



**A Bibliography for Those Concerned with Justice  
May 2010**

For many years, people have requested a list of resources for those concerned with justice, penal abolition and prisons. This bibliography is a culmination of years of experience in the field, yet is not exhaustive. Over the past several years, the field of Restorative Justice has grown, and many more resources are available than those noted here. That said, we know there are many perspectives and ideas about what is useful, and how it is useful. We invite you to share with us titles you think others would appreciate; we will edit the bibliography from time to time and post it. Contact us at [gfi@quaker.ca](mailto:gfi@quaker.ca)

**Justice, and Restorative Justice:**

**Books:**

***For those new to the field:***

**Pranis, Kay. *The Little Book of Circle Processes: a New/Old Approach to Peacemaking.* Fitzhenry and Whiteside, 2004.**

Peacemaking Circles are used in neighborhoods to provide support for those harmed by crime and to decide sentences for those who commit crime, in schools to create positive classroom climates and resolve behavior problems, in the workplace to deal with conflict, and in social services to develop more organic support systems for people struggling to get their lives together.

**Ross, Rupert. *Returning to the Teachings.* Penguin Canada, 1996.**

During a three-year secondment with Justice Canada, Ross travelled from the Yukon to Cape Breton Island, examining—and experiencing—the widespread Aboriginal preference for “peacemaker justice.” In this remarkable book, he invites us to accompany him as he moves past the pain and suffering that grip so many communities and into the exceptional promise of individual, family and community healing that traditional teachings are now restoring to Aboriginal Canada. He shares his confusion, frustrations and delights as Elders and other teachers guide him, in their unique and often puzzling ways, into ancient visions of Creation and our role with it. *Returning to the Teachings* is about Aboriginal justice and much more, speaking not only to our minds, but also to our hearts and spirits. Above all, it stands as a search for the values and visions that give life its significance and that any justice system, Aboriginal or otherwise, must serve and respect.

**Sharpe, Susan. *Restorative Justice: A Vision for Healing and Change.* Edmonton Victim Offender Mediation Society, 1998**

*Restorative Justice* is a compelling and practical book which challenges some of our most basic

ideas about crime and justice. It invites readers to understand crime and to define accountability in new ways. The book can also help communities develop new ways of responding to crime. Readers are offered a deeper understanding of: the principles of restorative justice, common restorative justice practices and key aspects of sound restorative justice programs.

**Zehr, Howard. *The Little Book of Restorative Justice*. Intercourse, PA: Good Books, 2005.**

How should 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.

***For a more in-depth look:***

**Jennifer Ball, Wayne Caldwell, and Kay Pranis. *Doing Democracy with Circles: Engaging Communities in Public Planning*. Living Justice Press. 2009**

Planning what will happen in a community involves bringing together many different perspectives, so that planners can make informed decisions. Whether the concern is land use, the environment, or social issues, the planning process provides a framework for discussing the complex issues involved with change. The goal is to make decisions that lead to a desirable future—one that everyone can embrace.

The authors of *Doing Democracy with Circles* have found Circles to be very effective for discussing public planning issues, and they draw on their personal experiences in a vivid story of true community participation in dealing with common issues.

**Carolyn Boyes-Watson, Ph.D. *Peacemaking Circles and Urban Youth: Bringing Justice Home* Living Justice Press. 2008**

*Peacemaking Circles and Urban Youth: Bringing Justice Home*, by Dr. Carolyn Boyes-Watson (the director of the Center for Restorative Justice at Suffolk University) explores how the Circle process is being used by a remarkably innovative youth center outside Boston. Nearly twenty years in operation, Roca, Inc., works with immigrant, gang, and street youth. Using Circles extensively not only with youth but also with the families and community as well as throughout the organization is integral to Roca's effectiveness. "Peacemaking Circles and Urban Youth" tells a compelling and inspiring story for any organization or person who works with young people, particularly troubled youth who desperately need community-based support to change the trajectory of their lives.

**Breton, Denise and Leyman, Stephen. *The Mystic Heart of Justice: Restoring Wholeness in a Broken World*. Steiner Books, 2001.**

This philosophical and spiritual look at justice begins, predictably, with a critique of the existing justice system but casts its net widely, examining the pervasive feelings of guilt and failure, the sense of separateness that all external reward-and-punishment systems create--whether in families, schools, businesses, or courts. We feel that we are being judged constantly; we even internalize messages that we are "no good." Perhaps worse, inner motivation is destroyed by rewards and punishments, so that creative expression wanes, a loss for individuals and society alike. The alternative is to create a justice system that is not from "outside in" but "inside out." Looking at astonishing examples among Native Americans, the authors show that many human

cultures over thousands of years flourished without resorting to reward-punishment systems. Indigenous peoples, for instance, affirmed the uniqueness of each individual, crafting social forms that drew out that uniqueness. The results were cohesive societies that can serve as models for changing our fundamental approach to fairness today.

**Christie, Nils. *A Suitable Amount of Crime*. Routledge, 2004**

Regularly the media reminds us that while crime rates fall, fear of crime remains and prison populations soar. How can these apparent contradictions be so? Crime and punishment are social and cultural manifestations; they are closely bound up with people's perceptions of morality, norms and values. In this book Nils Christie argues that crime is a fluid and shallow concept - acts that could be constructed as criminal are unlimited and crime is therefore in endless supply. It should not be forgotten that there are alternatives, both in the definition of crime and in responses to it. *A Suitable Amount of Crime* looks at the great variations between countries in what are considered "unwanted acts", how many are constructed as criminal and how many are punished. It explains the differences between eastern and western Europe, between the United States and the rest of the world. The author laments the size of prison populations in countries with large penal sectors, and asks whether the international community has a moral obligation to "shame" states that are punitive in the extreme. The book is written in an engaging and easily accessible style and will appeal to anyone interested in understanding contemporary problems of crime and punishment.

**Forget, Marc. *Toward a New Vision of Justice*. Argenta Friends Press, 2006**

In *Toward a New Vision of Justice*, Marc Forget presents a compelling case for change in our justice system. We need to move, he says, from the old visions of punishment and retribution to a new, revolutionary paradigm: restorative justice. (available through QFJ)

**Johnstone, Gerry and VanNess, Daniel. *Handbook of Restorative Justice*. Willan Publishers, 2006**

Restorative justice is one of the most rapidly growing phenomena in the field of criminology and justice studies. It has also become prominent in debates about wrongdoing and conflict in schools, workplaces and everyday life – even in dealing with gross violations of human rights. Restorative justice schemes are flourishing around the world, attracting increased attention from academics, professionals and policy makers. The rise of restorative justice has been accompanied by the development of a large, diverse and increasingly sophisticated body of research and scholarship. This has now reached the stage where a comprehensive, authoritative and accessible survey of the field is both possible and necessary. *The Handbook of Restorative Justice* meets this need.

**Lazare, Aaron. *On Apology*. Oxford University Press, 2005.**

One of the most profound interactions that can occur between people, apologies have the power to heal humiliations, free the mind from deep-seated guilt, remove the desire for vengeance, and ultimately restore broken relationships. With *On Apology*, Aaron Lazare offers an eye-opening analysis of this vital interaction, illuminating an often hidden corner of the human heart. He discusses the importance of shame, guilt, and humiliation, the initial reluctance to apologize, the simplicity of the act of apologizing, the spontaneous generosity and forgiveness on the part of the offended, the transfer of power and respect between two parties, and much more. Readers will not only find a wealth of insight that they can apply to their own lives, but also a deeper understanding of national and international conflicts and how we might

resolve them. The act of apologizing is quite simply immensely fulfilling. On Apology opens a window onto this common occurrence to reveal the feelings and actions at the heart of this profound interaction.

**Wanda D. McCaslin, Editor. *Justice as Healing: Indigenous Ways Writings on Community Peacemaking and Restorative Justice from the Native Law Centre* Living Justice Press, 2005.**

Restorative justice traces its roots to Indigenous traditions world-wide, yet no book on justice presents Indigenous voices speaking directly about Indigenous ways of responding to harms and restoring harmony in relationships. *Justice As Healing* does just that. It is a collection of articles from the Justice As Healing newsletter produced by the Native Law Centre of Canada at the University of Saskatchewan. Drawing on a decade of writing on justice and on community-based, healing responses to conflicts and crimes, this substantive book features forty-five articles from community members, scholars, judges, lawyers, and Elders, most of whom are Indigenous.

**Pranis, Kay. Stuart, Barry. Wedge, Mark. *Peacemaking Circles: From Crime to Community*. Living Justice Press, 2004.**

In this ground-breaking book, the authors outline both the spirit and the structures that make up the peacemaking Circle process as it is used in communities, schools, correctional settings, and in healing many other kinds of harms. Many stories of healing which have taken place in Circle settings are included, as well as observations from those who have been facilitating Circles for years.

**Ross, Rupert. *Dancing with a Ghost*. Butterworth-Heinemann, 1992.**

As a Crown Attorney working with First Nations in remote northwestern Ontario, Rupert Ross learned that he was routinely misinterpreting the behaviour of Aboriginal victims, witnesses, and offenders, both in and out of court. He discovered that he regularly drew wrong conclusions when he encountered witnesses who wouldn't make eye contact, victims who wouldn't testify in the presence of the accused, and parents who showed great reluctance to interfere in their children's offending behaviour. With the assistance of Aboriginal teachers, he began to see that behind such behaviour lay a complex web of coherent cultural commandments that he had never suspected, much less understood. As his awareness of traditional Native teachings grew, he found that the areas of miscommunication extended well beyond the courtroom, causing cross-cultural misunderstanding—and ill-informed condemnation. *Dancing with a Ghost* is Ross's attempt to give some definition to the cultural gap that bedevils the relationships and distorts the communications between Native peoples and the dominant white Canadian society—and to encourage others to begin their own respectful cross-cultural explorations. As Ross discovered, traditional perspectives have a great deal to offer modern-day Canada, not only in the context of justice but also in terms of the broader concepts of peaceful social organization and personal fulfillment.

**Ross, Rupert and Sawatsky, Jarem. *The Ethic of Traditional Communities and the Spirit of Healing Justice: Studies from Hollow Water, the Iona Community and Plum Village*.**

What is healing justice? Who practices it? What does it look like? In this groundbreaking international comparative study on healing justice, Jarem Sawatsky examines traditional communities including Hollow Water - an Aboriginal and Metis community in Canada renowned for their holistic healing work in the face of 80 per cent sexual abuse rates; the Iona Community

- a dispersed Christian ecumenical community in Scotland known for their work towards peace, healing and social justice, rebuilding of community and the renewal of worship; and Plum Village - a Vietnamese initiated Buddhist community in southern France, and home to Nobel Peace Prize nominated author, Thich Nhat Hanh. These case studies record a search for the kind of social, structural, and spiritual relationships necessary to sustain a healing view of justice. Through comparing cases, Sawatsky identifies the common patterns, themes, and imagination which these communities share. These commonalities among those that practice healing justice are then examined for their implications for wider society, particularly for restorative justice and criminal justice. This innovative book is accessible to those new to the topic, while at the same time being beneficial to experienced researchers, and will appeal internationally to practitioners, students, and anyone interested in restorative justice, law, peace building, and religious studies.

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**Sullivan, Dennis and Tift, Larry. *Restorative Justice: Healing the Foundations of our Everyday Daily Lives*. Willow Tree Press, 2005.**

**Patricia Thalhuber, B.V.M., and Susan Thompson. *Building a Home for the Heart: Using Metaphors in Value-Centered Circles*. Living Justice Press. 2008.**

*Building a Home for the Heart* is a guide that not only gives in-depth background about using metaphors to talk about values, but also practical suggestions of metaphors that have been successful in the authors practice with women incarcerated at the Volunteers of America Regional Correctional Center in Roseville, Minnesota.

In 1998, Pat Thalhuber and Susan Thompson began keeping a talking Circle with women incarcerated at the Volunteers of America Regional Correctional Center in Roseville, Minnesota. During their years with the Circle, they discovered that metaphors could help the women talk about values and lead to profound realizations that would not otherwise have been possible. In

this volume, Pat and Sue share much of what they have learned about using metaphors to facilitate self-healing. Written with Circle participants in mind and relevant for all who journey toward healing, the book follows the seasons through a full year, reflecting on the human condition, our place in the natural world, and our connections to ourselves and each other.

**Van Ness, Daniel and Heetderks Strong, Heather. *Restoring Justice: An Introduction to Restorative Justice*. Anderson Press, 2010.**

*Restoring Justice: An Introduction to Restorative Justice* offers a clear and convincing explanation of restorative justice, a movement within criminal justice with growing worldwide influence. It explores the broad appeal of this new vision and offers a brief history of its development. The book presents a theoretical foundation for the principles and values of restorative justice and develops its four cornerpost ideas of encounter, amends, inclusion and reintegration. After exploring how restorative justice ideas and values may be integrated into policy and practice, it presents a series of key issues commonly raised about restorative justice, summarizing various perspectives on each.

