



# JUSTITIA: JUSTICE

**D**uring the fall months I have listened, as you have, to a political discussion as to why President Bush or Senator Kerry should be elected President of the United States and the leader of the free world. Much of the debate has centered on fear and terror and has placed other significant issues (economic, environmental and health care) under the table. The theme of war / terror has dominated the landscape as the images of 9/11 loomed large. As I listened to this discussion I started to bring into my analysis the concept of justice and wondered to what degree, if any, the concept of justice has been brought into the political discourse for a leader of the free world.

The roots of the terror problem, or other problems, seemed to be unaddressed as our preservation / security seem to be oriented towards our preparedness to defend against aggressive action. This defensive (pre-emptive action) reaction has dominated our concern for safety from terror. And it has led to looking the other way regarding the terror of inadequate health care, jobs, or paying the bills. Or as Douglas MacKinnon, a former press secretary to Bob Dole, stated in an Albany *Times Union* article September 5, 2004: "Driven by ignorance, partisans on both sides simply can't help themselves. Worse, they live in a bubble of comfort that fuels their ignorance – their children never go without food, their phone or electricity is never turned off for nonpayment, their worldly possessions are never piled on the sidewalk after an eviction, and a loved one never dies simply because he can't afford proper medical care."

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# CORRECTING INJUSTICE: RESTORING VISION AND RESPONSIVENESS

*Judith W. Kay, University of Puget Sound*

**T**he discipline of religious and social ethics has many rich discourses about justice. This article highlights two.

One strand within the Christian tradition views justice as a virtue. In the well-ordered soul, reason, will, and the appetites each pull their own weight and perform their important tasks. According to Thomas Aquinas, a person cannot be just without practical reason, which involves seeing reality clearly. If, for instance, a person is blinded by prejudice, she does not perceive the situation adequately and therefore may act unfairly. The just person uses practical reason to see the humanness of every individual, no matter how different or how mired in dangerous habits. Distinguishing a person's difficulties from her humanity, the just person also honors the varied ways humanness can be realized in different cultures and contexts.

A second strand of religious ethics, exemplified by Jewish philosopher and Holocaust survivor Emmanuel Levinas, identifies the central moral moment in the response to the vulnerable face of another. A face both reveals and obscures a complex person who escapes all stereotypes or diagnoses. In Nazi Europe, many Gentiles reduced Jews to an image or labeled them as threats to the social order. The otherness of a person issues a call to responsibility and responsiveness, to "recognize, respect, and do justice to him in his otherness."<sup>1</sup>

What is injustice within both of these discourses? It is ignoring, denying, or otherwise failing to respond humanly to the Other. In the Thomistic tradition, the unjust

person is blind to the common humanity, the image of God in each person. In the discourse of Levinas, injustice results not from the failure to appreciate commonalities between people, but the "failure to appreciate ...the fundamental and irreducible otherness by which they fall outside of every genre."<sup>2</sup>

When a teenage girl fatally stabbed Gary Pelke's grandmother, his ability to respond was wounded.<sup>3</sup> On the one hand, Pelke was unable to respond to his grandmother's instantaneous Otherness. In his mind's eye he saw her on the dining room floor, a tortured victim, and could not conjure the loving grandmother he knew. Defined as victim, she became an Other whose humanness he could no longer hold in his mind. Violence often suspends (temporarily) the practical reason of its victims. Unhealed trauma limits vision.

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# PRESIDENT'S MESSAGE

A couple of post-conference experiences highlight what I find to be the dramatic uniqueness of Justice Studies Association and why I believe in and admire those associated with it. While waiting at our gate to catch our planes for destinations away from Madison, I was standing with two other members. The talk was mostly casual and innocuous but pointedly about the spirit and sense of renewal we all felt after having spent time with others who shared our fundamental ideals and philosophies about global justice and peace. Just then, a mosquito alit on my exposed arm in search of an early morning meal. Without giving it much thought I swatted it...smashing it onto my arm and with nonchalance started scratching at the welt that its nibble had raised. I glanced up at my companions and was intrigued and bewildered at the look of shock, astonishment, and perhaps revulsion on their faces.

While I could be mistaken, though I don't think I am, their expressions told me that they were appalled at my casual disregard of life. Their look seemed to shout, "Who are you?" to so quickly dispatch another living creature with so little consideration. In all honesty, I continue not to allow my modest discomfort to go ignored in spite of their reaction to my action, I still swat. The point is that I would not have given this any thought had I not been exposed to the scrutiny and admonishment of Beverly and Jarret.

