

Johan Galtung: **ON JUSTICE AND RESTORATIVE JUSTICE**
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Alfaz: What do we mean by *justice*? Problematic, as there are at least four meanings to "justice": criminal justice and social justice; within the former punitive justice and restorative justice, and within the latter distributive justice and equitative justice¹.

Under punitive justice the focus is on punishment, violence, detaining and arraigning actors into courts for adjudication. Found guilty, punishment follows, depriving them of time and-or money. Just war, peace enforcement, also serves punitive, violent justice.

Under restorative justice the focus is on reintegrating an actor who has broken a law into society, for instance by "community work".

Under distributive justice the focus is on "equality": as equal opportunity, as low correlation between ascribed and achieved, as low distance between high and low, as lifting the bottom up; for humans, for states². Conservatives reject all, liberals go for opportunity, social democrats add low correlation, socialists add the rest.

Under equitative justice the focus is on "equity", creating structures that generate mutual and equal benefit. Positive peace.

What are the implications of all four for peace politics?

If punitive justice is victor's justice, traumas are not healed, conflicts not solved, projects not constructed.

If restorative justice restores a lawbreaker-perpetrator, it may help conciliation, solve conflicts and open for projects.

If distributive justice is carried out, equality between parties will facilitate nonviolence, dialogue, equity, empathy, harmony.

If as equitative justice built into the structure: positive peace.

¹ In the Anglo-American tradition of "Peace with Justice". The problem is that this may open for violence as punitive justice, and particularly for that of the victor; unlikely to be peace-building.

² The focus above was on the most miserable community or state, but decentralization may already help: Hans-Jürgen Beerfeltz, "A lever for reducing poverty", *Development + Cooperation*, Vol. 40, 2013:3, pp. 104-105--"decentralizing government powers and boosting local authorities". Regionalization may have the same effect with regions (EU, CELAC), focusing on their least developed members.

Punitive justice as a norm may prolong violent struggle to deny the other side victor's justice, and may also be counter-productive when used against nonviolent struggle. The other three types of justice may be peace-productive when spelt out positively.

The Japanese "kyosei", conviviality, comes closer to positive peace than "human security", with no military connotations, and is relational. It is located in a Japanese semantic-syntactic-pragmatic context (Murakami, Kawamura and Chiba³, 2005) with *kyo* = together and *sei* = life; Spanish *convivencia*, German *Zusammenleben*, Greek *symbiosis*; life together. Life, *bio*, can go up, stay, go down, *sym* is together; *symbiosis* like *kyosei* pointing to mutual benefit. *Abiosis* means mutual irrelevance; *antibiosis* is one going up and the other going down.

In *kyosei* there is a *tolerance* aspect, "peaceful coexistence of different traditions and cultural values"--"recognizing each other's sanctuary", with limits to "freedom of expression", not trampling on sanctuaries; pointing to negative peace, absence of violence.

And a *conversation* aspect, "conversation is the most fundamental human nature of *kyosei*", "enjoying interaction among heterogeneous persons or groups"; pointing to positive peace, with dialogue.

And a *commonality* aspect, "*kyosei*--signifies the mode of living together with--transforming one another, acknowledging difference, opposition and diversity". Commonality adds joint projects, "such as ecological sustainability and social equality". *Kyosei* = *tolerance* + *conversation* + *commonality* = *positive peace*; made by togetherness.

There is much *kyosei* in classical Japanese families-villages-companies, compatible with Japanese deep culture-structure, vertical-collective. An in-group concept, extending *kyosei* internationally, with the positive peace aspects⁴ may be problematic. The concept opens for conversations cross vertical distance, managers with workers. Trauma reconciliation and conflict resolution are missing, but could be brought into conversations, deepening empathy with others for harmony.

³ "Introduction: Peace, Security and *Kyosei*", in Murakami, Kawamura and Chiba, eds., *Peaceable Future*, Washington State University, 2005.

⁴ "International" is *kokusai*, Osaka Jogakuin University in Osaka has a *Kokusai Kyosei Research Institute*, Director Professor Mitsuru Kurosawa, with Kyoko Okumoto (author of *The Arts-based Approach in Peace Work*, in Japanese, 2012) among the researchers.