**Zehr, Howard. *Changing Lenses: A New Focus for Crime and Justice*. . Herald Press, 1990.**

Crime victims have many needs, most of which our criminal justice system ignores. In fact, the justice system often actually increases the injury. Offenders are less ignored by this system, but their real needs – for accountability, for closure, for healing – are also left unaddressed. Such failures are not accidental but are inherent in the very definitions and assumptions which govern our thinking about crime and justice in the West. That is, they lie in the lens or “paradigm” with which we view crime and justice. This way of viewing and responding to crime, however, is not the only way. In fact, it has not been the dominant lens for most of Western history, and certainly is not the biblical view. *Changing Lenses* examines our assumptions about crime and justice, which it terms a “retributive” lens or paradigm. It then looks at historical, biblical and practical alternatives. This book proposes a “restorative” model which is more consistent with experience, with the past, and with the biblical tradition. This model is based on the needs of victims and offenders, on past ways of responding to crime, on recent experiments and on biblical principles.

**Zehr, Howard. *The Little Book of Restorative Justice*. Intercourse, PA: Good Books, 2005.**

How should 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.

#### **Web Sites:**

**There are many extensive web sites on justice and restorative justice. Here are a few we visit regularly; search engines can provide links to others.**

[www.restorativejustice.org](http://www.restorativejustice.org)

Restorative Justice Online is a service of the Centre for Justice & Reconciliation at Prison Fellowship International. Information on PFI can be found on the Prison Fellowship International Website. The purpose of Restorative Justice Online is to be an authoritative, credible, non-partisan source of information on restorative justice. There are many opportunities to access introductory papers, tutorials and videos at this website.

<http://canada.mcc.org/restorativejustice>

An informative website dedicated to education and information sharing about restorative justice.

[www.restorativejustice.com](http://www.restorativejustice.com)

(Maintained by Dr. Tom Cavanaugh) "The purpose of this website is to provide a forum for me to share with others the work I am doing. Currently I am primarily working in the field of restorative practices in schools. My research and professional development interests focus on how schools can use restorative practices to respond to student wrongdoing and conflict in conjunction with a culturally appropriate pedagogy of relations in classrooms under the umbrella of a culture of care to create safe schools. In this environment students experience freedom from harm and the threat of harm and freedom to be who and what they are."

[www.sfu.ca/crj](http://www.sfu.ca/crj)

A website from Simon Fraser University's Centre for Restorative Justice. This website has not been substantively updated for five years.

#### **Documentary and Docu-Drama Movies:**

**A Healing River:** A Healing River is a collection of passionate voices and heartfelt stories that takes you on a journey through the paradigm shift that some call restorative justice. This documentary film takes a thought provoking look at issues of trauma, recover and the psychology of restorative process. It challenges us all to take an active role in creating safe and healthy communities. (CD ROM study guide available)

[www.restorativejustice.org/editions/2005/oct05/healingriver/](http://www.restorativejustice.org/editions/2005/oct05/healingriver/)

(Note: many Heartspeak Production videos and excerpts are now available through YouTube.)

**Bus 174:** BUS 174 is a careful investigation of the hijack of a bus in Rio, based on an extensive research of stock footage, interviews and official documents. The hijack took place in June 12, 2000 (Valentines Day in Brazil) and was broadcast live for 4 .5 hours. The whole country stopped to watch the drama on TV. The film tells 2 parallel stories. Not only does it explain the dramatic events that unfolded as the police tried, and failed, to handle the hijack situation; but it also tells the amazing life story of the hijacker, revealing how a typical Rio de Janeiro street kid was transformed into a violent criminal because society systematically denied him any kind of social existence. Both stories are interwoven in such a way that they end up explaining why Brazil, and other countries with similar social and economic problems are so violent.

**Capturing the Friedmans:** An enlightening documentary which follows a middle class Jewish family as they face terrible challenges when the father and eldest son are accused of hundreds of shocking crimes (not intended for children; some disturbing content).

**Dead Man Walking// *La dernière marche*:** This spiritually enlightened drama is too intelligent to traffic in polemics or self-righteous pontifications against the death penalty. But in examining the issue of capital punishment from a humanitarian perspective, the film urges thoughtful reflection on the justifications for legally ending a human life.

**Doing Time, Doing Vipassana:** This award-winning documentary takes viewers into India's largest prison – known as one of the toughest in the world – and shows the dramatic changes brought about by the introduction of Vipassana meditation. This is the story of a strong woman named Kiran Bedi, the former Inspector General of Prisons in New Delhi. It tells how she strove to transform the notorious Tihar Jail, once a hellhole of crime, into an oasis of peace. It is a story of an ancient meditation technique called Vipassana, as taught by S. N. Goenka, which helps people to take control of their lives and channel them towards their own good and the good of others. Most of all, it is the story of the prison inmates who underwent profound change, and who realized that incarceration is not the end, but possibly the beginning of a new life.

**A Hard Name. Primitive Entertainment.**

**Genie Award Winner, 2010. Best Feature Length Documentary**

In *A Hard Name* we meet eight middle-aged ex-convicts, chosen at random, who are trying to stay out of prison, perhaps for the first time in their lives. Most have spent 30 to 40 years in and out of jail. Prison is what they know; they've learned how to survive there. Out here, it's a different story. As each of the characters in the film tries to adapt to life on the outside, they share their stories, reflect on their past, and explore the path that led them to prison in the first place.

**Heartspeak Productions:** Many video clips of Heartspeak Production's work is available on YouTube. Search "heartspeak".

**The Hurricane:** Denzel Washington stars in the powerful true story of Rubin "Hurricane" Carter, a middleweight boxing contender in 1966, whose dreams are destroyed when he is erroneously arrested for the murders of three people in a New Jersey bar and sentenced to life in prison. This is also the story of the group of activists who believed in his innocence and struggled to help him be freed.

**Rabbit Proof Fence// *Le Chemin de la liberté*:** At a time when it was the Australian government's policy to train aboriginal children as domestic workers and integrate them into white society, young Molly Craig decides to lend her sister and her cousin in a daring escape from their internment camp on a dangerous 1500-mile journey

**Criminology, Prison, and Penal Abolition**

**Books:**

**Casarjian, Robin. *Houses of Healing: A Prisoner's Guide to Inner Power and Freedom*. Lionheart Press. 2007.**

Prisoners and prison staff around the country are praising the power of *Houses of Healing: A Prisoner's Guide to Inner Power and Freedom*, the groundbreaking book/curriculum for prisoner healing and rehabilitation by Robin Casarjian. This book is a guide that instructs, encourages, and speaks to prisoners, providing a path to behavioral change, dignity, and respect-for oneself and for others.

**Cayley, David. *The Expanding Prison*. House of Anansi Press, 1997.**

*The Expanding Prison* is a provocative, cogent argument for prison reform. David Cayley argues that our overpopulated prisons are more reflective of a society that is becoming increasingly polarized than of an actual surge in crime. This book considers proven alternatives to imprisonment that emphasize settlement-oriented techniques over punishment, and move us towards a vision of justice as peace making rather than one of vengeance.

**Christie, Nils. *Crime Control as Industry*. Routledge Press. 1995.**

Crime control, rather than crime itself, is the real danger for our future. This book documents the enormous growth in the number of prisoners in recent years, particularly in Russia and the USA. (note: Third edition, 2000, is extensively updated).

**Lozoff, Bo. *We're All Doing Time: A Guide for Getting Free*. Human Kindness Foundation, 2000.**

Bo Lozoff's first book, *WE'RE ALL DOING TIME* has met with phenomenal acclaim around the world since its first printing in 1984. Few books have crossed religious, ethnic, cultural and economic lines with such a clear and simple, immediately useful expression of ageless spiritual truths. The English-language edition is now in its thirteenth printing.

**Magnani, Laura and Wray, Harmon L. *Beyond Prisons: A New Interfaith Paradigm for our Failed Prison System*. Augsburg Fortress Publishers, 2006 (in conjunction with AFSC)**

The Society of Friends (Quakers) founded America's first "penitentiary" in the 1790s. For more than forty years, the American Friends Service Committee has worked with prisoners, parolees, and victims of crime, seeking just alternatives to incarceration. This book is the fruit of years of organizing, advocacy and reflection concerning our deeply broken criminal justice system.

"Magnani and Wray offer a truly radical analysis that penetrates to the roots of the crisis, challenges long-held assumptions, and imagines thoughtful alternatives. It is the finest critique of the prison-industrial complex available." -- Ched Myers.

**Marshall, Chris. *Beyond Retribution: A New Testament Vision for Justice, Crime and Punishment*. William B. Eerdmans Publishing, 2001.**

Recently a growing number of Christians have actively promoted the concept of "restorative justice" and attempted to develop programs for dealing with crime based on restorative principles. But is this approach truly consistent with the teaching of Scripture? To date, very little has been done to test this claim. *Beyond Retribution* fills a gap by plumbing the New Testament on the topics of crime, justice, and punishment. Christopher Marshall first explores the problems involved in applying ethical teachings from the New Testament to mainstream society. He then surveys the extent to which the New Testament addresses criminal justice issues, looking in particular at the concept of the justice of God in the teachings of Paul and Jesus. He also examines the topic of punishment, reviewing the debate in social thinking over

the ethics and purpose of punishment—including capital punishment—and he advocates a new concept of "restorative punishment." The result of this engaging work is a biblically based challenge to imitate the way of Christ in dealing with both victims and offenders.

**Mauer, Marc. *Race to Incarcerate*. The New Press. 2006.**

In recent years, Mauer, the assistant director of the Sentencing Project in Washington, D.C., has raised one of the few voices in the media decrying the explosive increase in the U.S. prison population, and especially the high percentages of incarcerated young black men. In this sober, nuanced analysis, he assesses how we have come to lock up offenders "at a rate 6 to 10 times that of most comparable countries", a rate that represents a 500% increase since 1972. Meanwhile, "about the best that can be said is that crime rates in some categories are no worse than they were when only one sixth as many inmates filled the nation's prisons." The major culprits for the expanded rolls, he contends, are mandatory sentencing statutes and the "war on drugs" that began in the early '80s. Yet the evidence is too murky to prove that increased incarceration leads to a lowered crime rate, Mauer argues. With some crimes, notably drug peddling, offenders are often "replaced" on the streets, since "a thriving market exists with the potential for lucrative profits." His policy solutions: jobs, education, might be dismissed as "hopelessly liberal," he acknowledges, but they're what work for the middle class; while they may not fully address the complexities of the underclass, there is evidence that they help. He also argues for increased drug treatment.

(Note: *Race to Incarcerate: A Graphic Retelling* will be published in Feb 2011)

**Morris, Ruth. *Penal Abolition: The Practical Choice*. Canadian Scholars Press, 1998.**

"*Penal Abolition* is a refreshing antidote to the overwhelming emphasis that criminology has placed on sustaining prisons. As a country, Canada has to face the fact that it has the second highest rate of imprisonment of Western nations. This book is a much needed call to action to restructuring through the closing down of some of our unnecessary carceral institutions."- Thomas O'Reilly-Fleming, University of Windsor

**Morris, Ruth. *Crumbling Walls: Why Prisons Fail*. Mosaic Press. 1989.**

For a long time people have recognized that the prison system is flawed. However, few writers have dared to make the argument that "PRISONS DON'T MAKE SENSE." This book is a collection of writings on prison abolition by Ruth Morris, who initiated the idea for the First International Conference on Prison Abolition and has been an international figure in the prison abolition movement.

**Newell, Tim. *Forgiving Justice: A Quaker Vision for Criminal Justice (Swarthmore Lecture, 2000)* Quaker Home Service, UK. 2000**

Tim Newell brings his considerable experience as a prison governor and his Quaker insights to bear on the future for criminal justice. This book combines uplifting stories of what is possible with a rigorous analysis of the basis for criminal justice reform and an understanding of our view of those who offend. Too often we believe the myth that once the prison gate closes, there is an end to the problem. Do we consign those who offend to a forgotten corner, or can we take this opportunity to reaffirm our belief in the worth of everybody? With the rich tradition of Quaker work on prison reform to guide us, we hope you too will be inspired to take a fresh look at what the processes of repentance and forgiveness could mean to a community-wide approach in which we all play a part.

**Prejean, Sister Helen. *The Death of Innocents: An Eyewitness Account of Wrongful Executions*. Vintage 2006.**

From the author of the national bestseller *Dead Man Walking* comes a brave and fiercely argued new book that tests the moral edge of the debate on capital punishment: What if we're executing innocent men? Two cases in point are Dobie Gillis Williams, an indigent black man with an IQ of 65, and Joseph Roger O'Dell. Both were convicted of murder on flimsy evidence (O'Dell's principal accuser was a jailhouse informant who later recanted his testimony). Both were executed in spite of numerous appeals. Sister Helen Prejean watched both of them die. As she recounts these men's cases and takes us through their terrible last moments, Prejean brilliantly dismantles the legal and religious arguments that have been used to justify the death penalty. Riveting, moving, and ultimately damning, *The Death of Innocents* is a book we dare not ignore.