The other experience was I think even more telling of the organization and the nature of our membership. During the after-conference assessment meeting to brainstorm about what went right and what we could do better, a lengthy discussion held that generally centered on the philosophical underpinnings of JSA and its fundamental all-inclusive stance. If we are to be an organization open to all matters of justice, then shouldn't all who are concerned about matters of justice be welcome? While some of us are personally dogmatic, we cannot and should not be philosophically dogmatic. While we may not get along with some, it becomes our collective responsibility to enjoy, convince, cajole, educate, accept, and not just tolerate each other. If we have issues we need to talk about them, not just hope they will go away. I can imagine few other organizations that would have had the sort of passionate and meaningful conversation we had.

Over the years we have continued to have conversations about the need to not exclude anyone from our conversations. At times our patience has been tested when guests arrive, stir our collective pots, raise our collective temperatures, then leave feeling their work is done but leaving the rest of us in a state of Durkheimian anomia. Those of us who remain find ourselves continuing the conversation and then resigning ourselves to the reality that we have come no closer to closure than when the conversation began. I love anomie.

I had a wonderful time in Madison, being with and sharing space with all of you. As with most complex organizations, we sometimes feel we don't spend enough time with those we enjoy and awkwardly too much time with some we would rather not. I enjoyed the time I spent with all of you.

I am eager to see what happens to all of us and what direction the next year takes for JSA. Collectively, we face the unfortunate Confucian curse, "May you live in interesting times." Individually, we all have much to look forward to with our individual journeys. I have much to learn from all of you and am anxious for the opportunity.

Dan Okada

## THANKS, HVCC

I need to say thank you once again to my colleagues at Hudson Valley Community College for their support of my efforts and JSA. Ann Geisendorfer, Chair of the Criminal Justice Department, has been more than supportive. Any request I ask regarding JSA is a done deal. Through JSA I have developed friendships with John Heiser (Graphics), and Debbie Connors and Betty Wilcox (Print Shop) which has improved my quality of life at Hudson Valley Community College. Their work and commitment to Justitia and JSA is superb. They make JSA and Justitia look great. Also, I need to say thank you to the college administration for their support of JSA and Justitia.

Peter Sanzen

*Sanzen, continued from page 1*  
JUSTITIA: JUSTICE

The roots of terror are found in and linked to the injustice within a community, within a nation, or on the international stage. I began to ask myself, why isn't the political discussion focusing more on a just utilization of our resources. Is the power of justice such that it could lead to collective safety by focusing on meeting needs of people in the local, national, and international communities? Is aggressive action or just action the means to security from hunger, homelessness, paying the bills, and eventually war? Or to put it another way, as Natalie Pearl stated in *Contemporary Justice Review*, June 2004: "Justice, the ability of individuals to practice self-determination, to access essential resources and to have confidence in their personal safety, experiences the ultimate denial in an armed conflict. Individuals living in the shadow of war are unable, by definition, to live in a just environment." So the terror of war or the terror of hunger, etc., it seems to me, to be best addressed by creating just environments."

As a result I decided to devote this edition of Justitia to justice. Included in this edition are pieces by Judith Kay discussing the concept of justice, Paul McCold's piece relating to the application of restorative justice programs to UN member countries, and Beverly Quist who kept a journal and examined the role of justice in the past presidential election.

Peter Sanzen

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# POSSIBLY A POLITICAL JOURNAL

*Beverly Quist*

*Mohawk Valley Community College*

Let's start at the end, rather than the beginning. My candidate lost [and it wasn't John Kerry, either]... my issues lost... and I have been feeling anything but "restorative" about the outcome.

I had wanted to write a nice, dispassionate journal – I even bought a fresh, new notebook in which I fully intended to record my daily observations. And, other than the ones which I will share with you in a moment, I could not bear to watch or listen to or read the onslaught of the "nattering nabobs of negativism" long enough to develop reasoned observations which I might want to write down. So, in other words, my observations are biased! And, maybe trivial. And, as I said, un-restoratively angry.

Just a minor moment in the current coverage of the news. In mid-July, our local paper reports that a Georgia family was the last in line to see Ronald Reagan lying in state; they were lucky to "marvel at a moment in history."

