

Damage and Repair: 20 years of Restorative Justice

Teacher Resource Pack

Curriculum subjects:

Business Studies, Citizenship, Criminology, Economics, Extended Project Qualification, Geography, Film Studies, Higher Project Qualification, History, Law, Media Studies, Philosophy, Psychology, Politics, Religious Studies, Sociology

Suitable for:

GCSE, A level, IB and undergraduate level.

Introduction to the project:

The [Why me? Damage and Repair project](#) captures 20 years of Restorative Justice stories to archive in the British Library. Restorative Justice is a process that allows someone who has been harmed to have a dialogue with the person that harmed them. This could be through a face-to-face meeting or indirectly through letters or a shuttle process. Restorative Justice is completely voluntary and allows participants to get their questions answered, have a chance to have their say and find a positive way forward. The process is managed by trained experts and won't go ahead unless they decide it is safe

The project gathers oral history interviews of people who have been through the process, and a small selection of professionals in the field. As well as the British Library archive, the testimonies will be used to create podcasts, radio shows, a web archive, short clips for communications and educational workshops for school children. This will help platform key voices in the sector whilst simultaneously capturing the heritage of 20 years of Restorative Justice.

The aims of this resource pack are:

- to introduce learners and teachers to the concepts of restorative justice and oral history
- to critically engage with a range of oral history testimonies from those directly involved in the restorative justice process
- to encourage learners and teachers to create further resources building on this work to share in their schools and wider communities

How to use this resource pack:

The resource pack will give you a series of questions and activities to take students through to develop their thinking around both restorative justice and oral history. It also gives guided answers to support your response and deepen students' understanding. You can use the Damage and Repair interviews, and clips from those interviews to share real life stories of people who have been through the restorative justice process after being a victim of crime, or committing a crime. Please note these recordings contain sensitive content about crime and can be distressing so please urge your colleagues and the students to listen with care. Finally, there is a list of additional resources at the end of the pack to support further learning.

Introduction to restorative justice

Aims:

- To encourage learners to draw on their own contextual knowledge in relation to the meaning of restorative justice
- To challenge misconceptions about restorative justice and open up a safe space for dialogue

1. What do the words 'restorative' and 'justice' mean to you?

2. Have you come across the term restorative justice before? If so, in what context(s)? If not, based on your answer to number 1, what do you think a restorative justice process might involve?

Learners might have come across restorative justice in their studies e.g. in Citizenship, Psychology, Criminology; some learners might have come across restorative justice in their school community (or something similar, such as Circle Time)

Some learners might have come across restorative justice through stories in the news or through films, books or plays; for example, the recent play Punch (performed in Nottingham and London in 2025), which follows the true story of Jacob Dunne and his journey through restorative justice.

Some learners might have come across restorative justice in their own lives and might have members of their family or community who have been involved in an aspect of the process. These conversations can be handled with care and it is important that learners know that they are expected to share any information that they're uncomfortable talking about (and this emphasises the importance of ensuring learners have given their consent prior to taking part)

3. Think about a time in your life when you've been harmed by someone else. If you could speak to the person who caused the harm (either in a letter or face to face), what would you say?

It should be emphasised that there is no expectation that what is written will be shared and the harm they are reflecting on does not have to be serious, examples such as a misunderstanding with a friend, a confrontation with a stranger or an argument with a family member can be given. This is an opportunity to reflect on the potential role of dialogue to bring about a shift in the relationship between harmer and harmed.

4. Think about a time in your life when you've caused harm to someone else. If you could speak to the person who you harmed (either in a letter or face to face), what would you say?

As above; when feeding back on questions 3 and 4, learners could be encouraged to reflect on how they felt engaging in this process, whether they found it useful, challenging, thought-provoking.