**Soering, Jens. *The Way of the Prisoner. Breaking the Chains of Self Through Centreing Prayer and Centering Practice*. Lantern Books. 2003.**

Centering Prayer is a modern adaptation of the ancient practice of contemplative prayer, a process of inner purification and an opening of the mind and heart to God. In this remarkable book, Jens Soering, an inmate in a Virginia prison, tells how Centering Prayer and its corollary, Centering Practice – contemplative prayer in action – enable him to survive the daily pain of prison life. Through a moving true story of personal redemption that shocks and inspires, Soering shows how we can all transform our crosses, our prisons (literal or metaphorical) into the means of our salvation.

**West, Gordon and Morris, Ruth. *The Case for Penal Abolition*. Canadian Scholars Press, 2000.**

While we live in an era of increasing concern about crime and victimization, and calls for increasingly harsh punitive approaches, this book marshals convincing arguments from a number of scholars and activists for abolishing not only imprisonment, but our entire penal injustice system. The movement for penal abolition is as old as prisons, which from their beginning have failed to achieve any of their stated objects (such as individual and general deterrence, rehabilitation, restoring a sense of justice) - except the exercise of vengeance, and the maintenance of a state terrorism that destroys a prisoners' humanity. While recognizing abolitionist roots in faith communities, social research, and historical experiences, this particular collection strives to move beyond traditional issues that focus simply on the inadequacies of state penal systems concerning individuals who offend. Instead, it recognizes that it is increasingly clear that harm is inflicted upon people much more by corporations and nation states rather than by individuals. Most of these corporate entities are based in the wealthy north/western countries, most are highly tied into the political system, and have systemically avoided being penalized for their activities, even when murderous. Given the failure of penalty in addressing individual (traditional, street) crime, how should penal abolitionists respond to corporate crime? Abolitionists have traditionally opposed increased control. Should they now consider increased control for these new kinds of criminality? In our new technological world of globalization, these are new questions, which require new answers: not simply a restorative justice, nor simply a healing justice, but rather a transformative justice. *The Case for Penal Abolition* elaborates contemporary issues and a number of practical existing programs on three continents which implement transformative justice! *The Case for Penal Abolition* thus challenges us all —theorists, lawyers, justice system workers, activists, inmates, victims, and citizens — with an inspirational promise to move us from our cancerous residual medieval state terrorist practices embodied in contemporary penal systems, into developing a new global humanity in

resolving human conflicts and legal issues, by democratically striving for substantive justice and freedom for all.

**Waller, Irving. *Less Law, More Order: The Truth about Reducing Crime*. Manor House Press. 2008.**

Waller, a professor of criminology, challenges the conventional practices of law enforcement in reacting to crime. He presents scientific research, demonstrating crime prevention projects that have successfully tackled factors at the root of crime. Yet, despite findings by numerous prestigious commissions from both national and international sources, the current response appears to be increased incarceration and police force, which tends to lead to more incarceration. Waller details those programs that have proven successful in reducing crime by helping at-risk youth to complete school and get job training, preventing family violence, restricting hand guns, and addressing drug abuse through public-health services. Waller also advocates services to support victims and protect their rights. But he emphasises 'smarter' policing, which involves better utilisation of available resources. However, the clear challenge is to get responsible officials to see that a more effective deterrent to crime is to address social issues that lead to crime rather than the current reactive practice of increasing penalties and reacting to crime after it occurs.

#### **Web Sites:**

[www.justiceaction.org.au](http://www.justiceaction.org.au)

This website from Justice Action Australia has many articles and reports from ICOPA, the International Conference on Penal Abolition.

[www.prisonsucks.org](http://www.prisonsucks.org)

For extensive and reliable statistical data on prisons and incarceration rates, both domestic and international.

[www.sentencingproject.org](http://www.sentencingproject.org)

Working for a fair and effective criminal justice system by promoting reforms in sentencing, law and practice, and alternatives to incarceration. An excellent source for information on sentencing reforms, and inequality in the USA.

#### **National and International Relations**

##### **Books:**

**Lederach, J.P., Jenner Moomaw, Janice, ed. *Into the Eye of the Storm. A Handbook on International Peacebuilding*. Jossey-Bass, 2002.**

More and more, mediators and conflict resolution professionals are traveling the world to resolve ethnic, religious, political, economic, and organizational conflicts. Often these professionals find themselves moving quickly into exotic settings of apparently intractable and often violent conflict. However, the training and experience they've gained on the home front do not always provide sufficient guidance and assure success in the more complex arena of international conflict resolution.

This much-needed handbook offers conflict resolution professionals working (or planning to work) in foreign countries a critical, step-by-step guide for dealing with difficult and potentially dangerous disputes in other nations. The editors, John Paul Lederach and Janice Moomaw Jenner, have gathered a stellar panel of seasoned experts who illustrate how to approach international peacebuilding with effective actions and approaches gained through experience that will contribute ultimately to a more positive outcome. Based on the experience of the contributors— work as global peace brokers, the book includes a wide array of guidelines, pragmatic approaches, and models of constructive, culturally appropriate ways to respond to conflict.

**Sullivan, Dennis. *Handbook of Restorative Justice: A Global Perspective*. Routledge. 2008.** *The Handbook of Restorative Justice* is a collection of original, cutting-edge essays that offer an insightful and critical assessment of the theory, principles and practices of restorative justice around the globe. This much-awaited volume is a response to the cry of students, scholars and practitioners of restorative justice, for a comprehensive resource about a practice that is radically transforming the way the human community responds to loss, trauma and harm. Its diverse essays not only explore the various methods of responding nonviolently to harms-done by persons, groups, global corporations and nation-states, but also examine the dimensions of restorative justice in relation to criminology, victimology, traumatology and feminist studies. In addition, they contain prescriptions for how communities might re-structure their family, school and workplace life according to restorative values.

**Tutu, Archbishop Desmond. *No Future Without Forgiveness*. Image. 2001** The establishment of South Africa's Truth and Reconciliation Commission was a pioneering international event. Never had any country sought to move forward from despotism to democracy both by exposing the atrocities committed in the past and achieving reconciliation with its former oppressors. At the center of this unprecedented attempt at healing a nation has been Archbishop Desmond Tutu, whom President Nelson Mandela named as Chairman of the Truth and Reconciliation Commission. With the final report of the Commission just published, Archbishop Tutu offers his reflections on the profound wisdom he has gained by helping usher South Africa through this painful experience. In *No Future Without Forgiveness*, Tutu argues that true reconciliation cannot be achieved by denying the past. But nor is it easy to reconcile when a nation "looks the beast in the eye." Rather than repeat platitudes about forgiveness, he presents a bold spirituality that recognizes the horrors people can inflict upon one another, and yet retains a sense of idealism about reconciliation. With a clarity of pitch born out of decades of experience, Tutu shows readers how to move forward with honesty and compassion to build a newer and more humane world.

### **Harm, Trauma, and Resiliency:**

#### **Books:**

**Gilligan, James. *Preventing Violence (Prospects for Tomorrow)*. New York: Thames & Hudson, 2001.**

In this controversial and compassionate book, the distinguished psychiatrist James Gilligan proposes a radically new way of thinking about violence and how to prevent it. Violence is most

often addressed in moral and legal terms: "How evil is this action, and how much punishment does it deserve?" Unfortunately, this way of thinking, the basis for our legal and political institutions, does nothing to shed light on the causes of violence. Violent criminals have been Gilligan's teachers, and he has been their student. Prisons are microcosms of the societies in which they exist, and by examining them in detail, we can learn about society as a whole. Gilligan suggests treating violence as a public health problem. He advocates initiating radical social and economic change to attack the root causes of violence, focusing on those at increased risk of becoming violent, and dealing with those who are already violent as if they were in quarantine rather than in constraint for their punishment and for society's revenge. The twentieth century was steeped in violence. If we attempt to understand the violence of individuals, we may come to prevent the collective violence that threatens our future far more than all the individual crimes put together.

**Gilligan, James. *Violence: Reflections on a National Epidemic*. UK : Vintage Publishing, 1997.**

Drawing on firsthand experience as a prison psychiatrist, his own family history, and literature, Gilligan unveils the motives of men who commit horrifying crimes, men who will not only kill others but destroy themselves rather than suffer a loss of self-respect. With devastating clarity, Gilligan traces the role that shame plays in the etiology of murder and explains why our present penal system only exacerbates it. Brilliantly argued, harrowing in its portraits of the walking dead, *Violence* should be read by anyone concerned with this national epidemic and its widespread consequences.

**Herman, Judith Lewis. *Trauma and Recovery: The Aftermath of Violence—from Domestic Abuse to Political Terror*. New York: Basic Books, 1997.**

When Judith Herman's *Trauma and Recovery* was first published five years ago, it was hailed as a groundbreaking work. In the intervening years, Herman's now classic volume has changed the way we think about and treat traumatic events and trauma victims. In a new introduction, Herman chronicles the incredible response the book has elicited and explains how the issues surrounding the topic of trauma and recovery have shifted within the clinical community and the culture at large. *Trauma and Recovery* brings a new level of understanding to a set of problems usually considered individually. Herman draws on her own cutting-edge research on domestic violence, as well as on a vast literature of combat veterans and victims of political terror, to show the parallels between private terrors such as rape and public traumas such as terrorism. The book puts individual experience in a broader political frame, arguing that psychological trauma can be understood only in a social context. Meticulously documented and frequently using the victims own words as well as those from classic literary works and prison diaries, *Trauma and Recovery* is a powerful work that will continue to profoundly impact our thinking.

**Kornfield, Jack. *The Art of Forgiveness, Lovingkindness and Peace*. Bantam, 2002.**

In this beautiful and graceful little book, internationally renowned Buddhist teacher and meditation master Jack Kornfield has collected age-old teachings, modern stories, and time-honored practices for bringing healing, peace, and compassion into our daily lives. Just to read these pages offers calm and comfort. The practices contained here offer meditations for you to discover a new way to meet life's greatest challenges with acceptance, joy, and hope.

**Levine, Peter. *Waking the Tiger: Healing Trauma*. North Atlantic Books. 1997.**

*Waking the Tiger* offers a new and hopeful vision of trauma. It views the human animal as a unique being, endowed with an instinctual capacity. It asks and answers an intriguing question: why are animals in the wild, though threatened routinely, rarely traumatized? By understanding the dynamics that make wild animals virtually immune to traumatic symptoms, the mystery of human trauma is revealed. *Waking the Tiger* normalizes the symptoms of trauma and the steps needed to heal them. People are often traumatized by seemingly ordinary experiences. The reader is taken on a guided tour of the subtle, yet powerful impulses that govern our responses to overwhelming life events. To do this, it employs a series of exercises that help us focus on bodily sensations. Through heightened awareness of these sensations trauma can be healed.

**Morris, Ruth & Bradley, Ruth. *Transcending Trauma*. Embrun, ON: Winding Trail Press, 2005.**

We are grounded in the faith that the ideal Western family has 2.2 children, an idyllic marriage, a suburban home with an affordable mortgage, full employment, and no serious conflicts... This mythical "average family" never experiences serious illness, accidents, bereavement, alcoholism, abuse, mental illness, depression, miscarriage, unemployment, family break-up, delinquent children, conflict with the law, failure, or any other shock. This myth is terribly destructive, for it leads us to rage and blame endlessly when trauma does inevitably strike.

The bad news is that every one of us - every person reading this book, and every person who avoids reading anything about trauma or grief - will suffer not just one, but repeated traumas in their lives. The good news is that God offers to you the same love and support, the same divine grace in this age as God has offered to the great saints, martyrs, and prophets who have faced deep suffering through the ages. The good news is that you can learn from trauma and grow through it. There is even more good news: lonely as the journey of grief is, we can help one another on it.

This inspiring book is the work of an author who faced, and overcame, some of life's most difficult traumas. She, and others whose stories she includes, have gotten into closer touch with that wonderful, sustaining, comforting grace, and have become deeper, more alive, more caring human beings through trauma.

**Yoder, Carolyn. *The Little Book of Trauma Healing: When Violence Strikes and Community Security is Threatened*. Pennsylvania: Good books, 2005.**

Following the staggering events of September 11, 2001, the Center for Justice and Peacebuilding at Eastern Mennonite University was asked to help, by officials overseeing clean-up and recovery efforts in New York. The staff and faculty proposed Strategies for Trauma Awareness and Resilience (STAR) programs in response. In the years since then, those ideas have been put into practice, re-tooled, and used successfully again and again. Now, STAR director, Carolyn Yoder, has shaped the strategies and learning's from those experiences into a book for all who have known terrorism and threatened security. This Little Book addresses communities and societies caught in cycles of victimhood and/or violence. . . in other words, those of us who have been traumatized by terrorists or tsunamis, by unsafe and ongoing occupation or oppression. This Little Book looks at: - Breaking free to safety; - Taking risks successfully; - Recognizing our interdependence. Says Yoder, "The primary premise and challenge of this Little Book is that traumatic events and times have the potential to awaken the human spirit and, indeed, the global family. But this requires acknowledging our own history and that of the enemy, honestly searching for root causes, and shifting our emphasis from national security to human security." A startlingly helpful approach.