In late July, I am consumed with news that is "anti-Bush" and wondering whether an election is irrelevant since we are at war. The issues are overwhelming... 1,000,000 people marched on Washington only four months ago and it seems like a dream. Who really cares about "women" or "women's issues"? Right now, I'd say "no one." Except those 1,000,000.

Here's what I care about and what I wish this election were about: the wellbeing of children, justice, education, the economy, the environment, the rapid pace of life, justice, consumerism... does Kerry care about this list? Does Bush? We're being asked to care about Kerry's wife!

Clinton's autobiography has just come out... trashed in *The New York Times*. Why do they support Bush so strongly? Of course, Clinton is a Republican's Democrat... and one who has "defined liberalism down"! [who said that?]

I'm making notes in the movie theater while I'm waiting for the first showing of "Fahrenheit 9/11" in our town. The theater is packed [and I will learn later that there are lines around the block for the second and third showings]. I live in a small, conservative town – so, who could possibly be in the audience? Such a wonderful range of folks, we could have started a little

social movement right there! A little too much gray hair, however...

But before I can get into another social movement, I have to become less angry. How did our nation get to the point... how did I get to the point... that I feel so little compassion or empathy for Bush and his supporters?

It's Kerry and Edwards. I am still a guilty progressive, staying away from the mainstream media and taking my doses of *The Nation*, *Z Magazine*, *The Progressive*, *Ms*, *In These Times*, *Salon*, and *Slate* in tiny daily increments. A compelling drawing in this month's *Utne Reader* – "interlocking directorates" which are both beautiful and lethal.

If human life is complex, deep, rich, and nuanced, how did we get to the point of Alan Keyes? Of sound bites on Sunday morning talk shows? Of views from "the right" and from "the left" as the sum of all views?

I recently heard an expert on police responses to domestic violence present an update on a nationwide study of arrests for intimate partner violence. During the speech, many examples were used to illustrate the point that "one kind" of policing is not appropriate in all types of intimate partner violence – and that, in fact, some small communities seem to deal with this problem without involving the police at all. The examples and illustrations were, to me, cries for restorative and social justice. When I said as much to the speaker, the reply was [and I paraphrase]: "Huh?"

Then there is:

- John Kerry and the goose and the hunting suit
- Bush and his daughters
- Cheney and his daughter [well, that daughter]
- Efforts to humanize Cheney
- The impact of technologies which more easily than ever can alter photographs and videos, and, thus, rewrite history
- Comedy Central

And, at the end of a challenging article on how several people live with A.L.S., one of the subjects said [of himself, paralyzed from the chin down]: "In fundamental ways, I feel totally unchanged [by A.L.S.]... Quintessentially, I have found that ambulation, movement, swallowing, eating, talk-

ing, breathing, and self care are not me. They are substantial physical losses; but they are not me." [www.nytimes.com.2004/11/07/health]

I am determined to draw a lesson about my anger and disappointment and about the future of restorative and social justice from this man's life. And it's more than "stop whining!"

Everything I say has been said before, eloquently, too. I am over-informed and under-insightful, I think. But I do love the re-done red state/blue state maps... the "I'm sorry" Web site... the colleague who is organizing us into Professors for Compassionate Democracy... the colleagues who are helping me set up a Progressive Roundtable discussion series... and so it goes.

The door to my office is usually a jumble of meeting notices, favorite cartoons, bumper stickers, peace signs, "I'm pro-choice and I vote" signs, my favorite picture of Mick Jagger [as a Big Cat], along with the office hours and room number. Last Friday, I came in and removed it all. Just office hours, the room number, and John Lennon's "Imagine." Probably enough for now.

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# THE WORKING PARTY ON RESTORATIVE JUSTICE

by Paul McCold, *International Institute for Restorative Practices*

On July 24, 2002, the United Nations Economic and Social Council (ECOSOC) adopted a resolution calling upon UN member countries to develop and use restorative justice in their countries. ECOSOC appended to the resolution "Basic Principles on the Use of Restorative Justice Programs in Criminal Matters" to guide this development (Economic and Social Council, 2002). This remarkable development in international law was the culmination of seven years of work by the Working Party on Restorative Justice working with the United Nations in New York. This article briefly describes the activities of this working party leading up to the adoption of restorative justice by the United Nations.

