

A JustPeace Ethic – Dancing Our Way Back to Humanity
Finding the Creative Space where Conflict Transformation
and Restorative Justice Meet Together

Philosophy and Methods of Conflict Research (PAX 521)

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PART I - PEACE AND JUSTICE – ACTING TO A NEW WAY OF THINKING

Restorative Justice involves a reorientation of how we think about crime and justice.

(Howard Zehr, 1997b, p.68).

Peace is a philosophy and in fact a paradigm, with its own values and precepts, which provides a framework to discern, understand, analyze, and regulate all human relationships in order to create an integrated, holist, and humane social order.

(Hizkias Assefa, 1993, p. 4-5)

A small graduate studies department in a private US university is developing a new (and recovering an old) ethic for peace and justice work. The Conflict Transformation Program at Eastern Mennonite University brings together leading practitioners in conflict transformation, restorative justice and mediation. The core faculty members are from the Mennonite tradition. They are involved in work both internationally and domestically across religious, ethnic and ideological lines. Last year 145 students from 86 different countries, contested territories and provinces, including people from 28 different faith and denominational tradition came from training in this program.

What holds this program together? What do Restorative Justice and Conflict Transformation have in common? What are these practitioners in the field learning about sources for building lasting peace and justice? What is their hoped for basis of peace and justice?

Through research and interviewing these faculty, I have concluded that values and common guiding principles holds these fields together. Further, when these often unarticulated values and principles are woven together as a whole, a whole new paradigm or philosophy emerges requiring a completely new orientation to systems and relationships. This paper attempts to weave together these values and principles into a JustPeace Ethic.

To understand the radicalness of this alternative vision, it is important to understand what it is an alternative to – namely, modern enlightenment philosophy. Some very basic elements of this thought will be brought out for the purpose of contrast. Throughout the paper the virtues of the JustPeace Ethic will be contrasted with the values of enlightenment thinking.

Modern Enlightenment Philosophy: The Foundation And Problem Of Current Models Of Conflict Resolution And Criminal Justice

During a time of much religiously inspired violence and a resurgence of Greek skepticism, philosopher Rene Descartes (1595-1650) recognized that there must be some basis of unity and togetherness other than religion and tradition. This quest led him through mathematics to seek to doubt everything and break down everything down into pieces until he could find some unquestionable, undoubtable truth. His solution: “I think therefore I am.” Rationalism, individualism, foundationalism and universalism were his hoped for basis of peace. This reorientation of philosophy was the dawn of enlightenment and modernity. Western visions and processes of justice and peace are based in these enlightenment and modern philosophies. I

believe the modern inability to find peace and huge increase in violent conflict is also based in these philosophies.

Let us begin then by uncovering some basic assumptions in Descartes' proposed solution.

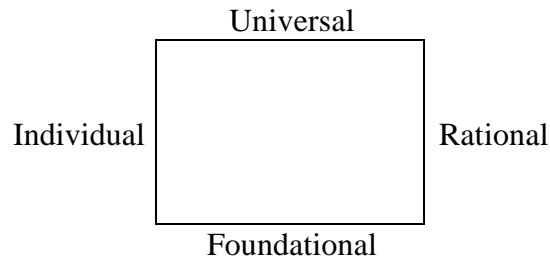


Fig. 1 Modern/Enlightenment Assumptions

Foundationalism is the belief that life can be broken down into isolated elements and unshakable foundations (suggested by the building block image of Figure 1). This was this quest that led Descartes to claim: "I think therefore I am". Foundationalist metaphors fill our language – *basis, foundation, fundamental, unshakable, grounded*. Laue and Cormick's Ethics of "Social Intervention" follows this thinking by breaking down their assumptions to a single basic assumption about the nature of humanity. They then build on this "foundation" by outlining three abstract principles or values. Their foundation appears simple, clear, rational and universal. It is a modern paradigm. A JustPeace Ethic will argue that life is about connecting rather than breaking apart, relationships rather than elements, a web of connection rather than a firm foundation.

Individualism *I think therefore I am*. Descartes' philosophy began with the individual and individual existence as the center of truth and understanding. This was later developed into more radical forms of individualism. The typical mediation process assumes that conflict is primarily between two individuals who are seen as articulate and autonomous decision makers. The criminal justice system sees crime as an individual breaking a state rule. Both of these perspectives are forms of individualism. A JustPeace Ethic doesn't begin with the individual but with variety of relationship with land, with God, with others and with self.

Rationalism *I think therefore I am*. Rationalism is a dualism that favors the mind over emotion and tradition. True things are essentially rational – head knowledge. Truth statements are made in objective cognitive propositional statements and reduced to principles unhooked from any cultural or narrative context. One expression of this objectivism is the stance that mediators and justice officials are believed to be neutral and impartial. SPIDR and NIDR both hold neutrality and impartiality as imperatives for mediators. A JustPeace Ethic will be holistic rather than dualist, cultural rather than cognitive propositional, virtue-oriented rather than objective-oriented, human-oriented rather than object-oriented, narrative dependent rather than narrative-denying.

Universalism - *I think therefore I am*. Universalism is the belief that principle, truth and rationality or logic is not dependent on culture, context, values or time. It believes in a single human story, common sense, a just society and human rights. All these terms suggest they can be applied universally. What is true is true is true. What's true is repeatable. John Burton's

basic human needs theory is rooted in both rationalist and universalist thought. His vision echoes Descartes'. "The institutionalization of conflict resolution as a norm would tend to bring different societies toward a common system that is individual-need based, thus reducing tensions between systems.... In our perspective, conflict and conflict resolution are universal phenomena" (Burton, 1993, p.1 & 4). He believes that his model of rational decision-making can be universally applied. A JustPeace Ethic will value particularity rather than universality, diversity rather than assimilation, value-articulation rather than value-denial.

Today the dominant hoped for basis of unity is democracy and human rights –both visions derived from modern enlightenment thinking. If the will of the people was listened to and there was freedom and justice and empowerment for all, the world would be at peace. Yet again history seems to be proving our assumptions wrong. Although there is a marked increase in democratically organized countries and a much larger basis of acknowledgement of basic human rights (United Nations), we are now living in a world with more war, more violent death than ever before in human history. 107.8 million people were killed in the first 90 years of the twentieth century compared with 6.1 million people in the Rene Descartes' 17th century (Kraybill, 1996, p. 2) Further, the superpower model and self-proclaimed defender of democracy and human rights, the United States of America, is also seen by many as a great source of world conflict and injustice (through instruments such as globalization, WTO, Free Trade Agreement, the USA retributive justice system, World Bank, USA support of repressive regimes). I believe the connection between being model of democracy and human rights and the source of violent conflict is not a connection of hypocrisy but one of systemic contradiction – enlightenment ethics produce both.