## **Web Sites:**

[www.trynova.org/](http://www.trynova.org/)

National Organization for Victims Assistance

[www.ncvc.org](http://www.ncvc.org)

The National Centre for Victims of Crime

## **True Stories of Justice (or Injustice):** **(Biography or Autobiography)**

**Derksen, Wilma L. *Have You Seen Candace? A True Story of Faith and Forgiveness*. Winnipeg, CA: Amity Publishers, 2002.**

With soul-wrenching honesty, this book describes a mother's agony and hope in the midst of the search for her abducted daughter. The book spans the events and learning's of one year, beginning with the day Candace disappeared and ending with the anniversary of that day. The book reveals both the earnest goodwill of a supportive community, the life of an average family, the horror of the aftermath of murder and the way one family tried to cope. Not only is it a book of insight, it remains a tension-filled story.

**Faith, Karlene & Near, Anne. *13 Women: Parables from Prison*. Canada: Douglas & McIntyre Ltd, 2006.**

Imprisoned women are among the least heard and seen in our society, often invisible even before their incarceration. In this volume, activist scholars Faith and Near allow these women to speak for themselves (though the authors make their own political views clear through their commentary). Convicted on charges of fraud, drug possession or domestic violence, each woman speaks honestly of her crime but more of her experience in prison: the friendships and rivalries, the meaningless labor, the educational, religious and informal groups that have given them hope. Faith's interviews span 30 years, though most of the stories here come from the 1970s and '80s. Those looking for a current report from the front lines of women's incarceration systems won't find it here, and a chapter on the cruelties visited on Native American women, inside and outside of prison, seems especially misplaced. Quibbles aside, readers interested to encounter the deeply honest, uncensored voices of those who are so rarely heard will be more than satisfied.

**Grisham, John. *The Innocent Man: Murder and Injustice in a Small Town*. Doubleday. 2006.**

Grisham's first work of nonfiction focuses on the tragedy of Ron Williamson, a baseball hero from a small town in Oklahoma who winds up a dissolute, mentally unstable Major League washout railroaded onto death row for a hometown rape and murder he did not commit. Judging by this author-approved abridgment, Grisham has chosen to present Williamson's painful story (and that of his equally innocent "co-conspirator," Dennis Fritz) as straightforward journalism, eschewing the more familiar "nonfiction novel" approach with its reconstructed dialogues and other adjustments for dramatic purpose. This has resulted in a book that, while it includes such intriguing elements as murder, rape, detection and judicial injustice, consists primarily of objective reportage, albeit shaded by the now-proven fact of Williamson's innocence. The absence of dialogue or character point of view could make for a rather bland

audio. Boutsikaris avoids that by reverting to what might be called old-fashioned round-the-campfire storytelling, treating the lengthy exposition to vocal interpretations, subtle and substantial. He narrates the events leading up to the 1982 rape and murder of a young cocktail waitress with a mixture of suspicion and curiosity, moving on to astonishment at the prosecution's use of deceit and false testimony to convict Williamson and Fritz and, eventually, elation at the exoneration of the two innocent men. Throughout, he maintains an appealing conversational tone, an effect made all the more remarkable by the book's nearly total absence of conversation.

**Hutchison, Katy. *Walking After Midnight: One Woman's Journey Through Murder, Justice and Forgiveness*. New Harbinger Publications, 2006.**

In this cautionary tale about the dangers of teenage substance abuse, Hutchison tells how she became reconciled with the drunken teenage boy who killed her husband. On New Year's Eve 1997, in Squamish, British Columbia, Hutchison's husband, Bob, went with two male friends to check on an unsupervised teenagers' party nearby. When Bob attempted to get the crowd of intoxicated, drug-using adolescents to leave the house, he was punched and then kicked to death. A few years later, Ryan Aldridge admitted his guilt and offered letters of apology to the author and her children; he was sentenced to five years for manslaughter. The author takes readers through the aftermath of her husband's death, describing their love for each other despite the usual marital conflicts. She is forthright in recounting how she fell in love with her second husband, marrying him eight months after Bob's death. The most valuable part of this compelling memoir is Hutchison's healing emotional journey, which resulted in reconciliation with Ryan. While in prison (he is currently out on parole), Ryan began to participate with Hutchison in presentations about the dangers of teenage substance abuse. Hutchison has become an activist for restorative justice, which facilitates victim-offender reconciliation.

**Kelly, Russ. *From Scoundrel to Scholar ...The Russ Kelly Story*. Russ Kelly Publishing, 2006.**

This story is one of personal awareness, growth and redemption. It takes you on a journey and describes how a young boy turned to substance abuse to numb his emotional pain after the untimely death of his parents. It tells how he managed to conquer his addictions and turn his life around. It also tells how he had made mistakes, but held himself accountable for his actions, and accepted responsibility for what he had done. As the story unfolds, you will read how the story is about awareness, growth and redemption. It is amazing how his life has come full circle, and, changed ...for the better. As you finish reading this book, it should be easier to understand why he has chosen to commit his life to helping others.

**Morris, Ruth. *Stories of Transformative Justice*. Canadian Scholars Press. 2000.**

Ruth Morris has spent many years working in the area of penal abolition and this has shaped her thinking on justice issues. In *Stories of Transformative Justice* she outlines why the current adversarial system of justice fails victims, offenders, their families, and ultimately society in general. Citing stories from Canada, the United States, New Zealand, Australia, Aboriginal communities, and around the world, Morris shows that there is another path that works for all of us to transform misery victimization and punishment into new opportunities for healing and understanding. *Stories of Transformative Justice* is an inspiring work that proves that turning the other cheek truly holds the power of transformation.

**Sebold, Alice. *Lucky*. Picador Publishing, 1999.**

When journalist Sebold was a college freshman at Syracuse University, she was attacked and raped on the last night of school, forced onto the ground in a tunnel "among the dead leaves and broken beer bottles." In a ham-handed attempt to mollify her, a policeman later told her that a young woman had been murdered there and, by comparison, Sebold should consider herself lucky. That dubious "luck" is the focus of this fiercely observed memoir about how an incident of such profound violence can change the course of one's life. Sebold launches her memoir headlong into the rape itself, laying out its visceral physical as well as mental violence, and from there spins a narrative of her life before and after the incident, weaving memories of parental alcoholism together with her post-rape addiction to heroin. In the midst of each wrenching episode, from the initial attack to the ensuing courtroom drama, Sebold's wit is as powerful as her searing candor, as she describes her emotional denial, her addiction and even the rape (her first "real" sexual experience). Addressing rape as a larger social issue, Sebold's account reveals that there are clear emotional boundaries between those who have been victims of violence and those who have not, though the author attempts to blur these lines as much as possible to show that violence touches many more lives than solely the victim's. (This is an autobiographical work)

**Van Sluytman, Margot. *Sawbonna: Dialogue of Hope. A Real Life Restorative Justice Story.* Palabras Press, 2009.**

I am Margot Van Sluytman. I live in Alberta, Canada. Because of reading about an award I received from The Foundation for the National Association for Poetry Therapy in April 2007, for my work creating and facilitating growth experiences through experiential workshops in writing and healing voice in North America, the man, Glen Flett, who murdered my Father, Theodore Van Sluytman, March 27, 1978 contacted me. I chose to share dialogue with him and we have shared encounter with forgiveness. The phrase that is used for what occurred between Glen Flett and I is: Restorative Justice. I did not know about this before I was offered the gift of opportunity to dialogue with the human being who ended the life of a human being I loved so deeply. Now I know of this phrase, and I know as well, that Restorative Justice happens in very different ways for each individual who is involved in it. What has happened for me, is only one of a myriad of possibilities for those who have been harmed by crime, or have caused the harm, to find ways to navigate their lives. I am a poet. I am an Expressive Writing Facilitator. I made the choice to work with words as healing voice because since I was little, and particularly after my Dad was murdered, it is words/palabras, poetry, story, that have essentially saved my life; and which in a sense caused the email to come, the email that would shape my life and my work.

**Wiebe, Rudy & Johnson, Yvonne. *Stolen Life: The Journey of a Cree Woman.* Ohio: Swallow Press, 1998.**

The powerful, major book, acclaimed across Canada, from the great-great-granddaughter of Chief Big Bear and Rudy Wiebe, twice winner of the Governor General's Award for Fiction. A story of justice and social injustices, of murder and morality, and of finding spiritual strength in events that might break us, told with redeeming compassion and poetic eloquence. *Stolen Life* is a raw, honest, and beautifully written account of the troubled society we live in, and a deeply moving affirmation of spiritual healing.

**Zehr, Howard. *Transcending: Reflections of Crime Victims.* Intercourse, PA: Good books, 2001.**

Longtime criminal justice worker Zehr became a creative exponent of restorative justice, which focuses first on crime victims and their self-defined needs and second on bringing offenders to understand and take responsibility for the harm they have done, after concluding that current U.S. criminal justice systems ignored victims. This book of testimonies and photographs of some direct victims of crime and many spouses, parents, children, and siblings of victims responds primarily to the prime focus of restorative justice, though the secondary focus comes up in the statements of several persons who have met or want to meet their or their loved ones' attackers. Most subjects report how crucial their religious faith was to dealing successfully with the rage, despair, and brokenness that engulfed them, and many remark how poorly the courts, in particular, served them. Moving and awe-inspiring, this is very high-order advocacy literature.

**Zehr, Howard. *Doing Life: Reflections of Men and Women Serving Life Sentences*. Intercourse, PA: Good books, 1996.**

Pennsylvania, home of the Quakers, was once associated with prison reform. Today, it has one of the harshest sentencing systems in the country. A conviction of first- or second-degree murder carries an automatic sentence of life imprisonment without the possibility of parole. What is it like to be locked up for life? Zehr, a writer and consultant on criminal-justice issues, asked this question of 70 men and women lifers. Their answers appear here in short interviews next to Zehr's black-and-white photographs of the respondents. The interviews are surprisingly upbeat commentaries on the meaning of life as well as on life sentences. But the photographs are the most compelling. Shot against a plain muslin background with a "looking at the camera" style of portrait, the subjects are real people, not statistics in a criminal justice log book. The total effect is memorable.

### **Art Tools for Justice**

#### **About Storycatching:**

##### **Books:**

**Baldwin, Christina. *Storycatcher: Making sense of our lives through the power and practice of story*. California: Publishers Group West, 2005.**

*Storycatcher* reveals the powerful role stories play in life, and empowers readers to examine their own to bring greater awareness and positive change. Personal-writing pioneer Christina Baldwin first draws on examples from history and mythology to show how stories do indeed change events. She then shows readers how to apply this idea to their own narratives, acknowledging and reclaiming them — both the positive and the negative aspects — to realize a better future within their families, workplaces, faith traditions, and even nations. Each chapter features suggestions, examples, and anecdotes to get people thinking and writing about their own lives.

**Baldwin, Christina. *Calling the Circle: The First and Future Culture*. Bantam Dell Publishing, 1998.**

The original small-press edition of *Calling the Circle* has become one of the key resources for the rapidly-growing "circle" movement. This newly revised edition brings Christina Baldwin's groundbreaking work to an even broader audience ranging from women's spirituality groups to corporate development teams. 50, 000 years ago, women and men gathered around campfires to decide the key issues in their lives. Today, groups everywhere are discovering a new form of

this ancient ritual for communication, mutual support, teamwork, and social change. Now, in a book as consciousness-changing as Riane Eisler's *The Chalice and the Blade* or Peter Senge's *The Fifth Discipline*, Christina Baldwin offers this powerful new tool to everyone who longs for a community based on honesty, equality, and spiritual integrity. In this simple, profound practice, participants sit in a circle, pass a talking piece from person to person, and speak and listen from the heart. Christina Baldwin gives detailed instructions and suggestions for getting started, setting goals, and solving disagreements safely and respectfully. She also offers inspiring examples of circles in action: a women's spirituality group, a father and son in crisis, a PTA group that averts a school strike and a work project team that accesses a new level of creativity and caring.

**King, Thomas. *The Truth about Stories*. University of Minnesota Press, 2005.**

"Stories are wondrous things. And they are dangerous." In *The Truth About Stories*, Native novelist and scholar Thomas King explores how stories shape who we are and how we understand and interact with other people. From creation stories to personal experiences, historical anecdotes to social injustices, racist propaganda to works of contemporary Native literature, King probes Native culture's deep ties to storytelling. With wry humor, King deftly weaves events from his own life as a child in California, an academic in Canada, and a Native North American with a wide-ranging discussion of stories told by and about Indians. So many stories have been told about Indians, King comments, that "there is no reason for the Indian to be real. The Indian simply has to exist in our imaginations." That imaginative Indian that North Americans hold dear has been challenged by Native writers - N. Scott Momaday, Leslie Marmon Silko, Louis Owens, Robert Alexie, and others - who provide alternative narratives of the Native experience that question, create a present, and imagine a future. King reminds the reader, Native and non-Native, that storytelling carries with it social and moral responsibilities. "Don't say in the years to come that you would have lived your life differently if only you had heard this story. You've heard it now."

