

WRITTEN IN THE STARS?

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

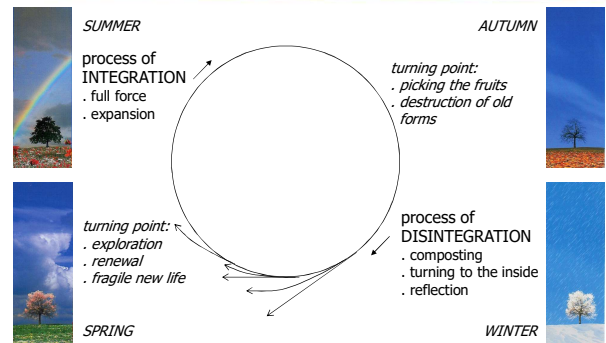
0. INTRODUCTION

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

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

THE PROCESS OF INTEGRATION AND DISINTEGRATION



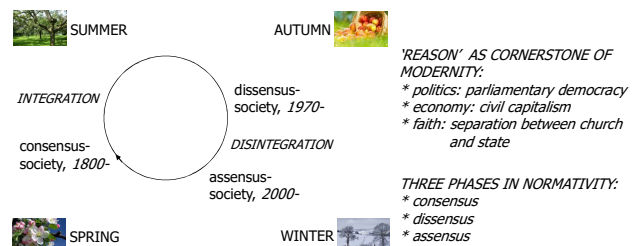
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RECENT DEVELOPMENTS OF SOCIETY Autumn-winter of modernity

- * 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

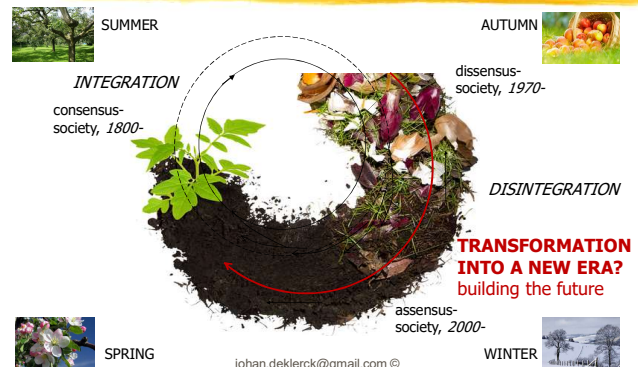
- * **PERSONALLY:**
- . autumn-winter feeling
 - . feeling of loss of control
 - . feelings of fear and insecurity

- * **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

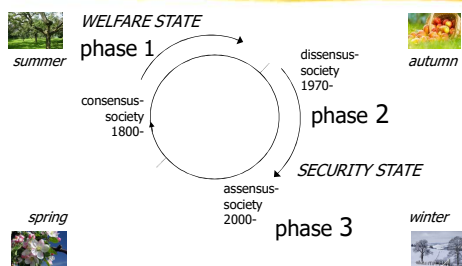
FALLING APART AND TRANSFORMATION OF MODERNITY



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

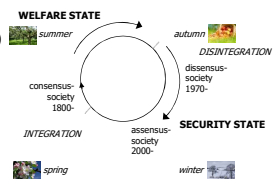
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A SOCIETY IN DISTINTEGRATION

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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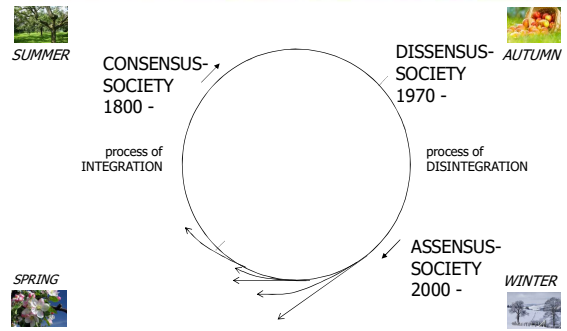
2. ETHICAL CHANGES IN SOCIETY

3. HETERONOMOUS - AUTONOMOUS LIFE SPHERE (Illich)

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



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

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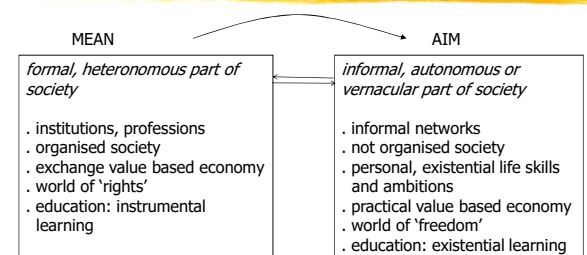
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HETERONOMOUS VS. AUTONOMOUS
LIFE SPHERE IN SOCIETY (I. Illich)



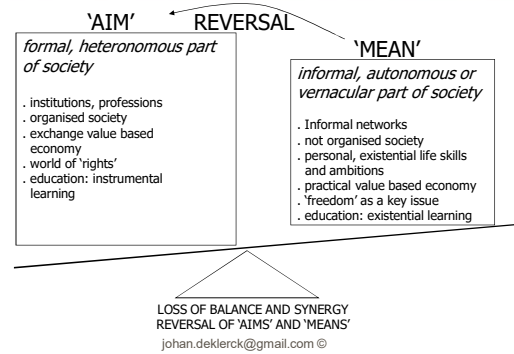
synergetic balance

TWO LIFE SPHERES IN SOCIETY

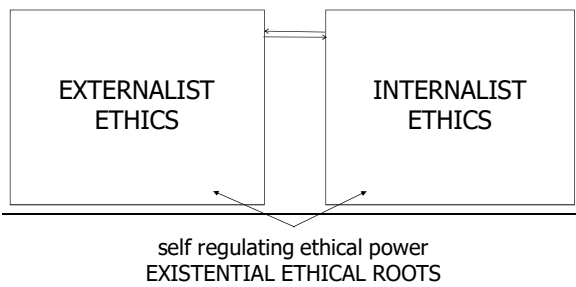
- every society consists of two life spheres
- these life spheres are complementary
- these life spheres cannot replace each other
- these life spheres are found back on the macro, meso, micro level, in daily life
- in our society there is a disproportion between these life spheres
- this disproportion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

