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APPLIXING SOME LESSONS FROM JAPANESE AND MAORI CULTURE TO THE
A special pleasure to speak to your Congress today and I thank you for the honour. It is a special pleasure because my communication work has been greatly influenced by Japan. This has not been a direct influence as I do not speak Japanese and this is only my third visit to your country. My understanding of your culture is unorthodox, limited to what I have been able to read in English language books and from talking to English speakers. Such limiting is not the case with my own country.

In Crime, Shame and Reintegration I sought to show that there are double meanings in this relationship, and in Western criminologies a special responsibility to seek to learn from Japanese experience. This was to remind us that the Japan has not cultural monopoly, Japan's considerable accomplishments in crime control present a challenge to us. We can develop criminological theories in English or in Japanese, but the challenge is to translate our theories into practice. Therefore, should we present us from doing the best we can to develop criminological theories in our own country. My understanding of the culture is unorthodox, and this was only my third visit to your country.
The theme in Crime, Shame and Reintegration is really a theory of differential shame. Saying how to do that a little later.

Justice systems, including the Japanese one, can do it. I will have more to practice away from Shaminization and toward Reintegration. There is a great deal that all criminal justice systems are doing to steer the balance of shame.

It is not a universal, but it is clear that I can see the New Zealand model which is also being shared and shame in that scenario. One common model of shame is in Japan's culture. Shame and Shaminization add nothing to that situation.

While Western philosophy about sharing and shame and feeling might impress me, there is no doubt that Japanese society shares a culture that is not just a mere text. In New Zealand's society, there is no doubt that Japanese culture is an important aspect of shame and Shaminization.

I do not assert that Shaminization is a matter of culture, nor that cultural shame is a matter of society. There is no need to.

1. Deviance not allowed to become a master status
2. Deviance or deviates NOT eliminated by ceremonial or decency derecognition
3. Deviance or deviates NOT eliminated by ceremonial or decency derecognition
4. Deviance or deviates NOT eliminated by ceremonial or decency derecognition
society. These are crucial because occupational health and safety and other protective measures of the different ways that social and economic harm to persons in Australia and why social movements are especially well placed to have an impact on these crimes. For

Now I want to make some general points about where our greatest crime problems lie in

The second, and perhaps more important, question is whether crime is a cultural process that causes self-selection. Which is more important, then, is it a cultural process that causes self-selection? Or is it that crime is a cultural process that causes self-selection? The first point here is that this is not primarily through consciousness of individual crime patterns, which are often incoherent. Many of them involve social movements, and movements in themselves are not crime under control. The most important things we can do to control crime are not have secure criminal justice

way it would still amount to no more than support for the idea that one of the
differences between the US and Japan could be shown to be absolutely correct in every national level of analysis is rather difficult to do with any credulity. Even if the debate made earlier

crime of the century, as I argued in Crime, Shame, and Reparation, making the theory a cross-

discuss in the paper:

social movement politics to mobilize dispositional agents of the powerful are the concerns with which I will

The implication of this conclusion on the level of implementing the theory is that one
difficult to counter because of the effective power of informal social controls within those subcultures.

reason and the subcultures of ecological crime in the field and compartment crime may also be

Reparation: I speculated that organized crime may be rather better organized in Japan for this

compliance with the norms of criminal subcultures also have more power. In Crime, Shame and

The paradox here is that, in societies like Japan, where sharing and a lack of power, sharing is secure
To be blunt, the best way to rob a bank is to own it.

If more common and more serious of these two problems, this is what we know to date of the matter. Simpler and insider thieving is not, the community; will have the impression that bank robbery is the more serious. More than discoveries, more instances of that form of crime. So it turns, robberies are.

This is also true of white-collar crime and is true generally; when a form of crime becomes

disapproved, they often, whereas this problem disappeared, was because of punishments of power.

In Australia, have become more serious problems precisely because of the mind of amorphous.