The Alliance of NGOs on Crime Prevention and Criminal Justice (the Alliance) is a coalition of major non-governmental organizations (NGOs) that have consultative status with the United Nations and other NGOs with a substantial interest in international criminal justice issues. Since 1972, the Alliance has conducted its activities through the establishment of working parties in order to encourage the flow of information and consultation among the international NGO community, the UN Secretariat, national UN delegations, and UN bodies responsible for international policies and programs for crime prevention and criminal justice. In addition to work on substantive crime prevention and criminal justice issues, the Alliance has been instrumental in the development of ancillary meetings sponsored by the NGO community worldwide to supplement the official programs at the UN Crime Congresses held every five years. The Alliance has assumed responsibility for arrangements, scheduling, and the provision of simultaneous interpretation for these ancillary meetings, which are unique within the UN system (Alliance of NGOs, 2004).

In 1995, the Alliance formed a Working Party on Restorative Justice (WPRJ) to give restorative justice a sufficiently high profile that it would be placed on the agenda of the Tenth United Nations Congress on Crime Prevention and Criminal Justice (Crime Congress) scheduled for early 2000. The WPRJ was chaired by Steve Angell of the Quaker

organization Friends World Committee on Consultation, and included Dan Van Ness of Prison Fellowship International (PFI) and Paul McCold of the International Institute for Restorative Practices. The first tasks of the WPRJ were to conduct an overview of the literature on restorative justice and to develop a working definition.

The resulting annotated bibliography (McCold, 1997) included citations from more than 500 publications. One hundred copies of the bibliography were distributed to appropriate United Nations personnel and national delegations. This bibliography formed the floor for the online Articles Library on the Web site [www.restorativejustice.org](http://www.restorativejustice.org) operated by PFI. Since 1997 a large number of papers, articles and books have been written on restorative justice, with a large number available online. The Articles Library continues to identify new publications, annotating them, and adding them to this list. In addition, the library includes links to full-text versions when they are available online, and information on how to order copies when that is available.

The WPRJ also conducted a Delphi process among the world's leading scholars on restorative justice to elicit a consensual definition of restorative justice (McCold, 1998a). As part of this process, a definition suggested by Tony Marshall of the UK Home Office was adopted as the working definition for the WPRJ (McCold, 1998b). Since then, this definition has been widely adopted in the field, and it is this definition which ECOSOC eventually adopted as well.

By 1998, the United Nations announced it would include an item on justice for victims and offenders at the Crime Congress, so the WPRJ took what it viewed to be the next logical step and began to develop a set basic principles on restorative justice that might be considered by the UN Commission on Crime Prevention and Criminal Justice (Crime Commission) at their meeting following the Crime Congress. Dan Van Ness drafted a set of principles based upon the working definition for circulation and comment among scholars on restorative justice at various international conferences and out of substantial discussion on restorative justice at the 10th Crime

Congress through a series of ancillary sessions sponsored by the WPRJ and the Alliance of NGOs (Van Ness, 2003).

With the support of the Canadian and Italian governments and the strong endorsement from the International Scientific and Professional Advisory Council (ISPAC) of the United Nations Crime Prevention and Criminal Justice Programme (Friday, 1999), the 9th Crime Commission established an Expert Group to consider the preliminary draft developed by the WPRJ, as well as written comments on the preliminary draft submitted by 38 countries.

Although the Basic Principles were not adopted by the Crime Commission, they do enjoy a status as guidelines. The resolution takes note of the Basic Principles as the result of a UN Expert Group on Restorative Justice, and encourages states to draw from them as they develop and implement restorative justice programs. The expressed view of a number of delegations was that this would give credibility and recognition to the work of the Expert Group while offering flexibility to governments in their application. (RestorativeJustice.org, 2002)

In 2002, the Working Party on Restorative Justice was reconstituted with a broader purpose—to further the development of restorative justice principles and practices at the United Nations and among member states implementing the United Nations Basic Principles on the Use of Restorative Justice Programmes in Criminal Matters. This is to be accomplished by:

1. coordinating Alliance activities on matters related to restorative justice, including presentations on restorative justice at United Nations Crime Congresses and other appropriate venues;
2. providing technical expertise to U.N. member states wanting to develop restorative justice programs in their justice systems; and
3. promoting the use of restorative justice in U.N. peace-building responses to the aftermath of civil war, occupation, or wide-spread crimes against humanity.

