

## Honor-Shame: Its Effect on Community Harmony and Harm.

### Is There is a Place for Restorative Justice?

*by Chaplain on Signal Mountain*

Honor is a virtue which a society needs to hold itself together in Harmony. A society in Harmony is one where all members attend to their commitments, adhere to established norms, and do nothing to shatter the fabric of that society. To maintain this state of affairs, society members must respond with the same rhythm. That rhythm includes how members perceive themselves and how they are perceived by others.

In all societies, honour has both a private and a public aspect. On one hand it describes an individual's self-respect; how a person sees himself and his relative value in society. But at the same time, measures of honour also dictate the extent to which society accepts a person's self-worth and help determine the level of status and material benefits which it accords him as a result.<sup>1</sup>

The princely man cultivates his self-respect.

Show self-respect and others will respect you.<sup>2</sup>

The individual society member and the society as a whole are a "Self" and an "Other," respectively. Each is a dance partner within the society. Self and Other are connected hand-in-hand; sometimes happily, and sometimes not. Honor and Shame are connected as well. Honor and Shame exist in a dance of opposing forces; one demonstrative, one diminutive. A society, or a community, requires their dancers to be in step with a favorable harmonious rhythm. Just as when a dancer might step on their partner's foot, a corrective action is desired in order to maintain the partnering. Otherwise, the dance is over and the dancers separate unhappily, maybe to never partner again.

Shame is Honor's opposing force. Those in the state of Shame do a Harm to the community's rhythm. Even so, those in Shame need not be needlessly scorned, isolated, or un-partnered from the community. A return to Honor and respect is not only the responsibility of the individual (the Self), it is also the responsibility of the community (the Other). This is a necessity in order to preserve Harmony. Dealing with these opposite states and returning all to Honor is where this paper is directed. It is an investigation of Honor and Shame, and how to turn Harm into Harmony. Along the way, the principles and techniques of Restorative Justice will be applied.

## SOURCES of HONOR

The concept of Honor is found in societies across the millennia. Our contemporary society defines Honor as:

- (n.) a good name or public esteem; a showing of merited respect; high respect; glory; nobleness of mind.
- (v.) to regard or treat with respect; to live up to the terms of a commitment; adherence to what is right or to a conventional standard of conduct.<sup>3</sup>

Being in the state of Honor means one is within or part of a sphere of cyclic Harmony. Their good deeds bring Honor upon their Self, and recognition by the Other. "To deserve the name gentleman, he must be sympathetic, painstaking, and kindly; sympathetic and painstaking with his friends, kindly towards brethren." (Confucius)<sup>4</sup>

Among the ancient sources of Honor are those found in China. Although Confucius is readily known as Sage, there were also the Taoists Chuangtse and Laotse [or, Chuang Tzu and Lao Tzu (≈571 BCE)]. Confucian writings were a cultural source for relationships to duty. Laotse wrote romantic inspirations which were more tuned to life and the inner soul: "In my words there is a principle."<sup>5</sup> Laotse's writings were paradoxical, representing Tao's active-inaction or creative-quietude: "Do nothing and everything is done;"<sup>6</sup> also, lessons from the opposite powers of yin (-) and yang (+). The same opposites exist in Honor-Shame. They operate in a dialectic, existing and opposing each other in a unity. Honor is the positive, Shame is the negative.

Laotse relates the harmonious positive of Honor to happiness:

Perfect happiness is described as success. When the ancient spoke of happiness and success, they did not mean the symbols of rank and honor; they meant the state wherein one's happiness was complete.

... one should not forget oneself over insignia of authority, nor should one do what the world is doing because of failure and poverty. He is happy in failure, as well as in success, and therefore, he is without sorrow. If a man is unhappy when things loaned to him have been taken away from him, then it is clear that when he was happy, he had lost his true self.<sup>7</sup>

One upholds one's Honor through Self-respect, regardless of hardship, or experience on the negative side of a pleasure-pain scale. This is Honor as asserted by the Self. There is also Honor that comes from the Other. Laotse describes it as, "Your life is not your self, it is a harmony lent to you by the universe." (One description of Tao is, the 'Way of the Universe.')

It is, "... merely the working of the yang principle when it is in dominance." So, "... entrust that which belongs to the universe to the whole universe (all Tao 4:10)."<sup>8</sup> Here, the positives of Honor are attributed by the Other - the community. It is a "lending" of harmony, happiness and pleasure.

Two centuries later, Aristotle (~350 BCE), in his Nicomachean Ethics, strikes a similar theme as Laotse. That is, an honorable person retains their self-respect (Aristotle uses pride) whether faced by good or bad affairs.

... honour is the prize of virtue, and it is to the good that it is rendered. Pride, then, seems to be a crown of the virtues; for it makes them greater, and it is not found without them.

