

*IIRP World Conference
Kortrijk, Belgium, 15-17 May 2019*

WRITTEN IN THE STARS?

Shaping a new reality in our communities
in the 'autumn of modernity' through
restorative practices

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*IIRP World Conference
Kortrijk, Belgium, 15-17 May 2019*

0. INTRODUCTION

1. AUTUMN OF MODERNITY
2. ETHICAL CHANGES IN SOCIETY
3. HETERONOMOUS - AUTONOMOUS LIFE SPHERE (Ilich)
4. EXISTENTIAL ETHICS
5. CORNERSTONES FOR A RP SOCIETY

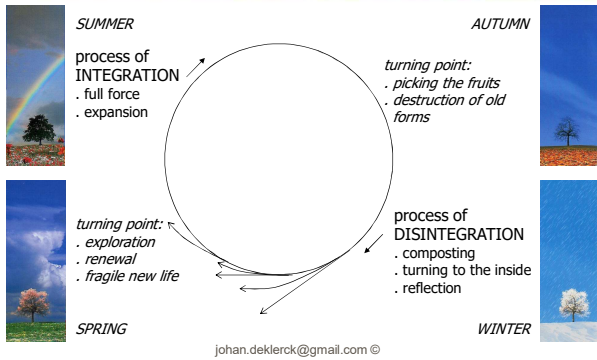
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INTRODUCTION

- Background: research since 1994 and phd of Criminology (2005), KU Leuven, Belgium
- Criminology:
 - *Belgium: independent training: master of 4 years*
 - *psychological and sociological approach*
- Specialisation: restorative justice and mediation
 - *European Master in Mediation, IUKB, Sion, Suisse (1999-2010)*
 - *Master en Médiation, Université du Luxembourg (2002- ...)*
- Own theoretical systemic-existential approach (Phd, 2005):
 - *'sys' – 'tem': 'under the same theme': cyclic approach, "seasons"*
 - *existential: the deeper dimension of life*

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THE PROCESS OF INTEGRATION AND DISINTEGRATION



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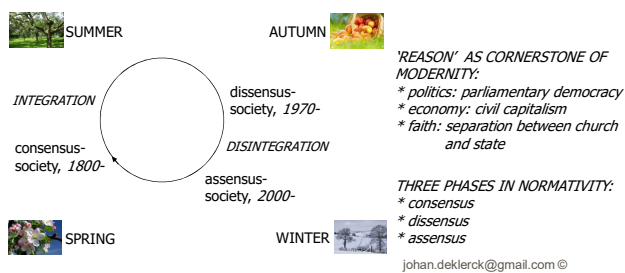
4. EXISTENTIAL ETHICS

5. CORNERSTONES FOR A RP SOCIETY

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RECENT DEVELOPMENTS OF SOCIETY Autumn-winter of modernity

- * Western Europe: a history of 150-200 years, or from 'spring' until 'autumn'
- * from a consensus-, to a dissensus-, to an assensus-society
- * Enlightenment: 'reason' as a cornerstone of the age of modernity



SOCIETY IN DISINTEGRATION

Autumn-winter of modernity

* **PERSONALLY:**

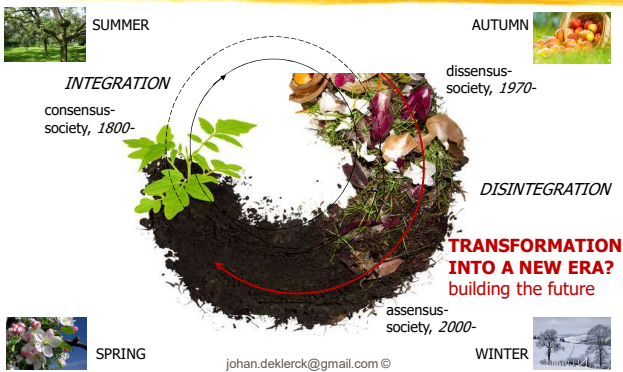
- . autumn-winter feeling
- . feeling of loss of control
- . feelings of fear and insecurity

* **SOCIETY:**

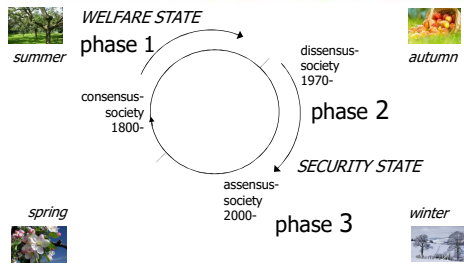
- . fragmentation of traditional structures
- . change, instability and unpredictability
- . future as threat
- . destruction of consensus and hierarchy
- . horizontalisation of relations
- . growing distances, rise of conflicts

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Autumn - winter of society FALLING APART AND TRANSFORMATION OF MODERNITY