Moving Beyond Modernity

It is widely accepted that in the post-modern era there is no moral center, that in the words of Scott Holland "The enlightenment's dream of discovering one story that can name us all has crashed leaving us with many little narratives"

(Ron Kraybill – 1996, p. 12)

Postmodernity is a non-uniform philosophy emerging out of the failures of modernity. It claims to be an essentially different way of knowing and relating within the world. Rejecting the basic principles of modernity, postmodern thinkers ask moderns "Whose justice?" "Which rationality?" "Whose peace?"

The fields of Conflict Transformation and Restorative Justice have recognized that old ways of settling conflict no longer work (and perhaps never did work as well as they claimed). Yet many processes and theories developed within these fields still rely on modern assumptions of the world. These fields lie halfway between two philosophies of thought.

In these quickly changing and highly violent times, it is important to find ways to collaborate to work for peace and justice. Postmodernity has revealed the modern ways of working for unity as more about oppression than liberation. Claiming one human story is just another way to impose our own values on others.

Postmodernity leaves us with many difficult but important challenges. How can we now talk together when there is no single story? How do we work together for peace and justice when everyone has their own ideas about what that means? Is there some meeting place for different traditions interested in peace and justice work? Can the approaches of different religion or different disciplines (e.g. Restorative Justice and Conflict Transformation) find a basis to work together? Is there some way to connect from our “many little narratives?”

Values: A Meeting Place for Peace and Justice Workers

The first chapter of my book is an ethical framework for all kinds of social change activities saying that’s what binds them all together – the ethical framework of values... It is the ideal set of values of peoples that need to be at the core.

Lisa Schirch, 2000

In terms of values, I don’t think there is difference between Restorative Justice and Conflict Transformation. I have never found any substantive controversy or difference with any of my colleagues. In someway we talk about the same things in different languages and in different fields.

Howard Zehr, 2000

How we respond to conflict, how we go about dealing with people who are in deadly disagreement is the practical expression of deeper, more abstract beliefs about the world, history, and the future of human society which in turn are formed by the stories and myths through which we bring meaning to our lives.

Ron Kraybill, 1996, p. 24

Values guiding action seems to be what holds Restorative Justice and Conflict Transformation together. Further, the experience of this program, that attracts such diverse participants, is that people come because they believe in the peace and justice work. People stay because the deeper values resonate within.

Like others within these fields, practitioners at Eastern Mennonite University are acting their way into a new way of thinking rather thinking their way into a new way of acting (Osborn, 2000). In the postmodern world, action rather than theory is the source of unity. It is appropriate then, that the values that guide the action would be a powerful source of commonality.

Two arguments have been made so far. First, postmodernity has left us with many little narratives. Second, action and values are powerful ways of connecting with the diversity in the peace and justice field. Figure 2 demonstrates how narrative, ethics and actions are interrelated.

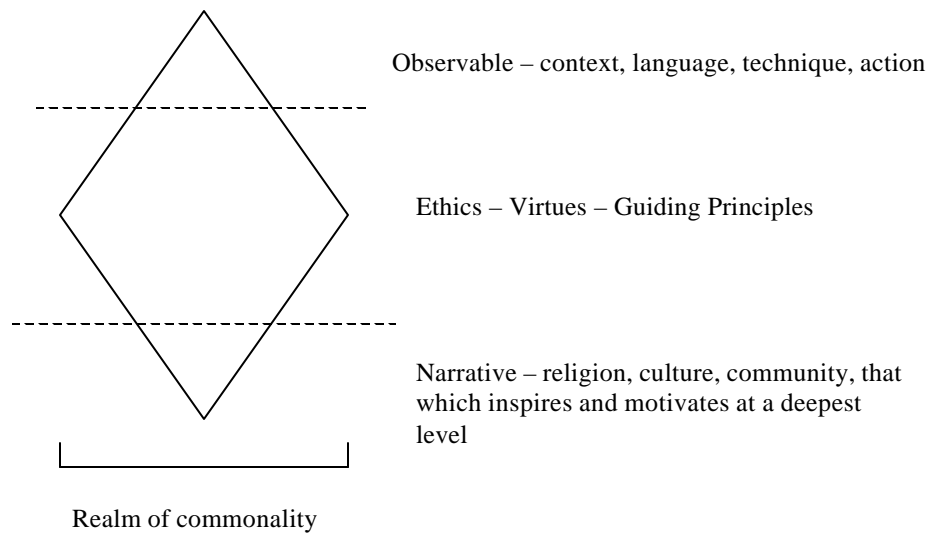


Figure 2 – Construction of Meaning

If the diamond illustrates Restorative Justice as conceived by Howard Zehr, then the depth of the diamond, the narrative, would be the Mennonite faith. Out of that arises guiding principles and those are applied and discovered in a particular context, the criminal justice system. The observable includes techniques and process like Victim Offender Reconciliation Program (VORP), Family Group Conference. Figure 2 demonstrates that beneath every observable context are guiding principles. Further, a narrative sustains those guiding principles. Modern Enlightenment thinking denied this perspective. They unhooked ethics or principles from narrative and pretended they could stand on their own. I say pretended because history seems to have demonstrated that Enlightenment’s claim to be objective without being bias to any worldview was a deception.

The width of the diamond is the realm of commonality or shared action. As one dives deep into the narrative there is little room for shared action. Either you share those stories or you don’t. Likewise if one moves up to the top of what is observable about Restorative Justice, there is little room for shared action. Either you use that language, those techniques in those contexts, or you don’t. The widest part of the diamond, the place where there is the most room for people to stand together is at the level of ethics or guiding principles.

Figure 3 shows the special relationship between Restorative Justice and Conflict Transformation at Eastern Mennonite University.