5. Have a read of these statements and say whether you think each one is true or false:

- i. If a perpetrator takes part in a restorative justice process, they are more likely to have a reduced sentence for good behaviour
- ii. A restorative justice process can only be used effectively for petty crimes
- iii. A restorative justice process needs to happen soon after the crime was committed if it is going to be effective
- iv. A restorative justice process can only happen when it is deemed safe and both the harmer and harmed voluntarily agree to take part
- v. Restorative justice means when a perpetrator wants to meet a victim to say sorry

All the statements are false with the exception of iv:

- i. If a perpetrator takes part in a restorative justice process, they are more likely to have a reduced sentence for good behaviour - In reality, the Restorative Justice process does not affect the perpetrators sentence and it usually takes place after the court process.
- ii. A restorative justice process can only be used effectively for petty crimes - Restorative Justice can be used for **any** type of crime as long as it is safe and everyone involved wants to take part. It can have huge benefits for a variety of crimes, ranging from anti-social behaviour to murder, manslaughter and sexual violence.
- iii. A restorative justice process needs to happen soon after the crime was committed if it is going to be effective - Restorative Justice can happen any time after sentencing. Some people might not feel ready to take part until decades after the crime occurred. *This will become evident in the interview extracts, where we'll find out how long the process has taken (in some cases, those harmed ready to take part after 17 years, in another case taking part after 11 years) as well as the the need for synchronisation, with both the harmer and harmed being ready.*
- iv. A restorative justice process can only happen when it is deemed safe and both the harmer and harmed voluntarily agree to take part - True! A trained facilitator decides whether it is safe to go ahead. It is a completely voluntary process which means everyone has to decide that they want to take part.
- v. Restorative justice means when a perpetrator wants to meet a victim to say sorry - Restorative Justice is about people having a dialogue about the harm that occurred and an apology is not required. In some cases, an apology will naturally occur but for others, it won't. Participants can still get a lot out of the process without an apology, for example getting their questions answered or explaining the impact of the crime.

Introduction to Oral History

1. What do you think oral history means?

Oral histories are recorded interviews with people who have lived through historical events, undertaken for a particular purpose and with a view to archive and preserve for public access. The oral history interview is a collaboration of both interviewer and interviewee and is based on ethical standards and informed consent.

2. Have you had any previous experiences with oral history? E.g. hearing someone give a personal testimony in school, interviewing a family member for a project

3. What are some of the strengths and limitations of oral history?

Strengths:

- Creates opportunities for greater empathy and encourages emotional intelligence through cultivating a stronger connection with a human voice*
- Whilst it is a highly subjective form of history that centres individual experiences, this can be a strength as well as a limitation: a focus on the details and minutiae of one person's life story can be hugely beneficial in finding out about the emotions, thoughts and feelings of an individual life*
- This individual focus can then be expanded and corroborated or challenged through drawing on a range of other relevant sources*

Limitations:

- Unlike many written sources, it relies on memory which can be highly selective, both in terms of what is remembered and what is forgotten, resulting in evidence being more fragmented*
- Many interviews are often conducted decades after the events that took place, thus it's possible that memories could be omitted or forgotten*
- Returning to past or buried trauma can also be deeply upsetting or cause retrauma or potential harm within a family or community*

4. Why do you think there has been an oral history project of Why me? rather than another technique?

- it lets you hear it in their own words, audio is an accessible format, you hear the accent and voice of the person to give context, it's fitting with the role of dialogue that takes place within a restorative justice meeting*

4. What strengths and limitations are there for doing an oral history project on Restorative Justice?

Strengths - chance to hear from a range of people involved with restorative justice, opportunity for more people to be made aware of the work and its importance,

Limitations - might be upsetting to go over difficult or traumatic experiences again, represents those people who have had a positive experience with restorative justice so potentially not capturing a full range of views / perhaps those who haven't had such a positive experience and / or haven't wanted to be involved

5. Who are we expecting to hear from?

Range of people involved in the restorative justice process: harmer, harmed, families of those involved (both victims and perpetrators), restorative justice facilitators, those involved in training, those involved in the criminal justice system

Restorative Justice, Oral History or Both?