A SOCIETY IN DISTINTEGRATION from a welfare state to a security state



* *welfare state: (striving for) welfare as a dominant theme*
* *security state: (striving for) security as a dominant theme*

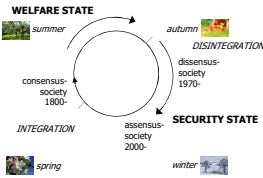
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A SOCIETY IN DISTINTEGRATION from a welfare state to a security state

* welfare state:

(striving for) welfare as a dominant theme:

- . growth and expansion
- . integration as dynamics ('spring-summer')
- . climax: golden sixties
- . future as desire



* security state:

(striving for) security as a dominant theme:

- . recession and decrease
- . disintegration as dynamics ('autumn-winter')
- . crises as a continuous thread (and not as an exception)
- . future as a threat

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OR: ... TOWARDS A SECURITY SOCIETY (1)

SECURITY:

- The rise of the "risk society" (U. Beck), the prevention and security discourse in politics, media and public opinion;
- Security obsession focused on petty crime in (semi-)public space;
- 'Existential Insecurity' (Z. Bauman) - 'Ontological Insecurity' (A. Giddens);
- Nuisance and intolerance

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... AND A MEDIATION SOCIETY (2)

MEDIATION:

- loss of social bonds and hierarchy, horizontalisation of relations, growing distances, social disintegration
- from macro-conflicts towards an accumulation of micro-conflicts
- mediation: sign of a society in disintegration ('autumn- winter'), repeated in history
- the rise of restorative practices and mediation as a new tool in all fields of society: family, environment, work floor, school, neighbourhood, international, victim-offender mediation, ...
- conflict management in all domains of society

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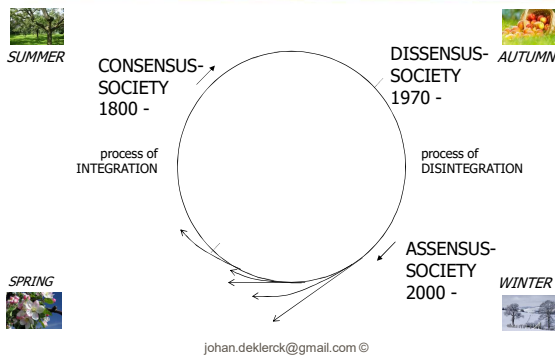
3. HETERONOMOUS - AUTONOMOUS LIFE SPHERE (Illich)

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THREE PHASES IN 200 YEARS OF MODERNITY:
consensus – dissensus – assensus



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200 YEARS OF MODERNITY
three forms of normativity

- autumn-winter of modernity leads to shifts in power structures and normativity
- three normative 'eras': consensus -> dissensus -> assensus:
-> *three forms of normative power*
- winter of modernity: from an external normativity to an internal normativity:
-> *what is still functioning in the old tradition of power?*
-> e.g.: *justice (consensus ?), trade union (dissensus ?), education ("pupils don't listen anymore ...")*
- dialogue, encounter as an answer

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200 YEARS OF MODERNITY

three forms of normativity

* three normative 'stages': consensus -> dissensus -> assensus

. *consensus*: "... because I tell you !"

- . power relationship: *vertical*
- . compulsory, authoritarian
- . disciplining: norm is absolute and is not questioned

. *dissensus*: "... it is better because ..."

- . power relationship: *vertical*
- . involvement, participative
- . emancipatory: norm is relative, is motivated and adapted if needed

. *assensus*: "... I see it this way ..." - "... I see it that way ..."

- . power relationship: *horizontal*
- . **negotiation, mediation, restorative practices**
- . co-construction of the norm: dialogue on arguments and foundations

* three 'types' of authority (e.g. educators, teachers, ...)

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HETERONOMOUS VS. AUTONOMOUS LIFE SPHERE IN SOCIETY (I. Illich)

MEAN

formal, heteronomous part of society

- . institutions, professions
- . organised society
- . exchange value based economy
- . world of 'rights'
- . education: instrumental learning

AIM

informal, autonomous or vernacular part of society

- . informal networks
- . not organised society
- . personal, existential life skills and ambitions
- . practical value based economy
- . world of 'freedom'
- . education: existential learning

synergetic balance

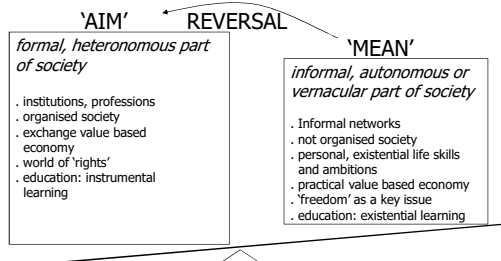
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TWO LIFE SPHERES IN SOCIETY

- every society consists of two life spheres
- these life spheres are complementary
- these life spheres cannot replace each other
- these life spheres are found back on the macro, meso, micro level, in daily life
- in our society there is a disproportion between these life spheres
- this disproportion is found within the justice system, education, ...