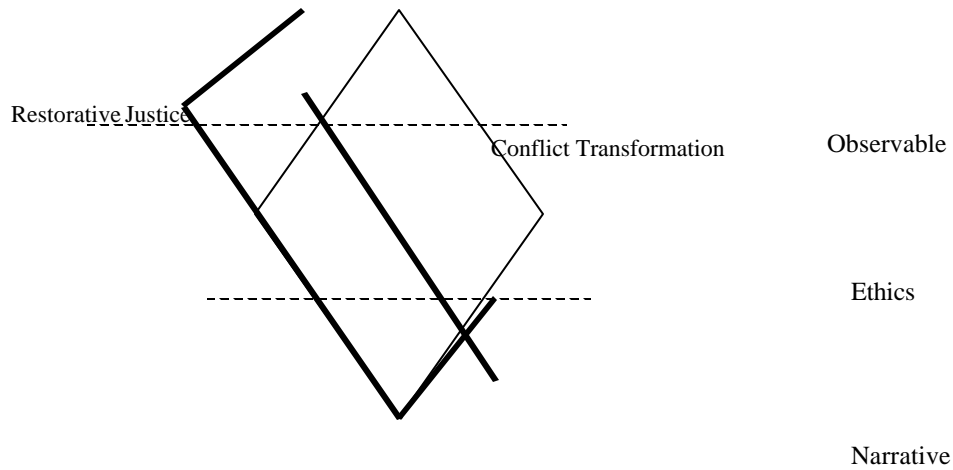


Fig 3 – Restorative Justice and Conflict Transformation together at Eastern Mennonite University

Both Restorative Justice and Conflict Transformation come from a similar narrative – that of the Mennonite community. They share JustPeace Ethics but they move out into different context. There is a small area of overlap at the Observable level. This reflects common interest in mediation and trauma. However, more broadly the field comes from many different narratives. Figure 4 demonstrates this relationship.

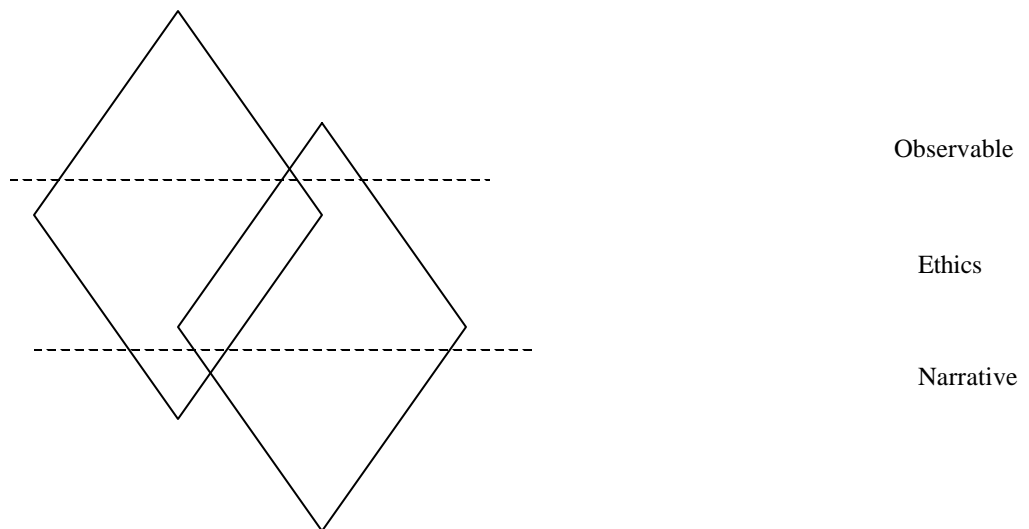


Figure 4 – Different narratives, different points of application, sharing a common ethic

The two diamonds could represent two different religious traditions, active in different context and yet opens the possibility that they could share a common ethic. Figure 4 does not intend to suggest that all people from different narrative context do share a common ethic, but rather the intent is to demonstrate that they could.

If it is common values that hold these fields together and common mission/action that is the source of postmodern unity, then ethics – the dialogue of what guides action – could provide a powerful meeting place for different disciplines or even religious traditions, interested in peace and justice work.

As we proceed now to articulate what values hold together Conflict Transformation and Restorative Justice, we do so from the particular stand point of Christianity but are open to the possibility and hope that people from other narrative contexts may share these principles.

PART II - DEVELOPING A JUSTPEACE ETHIC

Linking Guiding Principles

It will be argued that at the core of a JustPeace Ethic is the vision of shalom – of interconnectedness of all things. Both justice and peace find their meaning in this concept of right relationship. It has also been argued that Restorative Justice and Conflict Transformation challenge the dominant ways of knowing. How then shall we talk about values? How do we talk about values without doing violence to the concept of peace? If one believes that peace and justice is more about putting things together than breaking them apart, more about relationship than abstraction, more about wholeness than fragmentation, then how do we talk about core values. To conceptualize values as principles is already to play the modern game- rationalize, break apart, abstract. How do we speak of a new way without falling into the old? What should we do?

The virtues and guiding principles that follow should be seen not in a linear or hierarchical fashion but rather as a web of interrelated parts of a whole. Figure 5 illustrates one way of seeing this relationship.

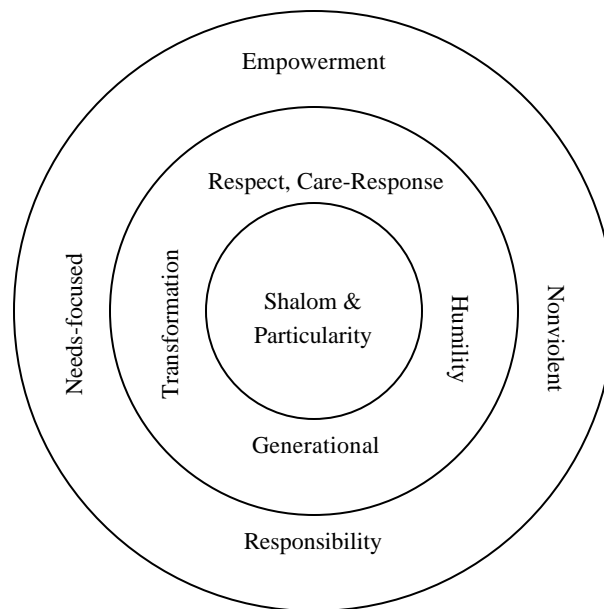


Figure 5 – JustPeace Ethic – Linking Guiding Principles

Here, virtues are linked in pairs: Shalom and particularity; respect, care-response and generational; humility and transformation; needs-focused and nonviolent. Out of each of these values flow other sub-values and out of those flow guiding principles common to Restorative Justice and Conflict Transformation. By linking principles I hope to model relational and holistic approach to ethics. In each section I will also contrast JustPeace values with modern values. I recognize this strategy tends to dichotomize these two perspectives. As I believe as JustPeace Ethic calls us to move beyond a dichotomize view, the strategy is inherently

problematic. Nevertheless I maintain it in order to underline the radical uniqueness of this approach, lest readers too quickly think they understand what is intended.