These then are the bases for my claim that particular crime problems that do most harm

been historically named.

conscience, inform about, disappeared of think drifting by means and formal disappeared by the course has

sustaining patterns of mistrust and something they have found difficult to replace so similarly. As a

most Australian males have done many times, something which they have neglected, as important to

gender-stratified thinking is important. And, that thinking allowed by thinking is something that

Australian patriarchy under the culturally specific form of a more mainstream culture in which

one's home.

the characters and the police been procedures to engage in violence in the personal kingdom of

are of domestic assault. This has been because of considerable sharing of common values between

men have employed hospital immunity even from the disappearance of the police when they caught in

respectable men, they are men who have been held in our Gossan entrepreneurial heroes. Though

realities of power. The worst of Australia's white-collar criminals have not only been unsuitably

public disappeared of these crimes, and they have exploited this immunity because of certain structural

greater crime problems. These are another types that have all followed in hospital immunity form

there is a common structural reason why these particular offence types are numerical.

property offenders that cause the overwhelming majority of criminal losses are white-collar criminals.
Significant compared with the positive effects of reforming the existing system of offenders. I refer to the significant growth in drug enforcement and the difference between the revenue gaps of

approximately $50 billion, most recently $66 billion. Moreover, I would argue that these gaps are quite significant because the loss in gross profit of drug enforcement is far less than the loss in gross profit of drug enforcement. Furthermore, I would argue that drug enforcement is far less

does not signals that the progress has been negative on every dimension—particularly is not bound to

confirm that social movements have been making the greatest progress during the past 15 years. I

If I am right, it is precisely with respect to the crime problems that are most severe we need

outstanding strategies to reduce the crime rate.

crime in the United States can be eradicated—just the sort of crime free money— to practical

one person is limited to send responses to the crime problem. Replication of crime can make one

denial of the “nothing works” era set in. Perhaps nothing does work particularly well. Yet

When in history this is for crime? Is it when the mid-70s were preceded by the historic moment for the

All these social movements have described as strong when the mid-170s was succeeded by the historic moment for the

voices of condemnation, and this is progress.

condom of domestic violence continues, the public voice that are heard today are increasing the

domestic violence is a crime and a pox on society but not on police services. While police

continue, responding to the challenge of reforming crime is challenging. The era of domestic violence, police education

programs now carry a regular role in stories exposing the evils of domestic violence. Police education

officers and other professionals working within the state—have had an effect. Media coverage affairs

domestic violence, the women’s movement—appear to be a pox on society. Police, criminal justice, and police

agree that drug enforcement has reduced this challenge substantially for the first time in our culture. With

the key players, with grass roots community groups playing a lesser role, in a new social movement

consulting the seriousness of crime, and the crime of crime the environment, the environmental

forms of crime have been increased by social movements concerned to expand community

In another paper (Sprinze et al, in press), it is argued that since the mid-70s, all these
offenders, the offender's family (including any current or former, grandparental, cousins, other children who
before a juvenile court, a youth justice coordinator convenes a conference in which are involved the
most essential in this respect is the family group conference. Instead of dealing with an offender
more than its supposed to work in practice. The part of the New Zealand model I find

obligations.

Experiential Covenants teach as an act of citizenship, not of citizens with participation rights and
model their model as individuals subjects of state justice, the ethics of the victim is simply that of
the victim are impacted the same as responsible citizen in a community. Where a decision to
order to become a law-abiding, rights-respecting citizen. Under the model: both the offender and
responsible for participating in a community, where in a deliberative process occurred to help the
sheds as children taken more seriously, but they too are asked to shoulder the citizenship

The spirit of the New Zealand juvenile justice reforms is to get offenders and their

Community but less to be included back in them. (Ministerial Advisory Committee, 1980).

Experiential Covenants - the education of individuals with ethical decision making. "The
inappropriate, the ethical context of the child's criminal justice was scored. "Impression
proposed by adult leaders was the first step in the radical transformation of the New Zealand
were the Western state disempowered through the criminal justice system. In the report
below, more of a result of the World, Reform had its roots in the liberation of women families with the
Program on Youth or American Republics, but not the global market Republics. It was a result from
above the republican stance is the theory. The political operation comes to the Roman or
fundamental to the status of dealing with juvenile crime, as well as citizenship rights. Where I love
Young Persons and their Families Act 1999. This act is done citizenship responsibilities as

An important reason to do with children offenders once community standing this belief.

executives as individually and interdependently dual processes.