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*Kay, continued from page 1*

Violence shatters a surviving family member's civic trust, making categories of people, if not all people, look potentially dangerous. The murder hampered Pelke's ability to perceive that the murderer, Paula, in order to harm another, had to be cut off from her own ability to recognize and respond to the Other. For significant reasons, Paula could not connect to the humanness of her victim, exploiting the grandmother's vulnerability. Thus, Paula neither looked human nor acted responsibly. She seemed utterly foreign to Pelke—how could a young woman do something like this? Pelke could only think of Paula with rage and resentment. Unhealed wounds can shrink a victim's moral universe. Injustice ruptures responsiveness.

Nearing the end of his rope, Pelke despaired of ever regaining his responsiveness to life itself. One day while working in the cab of a crane sixty feet over the floor of a steel mill and feeling as if he could not go on, he begged God to help him. Grieving and weeping, his heart healed a bit, and then his mind opened. No longer seeing his grandmother solely as a victim, he remembered how his grandmother used to teach youngsters in Sunday school. Her full humanity and the rich texture of her life were available to him again. He suddenly felt that honoring his grandmother's virtue of reaching out to others meant reaching

out to Paula. Modeling his grandmother's justice and practical reason, he no longer saw Paula as a deranged killer, but as a person to whom he felt called to respond.

The recovery of responsibility for the other was sudden and dramatic in Pelke's case, but is emblematic of the transition survivors, perpetrators, and bystanders have to undergo to thoroughly correct injustice. Levinas argues that responsibility extends "even to responsibility for his responsibility."<sup>4</sup> The claim of the Other includes protecting and nurturing all people's ability to be responsible for not harming and correcting injustice. If these capacities have been marred or obscured, bystanders have a responsibility to help people recapture their ability to connect to others.

The just person must therefore move in two directions—responding to the one violated and to the one who failed to be responsible.

As with Pelke, the one harmed will not have recovered fully from the injury until he can reclaim his ability to recognize the human worth of all, including the perpetrator. Bystanders exercise the virtue of justice by helping victims grieve and rage and seeing that their needs are met, so that survivors' responsiveness can emerge.

Similarly, the wrongdoer cannot fully recover from her misdeeds until she

regains her ability to connect to the humanity of people in their elusive otherness. Bystanders share, therefore, responsibility for Paula's irresponsibility, that is, for the injustices that blocked her ability to be responsive to both the humanness and Otherness of her victim. The criterion of what the community owes perpetrators is measured by how much it restores or awakens their responsiveness to the humanity and otherness of people.

The virtue of justice involves reactivating practical reason and reawakening the responsiveness of all. The ability to become responsible for others' responsiveness will require recovering our own ability to connect with other people from the wounds that blind us to the human whose face remains Other.

<sup>1</sup> Roger Burggraeve, "Violence and the Vulnerable Face of the Other: The Vision of Emmanuel Levinas on Moral evil and Our Responsibility," *Journal of Social Philosophy* 30:1 (Spring 1999): 32.

<sup>2</sup> Burggraeve, 40.

<sup>3</sup> This and other stories of family members of murder victims are developed in my book, *Murdering Myths: The Real Story of Death Penalty* (Rowman & Littlefield, forthcoming). Pelke's story can be also be found in Rachel King, *Don't Kill in Our Names: Families of Murder Victims Speak Out Against the Death Penalty* (New Brunswick, N.J.: Rutgers University Press, 2003), ch. 4.

<sup>4</sup> Seán Hand, ed., *The Levinas Reader* (New York: Basil Blackwell, 1989), 245.

## KEYNOTERS, CHOMSKY AWARD RECIPIENT FOR 2005 CONFERENCE

Those attending our upcoming annual conference at the University of Hartford, June 2-4 will be pleased to hear that we have some wonderful speakers lined up for the three-day event.

Our opening keynote speaker, on Thursday, June 2 will be David Kaczynski, Executive Director of New Yorkers Against the Death Penalty.

Many will remember David's pain and suffering when his wife Linda suggested to him in October 1995 that David's brother, Ted, was the Unabomber who had been on a 17-year bombing spree. David, who had been with us already for a short time several years ago, will talk about the experience of coming to grips with the realization that his brother was indeed the Unabomber after he combed through his "manifest" that was published in *The Washington Post*. His is a gripping life story.