What follows is a first attempt at articulating a JustPeace Ethic. A couple of clarifications need to be made at the outset. First, the term “JustPeace” reminds us that justice and peace belonging together and are essentially inseparable. Peace without justice is suppression. Justice without peace is a new form of oppression. Justice and peace belong together. This term has been borrowed from other thinkers (Lederach, 2000; Moltmann, 1989). Second, the ideas presented here were developed through listening to and dialogue with faculty at the Conflict Transformation Program at EMU who are practitioners of Conflict Transformation and Restorative Justice. Akum Longchari, from Nagaland, also served as an important reference person as I was interested to know how to frame these ideas in a way that would connect with people from other cultures. This has been a communal project although the construction that follows is my own and may not completely represent those who inspired these thoughts.

We now turn to the uncovering of a JustPeace Ethic.

1.0 Shalom And Particularity

Two concepts lie at the core of Restorative Justice and Conflict Transformation fields. We will look first at shalom, then at particularity and then at the link between the two.

1.1 Shalom

It all comes down to shalom. That is the fundamental concept for me. That idea of all rightness is pretty fundamental for me. I understand the concept of shalom as God's intention for us. It is defined as an all rightness – a right relationship with God, with each other and with creation. It goes far beyond not being at war with each other but living in right relationship in some way.

Howard Zehr, 2000

The vision of shalom: The foundation for the vision for human society which underlies this thesis is the conviction that God intends to establish peace on earth and that to work for peace is to co-laborer with God in a task of highest significance.

Ron Kraybill, 1996, p. 26

The vision of shalom presents an ethical framework without dualisms. I wrote a Spanish text of how shalom has been made reference to across all these dimensions – intrapersonal, personal, interpersonal, intranational (community within a nation), national, international, universal and ecological.

John Paul Lederach, 2000

The four dimensions of a theological notion of reconciliation are: ecological, social, personal, and spiritual.

Hizkias Assefa, 1993, p. 15

Aristotle says that ethics begins by rightly envisioning the world. If this is true, shalom is the vision for humanity shared by the faculty at the Conflict Transformation Program. Shalom is about the interconnectedness of all things. It is a holistic and, in some sense, sacred perspective of the world. It is a peace and justice that crosses every layer of human and nonhuman life.

Shalom presents a moral view of life in that the focus is on right relationship: with God, with land, with humanity and with self. Peace and justice rooted in shalom find their meaning, therefore, in relationship. Shalom ethics is not ethics in the narrow sense of decision-making in tough situations (situational ethics). Rather shalom ethics begins with a vision of the interconnected relationship centric world.

Shalom	
<i>Key Values</i>	Interdependence vs. autonomous Holistic vs. dualistic Relational Network vs. power hierarchy Cooperative partnership vs. adversarial competition
<i>Guiding Principles</i>	Work Collaboratively across conflict lines Coordinate a multiplicity of interventions Injustice is broken relationships Intervention strategies should connect with people already doing peace work

1.1.1 Interdependence vs. autonomous

Interdependence is a willingness to renounce part of one's autonomy, power, and independence in order to accommodate others' needs and interests and enhance the common good in a mutually enriching manner.

Hizkias Assefa, 1993, p. 7

Interdependence is valued over independence. Independence is the basic value that we operate as individuals in the world. It is the basis of materialism – If you see yourself or your family unit as independent of other people, you have a sense of 'I want to get as much as I can.' In an interdependent basis of values you understand that we are all apart of the same thing and how you live effects how I can live – on a global scale in terms of developing nations and first world nations and also environmentally and socially. It's about recognizing the systemic values of life.

Lisa Schirch, 2000

The above reflections demonstrate how shalom pushes us far beyond an individualistic view of the world. Much of the western values of freedom, justice and empowerment are rooted in an individualist view of the world. From the view of shalom all other values are reinterpreted. Shalom is closer to indigenous perspective than western perspectives as it sees life as an interconnected web of relationship.

1.1.2 Holistic vs. Dualistic

Sometimes the justice paradigms want to dichotomize things. I am not convinced of a dichotomist world. A lot of times ethical frameworks get set up by dichotomies - heterosexual/homosexual being the one way to see the world; oppressed/oppressor would be another way to see the world; black/white would be another way to see the world, masculine/feminine another. Whenever I feel that the world is presented to me and I have to see it in the lens of an either/or, I become uncomfortable. My experience is there are many more levels of complexity going on than dichotomies can account for.

John Paul Lederach, 2000

My clear value is the building up rather than breaking down.

Nancy Sider, 2000

Like feminist ethics and environmental ethics, a shalom orientation moves beyond dichotomized worldview. Environmental movement moves easily between individual responsibility and working at systemic issues (recycle, don't use CFCs, etc). Feminist social ethics defines traditional ethics as a dualism between mind and emotion – the mind being rational, male, and ethically – women being emotional and not concerned with ethics (Harrison, 1985). Both feminist and environmental ethicists talk about trying to rebuild an ethical framework without dualisms. This perspective is essential to JustPeace. As long as we think in dualisms, we break apart and divide that which belongs together. As long as we think in dualisms, some will be excluded and not experience either peace or justice.

1.1.3 Relationship Network vs. Power hierarchy

Moderns focus on power in a top down fashion. Conflict interventions assume this model when negotiations are between top power leaders. The criminal justice system is a system of hierarchical power where the judge is on top, the offender is on the bottom and the victim is ignored. The alternative shalom perspective is to see life as a network of relationships. Conflict or crime is about broken relationship. Intervention is often not from the perspective of an objective/neutral outsider (the main modern role) but from an insider-partial who is part of a network of relationships and has trust of all parties (Lederach, 1991). This is why Restorative Justice deals with harm between people and tries to involve the wider community and trusted parties through conference and sentencing circles.

Modern approaches to conflict, which have a power/hierarchy orientation, tend to develop single-track intervention strategies, which tend to focus on either developing peace agreements with top officials or using power and even violence to pressure the conflicting parties to change their ways. They tend to be a win/lose game oriented toward punishment.