Aim:

- To develop understanding of both restorative justice and oral history through drawing out areas of similarity and differences between them, including the purposes and settings in which they are used

1. Colour code each of the statements according to whether it is:

- Only relevant to restorative justice
- could be relevant to both but more relevant to restorative justice
- could be relevant to both but more relevant to oral history
- only relevant to oral history

2. Choose a selection of statements that you're interested in. Jot down some thoughts, ideas and questions ready to discuss

3. Choose a selection of statements that you'd like to know more about. What kind of research could you do to find out more about these areas?

4. Be ready to feedback to the rest of the group

Statements:

a. Involves people in a room in conversation with each other

- Both, although more relevant to rj, as oh is less of a conversation and more of an interview, although both have a structure they follow. However, rj doesn't automatically involve people being in a room together, the communication could be done in a different way such as through letters.

b. Involves a trained practitioner to facilitate the conversation

- Restorative justice has a trained expert facilitating the conversation through a clear structured process; the oral historian is a trained practitioner carrying out an interview without a third party facilitator

c. An attempt to gain a greater understanding between harmer and harmed to try and repair some of the harm caused

This is a working definition of restorative justice

d. An opportunity to come to terms with life-changing events in the past and seek resolution

This could be both, although more relevant to restorative justice as this is one of the direct aims of the rj process, whereas it might be an indirect outcome of an oral history interview

e. Typically something that is done towards the end of someone's life and might take many hours over the course of multiple interviews

Oral history - many of the National Life Stories collections at the British Library are part of ongoing projects (e.g. writers' lives, artists' lives, the History of Parliament) and involve lengthy interviews with those who have contributed to a particular field. However, not all oral history interviews take place towards the end of someone's life and a project might seek to find out about one aspect of social, political or cultural life e.g. queer lives, restorative justice, the environmental movement

f. It recognises the power of dialogue as a way to reflect on past events to seek understanding

Both although slightly more relevant to restorative justice which seeks to draw on dialogue as a way to reach an understand and healing being between two people; whilst this might be an outcome of oh, the focus is more on the person being interviewed to reflect on their life, rather than on the interaction between interviewer and interviewee

g. It requires deep trust, willingness to tell the truth and non-judgemental listening

Both although perhaps more relevant to restorative justice as the trust and sharing of truth between harmer and harmed is essential to the rj process; in oh, the emphasis is on the interview and, whilst this requires safety and trust, arguably the interviewer plays less of a central role in the dialogue (although this can be up for debate)

h. It has the potential to foster deeper human connections through talking in honest and open ways about meaningful life events

Both although as with the two previous statements, perhaps slightly more relevant to rj as the human connection is at the heart of the healing process

i. Emphasises the importance of personal testimony, giving individuals a voice and the agency to tell a story in their own words

Both - in relation to rj, it allows an important addition to the criminal justice system, where those who have been harmed lack a voice and might still be seeking answers. Overall, perhaps slightly more relevant to oh as the aim is to provide alternative narratives from top-down accounts, emphasising the importance of shifting power dynamics and centring individual subjective experiences in historical events

j. The conversation is recorded and kept permanently in an archive, although the recording might not be listened to until years after it was made

Oral history: many collections are kept in the sound archive at the British Library, which is also home to National Life Stories, an oral history fieldwork charity that runs oral history projects and serves as an archive partner for a range of others, including the Why me? project Damage and Repair.

The artist Hew Locke recently recorded his life story and has requested for it not to be listened to until after his death.

The restorative justice process is not recorded.

k. The process has the potential to have a wider impact on government policy

*Both; in relation to rj, the work around reoffending rates has led to growing calls for a greater and more systematic approach to restorative justice
In relation to oh, there have been recent examples where oral history testimonies have been used in public inquiries, such as the recent contaminated blood scandal*

l. A grassroots, person-centred approach that seeks to open up discourse beyond a state-centred narrative

*Both - with rj, the process could be seen to help humanise individuals, shifting narratives away from language of 'victim' and 'perpetrator' (which perhaps can become fixed, rendering any rehabilitation more difficult), towards a more fluid understanding suggesting that individuals are capable of change
Overall, perhaps more relevant to oh, as this 'history from below' marks the emergence of oral history and is central to its methodology and development*

m. Whilst existing in a modern framework, it draws on ancient and deep-seated ideas