David will also address some of the key issues regarding the death penalty in New

York and around the country. He will be available to dialogue with people after his presentation.

Our June 3rd Friday luncheon keynote address will be musical again in that it will be a mini-concert of songs by Pat Humphries and Sandy Opatow who were with us in Portland, Maine. Many people have requested that we have them back because of their powerful and unrelenting songs of social justice, and so here they are. They have added new songs to their repertoire so we are in for a great treat again. Pat has written some of the best folk songs to come out of the past decade and the continuing activism of Sandy and Pat is inspiring. Not to be missed.

The 2005 Noam Chomsky Award will be presented at our June 4th Saturday luncheon to folk singer and song archivist, Faith Petric. Coming all the way from San Francisco, Faith is an interpreter of justice songs for workers, the poor, hoboes who rode the rails, the environment, women,

children, and those in need generally. Peter Seeger said Faith is "one of the most extraordinary people in the world." Now 89 years old, she will join us after her 90th birthday but she is as spry and fit as her songs are eternal in their meaning.

Faith has performed for the past half century at all the major folk festivals in North America. She is one of the best kept secrets in the world to people outside the folk music circuit so we are proud to present her with an award that our association holds so dear. Faith has challenged the paradigm of justice of the 21st century through her writings, has been an activist par excellence for decades, and lives a life of simplicity that we will want to discover more about.

As we welcome Faith to JSA, she will sing several songs that she regards as instructive about who she is and has been over the years. This is not to be missed as well. See you there.

# HELLO FRIEND IN JUSTICE!

The task of maintaining communication and generating year-round conversation for an international association is a challenging goal and yet one that is attainable. If the mission of the Justice Studies Association is actualized in part by fostering a sense of community, then this goal will be a natural progression and a celebration of a commitment to justice and to one another. Please consider contacting any of the Justice Studies Association Officers with comments and questions. It would be wonderful to increase the communication between members, supporters, and affiliates of the Association. Also, please know that you are most welcome to join the advisory board for the Justice Studies Association which primarily convenes at the Association's Annual Conference.

The Justice Studies Association held its Sixth Annual Conference at Edgewood College in Madison, Wisconsin on June 2-5, 2004. The conference title and theme, "The Challenge of Living Restoratively in an Unjust World: Examining Daily Life In a World of Increasing Militarism, Inequality," and "Adversarial Justice: Possibilities for Social and Restorative Justice," drew a modest yet stimulating and engaged group of presenters and attendees.

As is customary, there were three business meetings conducted in the duration of the conference. The general membership meeting, advisory board meeting, and advisory board and conference assessment meeting were all well-attended and productive. Below are a few of the highlights from the meetings for your review.

1. **Bylaws:** There were numerous recommendations and changes made to the current bylaws. The changes will soon be posted on the JSA Web site if they have not already been done so by the time this goes to print. The bylaw revisions serve to provide greater clarity and authenticity for the Justice Studies Association.
2. **Association Leadership:** Officers will be appointed from within membership on the advisory board and will be comprised of the following positions: president, vice president, communications director, treasurer and the immediate past president. It was decided that the vice president

would not automatically serve as the program chairperson. This is a separate appointment. Additionally all officers will serve a term of two years. The complete role descriptions are contained in the revised bylaws.

3. **Association Committees:** Committee chairpersons are appointed/agree to participate with the approval of the president. Committee members are then able to serve on committees with the approval of the committee chair.
4. **2004 Conference Review/Suggestion:**
  - a. More time is needed for questions & answers (Q & A)
  - b. Better conference attendance is desired and needed
  - c. Outreach to new attendees is a high priority
  - d. Keep the non-concurrent sessions
  - e. Include a scheduled "free-time" option
  - f. Add a option of "poster presentations" for academics
  - g. Bring copies of the paper from the presentation for people to read in detail
  - h. Recruit more participants from the local community
  - i. Return to more scheduled events in the evenings (movies, book discussion, etc)
  - j. If the Chomsky recipient writes a book, suggest people read it and discuss
  - k. Create working/discussion meal-times
  - l. Hold concurrent sessions with mini-breakout group to them mix & match
  - m. Code nametags to direct people to separate shaker break-out groups
  - n. Is a closure activity/gathering possible?
  - o. Include info on "what to bring" and variety show opportunity in registration

Christa Drew

## HUDSON VALLEY COMMUNITY COLLEGE, UNIVERSITY AT ALBANY INSTRUCTORS HONORED FOR COMMITMENT TO PEACE, RESTORATIVE JUSTICE

Peter Sanzen, a professor in the Criminal Justice Department at Hudson Valley Community College, and Dennis Sullivan, an adjunct professor of Criminal Justice at the University at Albany, were recently honored at the Second Annual Celebration of Hope on the Hudson Valley Community College campus.