The network of relationships orientation is wholly different. It tries to find ways to bring together conflicting parties to work collaboratively across conflict lines. It sees the need to coordinate a multiplicity of interventions and to see conflicts through a multiply sets of lens: interpersonal, cultural, economic, ecological, structural... Further, the way to intervene is through relationships rather than top down power. An offender is more likely to change if she sees the effect of her crime on her victims and wider community and is given an opportunity to take responsibility. Transformative change, that is becoming more human, is less likely if a judge tells her she is guilty and her punishment is to be treated like an animal in a cage.

1.1.5 Cooperative partnership vs. adversarial competition

A vision of shalom is the recognition that we are all connected, that my justice is somehow connected to your justice. Shalom calls us to work cooperatively in partnership rather than through adversarial competition. The criminal justice system is set up as an adversarial competition. War is also the adversarial game. Restorative Justice and Conflict Transformation change the game.

1.1.6 Ethical Intervention Questions of Shalom

The concept of shalom presents many ethical questions. The following two questions explore different sides of a shalom orientation.

Does this process move you toward a shared interdependent future where peace and justice co-exist?

Does the intervention consider the social, ecological, spiritual and personal implications?

1.2 Particularity

A core assumption (to Restorative Justice and Conflict Transformation) would be the importance of context.

Howard Zehr, 2000

Sure, you can map out a process on a piece of paper but it gets all messy when you are dealing with history and people's feeling and stereotypes... When we set up process in advance, we exclude a whole group of people because different ethnic groups go by different rules. Flexibility is a value.

Nancy Sider, 2000

Surely, life-giving approaches to making peace can come from a variety of communities and visions for human life.

Ron Kraybill, Ground Up, p.44

Build on the cultural and contextual resources for peace and conflict resolution present within the setting.

John Paul Lederach, 1997, p. 95

It is very likely that a systematic examination of the theology of other religions by those more familiar with them could provide similar insights.

Hizkias Assefa, 1993, p.9.

Particularity is a recognition that context must come before process and even knowledge. Particular people think and act in particular ways. Much of western conflict intervention is an attempt to apply a uniform process or theory to conflict with no regard for culture or context (universalism). Even environmental ethics for some reason tends toward telling a universal story rather than particular stories.

One of the distinguishing qualities of the Restorative Justice and Conflict Transformation is the demand that context is core. It is not enough to modify a process or workshop to be culturally sensitive but rather process must start with context and then find it's way.

The world is seen as diverse. Justice is not seen as some abstract, distant principle but rather something that is experienced in relationships. Those relationships together with the context and the culture in which they are set, need to be central for justice to be experienced.

Universal process imposes on people and forces them to assimilate to the dominant. The disproportionate number of African Americans in USA jails and First Nations People in

Canadian jails demonstrate this point – the universal justice system is an imposition and form of assimilation to the dominant culture.

Within a JustPeace Ethic elicitive models, which draw out contextual knowledge and skills, are advocated. Procedures then must be flexible and not preset. The goal of the outside interveners is not to bring a solution but to help facilitate effected populations to dialogue and come to solutions that make sense for their context. The chart below shows key values and guiding principles.

<i>Key Values</i>	Particularity
	Diversity vs. assimilation Particularity/contextual vs. universality Elicitive vs. imposing Flexibility vs. rigidity
<i>Guiding Principles</i>	<p style="text-align: center;">Facilitate the emergence of peacebuilders and an infrastructure for peace within the conflict setting</p> <p style="text-align: center;">Processes are not universal but must be rooted in context – suspect of pre-packaged solutions</p> <p style="text-align: center;">Develop culturally contextualized, elicitive approaches to practice and learning that draw upon concepts, insights and practices in local culture(s)</p>

1.2.1 Ethical Intervention Question of Particularity

Particularity asks the interveners: Is the intervention rooted in the contextual paradigm(s)?

1.3 Linking Shalom and Particularity

Shalom is a particular vision of the world. It is a powerful vision that is at the core of Restorative Justice and Conflict Transformation. Particularity is the recognition that shalom is not the only vision. For JustPeace to be experience in the lives of people it must be drawn out and applied to that context. Linking shalom and particularity is a way of stating one’s bias and at the same time opening the door to dialogue.

2.0 Relationships Centric: Personal and Generational

Relationship for me is it's own category. It has to do with strategic thinking... It has to do with how you think about the "how" within a context as opposed to the "what", the content end of it – which is often the driving force of these fields. The "who" end of it is really about finding our way back to humanity.

Lederach, 2000

Essentially reconciliation means the restoration of broken relationships or the coming together of those who have been alienated and separated from each other.

Assefa, 1993, p.9

Real people and relationships is a core value. It's also a principle.

Zehr, 2000

Both Conflict Transformation and Restorative Justice have a relationship centric core. Unlike modern warfare or justice systems, they keep in mind that they are essentially about dealing with real people. They see their work as helping people turn and see the humanity of the other.

2.1 Personal: Respect/Care-response

What is the meaning of all my involvements? It is to deal with the whole person, with all the elements of when conflict becomes intense and hateful between people.

Sider, 2000

When we make our enemy into an "other" we make them into objects and thereby can justify subjecting them to all sorts of violence and cruel punishment. "Prisoner", "disputants", "convict", "nigger", "gooks"... these are all forms of othering – objectifying to rationalize hate, anger and distance.

To value the whole person, to value people, is an entirely different perspective.

Key Values

Guiding Principles

Personal	
	Respect vs. objectification Care response vs. rights/rules response
	People are ends not means to an end
	Conflict intervention must help people turn toward the other and see their humanity
	Healing and relationship are more important than resolving issues
	Training is needed to understand the experience and needs of victims, offenders, races, genders, ethnic groups, religious groups
	Show respect to all parties
	Place a primary focus on relationship-building in practice of peacebuilding (Institute)

2.1.1 Respect vs. objectification

I think respect is a fundamental core value. I sometimes do this thing about justice as respect. When you start spinning out what that means, it's revolutionary.

Zehr, 2000

Our commitment is to process what honors the sacred character of the participant. It must be process that does not allow people to insult and demean others in the interaction. That is an anchor point that carries across Conflict Transformation and Restorative Justice. Respect is another name for it.