**Remen, Rachel Naomi. *Kitchen Table Wisdom: Stories that Heal*. Penguin, 1996.**

Enthusiastically praised by everyone from Bernie Siegel to Daniel Goleman to Larry Dossey, Rachel Remen has a unique perspective on healing rooted in her background as a physician, a professor of medicine, a therapist, and a long-term survivor of chronic illness. A deeply moving and down-to-earth collection of true stories, this prominent physician shows us life in all its power and mystery and reminds us that the things we cannot measure may be the things that ultimately sustain and enrich our lives. *Kitchen Table Wisdom* addresses spiritual issues—suffering, meaning, love, faith, courage, and miracles—in the language and authority of our own life experience.

### **Creativity and Creative Writing:**

#### **Books:**

**Baldwin, Christina. *Life's Companion: Journal Writing as a Spiritual Quest*. Bantam Dell Publishing, 1990.**

In *Life's Companion*, Christina Baldwin points out that writing is a means of expanding our inner horizons, of relating more meaningfully to the world we live in and to other travelers on the spiritual path. Baldwin, a leader of the renaissance of personal writing, has taught personally more than 30,000 people the joys of journaling. The book illuminates its text with enlightening

quotations, exercises, questions, and techniques to nurture the writer and seeker within. Centered in a broad spiritual philosophy, *Life's Companion* shows readers how to transform writing into a tool for self-growth, heightened awareness, and personal fulfillment. The stunning cover and beautiful interior art was designed by renowned spiritual artist Susan Seddon Boulet.

**Berg, Elizabeth. *Escaping Into the Open: The Art of Writing True*. New York: HarperCollins Publishers, 1999.**

A gem of a handbook about creative writing, both fiction and nonfiction. Berg begins with her own story; after writing articles for her small town's newspaper, she got her first big break when she won an essay contest sponsored by Parents magazine. She describes her craft with frankness and humor and gives aspiring authors practical advice based on her own experiences and those of others. Most chapters conclude with writing exercises she calls "homework," designed to provide concrete applications of the points made in the chapter. The chapter titles provide clues to her teaching methods: "If You're a Man, Be a Woman: Exercises to Unleash Your Creativity," "The Good Liar: Making the Move from Nonfiction to Fiction," and "Writing Classes: Take Them or Leave Them." She ends her discussion of "Who's in a Writing Group?" by declaring, "Perhaps most important, a good group member is that most old-fashioned and wonderful of things: kind. That means she has an ability and willingness to be careful not only with another writer's words, but with that person's heart." The clarity and directness of Berg's own writing shine throughout.

**Fox, Matthew. *Where the Divine and the Human Meet*. New York: Penguin Putnam Inc, 2002.**

Fox has attained as full a measure of fame as any liberal theologian in our time. He was officially silenced by the Vatican in 1989 and ultimately left the Catholic Church for the Episcopal Church, of which he is now a priest in California. While this is far from his most original or striking work that is to be found in *Original Blessing* and *The Coming of the Cosmic Christ* it is a suitably pleasant and uplifting guide to the meaning of the creative force and its applications in our lives.

**Goldberg, Natalie. *Writing Down the Bones: Freeing the Writer Within*. Boston: Shambhala Publications, 1986.**

For more than twenty years Natalie Goldberg has been challenging and cheering on writers with her books and workshops. In her groundbreaking first book, she brings together Zen meditation and writing in a new way. Writing practice, as she calls it, is no different from other forms of Zen practice—"it is backed by two thousand years of studying the mind." This edition includes a new preface and an interview with the author.

**Goldberg, Natalie. *Wild Mind: Living the Writer's Life*. Bantam Dell Publishing, 1990.**

Natalie Goldberg, author of the bestselling *Writing Down The Bones*, teaches a method of writing that can take you beyond craft to the true source of creative power: The mind that is "raw, full of energy, alive and hungry." Here is compassionate, practical, and often humorous advice about how to find time to write, how to discover your personal style, how to make sentences come alive, and how to overcome procrastination and writer's block -- including more than thirty provocative "Try this" exercises to get your pen moving. And here also is a larger vision of the writer's task: balancing daily responsibilities with a commitment to writing; knowing when to take risks as a writer and a human being; coming to terms with success and failure and loss; and learning self-acceptance -- both in life and art.

**Goldberg, Natalie. *Thunder and Lightning: Cracking Open the Writer's Craft*. Bantam Dell Publishing, 2000.**

Goldberg here urges aspiring writers to go beyond the Zen-inspired writing practice she presented in her 1986 bestseller *Writing Down the Bones* and the subsequent *Wild Mind*. Writing practice was a means Goldberg devised of observing the mind by moving the hand, writing through our endless judgments and opinions until the unstoppable stream of thought becomes transparent and we can see clear through the mind to the vibrant life force that shines up from the bottom. In this guide, Goldberg seeks to help students find the organic forms that resonant questions and quests that exist deep down within us. She doesn't teach technique so much as affirm that the life force carves a particular channel in each of us. The title came to Goldberg several years ago in Costa Rica, as she stood at the foot of an active volcano and experienced the sudden power of a tropical storm: "I thought, some divine structure has just whipped through here." Goldberg describes her various book projects as inspirations that crash down like lightning, absorbing her and vanishing. As she delves into her own process and the process of other writers, however, it becomes clear that the work of discovering form can be as long and painstaking as an archeological dig, and as painful as surgery. Great book and story ideas do tend to come in flashes, she confirms. But they come to those who have gotten by the barking dogs of the conventional mind only to face the raw truth about what is. Goldberg writes as someone who has been there and back. She guides readers without handing out any illusions about how easy the trip is. BOMC, QPB, One Spirit Book Club and Reader's Subscription alternates.

**Wright, Winita Hampton Wright. *The Soul Tells a Story: Engaging Creativity with Spirituality in the Writing Life*. InterVarsity Press, 2005.**

There is a reason artists tend to feel a sense of the sacred in their work. It's the same reason those on the path of spiritual formation find that creative exercises lead them into a deeper, more authentic experience with God. Creative work is soul work, and soul work is always creative work. Feeding one while neglecting the other will leave you restless and unsatisfied. Nurturing them both will lead you to new places of self-discovery and God-discovery." I believe that spirituality and creativity are intricately connected, yet they are rarely nurtured and talked about that way," contends Winita Hampton Wright. In these pages she leads you through the process and practice of integrating the worlds of Christian spirituality and creativity. You will find both inspiration and practical help for

- embracing the life that chooses you
- understanding the spiritual process of creativity
- facing the self you have to deal with
- comprehending the relationship of sexuality to both art and soul
- developing a supportive community for your work
- thriving as a creative person in the real world

The *Soul Tells a Story* helps you to turn frustrated longings into satisfying growth.

### **Fiction and Popular Culture:**

#### **Novels:**

**Adams Richards, David. *Mercy Among the Children*. Anchor Canada, 2001.**

As a boy, Sydney Henderson thinks he has killed Connie Devlin when he pushes him from a roof for stealing his sandwich. He vows to God he will never again harm another if Connie survives. Connie walks away, laughing, and Sydney embarks upon a life of self-immolating goodness. In spite of having educated himself with such classics as Tolstoy and Marcus Aurelius, he is not taken seriously enough to enter university because of his background of dire poverty and abuse, which leads everyone to expect the worst of him. His saintly generosity of spirit is treated with suspicion and contempt, especially when he manages to win the love of beautiful Elly. Unwilling to harm another in thought or deed, or to defend himself against false accusations, he is exploited and tormented by others in this rural community, and finally implicated in the death of a 19-year-old boy.

Lyle Henderson knows his father is innocent, but is angry that the family has been ridiculed for years, and that his mother and sister suffer for it. He feels betrayed by his father's passivity in the face of one blow after another, and unable to accept his belief in long-term salvation. Unlike his father, he cannot believe that evil will be punished in the end. While his father turns the other cheek, Lyle decides the right way is in fighting, and embarks on a morally empty life of stealing, drinking and violence. A compassionate, powerful story of humanity confronting inhumanity, it is a culmination of Richards' last seven books, beginning with *Road to the Stilt House*. It takes place in New Brunswick's Miramichi Valley, like all of his novels so far, which has led some urban critics to misjudge his work as regional — a criticism leveled at Thomas Hardy, Joseph Conrad and Emily Bronte in their own day. Like his literary heroes, Richards aims to evoke universal human struggles through his depiction of the events of a small, rural place, where one person's actions impact inevitably on others in a tragic web of interconnectedness. The setting is extremely important in Richards' work, "because the characters come from the soil"; but as British Columbia author Jack Hodgins once told Richards, "every character you talk about is a character I've met here in Campbell River".

**Boyden, Joseph. *Three Day Road*. Penguin Canada, 2006.**

The National Bestseller Shortlisted for the Governor General's Literary Award One of *The Globe and Mail* One Hundred Best Books of 2004. Inspired in part by real-life World War I Ojibwa hero Francis Pegahmagabow, this unblinking, impeccably researched novel is the astonishing story of two Cree snipers in the killing fields of Ypres and the Somme, and the winding journey home to northern Ontario that only one of them will make. A remarkable tale of brutality, survival, and rebirth, *Three Day Road* is an unforgettable reading experience.

**Coelho, Paulo. *By the River Piedra I Sat Down and Wept: A Novel of Forgiveness*. Harper Collins, 2006.**

By bestselling author and international sensation Paulo Coelho, a poetic and transcendent story that reflects the mysteries of love and life. Rarely does an adolescent love reach its full potential. What happens when, after eleven years, two lovers come together again? Pilar has become an independent and strong young woman. Her childhood friend has become a handsome spiritual leader. She has learned to bury her feelings, while he has turned to religion as a refuge from his inner conflicts. Together they embark on a journey that is initially fraught with difficulties, as blame and resentment resurface after years of being hidden. But by the River Piedra, in a small village in the French Pyrenees, they discuss many of life's big questions and re-evaluate their own special relationship.

**Enger, Leif. *Peace Like a River*. Grove Atlantic, 2002.**

Hailed as one of the year's top five novels by Time, and selected as one of the best books of the year by nearly all major newspapers, national bestseller *Peace Like a River* captured the hearts of a nation in need of comfort. "A rich mixture of adventure, tragedy, and healing," *Peace Like a River* is "a collage of legends from sources sacred and profane -- from the Old Testament to the Old West, from the Gospels to police dramas" (Ron Charles, *The Christian Science Monitor*). In "lyrical, openhearted prose" (Michael Glitz, *The New York Post*), Enger tells the story of eleven-year-old Reuben Land, an asthmatic boy who has reason to believe in miracles. Along with his sister and father, Reuben finds himself on a cross-country search for his outlaw older brother who has been controversially charged with murder. Their journey is touched by serendipity and the kindness of strangers, and its remarkable conclusion shows how family, love, and faith can stand up to the most terrifying of enemies, the most tragic of fates. Leif Enger's "miraculous" (Valerie Ryan, *The Seattle Times*) novel is a "perfect book for an anxious time ... of great literary merit that nonetheless restores readers' faith in the kindness of stories" (Marta Salij, *Detroit Free Press*).

**Kallos, Stephanie. *Broken for You*. Grove Atlantic, 2005.**

National best seller and *Today* show Book Club selection, *Broken for You* is the story of two women in self-imposed exile whose lives are transformed when their paths intersect. Stephanie Kallos's debut novel is a work of infinite charm, wit and heart. It is also a glorious homage to the beauty of broken things. When we meet septuagenarian Margaret Hughes, she is living alone in a mansion in Seattle with only a massive collection of valuable antiques for company. Enter Wanda Schultz, a young woman with a broken heart who has come west to search for her wayward boyfriend. Both women are guarding dark secrets and have spent many years building up protective armor against the outside world. As their tentative friendship evolves, the armor begins to fall away and Margaret opens her house to the younger woman. This launches a series of unanticipated events, leading Margaret to discover a way to redeem her cursed past, and Wanda to learn the true purpose of her cross-country journey. Both funny and heartbreaking, *Broken for You* is a testament to the saving graces of surrogate families and shows how far the tiniest repair jobs can go in righting the world's wrongs.