The celebration, on Wednesday, October 13, honored those who have committed to a life of peace and non-violence. Sanzen received the Faculty Peace Award and Sullivan received the Capital District Peace Award. Both have been active for many years in calling attention to the violence of the death penalty, promoting restorative justice, and are founding members of the Justice Studies Association.

Sanzen has been a faculty member at Hudson Valley Community College since 1974. He currently is secretary to the board of the Center for Law and Justice in Albany, NY and is editor of *Justitia*, the newsletter of the Justice Studies Association.

Sullivan has been part of the faculty at the University at Albany since 1992, and is co-author of the book "Restorative Justice: Healing the Foundations of Our Everyday Lives," with Larry Tifft. He also is editor-in-chief of *Contemporary Justice Review*, a Routledge publication.

Other honorees at the Celebration of Hope included David Kaczynski, the executive director of New Yorkers Against the Death Penalty and the brother of convicted Unabomber Theodore Kaczynski. David will be the opening keynote speaker at the 2005 Justice Studies Association conference held at the University of Hartford, June 2-4.

# CALL FOR PARTICIPATION

## SEVENTH ANNUAL CONFERENCE JUSTICE STUDIES ASSOCIATION

University of Hartford, CT • June 2-4 2005

### WHAT?

Members of the Justice Studies Association are pleased to announce a call for participation for their seventh annual conference scheduled for Thursday, June 2 to Saturday, June 4 at the University of Hartford. The theme of the 2005 conference is *The Birth of a New World: Creating Justice-For-All, Sustainable Communities*.

Participants are invited to make presentations on any topic dealing with communities, justice systems, families, schools, and workplaces of the future—a world in which the needs of all are met. Presentations might focus on:

- (1) the human community's re-orienting itself to a healthful relationship with the environment and natural world;
- (2) gender, class, race, globalization, and crime;
- (3) marginalization and the transformation of corporate-transnational and nation-state policies;
- (4) sustainable agriculture, sustainable development, and communities of resistance;
- (5) critiques of the corporate media and social sciences (criminology, sociology, psychology) for masking the most devastating forms of violence to social life, and assisting in the repression of human consciousness and speech; and
- (6) restorative justice, peaceful conflict resolution programs, sustainable indigenous economies, enjoyable work, alternative family and living arrangements in just communities.

### WHERE?

The conference will be held at the University of Hartford. The rate for room, breakfast, lunch, and afternoon snack is \$85 per day. Registration fee before April 15 is: \$90 for members (\$120 after); \$100 for non-members (\$130 after); \$60 for full-time students (\$65 after). This includes coffee/tea breaks, evening social gatherings, and Friday's keynote luncheon.

### KEYNOTE SPEAKERS?

Each conference has an opening and luncheon keynote speaker. These have included: Arundhati Roy, Noam Chomsky; Deborah Prothrow-Stith; David Gil; Daniel Berrigan, and Pat Humphries and Sandy Opatow.

### AWARDS?

Each year the association presents its Noam Chomsky Award and JSA Social Activist Award.

### ACTIVIST CAFÉ?

At one session a panel of activists from our host city addresses what the key justice concerns in that city are and what they are doing to make things better.

### HOW?

Those wishing to make a presentation at the conference should send a title/abstract of circa 200 words to Dennis Sullivan, 2005 Program Chair, E-mail: gezellig@global2000.net before January 31, 2005. For more information on JSA or how to register, contact program chair or association president, Dan Okada (dokada@csus.edu) or log on at [www.justicestudies.org](http://www.justicestudies.org)

## COLLABORATING TO ACHIEVE JUSTICE HAS NEVER BEEN MORE IMPORTANT!

JSA members are scholars, practitioners, and activists. We pursue justice without violence – in our everyday lives, in our workplaces and in society's structural arrangements. The pursuit of justice without violence is daunting, but less so when we do it together! Join

JSA or renew your JSA membership today. It's easy. Go to [www.justicestudies.org/membership/membership](http://www.justicestudies.org/membership/membership) for all the information you need, or e-mail me (lpresser@utk.edu).