Whilst oral history is a modern form of history developed in the post-war period, its origins lie in the oral tradition and passing on stories through communities; overall, perhaps slightly more relevant to restorative justice, which is based on practices from Indigenous cultures across the world (including Native American, First Nation Canadian and Australian cultures) and adapted to fit into the Westernised justice system.

n. The impact of engaging in a meaningful human encounter has the potential to be healing for both parties and the wider community

*Both - in relation to oral history, opportunity to be heard, even if this is decades after an event that took place; in terms of community, opportunity to bring together different voices across generations, seeking to cultivate intergenerational understanding
Overall, more towards rj as seeking to right a wrong / repair and heal the wider community who have been affected by the damage, drawing on first nation principles and concepts of harm and repair*

o. A process that's purpose is to bring about positive social change

Might be an outcome of oh but not the purpose, whereas this is one of the prime focuses of rj

Listening to the interviews

As we listen, we're going to follow a technique called **interactive listening**. This is designed to try and create deep engagement with the listening process through mentally putting yourself into the conversation in order to be actively present with the encounter.

The thoughts that you note down can be private and there's no expectation that it'll be shared, but you might want to contribute your reflections after we've had a chance to listen, based on what you've noted down and thought about.

Before we listen to each clip:

- Take a moment to think about who we're going to be listening to. What kind of things are you expecting to hear? (this might relate to emotion and tone as much as content).
- You might like to jot down a couple of thoughts / images

As we listen

- You might want to note down any key words and phrases
- You might want to draw as you listen

After you've listened

- What did you find out?
- How far was it in line with your expectations?
- Were there any surprises? / Any interesting omissions?
- What follow up questions would you like to have asked?
- What connections can you find between the clips?

After you've listened to all the interviews:

1. What role (if any) did the interviewer play in the clips we listened to / How far do you think they shaped the conversation?
2. Which interview(s) sparked the most interest for you and why?
3. What follow up work / research might you want to do here?

Based on what you've heard:

4. What do you think are some of the opportunities for using restorative justice? How and where could it be used?
5. What further questions do you have about the restorative justice process?

Encountering Restorative Justice

Clip 1 - [Vi and Ray Donovan](#) (1.04.27 - 1.07.38: from 'and I invited would you believe Why Me' through to 'I want to let go of it')

Clip 2 - [Nick Dawson](#) (2.05.28 - 2.09.19: from 'I...I kind of had all this stuff going on in my head' through to the erm after 'and not ready for it')

Clip 3 - [Khamran Uddin](#) (31.31 - 34.18: from 'two or three days later' through to 'I didn't hear anything else')

Reflecting on the experiences of restorative justice

Clip 4 - Vi and Ray Donovan (1.09.22 - 1.15.30: from 'we got the date and time' through to 'and that's cool, that's good')

Clip 5 - Nick Dawson (2.35.27 - 2.38.20: from 'erm from that point' through to 'they are both deserving of a second chance')

Clips 6 + 7 - Khamran Uddin (36.11 - 38.34: from 'so Tim agreed to meet you' through to 'I didn't know what to do') + (39.32 - 46.17: from 'so when you first walked into the room' through to 'contributing to society')

Encountering Restorative Justice

What connections can you find between the clips?

In terms of similarities, the clips all provide a clear and useful insight into how restorative justice works in practice, and some of the feelings and emotions involved with the process, including relief and apprehension. For example, the questions that Ray and Vi are asked help the listener understand the preparation that takes place prior to a meeting, as we can see in this reflection from Vi:

'And I'll tell you, when you start thinking about that, it really gets to you. You start, oh, hang on a minute, yeah. What do I want to say to those boys? Do I want to tell them they're animals? Or do I actually want to say, look, I need to know the truth from you?