**Lamb, Wally. *The Hour I First Believed*. Harper, 2008.**

When forty-seven-year-old high school teacher Caelum Quirk and his younger wife, Maureen, a school nurse, move to Littleton, Colorado, they both get jobs at Columbine High School. In April 1999, Caelum returns home to Three Rivers, Connecticut, to be with his aunt who has just had a stroke. But Maureen finds herself in the school library at Columbine, cowering in a cabinet and expecting to be killed, as two vengeful students go on a carefully premeditated, murderous rampage. Miraculously she survives, but at a cost: she is unable to recover from the trauma. Caelum and Maureen flee Colorado and return to an illusion of safety at the Quirk family farm in Three Rivers. But the effects of chaos are not so easily put right, and further tragedy ensues. While Maureen fights to regain her sanity, Caelum discovers a cache of old diaries, letters, and newspaper clippings in an upstairs bedroom of his family's house. The colorful and intriguing story they recount spans five generations of Quirk family ancestors, from the Civil War era to Caelum's own troubled childhood. Piece by piece, Caelum reconstructs the lives of the women and men whose legacy he bears. Unimaginable secrets emerge; long-buried fear, anger, guilt, and grief rise to the surface.

As Caelum grapples with unexpected and confounding revelations from the past, he also struggles to fashion a future out of the ashes of tragedy. His personal quest for meaning and

faith becomes a mythic journey that is at the same time quintessentially contemporary—and American.

*The Hour I First Believed* is a profound and heart-rending work of fiction. Wally Lamb proves himself a virtuoso storyteller, assembling a variety of voices and an ensemble of characters rich enough to evoke all of humanity.

**MacDonald, Ann-Marie. *The Way the Crow Flies*. Vintage Canada, 2004**

*The Way the Crow Flies*, the second novel by bestselling, award-winning author Ann-Marie MacDonald, is set on the Royal Canadian Air Force station of Centralia during the early sixties. It is a time of optimism -- infused with the excitement of the space race but overshadowed by the menace of the Cold War -- filtered through the rich imagination and quick humour of eight-year-old Madeleine McCarthy and the idealism of her father, Jack, a career officer. As the novel opens, Madeleine's family is driving to their new home; Centralia is her father's latest posting. They have come back from the Old World of Germany to the New World of Canada, where the towns hold memories of the Europeans who settled there. For the McCarthys, it is "the best of both worlds." And they are a happy family. Jack and Mimi are still in love, Madeleine and her older brother, Mike, get along as well as can be expected. They all dance together and barbecue in the snow. They are compassionate and caring. Yet they have secrets.

**Patchett, Anne. *Bel Canto*. Harper Collins Canada, 2002.**

Somewhere in South America, at the home of the country's vice president, a lavish birthday party is being held in honor of Mr. Hosokawa, a powerful Japanese businessman. Roxanne Coss, opera's most revered soprano, has mesmerized the international guests with her singing. It is a perfect evening -- until a band of gun-wielding terrorists breaks in through the air-conditioning vents and takes the entire party hostage. But what begins as a panicked, life-threatening scenario slowly evolves into something quite different, as terrorists and hostages forge unexpected bonds and people from different countries and continents become compatriots. Friendship, compassion, and the chance for great love lead the characters to forget the real danger that has been set in motion and cannot be stopped.

**Picoult, Jodi. *Change of Heart*. Washington Square Press, 2008.**

Picoult bangs out another ripped-from-the-zeitgeist winner, this time examining a condemned inmate's desire to be an organ donor. Freelance carpenter Shay Bourne was sentenced to death for killing a little girl, Elizabeth Nealon, and her cop stepfather. Eleven years after the murders, Elizabeth's sister, Claire, needs a heart transplant, and Shay volunteers, which complicates the state's execution plans. Meanwhile, death row has been the scene of some odd events since Shay's arrival—an AIDS victim goes into remission, an inmate's pet bird dies and is brought back to life, wine flows from the water faucets. The author brings other compelling elements to an already complex plot line: the priest who serves as Shay's spiritual adviser was on the jury that sentenced him; Shay's ACLU representative, Maggie Bloom, balances her professional moxie with her negative self-image and difficult relationship with her mother. Picoult moves the story along with lively debates about prisoner rights and religion, while plumbing the depths of mother-daughter relationships and examining the literal and metaphorical meanings of having heart. The point-of-view switches are abrupt, but this is a small flaw in an impressive book.

**Roberts, Gregory David *Shantaram*. Griffen, 2005.**

"It took me a long time and most of the world to learn what I know about love and fate and the choices we make, but the heart of it came to me in an instant, while I was chained to a wall and being tortured." So begins this epic, mesmerizing first novel set in the underworld of contemporary Bombay. Shantaram is narrated by Lin, an escaped convict with a false passport who flees maximum security prison in Australia for the teeming streets of a city where he can disappear. Accompanied by his guide and faithful friend, Prabaker, the two enter Bombay's hidden society of beggars and gangsters, prostitutes and holy men, soldiers and actors, and Indians and exiles from other countries, who seek in this remarkable place what they cannot find elsewhere. As a hunted man without a home, family, or identity, Lin searches for love and meaning while running a clinic in one of the city's poorest slums, and serving his apprenticeship in the dark arts of the Bombay mafia. The search leads him to war, prison torture, murder, and a series of enigmatic and bloody betrayals. The keys to unlock the mysteries and intrigues that bind Lin are held by two people. The first is Khader Khan: mafia godfather, criminal-philosopher-saint, and mentor to Lin in the underworld of the Golden City. The second is Karla: elusive, dangerous, and beautiful, whose passions are driven by secrets that torment her and yet give her a terrible power. Burning slums and five-star hotels, romantic love and prison agonies, criminal wars and Bollywood films, spiritual gurus and mujaheddin guerrillas---this huge novel has the world of human experience in its reach, and a passionate love for India at its heart. Based on the life of the author, it is by any measure the debut of an extraordinary voice in literature.

**Sebold, Alice. *The Lovely Bones*. Little Brown and Company, 2006.**

When we first meet Susie Salmon, she is already in heaven. As she looks down from this strange new place, she tells us, in the fresh and spirited voice of a fourteen-year-old girl, a tale that is both haunting and full of hope. In the weeks following her death, Susie watches life on Earth continuing without her—her school friends trading rumors about her disappearance, her family holding out hope that she'll be found, her killer trying to cover his tracks. As months pass without leads, Susie sees her parents' marriage being contorted by loss, her sister hardening herself in an effort to stay strong, and her little brother trying to grasp the meaning of the word gone. And she explores the place called heaven. It looks a lot like her school playground, with the good kind of swing sets. There are counselors to help newcomers adjust and friends to room with. Everything she ever wanted appears as soon as she thinks of it—except the thing she most wants: to be back with the people she loved on Earth. With compassion, longing, and a growing understanding, Susie sees her loved ones pass through grief and begin to mend. Her father embarks on a risky quest to ensnare her killer. Her sister undertakes a feat of remarkable daring. And the boy Susie cared for moves on, only to find himself at the center of a miraculous event. *The Lovely Bones* is luminous and astonishing, a novel that builds out of grief the most hopeful of stories. In the hands of a brilliant new writer, this story of the worst thing a family can face is transformed into a suspenseful and even funny novel about love, memory, joy, heaven, and healing.

**Starhawk. *The Fifth Sacred Thing*. Bantam, 1994.**

Imagine a world without poverty, hunger, or hatred, where a rich culture honors its diverse mix of races, religions, and heritages, and the Four Sacred Things that sustain all life — earth, air, fire, and water — are valued unconditionally. Now imagine the opposite: a nightmare world in which an authoritarian regime polices an apartheid state, access to food and water is restricted to those who obey the corrupt official religion, women are property of their husbands or the state, and children are bred for prostitution and war. The best and worst of our possible

futures are poised to clash in twenty-first-century California, and the outcome rests on the wisdom and courage of one clan caught in the conflict. Ninety-eight-year-old Maya has helped shape the ecumenical culture of the North by reviving and re-creating an earth-based spiritual tradition. Madrone, the granddaughter of Maya's longtime lovers, is a healer trying to thwart recurring epidemics that she suspects are biological warfare waged by the tyrannical South. Bird, Maya's grandson, returns from ten years in a Southern prison with warnings of impending invasion and an urgent request for help from the resistance in the hills. When Madrone travels south to aid the rebels and search for a cure to the deadly viruses, she finds herself fighting for her own life alongside battle-weary guerrillas and beautiful pirates. Meanwhile, in the North debates rage about how to repel the invaders.

**Toews, Miriam. *A Complicated Kindness*. Vintage Canada, 2005.**

Sixteen-year-old Nomi Nickel longs to hang out with Lou Reed and Marianne Faithfull in New York City's East Village. Instead she's trapped in East Village, Manitoba, a small town whose population is Mennonite: "the most embarrassing sub-sect of people to belong to if you're a teenager." East Village is a town with no train and no bar whose job prospects consist of slaughtering chickens at the Happy Family Farms abattoir or churning butter for tourists at the pioneer village. Ministered with an iron fist by Nomi's uncle Hans, a.k.a. The Mouth of Darkness, East Village is a town that's tall on rules and short on fun: no dancing, drinking, rock 'n' roll, recreational sex, swimming, make-up, jewelry, playing pool, going to cities or staying up past nine o'clock ... Few novels in recent years have generated as much excitement as *A Complicated Kindness*. Winner of the Governor General's Award and a Giller Prize Finalist, Miriam Toews's third novel has earned both critical acclaim and a long and steady position on our national bestseller lists. In the *Globe and Mail*, author Bill Richardson writes the following: "There is so much that's accomplished and fine. The momentum of the narrative, the quality of the storytelling, the startling images, the brilliant rendering of a time and place, the observant, cataloguing eye of the writer, her great grace. But if I had to name Miriam Toews's crowning achievement, it would be the creation of Nomi Nickel, who deserves to take her place beside Daisy Goodwill Flett, Pi Patel and Hagar Shipley as a brilliantly realized character for whom the reader comes to care, okay, comes to love."

**Books for Children and Youth:**

**Max Lucado. *You Are Special*, Candle Books, 2005.**

The little wooden people called Wemmicks scurry about their days doing what they always do: sticking gold stars on the pretty and talented Wemmicks or gray dots on those who make mistakes. But now the stickering is all the more important. The Festival is at hand. That means that the envied Most Stars Award and the dreaded Most Dots Award are about to be given out. And poor PUNCHINELLO is sure to be a shoo-in for the Most Dots.

But thanks to a new friend, he is about to learn a very important lesson that kids of all ages need to hear: no matter how others judge their worth, God cherishes each of them just as they are. Using this story, explore themes of judgment and stereotyping, both of people we admire and those we condemn. How does this judgment affect our sense of belonging? Community? Safety? Activities could include making coloured dot mosaics (with dots or bingo dabbers), weaving activities or collages of different images of people in the community.

**Ben Mikaelson. *Touching Spirit Bear*. HarperCollins Canada, 2002.**

[www.benmikaelsen.com/books\\_touchingspiritbear.htm](http://www.benmikaelsen.com/books_touchingspiritbear.htm)

Cole Matthews is angry. Angry, defiant, smug--in short, a bully. His anger has taken him too far this time, though. After beating up a ninth-grade classmate to the point of brain damage, Cole is facing a prison sentence. But then a Tlingit Indian parole officer named Garvey enters his life, offering an alternative called Circle Justice, based on Native American traditions, in which victim, offender, and community all work together to find a healing solution. Privately, Cole sneers at the concept, but he's no fool--if it gets him out of prison, he'll do anything. Ultimately, Cole ends up banished for one year to a remote Alaskan island, where his arrogance sets him directly in the path of a mysterious, legendary white bear. Mauled almost to death, Cole awaits his fate and begins the transition from anger to humility.

"Ben Mikaelsen's depiction of a juvenile delinquent's metamorphosis into a caring, thinking individual is exciting and fascinating, if at times heavy-handed. Cole's nastiness and the vivid depictions of the lengths he must go to survive after the (equally vivid) attack by the bear are excruciating at times, but the concept of finding a way to heal a whole community when one individual wrongs another is compelling. The jacket cover photo of the author in a bear hug with the 700-pound black bear that he and his wife adopted and raised is definitely worth seeing! (Ages 12 and older) --Emilie Coulter "

**Ben Mikaelsen. *The Ghost of Spirit Bear*. HarperCollins Canada, 2008.**

In the wilderness, Cole found peace. But this isn't the great outdoors: it's high school. At fifteen, Cole Matthews faced a prison sentence for slamming another student's head against a sidewalk. To avoid prison, he volunteered for Native American Circle Justice and agreed to a year in exile on a remote Alaskan island. There he was mauled by the legendary Spirit Bear and nearly faced death . . . but finally found redemption.

Now, his banishment over, he has to return home and face the one thing he may not be able to handle: high school. Gangs haunt the hallways. Cole finds violence at every turn and as the hate-filled school reaches its boiling point, the hibernating rage inside Cole begins to stir. In this tale of urban survival and self-awareness, Cole realizes it's not enough to change himself. He has to change his world.

