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Justpeace Ethics provides an immensely practical guide to those seeking to build peace and justice. At the same time, it is anything but a simple 'how to' book. Rather, the patient reader is rewarded with an account of the values of restorative justice and peacebuilding that is deeply sophisticated, philosophically profound, and rooted in awareness of the complexity of thinking and acting ethically.

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People too often enter into conflict with an eye on how to resolve, manage, or transform it, thereby losing sight of the people involved and the end desired. Justice and peace too often serve as abstract ideals or distant shores. We have not yet learned enough about how these ends can also be the means of conflict resolution. Drawing on the imaginations of some leading peace and restorative justice practitioners, Justpeace Ethics identifies components of a justpeace imagination—the basis of an alternative ethics, where the end is touched with each step. In this simple companion to justpeace ethics, Jarem Sawatsky helps those struggling with how to respond to conflict and violence in both just and peaceful ways. He offers practical examples of how analysis, intervention, and evaluation can be rooted in a justpeace imagination.

The just peace movement offers a critical shift in focus and imagination. Recognizing that all life is sacred and seeking peace through violence is unsustainable, the just peace approach turns our attention to rehumanization, participatory processes, nonviolent resistance, restorative justice, reconciliation, racial justice, and creative strategies of active nonviolence to build sustainable peace, transform conflict, and end cycles of violence. A Just Peace Ethic Primer illuminates a moral framework behind this praxis and proves its versatility in global contexts. With essays by a diverse group of scholars, A Just Peace Ethic Primer outlines the ethical, theological, and activist underpinnings of a just peace ethic. These essays also demonstrate and revise the norms of a just peace ethic through conflict cases involving US immigration, racial and environmental justice, and the death penalty, as well as gang violence in El Salvador, civil war in South Sudan, ISIS in Iraq, gender-based violence in the Democratic Republic of Congo, women-led activism in the Philippines, and ethnic violence in Kenya. A Just Peace Ethic Primer exemplifies the ecumenical, interfaith, and multicultural aspects of a nonviolent approach to preventing and transforming violent conflict. Scholars, advocates, and activists working in politics, history, international law, philosophy, theology, and conflict resolution will find this resource vital for providing a fruitful framework and implementing a creative vision of sustainable peace.

Too often when people enter into conflict with an eye on how to resolve it, manage it or transform it, they lose sight of the people involved and the desired end. Too often justice and peace serve as an ideal or some distant shore. We have not yet learned enough about how these ends can also be the means of restorative justice and peacebuilding. Drawing on the imaginations of some leading peace and restorative justice practitioners, this book identifies components of a justpeace imagination. This imagination is the basis of justpeace ethics, where the end goal is touched with each step. This simple little book is designed to help those struggling with how to respond to conflict and violence in an ethical and transformative way. It offers practical examples of how analysis, intervention and evaluation of peacebuilding and restorative justice can be rooted in imagination of justpeace ethics.

The interplay between peace and justice plays an important role in any contemporary conflict. Peace can be described in a variety ways, as being 'negative' or 'positive', 'liberal' or 'democratic'. But what is it that makes a peace just? This book draws together leading scholars to study this concept of a 'just peace', analysing different elements of the transition from conflict to peace. The volume covers six core themes: conceptual approaches towards just peace, macro-principles, the nexus to security and stability, protection of persons and public goods, rule of law, and economic reform and accountability. Contributions engage with understudied issues, such as the pros and cons of robust UN mandates, the link between environmental protection and indigenous peoples, the treatment of illegal settlements, the feasibility of vetting practices, and the protection of labour rights in post-conflict economies. Overall, the book puts forward a case that just peace requires not only negotiation, agreement, and compromise, but contextual understandings of law, multiple dimensions of justice, and strategies of prevention. This is an open access title available under the terms of a CC BY-NC-ND 4.0 International licence. It is offered as a free PDF download from OUP and selected open access locations.

The just peace movement offers a critical shift in focus and imagination. Recognizing that all life is sacred and seeking peace through violence is unsustainable, the just peace approach turns our attention to rehumanization, participatory processes, nonviolent resistance, restorative justice, reconciliation, racial justice, and creative strategies of active nonviolence to build sustainable peace, transform conflict, and end cycles of violence. A Just Peace Ethic Primer illuminates a moral framework behind this praxis and proves its versatility in global contexts. With essays by a diverse group of scholars, A Just Peace Ethic Primer outlines the ethical, theological, and activist underpinnings of a just peace ethic. These essays also demonstrate and revise the norms of a just peace ethic through conflict cases involving US immigration, racial and environmental justice, and the death penalty, as well as gang violence in El Salvador, civil war in South Sudan, ISIS in Iraq, gender-based violence in the Democratic Republic of Congo, women-led activism in the Philippines, and ethnic violence in Kenya. A Just Peace Ethic Primer exemplifies the ecumenical, interfaith, and multicultural aspects of a nonviolent approach to preventing and transforming violent conflict. Scholars, advocates, and activists working in politics, history, international law, philosophy, theology, and conflict resolution will find this resource vital for providing a fruitful framework and implementing a creative vision of sustainable peace.

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The conviction that Jesus is the restorative Christ demands a commitment to the justice he articulated. The justice of the restorative Christ is justice with reconciliation, justice with repentance, justice with repair, and justice without retaliation. The Gospel of Luke and the book of Acts portray the life, death, and resurrection of Jesus Christ through the radical concept of enemy-love. In conversation with Dietrich Bonhoeffer (Jesus-for-others), John Howard Yoder (a nonviolent Jesus), Miroslav Volf (an embracing Jesus), and Chris Marshall (a compassionate Jesus), Broughton demonstrates what the restorative Christ means for us today. Following the restorative Christ faithfully involves imaginative disciplines (seeing, remembering, and desiring), conversational disciplines (naming, questioning, and forgiving), and embodied disciplines (absorbing, repairing, and embracing).

Christian theology and ethics have wrestled with the challenge to apply Jesus' central message of nonviolence to the injustices of this world. Is it not right to defend the persecuted by using violence? Is it unjust if the oppressed defend themselves—if necessary by the use of violence—in order to liberate themselves and to create a more just society? Can we leave the doctrine of the just war behind and shift all our attention toward the way of a just peace? In 2011 the World Council of Churches brought to a close the Decade to Overcome Violence, to which the churches committed themselves at the beginning of the century. Just peace has evolved as the new ecumenical paradigm for contemporary Christian ethics. Just peace signals a realistic vision of holistic peace, with justice, which in the concept of shalom is central in the Hebrew Bible as well as in the gospel message of the New Testament. This paradigm needs further elaboration. VU University gathered peacebuilding practitioners and experts from different parts of the world (Africa, Latin America, North America, Asia, and Europe) and from different disciplines (anthropology, psychology, social sciences, law, and theology)—voices from across generations and Christian traditions—to promote discussion about the different dimensions of building peace with justice.

All Christians read the Bible differently, pray differently, value their traditions differently, and give different weight to individual and corporate judgment. These differences are the basis of conflict. The question Christian ethics must answer, then, is, "What does the good life look like in the context of conflict?" In this new introductory text, Ellen Ott Marshall uses the inevitable reality of difference to center and organize her exploration of the system of Christian morality. What can we learn from Jesus' creative use of conflict in situations that were especially attuned to questions of power? What does the image of God look like when we are trying to recognize the divine image within those with whom we are in conflict? How can we better explore and understand the complicated work of reconciliation and justice? This innovative approach to Christian ethics will benefit a new generation of students who wish to engage the perennial questions of what constitutes a faithful Christian life and a just society.

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