At another point in the clip, Vi has had time to think about what she wants to say, and she surprises herself with what she says: *'...She said, Vi, what do you want to tell them? And out of my mouth came, I want to tell them they're forgiven. And she burst into tears and so did I at the very thought of saying it. And I thought, yeah, I do want to do this because I can't move on. With all of this rage I'm feeling, I need to let go of it'*

This is interesting as it shows only by being given the space and time to think in these terms does Vi allow herself to say what she really wants to happen, almost as if this is blurted out. This sense of needing to be heard also comes out in Nick's testimony, when he says *'I just had that innate desire to connect and the thing about parole hearings is that there is no connection other than you reading your statement out to that offender and that's it you walk out and you're left with this complete blank'*

Similarly, an insight into preparation for the restorative justice process is also shown in Khamran's account, albeit from the perspective of someone in prison: *'one part of it was to write a letter to my victim and then there were others it was like a bit of coursework where you know it would be like the ripple effect diagram where I would put the victim in the middle and who else would have been affected like his family my family people in the community'*

This reference to coursework will be immediately relatable to students listening, and might help them to visualise this process better. It's also useful to hear about how Khamran was encouraged to think about all the individuals affected, including himself and his own family and community, which helps develop an understanding of restorative justice as 'a challenge to the individualistic bias of the traditional justice system' (Shadd, 2016, p. 291) and towards something more holistic and connected to human society as interconnected.

A sense of time passing comes across in two of the clips; for Ray and Vi, we find out it's taken them eleven years to get to the point where they are ready to engage with restorative justice, whilst Nick says *'it took me round about 17 years to get to that point so it's a very very long time I use the word synchronisation a lot because I think the offender and the victim have got to be synchronised'*

This idea of synchronicity is important across the clips as it becomes clear that timing plays a crucial factor. For Ray and Vi, we find out that they had tried and failed to meet with the harmers, and towards the end of Khamran's clip that, despite writing a letter to the person he caused harm to, *'Tim wasn't ready back then'* which suggests there's no guarantee the process will happen at all or that both parties will be ready at the same time.

The role of a range of trained professionals also comes through in these clips. At the start of the clip with Ray and Vi, we find out that Sian West of Why me? plays a key role through CALM (Confidential and Local Mediation) in putting the process into motion. Following this, the role of the restorative justice facilitators sounds invaluable in helping them get to a point where they were ready to meet one of the harmers. Ray speaks of how *'they were making us feel like we were in control'* and Vi reflects: *'And Helen and Martin were so patient with us and so loving and caring that they didn't do it all in one day. We just took one step at a time'*

For Nick, having Ray Donovan as a mentor was clearly important, especially as Nick says that his parents were not interested in taking part in restorative justice. Thus having the emotional support and guidance from someone who has been through the process and understood both how hard it is as well as how potentially impactful is another important element of restorative justice.

There are also some surprising moments, such as laughter at various points in the clip with Ray and Vi. Whilst this might come as an initial surprise, given the severity of the subject matter, it could be explained by the fact that Ray and Vi are clearly incredibly comfortable with each other and their interview feels and sounds both familiar and intimate.

Reflecting on the experiences of restorative justice

What connections can you find between the clips?

With Khamran, Ray and Vi, there's a clear sense of precision as they describe the room, almost as if they are picturing the scene in their mind's eye.

Ray: The chairs are in the circle. We're taken upstairs we don't go up, we're taken up by Martin. Let's get this right, yeah? All our names are on the chair, everybody's name. And Martin says, are you happy with the way this is done?

Vi: The power is beginning to come back to us now because we're able to say, yeah, we're happy with this. Not what the professional's telling us anymore. And that's the dynamics of it. And you just think, wow. And it was so liberating for us.

This sense of place and detail is also evident in Khamran's clip, where he speaks in detail about the set up of the room, coming up the stairs, seeing the glass room and being the last one to arrive: *Before I've even gone into the room, eyes have locked for the first time since the night I attacked him and the first thing he did was smiled at me and it completely took me off guard.'*

In addition to this focus on the granular detail, there are also some powerful emotions that are revealed here too, with Vi's feelings of liberation and Tim smiling at Khamran and catching him off guard. This first encounter is also described by Ray from the other side:

'We're sitting there and I'm watching the door. Door handle goes down. In he walks. The first thing I noticed, he had a suit, shirt and tie, polished shoes and a haircut. And that's respect. As he walked in, I went come here. He walked over, put his arms around me and whispered thank you.'