**Sachar, Lois. *Holes*. Yearling, 2000.**

"If you take a bad boy and make him dig a hole every day in the hot sun, it will turn him into a good boy." Such is the reigning philosophy at Camp Green Lake, a juvenile detention facility where there is no lake, and there are no happy campers. In place of what used to be "the largest lake in Texas" is now a dry, flat, sunburned wasteland, pocked with countless identical holes dug by boys improving their character. Stanley Yelnats, of palindromic name and ill-fated pedigree, has landed at Camp Green Lake because it seemed a better option than jail. No matter that his conviction was all a case of mistaken identity, the Yelnats family has become accustomed to a long history of bad luck, thanks to their "no-good-dirty-rotten-pig-stealing-great-great-grandfather!" Despite his innocence, Stanley is quickly enmeshed in the Camp Green Lake routine: rising before dawn to dig a hole five feet deep and five feet in diameter; learning how to get along with the *Lord of the Flies*-styled pack of boys in Group D; and fearing the warden, who paints her fingernails with rattlesnake venom. But when Stanley realizes that the boys may not just be digging to build character--that in fact the warden is seeking something specific--the plot gets as thick as the irony.

## **Movies:**

Today, the media that shape us are film and television as well as the internet world wide web (WWW). Television uses the sensibilities of a culture formed by film. Film proposes to us forms of the world and ethical ways of living in the world it creates. When we watch a film we are not just being entertained, we are being formed and shaped. We are exposing ourselves to narratives that shape what is possible, and we incarnate these possibilities.

For further exploration on spiritual reflection in the movies refer to **Finding God in the Dark, Taking the Spiritual Exercises of St. Ignatius to the Movies**, by John Pungente, S.J. and Monty William SJ, Novalis, Saint Paul University, Ottawa, 2004.

*We offer the following list of movies as suggestions (**please preview as not all movies are appropriate for all audiences; themes surrounding justice and punishment are often complex and disturbing**). In the words of Shane Claiborne, sometimes we 'comfort the afflicted and afflict the comfortable'.*

**Atanarjuat: the Fast Runner**// Atanarjuat - La légende de l'homme rapide (Canada: French title): Based on an ancient Inuit legend, Atanarjuat is an epic tale of love, betrayal, family, and survival played out against the harsh and barren white landscape of the Far North. It is noteworthy for its cinematography, performances, and verisimilitude of the Inuit way of life before their exposure to Europeans. [www.atanarjuat.com/](http://www.atanarjuat.com/)

**Babel:** The tragic aftermath of human carelessness travels around the world in this multi-narrative drama from filmmaker Alejandro Gonzalez Inarritu. Richard (Brad Pitt) and Susan (Cate Blanchett) are a couple from the United States who have traveled to Morocco in Northern Africa on a vacation after the death of one of their children has sent Susan into a deep depression. Richard and Susan's other two children have been left in the care of Amelia (Adriana Barraza), their housekeeper. Amelia is originally from Mexico, and her oldest son is getting married in Tijuana. Unable to find someone who can watch the kids, or to obtain permission to take the day off, Amelia takes the children with her as she travels across the border for the celebration. Around the same time, in Morocco a poor farmer buys a hunting rifle, and he gives it to his sons to scare off the predatory animals that have been thinning out their goatherd. The boys decide to test the weapon's range by shooting at a bus far away; the shot hits Susan in the shoulder, and soon she's bleeding severely, while police are convinced the attack is the work of terrorists. In Japan, Chieko (Rinko Kikuchi) is a teenage deaf-mute whose mother recently committed suicide. This despairing confused girl experiences such rage and frustration that she causes her volleyball team to lose a match, and later yanks her underwear off and begins exposing herself to boys in a crowded restaurant. Chieko's father then struggles to reach past the emotional distance which separates him and his daughter. ~ Mark Deming, All Movie Guide

**Batman Returns**// *Le Retour de Batman*: When a corrupt businessman and the grotesque Penguin plot to take control of Gotham City, only Batman can stop them, while the Catwoman has her own agenda.

**Chocolat:** A woman and her daughter open a chocolate shop in a small French village that shakes up the rigid morality of the community.

**Conviction:** Conviction is a biopic about Carl Upchurch, a hardcore felon who managed to educate himself and developed a spiritual awakening during one of his numerous stints inside prison. He began to spread his message to other inmates, and soon he was asked to help mediate problems between some of the most feared street gangs in the country. Directed by Kevin Rodney Sullivan, Conviction stars Omar Epps as Upchurch and features supporting turns from Dana Delany and Charles S. Dutton. ~ Perry Seibert, All Movie Guide

**Crash:** Several stories interweave during two days in Los Angeles involving a collection of inter-related characters, a police detective with a drugged out mother and a thieving younger brother, two car thieves who are constantly theorizing on society and race, the white district attorney and his irritated and pampered wife, a racist white veteran cop (caring for a sick father at home) who disgusts his more idealistic younger partner, a successful Hollywood director and his wife who must deal with the racist cop, a Persian-immigrant father who buys a gun to protect his shop, a Hispanic locksmith and his young daughter who is afraid of bullets, and more.

**Freedom Writers:** Assigned the thankless task of teaching freshman English at a gang-infested Long Beach, CA high school, a 23-year-old teacher resorts to unconventional means of breaking through to her hardened students in director Richard LaGravenese's adaptation of Erin Gruwell's best-seller *The Freedom Writer's Diaries: How a Teacher and 150 Teens Used Writing to Change Themselves and the World Around Them*. Her students had been written off, and her chances of succeeding scoffed at, but Erin Gruwell (Hilary Swank) wasn't about to go down without a fight. Long Beach is a place where a new war is waged with each passing day, and when the hardened students who walk those dangerous hallways sense an outsider attempting to understand their plight, their cynical resentment threatens to keep a deadly cycle in motion. Despite the initially hostile reaction she receives in the classroom, Gruwell uses the writings of Anne Frank and Zlata's *Diary: A Child's Life in Sarajevo*, to teach her students not only the basis of the English language, but compassion and tolerance as well. Later, when the time comes to tell their own tales in a project specially designed to explore the daily violence that the majority of students have grown numb to, the barriers that had once stood so strong gradually begin to crumble. When the only chance for survival is to befriend the person who was once your mortal enemy, the world is opened to a whole new realm of possibilities. ~ Jason Buchanan, All Movie Guide

**Friendly Persuasion//La Loi du Seigneur:** Friendly Persuasion is a charming, sensitive tale of a family of Quakers that attempts to maintain their pacifist ideals amid the turmoil of the U.S. Civil War. Best-known for playing quiet, understated characters who use violence when pushed too far, Gary Cooper gets the opportunity to explore a more peaceful resolution.

**Greenfingers.** When Colin Briggs is placed in an experimental program to finish off his prison sentence, all he wants is peace and quiet. But after his wise, elderly roommate Fergus introduces him to gardening, Colin uncovers a talent and passion for plants. Teaming up with his fellow inmates, Colin gets the attention of celebrated gardener Georgina Woodhouse. Soon, the unexpected gardeners are preparing to compete for England's highest flower show award. And when Colin meets Georgina's beautiful daughter Primrose, he discovers another reason to fight for his freedom: true love.

**The Green Mile// La Ligne verte:** Death Row guards at a penitentiary, in the 1930's, have a moral dilemma with their job when they discover one of their prisoners, a convicted murderer, has a special gift.

**In the Name of the Father:** Based on a true story, this rousing and tough-minded film details British overzealousness in prosecuting an IRA bombing in the 1970s. Grabbing up a pair of small-time thieves (Daniel Day-Lewis and John Lynch) and their families, the government concocts a conspiracy case against them and tosses them all in jail. Until then, Day-Lewis has been a ne'er-do-well, an apolitical goof looking for a quick score. But confronted with the toughness of his own father (Pete Postlethwaite) in the face of British torture, he begins to realize just what the stakes are. *In the Name of the Father* is at times grueling and never less than compelling, with a complex performance by Day-Lewis and a strong one by Emma Thompson, as the lawyer who finally cracks through the British obstructions to the truth.

**Late Fragment: An Interactive Film (NFB).**

Late Fragment's multi-plot, non-linear and interactive narrative lets audiences discover the stories of three strangers. Faye, Kevin and Théo are drawn together as participants in a restorative justice process, where victims and offenders share their stories. Emotionally broken from the violence they have experienced, they turn to the restorative justice process in hopes of finding wholeness, balance, forgiveness, redemption and a sense of safety. Three story lines interconnect, and this unique cinematic experience allows the viewer to "play" a creative and interactive role by weaving in and out of the film's story lines "whenever they choose" by clicking the remote.

**Mystic River:** Set in an Irish neighborhood in Boston, Jimmy, Sean, and Dave are three childhood friends who are reunited after a brutal murder takes place. Reformed convict Jimmy Markum (Sean Penn) and his devoted wife Annabeth (Laura Linney) find out that their teenage daughter Katie (Emmy Rossum) has been beaten and killed. Jimmy's old friend Sean Devine (Kevin Bacon) is the homicide detective assigned to the case, along with partner Whitey Powers (Laurence Fishburne). Jimmy also gets his relatives, the Savage brothers (Adam Nelson and Robert Wahlberg), to conduct an investigation of their own. Jimmy and Sean both start to suspect their old pal, Dave Boyle (Tim Robbins), who lives a quiet life with his wife Celeste (Marcia Gay Harden) but harbors some disturbing secrets.

**Rebel without a Cause// *La Fureur de vivre*:** In one of moviedom's most influential roles, James Dean plays Jim Stark, the new kid in town whose loneliness, frustration and anger mirrored those of postwar teens - and reverberates more than 40 years later.

**Saving Grace:** When her husband jumped out of a plane without a parachute, Grace Trevethen knew life would get tough...but she had no idea how tough. Left with a manor on the Cornish coast, and a mountain of debt, she is about to lose everything. But with Matthew, the manor's caretaker, she hatches an outrageous idea: why not use her renowned green thumb to plant a cash crop and pay off her debts? (This humorous movie can prompt discussion about whether crimes without easily identifiable victims should be crimes at all; restorative justice, which redefines crime as harm against a person or relationships is challenged by this question.)

**Shawshank Redemption// *À l'ombre de Shawshank, ou Les Évadés en France*:** Two imprisoned men bond over a number of years, finding solace and eventual redemption through acts of common decency.

**Spiderman 3// Spider-Man 3:** A strange black entity from another world bonds with Peter Parker and causes inner turmoil as he contends with new villains, temptations, and revenge.

**The Spitfire Grill:** Percy, upon being released from prison, goes to the small town of Gilead, to find a place where she can start over again.

**V for Vendetta:** Set against the futuristic landscape of totalitarian Britain, V For Vendetta tells the story of a mild-mannered young woman named Evey who is rescued from a life-and-death situation by a masked vigilante known only as "V." Incomparably charismatic and ferociously skilled in the art of combat and deception, V ignites a revolution and takes over the government-controlled airwaves, urging his fellow citizens to rise up against tyranny and oppression. As Evey uncovers the truth about V's mysterious background, she also discovers the truth about herself and V's plot to bring freedom and justice back to a society fraught with cruelty and corruption.

#### **Books by Quaker Authors:**

(note: These books appear elsewhere in the bibliography as well.)

**Morris, Ruth. Penal Abolition: The Practical Choice. Canadian Scholars Press, 1998.**

"*Penal Abolition* is a refreshing antidote to the overwhelming emphasis that criminology has placed on sustaining prisons. As a country, Canada has to face the fact that it has the second highest rate of imprisonment of Western nations. This book is a much needed call to action to restructuring through the closing down of some of our unnecessary carceral institutions."- Thomas O'Reilly-Fleming, University of Windsor

**West, Gordon and Morris, Ruth. The Case for Penal Abolition. Canadian Scholars Press, 2000.**

While we live in an era of increasing concern about crime and victimization, and calls for increasingly harsh punitive approaches, this book marshals convincing arguments from a number of scholars and activists for abolishing not only imprisonment, but our entire penal injustice system. The movement for penal abolition is as old as prisons, which from their beginning have failed to achieve any of their stated objects (such as individual and general deterrence, rehabilitation, restoring a sense of justice) - except the exercise of vengeance, and the maintenance of a state terrorism that destroys a prisoners' humanity.

While recognizing abolitionist roots in faith communities, social research, and historical experiences, this particular collection strives to move beyond traditional issues that focus simply on the inadequacies of state penal systems concerning individuals who offend. Instead, it recognizes that it is increasingly clear that harm is inflicted upon people much more by corporations and nation states rather than by individuals. Most of these corporate entities are based in the wealthy north/western countries, most are highly tied into the political system, and have systemically avoided being penalized for their activities, even when murderous. Given the failure of penalty in addressing individual (traditional, street) crime, how should penal abolitionists respond to corporate crime? Abolitionists have traditionally opposed increased control. Should they now consider increased control for these new kinds of criminality? In our new technological world of globalization, these are new questions, which require new answers: not simply a restorative justice, nor simply a healing justice, but rather a transformative justice. *The Case for Penal Abolition* elaborates contemporary issues and a

number of practical existing programs on three continents which implement transformative justice! *The Case for Penal Abolition* thus challenges us all —theorists, lawyers, justice system workers, activists, inmates, victims, and citizens — with an inspirational promise to move us from our cancerous residual medieval state terrorist practices embodied in contemporary penal systems, into developing a new global humanity in resolving human conflicts and legal issues, by democratically striving for substantive justice and freedom for all.

