaluation of all of it in a very accessible and compact format. I cannot recommend this book highly enough if you want to have a more complete understanding of what is this thing called justice.0 of 0 people found the following review helpful. Five StarsBy Mr.Andrews5 STARS

Vengeance and bitter violence have had their turns -- without redemptive results. How should we as a society respond to wrongdoing? When a crime occurs or an injustice is done, what needs to happen? What does justice require? Howard Zehr, known worldwide for his pioneering work in transforming our understandings of justice, here proposes workable Principles and Practices for making restorative justice both possible and useful. First he explores how restorative justice is different from criminal justice. Then, before letting those appealing observations drift out of reach, into theoretical space, Zehr presents Restorative Justice Practices. Zehr undertakes a massive and complex subject and puts it in graspable form, without reducing or trivializing it. This is a handbook, a vehicle for moving our society toward healing and wholeness. This is a sourcebook, a starting point for handling brokenness with hard work and hope. This resource is also suitable for academic classes and workshops, for conferences and trainings. By the author of *Changing Lenses*; *Transcending: Reflections of Crime Victims*; and *Doing Life: Reflections of Men and Women Serving Life Sentences*.

From the PublisherEXCERPT 1. An Overview How should we as a society respond to wrongdoing? When a crime occurs or an injustice is done, what needs to happen? What does justice require? For North Americans, the urgency of these questions has been intensified by the traumatic events of September 11, 2001. The debate is an old one, though, and is truly international in scope. Whether we are concerned with crime or other offenses, the Western legal system has profoundly shaped our thinking about these issuesnot only in the Western world, but in much of the rest of the world as well. The Western legal, or criminal justice, systems approach to justice has some important strengths. Yet there is also a growing acknowledgment of this systems limits and failures. Victims, offenders, and community members often feel that justice does not adequately meet their needs. Justice professionalsjudges, lawyers, prosecutors, probation and parole officers, prison stafffrequently express a sense of frustration as well. Many feel that the process of justice deepens societal wounds and conflicts rather than contributing to healing or peace. Restorative justice is an attempt to address some of these needs and limitations. Since the 1970s, a variety of programs and approaches have emerged in thousands of communities and many countries throughout the world. Often these are offered as choices within or alongside the existing legal system. Starting in 1989, however, New Zealand has made restorative justice the hub of its entire juvenile justice system. In many places today, restorative justice is considered a sign of hope and the direction of the future. Whether it will live up to this promise remains to be seen. Restorative justice began as an effort to deal with burglary and other property crimes that are usually viewed (often incorrectly) as relatively minor offenses. Today, however, restorative approaches are available in some communities for the most severe forms of criminal violence: death from drunken driving, assault, rape, even murder. Building upon the experience of the Truth and Reconciliation Commission in South Africa, efforts are also being made to apply a restorative justice framework to situations of mass violence. These approaches and practices are also spreading beyond the criminal justice system to schools, to the workplace, and to religious institutions. Some advocate the use of restorative approaches such as "circles" (a particular practice that emerged from First Nation communities in Canada) as a way to work through, resolve, and transform conflicts in general. Others pursue circles or "conferences" (an effort with roots both in New Zealand and Australia, and in facilitated victim-offender meetings) as a way to build and heal communities. Kay Pranis, a prominent restorative justice advocate, calls circles a form of participatory democracy that moves beyond simple majority rule (see pages 50-51 for a fuller explanation of circles as understood in the restorative justice field). In societies where Western legal systems have replaced and/or suppressed traditional justice and conflict-resolution processes, restorative justice is providing a framework to reexamine and sometimes reactivate these traditions.

Although the term "restorative justice" encompasses a variety of programs and practices, at its core it is a set of principles, a philosophy, an alternate set of guiding questions. Ultimately, restorative justice provides an alternative framework for thinking about wrongdoing. I will explore that framework in the pages that follow, and look at how it could be put to use. [continued] Good Books, Intercourse, PA 17534

From the Inside Flap "How should we as a society respond to wrongdoing? When a crime occurs or an injustice is done, what needs to happen? What does justice require? "Victims, offenders, and community members often feel that justice does not adequately meet their needs. Justice professionals frequently express frustration as well. "Restorative justice is a process to involve, to the extent possible, those who have a stake in a specific offense and to collectively identify and address harms, needs, and obligations, in order to heal and put things as right as possible." from *The Little Book of Restorative Justice* Howard Zehr, known worldwide for his pioneering work in transforming our understandings of justice, here proposes workable Principles and Practices for making restorative justice both possible and useful. Zehr is the author of the formative work, *Changing Lenses*, and of the photo-essay books *Transcending: Reflections of Crime Victims*; and *Doing Life: Reflections of Men and Women Serving Life Sentences*. About the Author Howard Zehr is widely known as the grandfather of restorative justice. Since 1996 he has been Professor of Restorative Justice at the Center for Justice Peacebuilding at Eastern Mennonite University, Harrisonburg, VA, an international graduate program for justice and peacebuilding practitioners. Howard has published several other portrait/interview books including *Doing Life: Reflections of Men and Women Serving Life Sentences* and *Transcending: Reflections of Crime Victims* (both with Good Books). He has authored numerous other books and publications; best known are *The Little Book of Restorative Justice* (Good Books) and *Changing Lenses: A New Focus for Crime and Justice*. He is a frequent speaker and consultant on justice issues in North America and internationally. Zehr has also worked professionally as a photographer.