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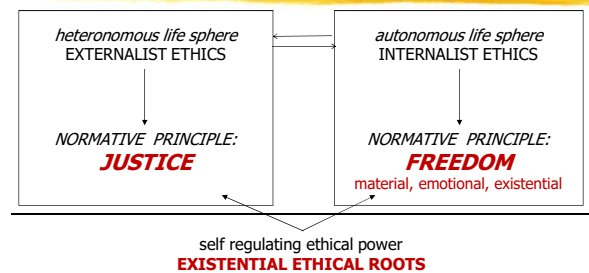
HETERONOMOUS VS. AUTONOMOUS PART OF WESTERN SOCIETY (I. Illich)



ONE EXISTENTIAL ETHICS, TWO EXPRESSIONS



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



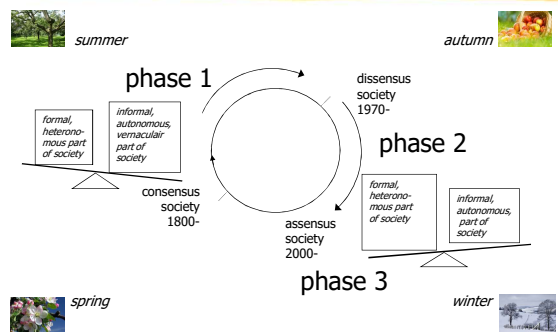
- complementary relationship: different goal and result
- constitutional state guarantees the freedom of the citizen
- existential ethics as a foundation

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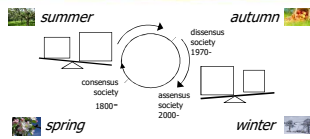
ONE EXISTENTIAL ETHICS, TWO EXPRESSIONS two fields, methods and approaches



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



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>
<ul style="list-style-type: none"> • objective, externalist ethics • individual only as part of the collective • strong implicit consensus • parents and teacher: one front • rules are of central importance • fear of punishment • against experiences • ethical consumerism • vertical pattern, imposed 	<ul style="list-style-type: none"> • subjective, internalist ethics • radical individualisation • everyone his own meaning: assensus • front is often gone • rules do not make impression any longer • punishment doesn't make impression • experience based • active construction through experiences • 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

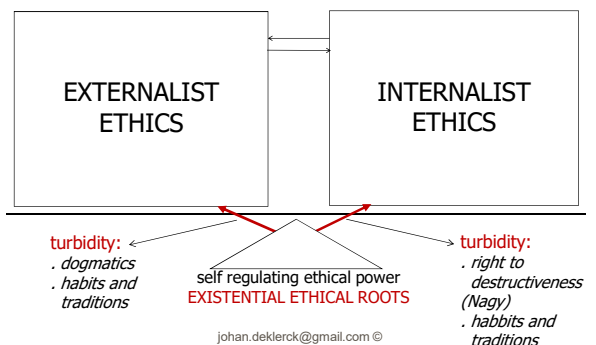
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Kortrijk, Belgium, 15-17 May 2019*

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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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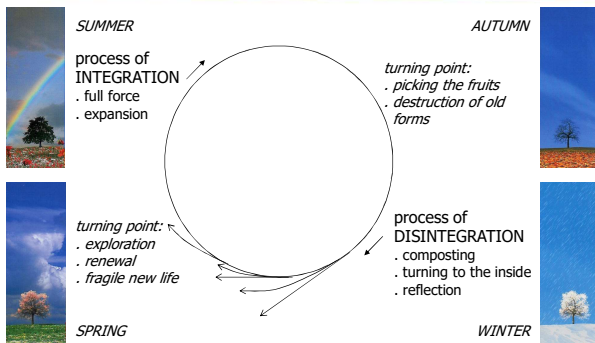
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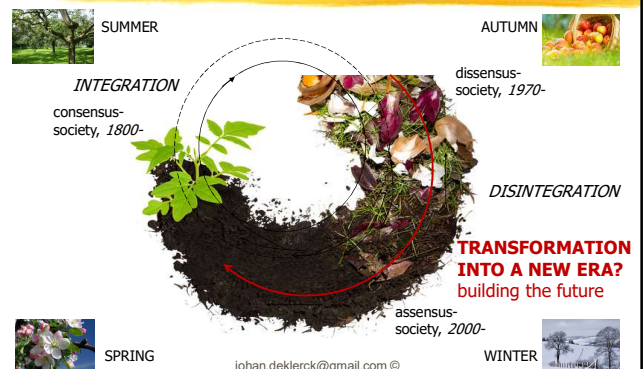
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THE PROCESS OF INTEGRATION AND DISINTEGRATION



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Autumn - winter of society FALLING APART AND TRANSFORMATION OF MODERNITY



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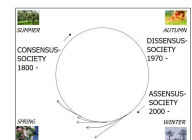
"autumn-winter" of modernity THE CHANGE OF THE SOCIAL STRUCTURE

- "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, Strafvoeding 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, Department of Criminology, Leuven, Belgium

Thank you,

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