This strong sense of human interaction and connection comes through in other ways, too. The fact that Ray and Vi are interviewed together helps bring a harmony, demonstrating the way in which they are both intimately involved in a shared story. Similarly, for Khamran, the connection that he feels with Tim is palpable. For example, when he describes the experience of being completely listened to by Tim: *'Like, even though his words didn't say it, his facial expressions, his eye contact, his gentle nod, his gentle smile, I felt like he's basically saying to me, it's okay, don't worry. And I felt like he was, it was like an invisible hug he was giving me. And, you know, it was just, it was really powerful.'*

What comes through here is the power of dialogue and communication, both verbal and non-verbal. In addition to the extracts above, perhaps one of the most powerful moments is when Vi describes her interaction with one of the harmers:

He said, can I hug you? I said, yeah, okay like he's not 15 anymore and killing our son. He's this grown man. And I go, well, come on then. So I give him a hug and I said, hey, you know

what, young man? He went, what? I said, why don't you have the life that Chris can't have? I think you'd make it a good one. We forgive you. And he burst into tears. I mean, literally fell apart in front of me. And it was like he had this sack of coal on his back and he just (...) It was like he, you know, you could almost see it. It was so tangible. And everybody in the room was crying.

It is interesting to reflect on Vi's words here and wanting the harmer to 'have the life that Chris can't have.' How far is the harmer experiencing a different kind of burden here and is this something that he is capable of doing? This could be something to consider as a next step, with some possible research exploring life after prison and seeing rehabilitation as an ongoing process throughout the rest of one's life.

Whilst these examples all reveal a high state of emotion, it is interesting that this isn't reflected in the testimonies themselves. There is a notable difference between listening to these interviews and listening to Nick who is crying throughout and clearly feeling the emotional toll of reliving such deeply charged and turbulent life events.

Despite this, his reflections are positive in many ways. For example, he speaks about the meeting bringing a sense of acceptance: *From that point um you know it very much felt like a turning point for me you know you become to realize that that meeting is quite symbolic you know it's quite a sort of moment in your life where you've (...) and I talk a lot about accepting and understanding you get to that point of acceptance and understanding because I don't like to use the word closure.'*

Nick also talks about changing his victim statement and saying he believed the harmer deserved a second chance, and through this human connection - being given poems to read written by his harmer and gaining a greater insight into his life - moving towards greater understanding and a sense of peace.

Clips 8 + 9 - [Amanda Hamblin](#) (46.26 - 47.15: from 'can you describe what a conference feels like?' through to 'the humility and atonement') + (50.30 - 53.44: from 'and then she started to make him feel better' through to 'it was really overwhelming that one')

Clips 10, 11, + 12 - [Elliot Colburn](#) (2.00-5.41: from pause and question 'okay, um when you heard their story to start off with' through to pause after 'as I came into politics'), (5.45-8.58: from 'so, the all party' through to 'to help us make it a reality') + (9.22-14.19: from 'so one of the aims of the group' through to 'and I would hate to see it stall')

Clips 13, 14 + 15 - [Joanna Shapland](#) (1.16.00 -1.19.42: from 'and then the last bit was always' through to 'as temptations arise...absolutely'), (1.21.54 -1.26.01: from 'so that was fascinating work' through to 'which had the major effect') + (1.28.48-1.30.02: from 'but there is a serious effect of that research' through to 'withhold restorative justice from people')

Taking it further

You might want to write an extension essay (for the IB) or for Higher Project Qualification or Extended Project Qualification (GCSE or A level) to develop your research and understanding about restorative justice. You might want to develop a group HPQ/EPQ, each examining restorative justice through a different lens. Some suggested questions are below:

How have practices in Canada, New Zealand, Australia and other Indigenous communities influenced the thinking and development behind restorative justice in the U.K.?

How do different political and philosophical perspectives interpret and understand restorative justice?

How do different religious beliefs understand restorative justice?