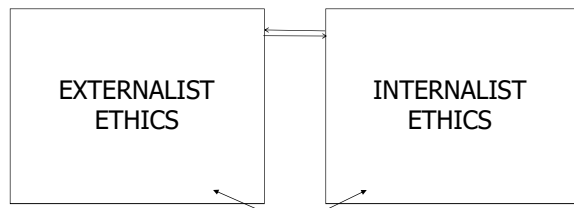
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HETERONOMOUS VS. AUTONOMOUS PART OF WESTERN SOCIETY (I. Illich)



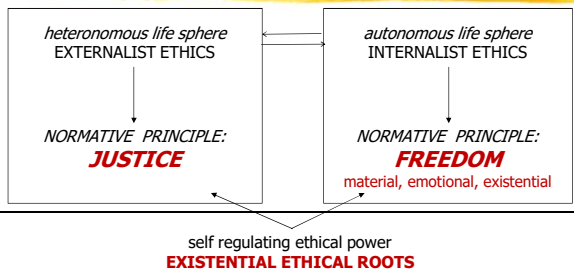
LOSS OF BALANCE AND SYNERGY
REVERSAL OF 'AIMS' AND 'MEANS'
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ONE EXISTENTIAL ETHICS, TWO EXPRESSIONS



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A DOUBLE ANSWER TO CRIME AND CONFLICT doing justice – restore freedom



- complementary relationship: different goal and result
- constitutional state guarantees the freedom of the citizen
- existential ethics as a foundation

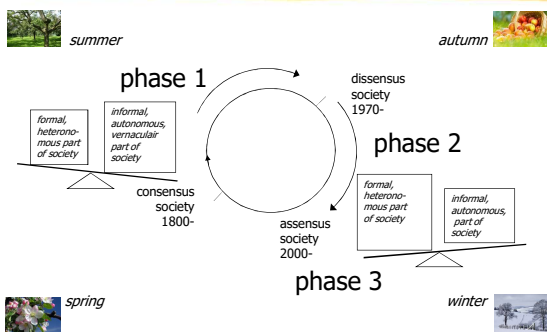
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ONE EXISTENTIAL ETHICS, TWO EXPRESSIONS two fields, methods and approaches



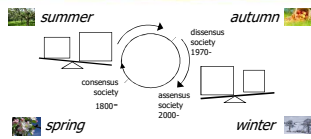
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CYCLE OF MODERNITY: "OVERINSTITUTIONALIZATION" autonomous and heteronomous life sphere (I. Illich) I



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CYCLE OF MODERNITY: "OVERINSTITUTIONALIZATION" autonomous and heteronomous life sphere (I. Illich) II



- "spring": dominance of the autonomous life sphere
- turning point: 1900-1920, heteronomous life sphere becomes present
- "autumn": 1980... : dominance of the heteronomous sphere: radical monopoly, over-institutionalization, ...
- now: rediscovery of the quality of the autonomous life sphere in mediation, restorative justice, restorative practices, horizontal methods of support, round tables, family conferencing, ...

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AUTUMN/WINTER OF MODERNITY towards an ethics of mediation (1)

- . from an ethical *object* (doing what is imposed) towards an ethical *subject* (defining himself 'good' and 'bad')
- . disintegration of traditional ethical structures
- . radical individualisation of ethical experiences and opinions
- . existential orientation (ethical compass): internal, no longer external
- . experiences are steering, and less and less external frameworks
- . a multitude of stimuli confuse existential anchor:
 - . *kicks, flashes, boosts*
 - . *easy acces to drugs, alcohol, medication, sex, violence, games*
 - . *extremes become normal*
- . Permitted? Yes or now? Why (not)?
 - . *classic blame does not work (anymore)*
 - . *the ideal of a life without troubles, cf. idols, celebrities (normative belief)?*
 - . *(risk of) loss of orientation -> existential damage*

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AUTUMN/WINTER OF MODERNITY towards an ethics of mediation (2)

PAST	NOW
<i>from a moral object ...</i>	<i>... to a moral subject</i>
. objective, externalist ethics	. subjective, internalist ethics
. individual only as part of the collective	. radical individualisation
. strong implicit consensus	. everyone his own meaning: assensus
. parents and teacher: one front	. front is often gone
. rules are of central importance	. rules do not make impression any longer
. fear of punishment	. punishment doesn't make impression
. against experiences	. experience based
. ethical consumerism	. active construction through experiences
. vertical pattern, imposed	. horizontal, dialogue and encounter

↓
CLASSICAL JUSTICE

↓
MEDIATION & RJ / RP

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AUTUMN/WINTER OF MODERNITY towards an ethics of mediation (3)

consequences:

- . imposed rules are no longer connected with the experiences of younger generations
- . rules are accepted, but only superficially
- . young people become 'ethical yourselfers'

an existential ethics:

- . common source of internal and external ethics
- . source commune, beyond influence of culture, gender, etc.
- . accessible on is sensitive of a cultural relativity
- . accessible insofar as one is free on an existential level (flow of life)
- . becomes visible in extreme situations

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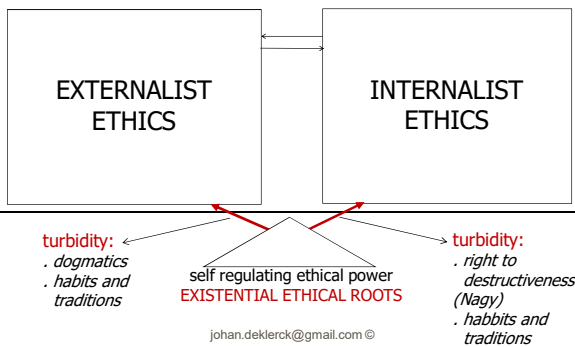
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ONE EXISTENTIAL ETHICS, TWO EXPRESSIONS



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EXISTENTIAL ETHICS AS FOUNDATION

- internalist en externalist ethics:
 - *changes in time and place (cultural assumptions)*
 - *relative:*
 - turbidity because of 'right to destructiveness' (eye for an eye, tooth for a tooth) -> internalist
 - turbidity because of customs and traditions -> externalist
- assensus society: rediscovery of an internalist ethics
- existential ethics: root or foundation:
 - *absolute character*
 - *"root", inner source beyond time and place*
 - *whole humanity*

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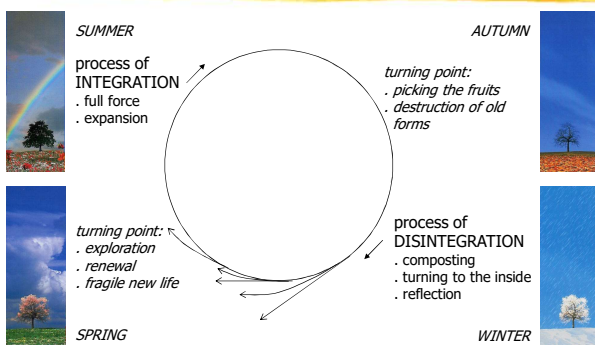
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THE PROCESS OF INTEGRATION AND DISINTEGRATION



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Autumn - winter of society
FALLING APART AND TRANSFORMATION OF MODERNITY



"autumn-winter" of modernity
THE CHANGE OF THE SOCIAL STRUCTURE



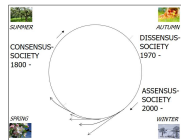
- "composting" 200 years of the cycle of modernity
- transformation of modernity and the falling apart of vertical, patriarchal sociological structures and patterns
- traditional structures of society falling apart, cf. class society -> Durckheim, Talcott Parsons (functionalism), ...
- from a "three"-structure towards a "rhizomic" structure of society and social relationships -> Guattari & Deleuze, 'Rhizome'
- Enlightenment: 'reason' as a cornerstone and changes in society: what's new: emotions, ecology, women, sustainability, diversity, ... -> "building the future"

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"autumn-winter" of modernity
ASSENSUS & THE AUTONOMOUS LIFE SPHERE



- the emergence of assensus society:
 - consensus -> dissensus -> assensus
 - horizontal methods an techniques
 - rediscovery of an internalist ethics
- from verticality to horizontality in ethics
- rediscovery of the autonomous life sphere:
 - field of the assensus qualities
 - field of horizontal methods
 - a correction to the over attention for the heteronomous life sphere



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SHAPING A NEW REALITY for restorative practices



sociological developments of horizontalisation in relations ("rhizome")
+
the crumbling-away of verticality in normativity: **assensus**
+
rediscovery of the **autonomous life sphere**: biotope for RP and mediation (<-> over-institutionalization)
+
from an externalist ethics towards an **internalist ethics**

= **CORNER STONES FOR A FUTURE OF RJ & RP
in autumn – winter of modernity**

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MORE INFORMATION?

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- www.johandeklerck.be (coming soon)

If you use these projections of my presentation ©, please refer to the Doctoral thesis below. The projections are an excerpt:

Deklerck, J. (2005), *'Delinquentie en haar context bekeken vanuit een cyclisch model van 'integratie-desintegratie'. Diss. doct. KU Leuven, Afd. Strafrecht, Strafvordering en Criminologie*, Leuven, België.

English: Deklerck, J. (2005), *"An analysis of delinquency and its context from a perspective of the cycle of integration-disintegration"*. Doctoral thesis, KU Leuven, Law Faculty, Departement of Criminology, Leuven, Belgium

Thank you,

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