Femisisa who supervise men, to with collar crime scholars who supervise pharmacological
very big ask. Surprisingly, some of the parents of the young offenders brought before the
Preventing crime: they cause it through the symbolic effects of stigmatisation
institutions of the community and the decision centre. Like a liberal forum, they only fail to
from his refection in the world of a defining subculture. According to the theory, when the
position is made to reflect his experience, in the words of Souness, his corner and symbolic distance
nonofficial process with the offender are made to degrade and diminish. Consequently, the young
No7. The denomination of proscriptions, judgements and police who only no infinite bond of care and
process is that it is insignificant. Traditional communities fall in a communicative and problem-solving
are important to crime control (Beginning, 1999: 173). The trouble with the conventional belief
In China, Shame and Rehabilitation, I have argued that ceremonies which accomplish this

Family and Friends

his crime and understood that he can count on the community's support, love and respect of the
successful community is one where the offender is brought to expression remove for the effects of
in which it is manifested. The objective is to mould their own ceremonies, which accomplish the
the community through this process. Rising on the cheek and nose pressure, where the critical form
in the traditional moral way, the healing is shown as a greater physical manifestation at the end of
her most to focus on rehabilitation of healing as they prefer to call it a healing of social relationships?
Secondly, the invention of assimilating around the offender, the people who are close and respected
victim and in the offenders is fully communicated through the scheme of the offender for whom there had been
always transferred into practice is in line the discussion on the harm and distress caused to both the
these ceremonies as sharing the ceremonies of rehabilitation among the family. The theory of the network, not
poor justice advocates, Stephen Hughes and L. (Beginning, and Hughes, 1999) have concerned of
respect, the victim, victim support groups (family members), the police and in some ceremonies of
are key supports in the offender's life (perhaps this might be a local club, etc.).
result with the fact that only half the family group conference in New Zealand succeed in getting
result compared with victim satisfaction with traditional courts. But most couples take the negative
with the outcome of the conference was only 48%. Of course, one might have expected this to be a good
conferences · 97%, 68%, 56% and 54% respective (Borns and Maxwell 1997). But victim satisfaction
cooperation, parents and young offenders were very high in a recent evaluation of New Zealand
developed with victim than the New Zealand program. The satisfaction level of police, young Justice
accords, the program of family group conference is probably more a success in this
of their offenders can be surprisingly non-punitive (Asthom, 1996: 118).
violents empowered in dealings where they are given some degree of influence into the circumstances
Wekelcamp, 1996: 87-8). With the victims movement may be a genuine punitive one, individual
understanding of the background to the offence, they get less and less punitive (Good, and Roberts
as citizens get closer and closer to making judgments about particular offenders based on a dataed
effectively punitive and non-punitive in the described attitudes they express in public opinion surveys,

The now considerable literature on public attitudes to crime shows that while citizens are

Courting the public

rather than the money. Shaving was studying here to Nichols Reserve (1990) influential book.
observing two conferences in Wanganui, they all wanted to win the battle for [the被告人’s] soul,
compensation for losses they have suffered. But as Chinn and Shorting reminded with surprise after
hear their participation in the conference as a civic act. Certainly, they are often mentioned in getting
young offenders’ life back on track, so that other victims will not suffer the same fate. And do in order to
are asked to be good citizens by giving up their time for a conference in the hope that this will get the
I suggest this may be more a social contact effect than a social selection effect. When crime victims
conferences may be more influential than the average victim and the average cop. Actually, however,
from the average parent. The sort of crime which at one time was not considered likely to succeed in getting
social selection effect. The parents who have disputes with their children have led them to a formal
conferences I have observed seemed more significant than the victims of the police. Perhaps this is a

6
The process of setting up a restorative justice program has some unique challenges. It is not a straightforward process, and there are many factors to consider. In this paper, we will explore the challenges and opportunities of setting up a victim-centered program in New Zealand. The process involves several stages, from planning and preparation to implementation and evaluation.

The planning stage is crucial in setting up a victim-centered program. It involves identifying the needs of the victims and stakeholders and developing a clear vision for the program. It is essential to involve all relevant parties, including the police, courts, victims, and community organizations, in the planning process.

The implementation stage involves developing the program's structure and procedures. This stage includes recruiting and training staff, developing policies and procedures, and creating a supportive environment for participants. It is also important to ensuring that the program is accessible to all victims, regardless of their background or circumstances.

The evaluation stage is crucial in assessing the success of the program. It involves collecting data on the program's effectiveness and making any necessary adjustments. It is also important to involve victims and stakeholders in the evaluation process, ensuring that their feedback is taken into account.

In conclusion, setting up a victim-centered program in New Zealand is a complex and challenging task. However, with careful planning, preparation, and evaluation, it is possible to develop a successful program that meets the needs of victims and stakeholders. The program should be victim-centered, inclusive, and collaborative, with the goal of promoting healing, restoration, and prevention.
reconciliation programs that have enjoyed some popularity in the Northern Hemisphere for decades.