How has indigenous knowledge contributed to the development and understanding of restorative justice?

How far do you agree with the view that people are morally redeemable?

Why do people stop committing crime?

How successfully has restorative justice been used within the criminal justice system in the U.K.?

How successfully has restorative justice been used in schools and communities in the U.K?

How does the use of restorative justice within and beyond the criminal justice system compare across countries?

What are the arguments for and against using restorative justice in different settings?

How has restorative justice been used in areas of conflict such as Northern Ireland?

How has restorative justice been used in the Truth and Reconciliation Commission in South Africa following the end of apartheid?

How has restorative justice been represented in the U.K. media and / or film and literature?

Taking it even further

In addition to academic writing, you might also be interested in presenting learning in more creative formats, such as writing a blog on your experiences of listening to the interviews, doing some creative writing around themes of justice, forgiveness, damage and repair, creating your own oral history project, and / or making your own podcast, documentary or screenplay. If you're completing an HPQ / EPQ, this creative output could become the artifact for your research project.

You can find out more about Restorative Justice on the Why me? website: www.why-me.org

For those interested in podcasting, here's the link to the Damage and Repair project - [Damage and Repair: 20 years of Restorative Justice](#) which features extracts of testimonies with a range of those involved in the project. Linked to this, Why me? have made a series of podcasts called [Restorative Talks](#).

Episode 3 features the interview with Nick Dawson -
<https://open.spotify.com/show/47hBhmd7qaGDbKDpBID03U>

This episode of the Secret Life of Prisons features an interview with Khamran Uddin -
<https://pod.link/1481971681/episode/NjdjMWYwOTkzNzgyZDdjOWU1MTAyZDI2>

The Secret Life of Lifers is made by the Prison Radio Association. This episode focuses on what it's like to receive a life sentence, and features interviews with those who have had this experience, as well as two criminologists who discuss their research - [The Secret Life of Lifers: Part 1 - Life After Prison | Podcast on Spotify](#)

Finally, BBC sounds has some excellent radio programmes that all deal with themes of restorative justice.

[BBC Radio 4 - Archive on 4, Damage and Repair](#) - this features extracts drawing on the Damage and Repair project and is useful for anyone interested in developing their understanding

[BBC Radio 4 - Life Changing, I shook hands with the man who nearly killed me](#) - really interesting interview with an M.P. who had direct experience with restorative justice

[Beyond Belief, Restorative Justice - BBC Radio 4](#) - this is excellent for anyone interested in the religious angle to restorative justice (particularly interesting disagreement on this at 19 mins) and includes the views of Tim Newell, former Governor of the therapeutic prison Grendon (discussed in Nick Dawson's interview) as well as the the history of indigenous practices in Canada (at 25 mins)

[BBC Radio 4 - Thinking Allowed, Life Imprisonment](#) - great for any Sociology or Criminology students, this programme considers the impact of life imprisonment on prisoners and society.

For those interested in blogging and / or carrying out your own oral history project, have a look at the Oral History Society website - <https://www.ohs.org.uk/blog/>
Plus here's a dedicated page for schools and young people:
<https://www.ohs.org.uk/for-schools-main-page/>

Plus here's a free, downloadable copy of the Oral History Journal from 2023, with a specific focus on the Life Story in Oral History Practice:

[THE LIFE STORY IN ORAL HISTORY PRACTICE](#)

For those interested in watching and / or making films and documentaries, you might be interested in the film Red Dust (2004), a fictional drama based on South Africa's post-apartheid Truth and Reconciliation Committee. It's freely available on the BBC iplayer:

[Red Dust - BBC iPlayer](#)

Finally, here's a short selection of readings and articles to help develop your thinking:

This Guardian article introduces concepts of intergenerational justice and transcendent goals

[‘We look deeper’: the Native court settling cases outside the justice system | Native Americans | The Guardian](#)

This Guardian article explores the therapeutic prison Grendon and asks whether this form of rehabilitation works:

[Life inside a therapeutic prison: ‘Look, we’ve done some terrible things ...’](#)

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