Kraybill, 2000

Respect for people is a guiding value of JustPeace Ethics. People are seen as inherently worthy of respect. Respect means seeing someone both as similar and as different from us. It means recognizing our common humanity and need for each other. It also means recognizing that they are particular and have a particular integrity.

Respect means not assuming we know what others need. It means listening and asking and including. It means not trying to eliminate the other but, even in challenging, to respect.

2.1.2 Care-Response vs. Rights/Rules Response

This terminology is from Kay Harris' "Moving into the New Millennium: Toward a Feminist Vision of Justice" (1991). The rules/rights focus is an outgrowth of enlightenment's focus on the autonomous person. Justice here is reduced to getting my rights, breaking the rules, and getting punished if you do break the rules. This rules/rights/punishment orientation is not a basis for a shared interdependent future. We must recover human-centered values such as care. People must be treated as ends rather than means to an end. Care-response means getting into a situation, seeing what people need and how they want those needs met. The care orientation changes everything from process to attitude to follow-up.

2.1.3 Ethical Intervention Question of a respect/care-response

Does the intervention help parties to see each other as human and help them toward working out of care and respect for each other?

2.2 Generational

(Reconciliation's) primary goal and key contribution is to seek innovative ways to create a time and a place within various levels of the affected population, to address, integrate, and embrace a painful past and the necessary shared future as a means of dealing with the present.

Lederach, 1997, p. 35

First value and principle of reconciliation: One cannot resolve conflict and thus make peace unless the root causes of the conflicts are identified and dealt with.

Assefa, 1993, p. 5

Rather than responding to particular crises, crimes, conflicts or violent situations, the long-term peacebuilding approaches act to change social structures, to educate people on issues of justice and relationship, and empower people to prevent violence rather than react and respond to it.

Schirch, 2000

Working at grassroots is an important common value. Restorative Justice believes in community not just as a pragmatic way to get there but rather as a way to be community.

Zehr, 2000

Before we can look at peace we need to look at justice. Before we can look at justice we need to look at who we are – identity. To look at identity we need to look at where our story was disrupted and, by looking back, to re-story our life.

Akum Longchari, 2000

Generations become a value when they shape our lens. To value generations means to view the world through the lens of the generations past and the generations future. This lens is the long-term relationship lens. It has to do with identity, grassroots, root causes, broken pasts and shared futures. The generational lens is not just concerned with people currently affected by a conflict but also with those who have gone before and those who will come after. The generational lens is about story. Stories tell where we have been and lead us to where we are going. Stories are interested in systems and cultures and ethos but also in songs and poets and prophets.

The chart draws out some of the implications of a generational lens.

Generations	
<i>Key Values</i>	Root problems vs. symptoms Long-term orientation vs. crisis orientation Communal & structural effects vs. individual effects
<i>Guiding Principles</i>	Short term intervention measured by long term effects The way forward includes looking backward Change must focus on root causes and range from individuals to structures and systems Story and restoring our pasts are transforming activities. Long-term peacebuilding projects create new sustainable and cooperative ways for people to relate to each other (Schirch, 2000) People need their stories and injustices acknowledged Generational vision should guide intermediate and crisis interventions (Lederach, 1997)

2.2.1 Ethical Intervention Question of Generations

What will be best for the children five generations to come?

2.3 Linking Personal and Generational

This linking is more natural than other principle sets presented here. Both personal and generational has to do with relationships and real people. The personal values of respect and care can seem to be biased toward the present. The generational lens underlines the moral quality of time – both past and future. By linking the personal to the generational, current actions and people are linked to future vision and generations. We must relate to people today the way we would like to see the world in 50 years. This is the ethical mandate of JustPeace.

3.0 Humility and Transformation

3.1 Humility

Part of why we have to be humble is that we take seriously the sacred legitimacy of others. To go around with arrogance implies that we are ontologically at a higher status. The way in which the world works is that certain people are lifted into a higher ontological status than others and then impose their vision of the world on others. We all know that instinctively. That means in the back of our minds all the time is the knowledge that we have to avoid the trap of getting into the situation where we claim to know what other's need.

Kraybill, 2000

It is always about being back and forth: are we colluding with this powerful figure and just making pretty? or are we doing helpful things that can transform the system?

Sider, 2000

Humility is a basic value. It is about the nature of knowledge and about being aware of the limits of what we know and what we can do. That is just core. It's less about not being proud and more about respecting others and having an appropriate level of self-doubt.

Zehr, 2000

Humility flows from placing a high value on particularity. It flows also from seeing the other in the sacred web of shalom. It flows from a relationship centric understanding.

The old model of criminal justice and of world conflict saw strength, expertise, advanced knowledge and power as key. Conflict Transformation and Restorative Justice value vulnerability, self-doubt and servant leadership. When justice and peace is connected to the former values the values themselves become a means of imposing our agenda for the sake of our own safety. When justice and peace are connected to these later values, then it is about the other and their needs.

Recognizing that life is a complex web of relationships, makes it hard to be sure one is having a positive impact for all. Helping calm a racial dispute may enable an unjust system to keep working. Humility and self-doubt are care values.

	Humility
<i>Key Values</i>	Vulnerability vs. strength Self-doubt vs. all knowing Servant leader vs. expert leader
<i>Guiding Principles</i>	Do not impose your agenda but serve the needs of those you work with Elicit from people in the context how they see the conflict and what they need Avoid claiming to know what others need (Kraybill, 2000) Be a half-hearted fanatic. Remember that what you do and what any of us do isn't going to make that big a ripple. Don't get too inflated expectations of yourself or myself. (Zehr, 2000)

3.1.1 Ethical Intervention Questions of Humility

What movements toward JustPeace could be harmed by this intervention?

Does this intervention promise too much?

3.2 Transformation

We know we are not done. Even if this is our agreement for today, tomorrow and a month from now, it will be needed to be looked at again.

Sider, 2000

We are trying to change the framework, not just work within it.

Zehr, 2000

From the standpoint of shalom, the goal is not to fine-tune a system which basically works well, it is to enable the abandonment of a set of assumptions and behaviors whose devastation to life on this plant is all too evident and to introduce a new reality which nourishes and supports all.

Kraybill, 1996, p. 42

Practitioners of Conflict Transformation and Restorative Justice see themselves as offering an alternative within a dominant system. They see themselves as trying to facilitate transformative justice. They see themselves as trying to help people find their way back to humanity. This is the work of transformation. It is not accepting what is as what will always be. It is a belief that we can move toward JustPeace.