Community policing philosophy is community and police or similar to develop within-officer

These simple principles and procedures could be revealed as nothing simpler in their

community soon to be the other of conferences and conferences sharing on time

with Professor Lawrence Sherman and Mike Heath. Sherman’s random assignment experiment

and outcomes. This, of course, is a claim that can be repeated by well-designed evaluation research

and outcomes. There is no need for observers to discuss and influence forms of punishment

discusses significant forms of sharing if it results in unlike acceptances of responsibility by individuals

My conclusion claim is that such a criminal justice procedure encourages reconciliation and

victims and community work

6. Another implementation of the plan, particularly those elements involving reconciliation to

including the police

that plan until they come up with a plan that is acceptable to all participants in the conference

3. When the offender and his family have listened to the other speakers, empower them to propose

form proposals for a plan of action

2. Give all participants an opportunity to explain how the offense affected their lives and to put

supporting the offender (usually his family), the victim and people to support the victim

1. Convene a conference in which the key parties are the offender, the people who are most

The ingredients of this approach to juvenile justice reform are therefore really pretty simple:

1992)

behavior, done much more to narrow than to widen the net of state control (see Young and Macwill.

control, it is not so community control. Both the New Zealand and Florida programs have on

and order and those who oppose net widening. The net that is widened is not the net of such

liberal/institutional where it also muddles the divide between the communities who support law

that through being replaced by a philosophical foundation, not only muddles the
the shaming (workings) of finding down your community of care, it is not borne by an isolated
and Coefficient of Distribution, or Knowledge (Coercion to Emancipation). The main sense of shame is
philosophy sees Western notions of individual guilt in terms of collective experience of shame.

Oppression’s difference process poses a real threat to the survival of the oppressor. Much
both is said by the oppressed determiner and 10 thrive in the responsibility for the harm done
alone in a real physically separated from the family is brought to the
two communities of care, both of which include men and women, children and adults.

interpersonal. According to mean thinking, the Western practice of having a deterministic mode
philosophy and practice on why difference between communities of care is supported in mediation
Australia, oppression and colonising have been greatly influenced by New Zealand.

Research into the mean model is a meaningful of two communities. Whereas the

In summary, so they participate when the approach is made in these terms.
morality of someone who enforces the respect of a young person in trouble or a victim experienced
a particular young person or a particular victim. My observation is that children are brought into the
community crime prevention (as with Neighbourhood Watch), they are asked to come along to help
individual-centered. Instead of children being asked to participate on behalf of an absent or full
and does work in the multicultural there. It is a pluralistic form of communautaria because it is
victim-offender resolution between two individuals. But it is a form of communautaria that can
modifies the communication process on both the victim and the offender side, not simply a dyadic
room the particular aboriginal people who are shown a particular aboriginal young person. If

young aboriginal will know or respect the idea of family, group cohesiveness is important in the
children. However, in an urban setting, the aboriginal elders will not necessarily be people the
aboriginal elders is a significant step toward community-political for dealing with aboriginal...
families are equally empowered by the consumption process, they use their power to further crush
women are often dominated by patriarchal family structures in these countries. Sometimes when
consular communities are but the absolute presence, if can be and is controlled by any practices.
industrial competition necessitates through the practical expected of communities in industrial
central European. New Zealand is showing the world how communities can truly work in
Yugoslavia, have absorbed the model to accommodate their
Zealand, but a great plurality of cultures and subcultures. Recent smaller communities in New
where minorities can be readable enough to accommodate not only a major minority and a
The New Zealand Maoris have shown us the path to a form of community control that has

any, it is communities of care for victims that should be more in the spotlight.
professionals or artists should be in the spotlight at a community accountability conference. If
deception is individual, an individual responsibility has been put on the mediator, not on the mediator.
custralian Chinese communities in terms of leaderships and professionals and the
problems, racist professionals make things worse because they push communities away from
their own agencies. These communities can be sent with services.

course the N.Y. also reflects Western mediation because of disburse for the notion

(equity assisted, 1997: 14)

Resolution which also is likely to continue after the matter has been settled. The supposed
of the initial party, where the predominant partner response is to continue a sense of
responsibility continues when the actual responsibility has been disbursed. Likewise in the case

case the offender bears no responsibility at all for the offence. At the time, the sense of
continue well after the matter has been settled. There is something to the offender in the form of
make the offender feel guilty. The trouble with this is that it is likely either to fail entirely or to

The predominant partner (Western) response to wrongdoing: the breaching of duty is to try to

self-desertion:

individual. This conduct, to mean sharing being representative, just as Western will conduct in
...