**Morris, Ruth & Bradley, Ruth. *Transcending Trauma*. Embrun, ON: Winding Trail Press, 2005.**

We are grounded in the faith that the ideal Western family has 2.2 children, an idyllic marriage, a suburban home with an affordable mortgage, full employment, and no serious conflicts... This mythical "average family" never experiences serious illness, accidents, bereavement, alcoholism, abuse, mental illness, depression, miscarriage, unemployment, family break-up, delinquent children, conflict with the law, failure, or any other shock. This myth is terribly destructive, for it leads us to rage and blame endlessly when trauma does inevitably strike.

The bad news is that every one of us - every person reading this book, and every person who avoids reading anything about trauma or grief - will suffer not just one, but repeated traumas in their lives. The good news is that God offers to you the same love and support, the same divine grace in this age as God has offered to the great saints, martyrs, and prophets who have faced deep suffering through the ages. The good news is that you can learn from trauma and grow through it. There is even more good news: lonely as the journey of grief is, we can help one another on it.

This inspiring book is the work of an author who faced, and overcame, some of life's most difficult traumas. She, and others whose stories she includes, have gotten into closer touch with that wonderful, sustaining, comforting grace, and have become deeper, more alive, more caring human beings through trauma. (Note: Ruth Morris was a Canadian Friend, and very instrumental in the creation of Quaker Committee on Jails and Justice.)

**Morris, Ruth. *Crumbling Walls: Why Prisons Fail*. Mosaic Press. 1989.**

For a long time people have recognized that the prison system is flawed. However, few writers have dared to make the argument that "PRISONS DON'T MAKE SENSE." This book is a collection of writings on prison abolition by Ruth Morris, who initiated the idea for the First International Conference on Prison Abolition and has been an international figure in the prison abolition movement.

**Newell, Tim. *Forgiving Justice: A Quaker Vision for Criminal Justice (Swarthmore Lecture, 2000)* Quaker Home Service, UK. 2000**

Tim Newell brings his considerable experience as a prison governor and his Quaker insights to bear on the future for criminal justice. This book combines uplifting stories of what is possible with a rigorous analysis of the basis for criminal justice reform and an understanding of our view of those who offend. Too often we believe the myth that once the prison gate closes, there is an end to the problem. Do we consign those who offend to a forgotten corner, or can we take this opportunity to reaffirm our belief in the worth of everybody? With the rich tradition of Quaker work on prison reform to guide us, we hope you too will be inspired to take a fresh look at what the processes of repentance and forgiveness could mean to a community-wide approach in which we all play a part.

**Whitmire, Catherine. *Practicing Peace: A Devotional Walk through the Quaker Tradition*. Sorin Books, 2007.**

Quaker author Catherine Whitmire shares stories of successful nonviolent movements throughout history partnered with quotes mined from over 350 years of teachings on peace. Query questions lead readers on a journey to self-discovery and through the stages of practicing peace: first by focusing inwardly, then turning our eyes to practice peace in the world around us. This resource serves as a devotional guide to the Quaker discipline of practicing peace for spiritual seekers of any religious tradition.

French resources:

Websites:

Centre de services de justice réparatrice:

[www.csjr.org](http://www.csjr.org)

Justice Réparatrice en ligne:

<http://www.justicereparatrice.org>

<http://www.sjweb.info/sjs/pjnew/index.cfm?LangTop=2>

Centre international de criminologie comparée:

<http://www.cicc.umontreal.ca/recherche/victimologie/victimologie.html>

Regroupement des organismes des justice alternatives du Québec:

[www.rojaq.qc.ca](http://www.rojaq.qc.ca)

Regroupement canadien d'aide aux familles des détenu(e)s

[www.cfcn-rcafd.org](http://www.cfcn-rcafd.org)

### **Books:**

Faire justice autrement, par Thérèse de Villette (2009)

This book is on Restorative justice and Thérèse discusses her involvement with this approach and her work at the Centre of restorative justice services in Montreal. It deals with the repercussions of the criminal act: the hurt, the trauma, and the harm done to victims. She tells her story and how important it is to repair damages (psychological and/or material), to restore broken relationships when possible, to foster reconciliation between parties, and to restore a feeling of safety in the community.

Introduction à la victimologie par Jo-anne Wemmers (2003).

This book is an introduction on victimology and is a great way to understand how victims' rights have been addressed throughout the years. She talks about important changes that occurred within legislation and different laws. Restorative justice is presented as a new approach in need of consideration and how the victim's role in our court system was, is, and should be.

## **Réconciliation : « Réparer les relations » et une justice sans frontières**

*Salomé Santos et Elías López SJ*

St Ignace a envoyé les jésuites pour « réconcilier ceux qui sont dans la discorde ». De même que la foi fait la justice, de même la réconciliation fait la justice. Cette mission de justice réconciliatrice exige le discernement : Comment « être responsable au regard de la loi » et « responsable pour l'amour » – selon les différentes parties impliquées dans un conflit en différents moments, lieux et contextes culturels et religieux ? Il n'y a pas de réconciliation sans justice, pas de justice sans amour. Comment concilier la « justice dans la loi » et la « justice dans l'amour » ?

## **Le thème de la réconciliation en philosophie politique**

*Paulin Manwelo SJ*

Peu de philosophes politiques ou moraux évoquent la réconciliation, sans doute parce que le concept a des connotations religieuses ou interpersonnelles, concernant des notions telles que le pardon ou la conversion des cœurs. Toutefois, dans le travail de John Rawls, la justice est le principal moyen de promouvoir la réconciliation, et la tolérance une des principales composantes de la justice. Des événements récents en Afrique montrent que la réconciliation ne peut être atteinte aux dépens de la justice.

## **Les négociations politiques au service de la réconciliation, de la justice et de la paix**

*Rigobert Minani Bihuzo SJ*

Une immense souffrance humaine dans la région des Grands Lacs ne cesse d'interroger notre conception du « service de la foi et de la justice » à l'heure où la RDC cherche encore le chemin de la paix. Le nombre des acteurs impliqués ainsi que les ressources de précieux minerais dont la région regorge, compliquent le conflit. Les valeurs chrétiennes de respect de la vie, de dialogue et d'attention pour les plus pauvres et les marginalisés ont contribué aux négociations.

## **Réconciliation en Irlande du Nord**

*Brian Lennon SJ*

L'expérience du travail de dialogue en Irlande du Nord soulève quelques questions épineuses au sujet de la réconciliation. Avons-nous besoin d'un grand récit comme la réconciliation ? Et pourquoi insistons-nous sur elle plutôt que sur d'autres alternatives ? Quelle est sa pertinence dans les conflits communautaires, si elle présuppose le droit et le tort, en insistant, par exemple, sur le pardon ? Le travail sur le conflit est crucial, mais pourquoi cherchons-nous à le placer systématiquement sous le signe de la réconciliation ?

## **Approches réparatrices du conflit et des délits**

*Michael Bingham SJ*

L'année 1998 marque la fin du conflit ethnoreligieux en Irlande du Nord. Pourtant, depuis cette date, le chemin de la réconciliation n'a pas été facile. L'auteur décrit plusieurs expériences et efforts dans ce domaine : médiation entre parties antagonistes, organisation d'ateliers sur la gestion des conflits, surveillance de crises sectaires, justice réparatrice pour les jeunes délinquants et, pour finir, offre de soins

pastoraux pour une population carcérale dans un système conçu pour la violence politique.

### **Comprendre le Conseil traditionnel des Anciens et la justice réparatrice dans la transformation des conflits**

*Dennis Otieno Oricho*

Les modèles traditionnels africains de la justice peuvent jouer un rôle important dans une culture en mutation. La violence a une signification rationnelle pour la personne qui la commet, et pour la prévenir, nous devons comprendre quelle en est la signification. Punir demande beaucoup moins d'efforts que comprendre. Le Conseil des Anciens promeut une justice réparatrice, répondant aux besoins des victimes et des offenseurs, et elle pourrait inspirer la pensée politique actuelle au Kenya dans la recherche de l'apaisement et de la réconciliation.

### **Initiative jésuite de justice réparatrice : Ministère pastoral d'accompagnement et d'advocacy**

*Michael E. Kennedy SJ et Richard D. García*

Le système judiciaire californien condamne les mineurs à la prison à vie et, plus cruel encore, à des peines sans possibilité de libération conditionnelle. Ces méthodes de punition sont diamétralement opposées à la réconciliation. L'Initiative jésuite de justice réparatrice (JRJI) est un ministère de la province de Californie qui propose un soutien pastoral et l'accès aux sacrements aussi bien aux victimes et qu'aux offenseurs. La JRJI organise des ministères visant à témoigner de la compassion à des mineurs qui, en raison d'une immaturité développementale, ont une capacité unique de grandir.

### **Promouvoir une justice réparatrice défiant les murs de la prison ?**

*Philippe Landenne SJ*

Un aumônier de prison vit dans l'ombre des murs de prison. L'expérience de la justice réparatrice au Canada aide à prendre conscience du besoin de dénoncer les peines cachées imposées par la prison, qui écrasent les prisonniers sans autres alternatives à l'engrenage de la violence. En ce qui concerne le travail pastoral de restauration des rapports communautaires, les compagnons engagés dans la promotion de la justice réparatrice seraient-ils intéressés par la création d'un réseau pour partager les expériences et les manières de procéder dans cette tâche difficile ?

### **Les 30 ans de prison d'un jésuite**

*Gianfranco Matarazzo SJ*

Comment pouvez-vous être l'ami d'un prisonnier, accusé, qui plus est, d'associations mafieuses et de pédophilie ? C'est l'une des questions posées au Père Greco, aumônier de la prison de haute sécurité de Pagliarelli à Palerme. À force de parcourir le même chemin que les pauvres du lieu où son travail pastoral a commencé, il a fini par s'intéresser aux prisons et à chercher une nouvelle interprétation de l'image évangélique du verre d'eau (Mc 9, 41), un dialogue pour un cœur d'homme.

### **Dieu, si Tu veux que je pardonne, Tu ferais bien de me montrer comment**

*Janine Geske*

Lorsqu'une personne est profondément blessée par une autre, elle éprouve souvent un désir de vengeance. La justice réparatrice est une approche philosophique et un

processus qui conduisent à la guérison et à la réparation du préjudice. Ce travail d'inspiration ignatienne mené par l'Initiative jésuite de l'école de droit de l'Université Marquette auprès de victimes de crimes graves concerne notamment le cas des abus sexuels commis par les religieux ainsi que les quartiers minés par la violence des gangs.

## **Justice transitionnelle et réconciliation face aux crimes internationaux : qui détient la feuille de route ?**

*Stephan Parmentier*

Ces dernières décennies ont connu d'innombrables conflits violents, avec leurs lots d'innombrables victimes de guerre, de crimes contre l'humanité et de génocides. À la fin de tels conflits, on entend souvent dire que les individus, les groupes et les sociétés doivent se réconcilier. Toutefois, la réconciliation doit être envisagée dans le contexte de la justice transitionnelle et certains de ses aspects doivent être déconstruits pour mieux comprendre ce que la réconciliation signifie vraiment. Il existe de nouvelles pistes de recherche, mais aussi certains défis persistent. Il n'y a pas de feuille de route pour la réconciliation et chaque solution nécessite d'être constamment réinventée.

## **Réconciliation et justice : conseils éthiques pour un monde brisé**

*David Hollenbach SJ*

*photo de l'Occidentale*

S'il est vrai que le pardon a le pouvoir de libérer aussi bien l'offenseur que la victime du cercle vicieux de la violence et de la vengeance, la réconciliation n'équivaut pas à un relâchement de l'engagement pour la justice. L'impunité doit être combattue et la réconciliation exige la justice, bien qu'elle puisse aller au-delà de la justice en créant de nouveaux rapports dans les sociétés affligées par le conflit. La vérité ne peut pas être évacuée et la véritable réconciliation nécessite la ferme résolution d'éliminer et de réparer l'oppression et le préjudice causé à tant de gens dans le monde d'aujourd'hui.

## **Relations justes et réconciliation**

*Alberto Ares SJ*

Parler de réconciliation à l'occasion du XXème anniversaire de l'assassinat de 6 compagnons jésuites, est une icône qui nous présente l'importance vitale de créer de justes relations dans notre société. La Compagnie de Jésus fit sienne cette tâche de veiller pour que s'établisse un monde de relations justes dans sa Congrégation Générale 35. Dans les textes de la Congrégation, elle encourage la promotion de relations justes avec Dieu, avec les autres et avec la création. Ces trois perspectives nous présentent la réconciliation comme un idéal pour lequel nous nous sacrifions, mais aussi comme un processus qui se fait chair dans le quotidien, jour après jour.