Transformation is the long-term human conflict outlook. Although immediate change is celebrated, the transformative lens sees deep transformative change as taking time. The conflict resolution lens focused on solving issues once and for all. The transformative lens focuses on the lives of people and how they deal with day-to-day conflict. The transformative lens is also about finding appropriate ways to facilitate change in a specific direction: JustPeace. For this

reason, practitioners do not see themselves as neutral outsiders but partial insiders – working with an agenda for change.

<i>Key Values</i>	Transformation
	Patience vs. immediacy Morality vs. amoral Transformation vs. management
<i>Guiding Principles</i>	Look at long-term vs. short-term It is possible to encourage movement toward JustPeace Address the economic, political and social structures in which conflict are embedded and the values reflected in those structures (Kraybill, 1996, 54) Interveners are always bias. Be biased for JustPeace

3.2.1 Ethical Intervention Questions of Transformation

Does the intervention move toward deep transformation or is it cheap peace that denies justice?

3.3 Linking Humility and Transformation

Transformation says I can change the world. Humility says I'm not even sure of what I know. The two are not exclusive but must be held together. Humility without some vision of change degenerates into self-pity or radical individualism. Transformation without humility can degenerate into empirical imposition. The two need each other.

4.0 Need-Focused and Nonviolent

4.1 Need-focused

Basic Human Needs Theory says conflicts are not about scarce resources like access to land. Most conflicts are over basic human needs that are more like security, identity and feeling of community. What people fight over is making sure they have a sense of identity and feel secure.

Schirch, 2000

Listening to understand the other is a non-negotiable.

Sider, 2000

Structural violence has been defined as social and personal violence arising from unjust, repressive and oppressive national or international political and social structures... In other words, it is not only the gun that kills. Lack of access to basic means of life and dignity does the same thing.

Assefa, 1993, p.3

Justice which aims to fill and overflow must begin by identifying and seeking to meet human needs. With crime, the starting point must be the needs of those violated.

Zehr, 1990a, p.191

I have been oriented to see security as a fundamental human need along with a sense of both belonging and safety. We can organize around those in ways that are non-violent but it does require organization.

Lederach, 2000

Mahatma Gandhi said, "There is enough in the world for everybody's need but not enough for everyone's greed." It should be the basic human needs of people rather than power or precedent that guide peace and justice. Restorative Justice and Conflict Transformation are about recovering the central place of human needs in the conflict process. The criminal justice system never asks what the victim needs or even what the offender needs. It is interested in assessing guilt and handing out punishment. Likewise, international peace accord processes often are about deals with the powerful rather than serving the self-stated needs of the people.

People affected by a conflict should have the right to say what they need. It is those needs that a process should be built around. For lasting JustPeace the needs of all must be addressed. John Burton's Basic Human Needs Theory had this much right. Conflicts need to be reframed to state what harm has been done and what needs are at stake. Often it is possible to reconcile basic human needs (Assefa, 1993, 6).

Needs of victims, offenders and communities are central for Restorative Justice. Conflict Transformation is also working at ways to organize around needs. This has a huge implication for justice. If needs are central then justice is always ad hoc. Justice must respond and be experienced within a context. That means justice will look different and be arrived at differently dependent on the needs, the culture, the history, the future, and the people involved.

	Need-Focused
<i>Key Values</i>	Participation vs. subjection Human needs vs. power/status
<i>Guiding Principles</i>	Process defined by needs rather than precedent/status quo or power Those affected by a decision must have a say in it Ensure those on margins are included at the table Marginalized groups must have their needs and aspirations heard and be given primary roles in justice process. Justice is ad hoc Needs of all involved must be included in the process

4.1.1 Ethical Intervention Questions of Basic-Needs

Are the needs (rather than power) of all being considered?

4.2 Nonviolent

Nonviolent actions is one way to expose originating violence and interrupt the cycle of violence to move onto other steps of conflict transformation and peacebuilding that, like drops of water, can wear even the rock of Mt Everest into sand.

Schirch, 2001, chapter 5

Rather than striving only for the reduction of conflict, at times transformation may necessitate the use of nonviolent methodologies that initially serve to heighten the conflict, but which ultimately prepare the way for needed change and a just and enduring peace.

Peace and Justice Institute Mission Statement, p. 1

Basic human needs have been the basis for many conflicts both domestically and internationally. Often, if these needs go unmet, violence is turned to as a means to pursue securing these needs. Violence does not fit the JustPeace paradigm – whether it is violence of subjugation, violence of revenge, violence of revolution or structural violence that systematically denies the basic human needs of others. However, passivity and blind submission also do not fit the JustPeace paradigm. Nonviolence is seen as a means to interrupt the cycle of violence, to heighten conflict to prepare for peace, and as a basis to organize around our basic human needs.

In the modern adversarial paradigm it is possible to deal with the other without concern for his well-being. Life prison sentences and massive bomb attacks demonstrate the violence possible when the other is objectified. Nonviolence is rooted in a respect for the other and recognition of our connectedness. Nonviolence is both a powerful way to resist and a means to cooperatively organize around basic human needs.

Key Values

Guiding Principles

Nonviolence	
	Love enemy vs. hate enemy Life-giving vs. structural/systemic violence
	Organize around basic human needs (identity, security) nonviolently
	Safety of groups should be based on assuring the security not insecurity of the other
	Nonviolent action can interrupt the cycle of violence
	Find nonviolent mechanisms for expressing and handling conflict

4.2.1 Ethical Intervention Question of Nonviolence

Does this move parties toward nonviolent ways of expressing and dealing with conflict and deal with root causes of violence?

4.3 Linking Need-Focused and Nonviolent

In the past, meeting basic human needs has been linked to violence. A JustPeace Ethic calls for a different way. Rooted in shalom, respect for people, humility and a desire for deep transformation, JustPeace is interested in both basic human needs and nonviolence. Basic human needs without a commitment to nonviolence opens the door to reorganized oppression.

5.0 Empowerment & Responsibility

5.1 Empowerment

The most important goal of peacebuilding work is to support and empower local facilitators of healing, not to seek major healing roles for outsiders.

Kraybill, 2000b, p.38

Power over is an approach to interactions with people that is dominating – based again on the ranking system. Some people have power over and make decisions for other people versus a power with where power is shared and action is done with (not to) people.

Schirch, 2000

Victims also need to be empowered. Justice cannot simply be done to and for them. They must feel needed and listened to in the process. Since one dimension of wrong was that they were robbed of power, one dimension of justice is to return power to them.