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For a copy of a brochure about the working party and a list of current members, go to [www.cpcjalliance.org/RestorativeJustice](http://www.cpcjalliance.org/RestorativeJustice).

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## JSA COMMITTEES

### Program Committee

Dennis Sullivan, Chair  
Emily Gaarder  
Harry Mika  
Susan Krumholz,  
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### Chomsky Committee

Dennis Sullivan, Chair

### Constitution/By-Laws

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### Scholarship Committee

Javier Trevino, Chair

# MINORITY SCHOLAR AWARD NOTICE

University at Albany Junior Wander Falette and School of Criminal Justice Adjunct Professor Dennis Sullivan were named as recipients of the first American Society of Criminology Minority Scholar/Mentor Research Grants on August 19. Three other minority scholar/mentor teams were named at criminology/criminal justice programs across the country: the University of Maryland, Eastern Kentucky University, and Rutgers University.

The grant provides the student recipient with a stipend of \$5,000 for his junior year, \$5,000 for his senior year, and up to \$1,500 in travel expenses in order to make a presentation of the grant's findings at the society's annual meeting in Toronto in 2005.

Mr. Falette and Doctor Sullivan's proposal includes an examination of the unique model of restorative justice that has been practiced in Northern Ireland and an assessment of the extent to which this model is applicable to countries in Latin America, principally the Dominican Republic, Mr. Falette's country of origin. The University at Albany scholar/mentor team will also look at the cultural conditions in the Dominican Republic that foster or inhibit the development of a restorative model of justice in that country's jurisdictions.

The Minority Scholar/Mentor Research Grant program was established this year by the American Society of Criminology to increase the number of criminology and

criminal justice scholars from historically disadvantaged and under-represented ethnic and racial groups.

Awards were made to students beginning their junior year with the hope that, under the mentoring system, they will continue their studies in criminology or criminal justice into graduate school especially at the doctoral level. The recipients were selected because of their potential for completing doctoral work as well as the quality of the proposed research project and mentoring relationship.

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## CONNECTICUT COALITION FOR ENVIRONMENTAL JUSTICE MISSION STATEMENT

*As we approach the upcoming JSA conference in Hartford, it might be appropriate to highlight one organization and its efforts relating to the issue of justice. This organization is the Connecticut Coalition for Environmental Justice.*

The mission of Connecticut Coalition for Environmental Justice is to protect urban environments primarily in Connecticut through educating communities, through promoting changes in local, state, and national policy, and through promoting individual, corporate and governmental responsibility towards our environment. We define environment as including the places that we live, work, play and go to school. Specifically, we are educating and promoting policies to:

1. Eliminate discriminatory siting policies for production or storage of environmental toxins.
2. Prevent and reduce environmentally associated harmful health effects such as asthma and other respiratory conditions, lead poisoning, cancer, and adverse developmental effects including physical, mental and emotional development, and learning disabilities in people living in urban areas, low income communities, and communities of color.
3. Ensure community notification and involvement in the decision making process regarding issues and events that may significantly impact the urban environment.
4. Reduce the burden of environmental toxins in the urban areas and communities of color in Connecticut.
5. Promote community involvement in decision making for urban land use and to balance the development of physical, social and economic well-being of urban communities and communities of color.
6. Promote greater community benefits for urban areas that bear a disproportionate burden of facilities and situations that reduce the quality of life in these communities. Such benefits may include community monitoring, employment opportunities, and funding.
7. Educate people about the relationship between urban ecology and health, nutrition, economics, and well being.
8. Educate the public about the disparities in environmental burdens borne by urban communities and communities of color, and the reasons why the negative health impact is greater in these communities.
9. Create access to safe, healthy, clean, environmental amenities and recreation for the people of our communities in parks, rivers, and outdoor activities.
10. Create opportunities for families and young people to participate in environmental, educational and recreational activities.
11. Conduct, advise and coordinate research related to the urban environment and environmental health and safety.
12. Educate our communities to recognize and respect our traditional relationship with the earth and to promote sustainable development of its resources so that our children can continue to enjoy the benefits and protections that have been provided for us.