Zehr, 1990a, p. 194

JustPeace cannot be imposed on people. It is not something that happens to people. JustPeace is discovered with people. Empowerment is about creating space for the inclusion, participation and voice of those effected by a conflict. Like new developments within Restorative Justice indicate, victims needs and voices can be central in the justice process. Empowerment is about finding creative ways to include those on the margins at the table. It sees people not as recipients of JustPeace but as a resource for JustPeace. It is only when they are empowered to participate that JustPeace can be discovered and experienced.

Both Conflict Transformation and Restorative Justice have learned that listening and storytelling are transforming experiences. This connects to empowerment. Telling one's own story, one's own history is about naming and creating meaning. There cannot be peace or justice if there is no meaning, no inclusion, no storytelling.

Empowerment is a wild beast. It is about giving away power and influence. Such a value requires great flexibility. Preset solutions and processes often do not allow for radical enough empowerment. Empowerment includes naming the conflict and creating a means or process to respond.

In this context empowerment is not left by itself. It is woven into a larger value system. In some ways this larger ethic limits empowerment. Uncontextualized empowerment of the will of the autonomous individual does not fit within a JustPeace understanding of empowerment. "Empowerment for what and for whom?" can be a guiding question for the JustPeace practitioner.

	Empowerment
<i>Key Values</i>	Voice Inclusion vs. exclusion Flexibility vs. rigid process
<i>Guiding Principles</i>	<p>Ensure those on the margin are included at the table</p> <p>Sometimes mediation and facilitation are not appropriate if power is not comparable</p> <p>Process must be focused on people affected by conflict</p> <p>Side with the oppressed</p> <p>People involved in process are resources rather than recipients of peace</p> <p>Peace and justice activities need to connect with local activities already underway</p> <p>Connect and network with the broader community</p> <p>Listening and storytelling are transformative activities</p> <p>Involving more people contributors to the empowerment and healing of the community (Zehr, 1996)</p> <p>Power ought to be roughly balanced before you attempt encounters (Kraybill, 1996)</p>

5.1.1 Ethical Intervention Question of Empowerment

Does the intervention strategy contribute to the ability of relatively powerless individuals groups in a situation to participate and define the way toward JustPeace?

The above question is a modification of Laue and Cormick (1978). They saw empowerment as the essential principle for ethical intervention in social conflict. JustPeace highlights empowerment but places it in a larger context.

5.2 Responsibility

Violations create obligations and liabilities.

Zehr, 1997a, p.2

At a global level, we must find mechanisms for establishing responsibility and accountability for the linkage between profiting from the sale of weapons and the recurrence of armed conflict.

Lederach, 1997, p. 89.

Individuals can succeed only if others also succeed.

Speaking the truth and taking care of how it is said is a value I base my life on.

Sider, 2000

If we are connected in a web of relationships, then harm does create responsibility (Zehr, 1990a). If I hurt you, I have a responsibility to you. I need to acknowledge what has happened (truth-telling) and try to offer some restitution. The focus is not on guilt as much as responsibility. Guilt paralyzes and mobilizes the wrong kind of support. Foreign or domestic policy based on relieving our own guilt is rarely transformative policy.

Responsibility means my actions are not judged only by what they do for me but by what affect they have on others and on the environment. I need to take responsibility for the effects I cause. This principle is applied to all levels: personal, social, ecological and spiritual.

<i>Key Values</i>	Responsibility
	Acknowledgment vs. denial Restitution vs. punishment/revenge Responsibility vs. guilt
<i>Guiding Principles</i>	Harm creates responsibility Find creative ways of acknowledging harm done Don't just look out for self (adversarial approaches) but work together to provide opportunity for dialogue (Zehr, 1997b) Accountability needs to be directly to the victims

5.2.1 Ethical Intervention Question of Responsibility

Are participants encouraged to take responsibility for past and current hurts?

5.3 Linking Empowerment and Responsibility

The concept of empowerment deserves to be extended to include the concept of responsibility, which embodies the ultimate, most mature form of empowerment. To the extent that people choose to take responsibility for their actions and the consequences for their actions, they are empowered to learn from the past and thus change.

Kraybill, 1996, p. 51

Empowerment without responsibility sees freedom as doing whatever you want or will. Empowerment with responsibility invites participants in the transformative JustPeace dance.

Conclusion: Dancing our Way To Humanity

The JustPeace Ethic is a dance of discovery, learning, listening, sharing and experimenting. It involves peoples, nations and generations. The JustPeace Ethic calls us to dance our way back to humanity.

This paper has argued enlightenment ethics, which is the basis of the American political vision, has failed. Postmodernity arises out of its ashes and presents to us many opportunities and challenges. A JustPeace Ethic has been presented as a hindsight articulation of what practitioners have been intuitively discovering as they work at peace and justice together.

This JustPeace Ethic has been used here to both critique and affirm different aspects of the Conflict Transformation and Restorative Justice fields. The more significant suggestion though is that a JustPeace Ethic actually articulates (and creates) a meeting place for these two fields. The first test of this ethic will be to see if practitioners in the field feel this describes their vision. According to its values a JustPeace Ethic will always be changing and modified. So this conclusion is not an end but one small piece in an ongoing process. Hopefully, this dialogue helps to orient us more clearly in the direction of JustPeace. A JustPeace Ethic will only be useful if it can serve the purpose it calls others to: bringing diverse people together, recognizing each other's humanity and learning to live out of care for the other.

Conflict Transformation, Restorative Justice and the JustPeace Ethic presented here must not be seen in through the lens of the old paradigm as disciplines, ways of thought or techniques. Rather these are means of finding our way back to humanity. As such they should be seen more as forms of art. Art encompasses the whole person, comes out of culture, and invites the observer to participate in a new transformative space. Art is anything but rational, objective, linear or formulaic. It is dynamic, creative and in some sense wild. It is not surprising that Restorative Justice and Conflict Transformation are now looking to the more aesthetic fields for help: art, photography, ritual, storytelling, music, religion, wilderness. These spirit-filled approaches have a way of creating transformative space, which words can never match. So we close with presenting a JustPeace Ethic as a way of dancing our way back to humanity. It is a dance of listening, of acting, of tears, of confrontation, of joy, of coming together, of justice and of peace. May we learn many ways and opportunities to dance our way back to humanity.

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