... the proud man is concerned with honours; yet he will also bear himself with moderation towards wealth and power and all good or evil fortune, whatever may befall him, and will be neither overjoyed by good fortune nor over-pained by evil (Bk IV.3).<sup>9</sup>

Within the early books of Nicomachean Ethics, Aristotle proposes that, "men seem to pursue honour in order that they may be assured of their goodness; at least it is by men of practical wisdom that they seek to be honoured ... (Bk I.5)."<sup>10</sup> Aristotle attributes the desire to do good as a means for happiness - the goal of men. When one is doing good, one is virtuous, one is happy, then one has pride, is praised, and thus one is honored - a sphere of cyclic Harmony. Aristotle also recognizes it is within us to receive disdain rather than praise: "it is in our power to be virtuous or vicious (Bk III.5)."<sup>11</sup>

Witness is borne to this both by individuals in their private capacity and by legislators themselves; for these punish and take vengeance on those who do wicked acts, while they honour those who do noble acts as though they meant to encourage the latter and deter the former (Bk III.5).<sup>12</sup>

The result is a judgment of pride/honour or blame/shame by the Self or the Other.

Although the Torah - Five Books of Moses - was written around 500 BCE, it represents a major influence on our contemporary society, enveloping three Semitic faith traditions. The Decalogue or Covenant Code (also known as the Mosaic Code, and commonly known as the Ten Commandments) is found in the Book of Exodus (Ch 20).<sup>13</sup> It is a prohibitive code, with eight Shall Not's out of the ten, and two Shall's which pertain to sabbath and family. Whereas Confucius is an early source of the positive "Golden Rule" (Do Unto Others), the Covenant Code is a reciprocal version (Do Not Unto Others). The Shall Not's then, represent a set of guidelines to prevent one's removal from the state of Honor. More directly, it is a set of rules to not cross in order to avoid the state of Shame.

According to Jewish philosopher Saadya Gaon, "The great motive for the observance of these principles and the laws derived and branching out from them is, of course, the command of our Lord and the promotion of our happiness, but I find for most of them also some minor and partial motives of a useful character."<sup>14</sup>

This may be the result of the Hebrew's view of Sin. Hebrew Scriptures scholar Gerhard von Rad reviews sin this way:

... sin was any grave breach of this divine law,  
... in political life, in the world of the family, and in every other sphere  
where people had dealings with one another ...

And wherever it was committed, it was looked on as a direct insult to God. Sin was also a social category. Through ties of blood and common lot the individual was regarded as being so deeply embedded in the community that an offence on his part was not just a private matter affecting only himself and his own relationship with God. On the contrary, wherever there had been a grave offence against the divine law, what loomed largest was the incrimination which the community experienced at the hands of God.... .  
The community thus had a vital interest in the restoration of order.<sup>15</sup>

Native populations in North America are believed to have originated in Asia, and migrated to the new continent between 40,000 and 15,000 BCE.<sup>16</sup> One group which settled in the north east of North America were the nations of the Iroquois. The Iroquois Confederation consisted of five nations in upper New York State: Mohawk, Oneida, Onondaga, Cayuga and Seneca. Their "League of Peace" was created to bring peace between these previously warring nations. The league's tenants created a coexistence method, as well as a unified protection plan against the rival Huron Confederation in Canada. A key tenant of the league was Righteousness: "justice practiced between men and between nations." Men also meant women. The league's egalitarian tenants gave chieftain powers to females and males. The coexistence tenant was most important for harmonious life within the Seneca Nation. Known as People of the Long House, Seneca did their wintering in single dwellings occupied by the entire clan. (Search Ganondagan, capitol of the Seneca Nation.) Rituals were also a founding principle of the League of Peace. The Condolence ritual was a significant one. Its basic purpose was to express a grieving for the passing of a chieftain. It had additional benefits for the enduring harmony of the five nations.

The focus was on community and the renewal of kinship ties, ... .  
The grieving people 'used the occasion to recite their history, rehearse social and political principles, and renew their commitment to order and reason.'  
The Condolence ceremony was so foundational for Iroquois life that it became the ritual model for diplomatic relations with outside groups.<sup>17</sup>

The Iroquois Condolence ritual is one origin for the Restorative Justice Circle process.

## SELF and OTHER

To be in a state of Honor is to be in a peaceful place, a harmonious place. All is well. Life is beautiful. We are honorable persons. We know it and others know it. How did we get to this place, that is, being described by the word Honor? We developed these: specific attributes of ourselves; an identity by which we became known; and, an assortment of character “qualities, the hallmarks by which we are identified by others.”<sup>18</sup>

Our actions, our methods, our beliefs have directed us to treat others with respect; or, to adhere to expected conduct; or, to fulfill our commitments to others and to the sphere of influence of which we are a part.

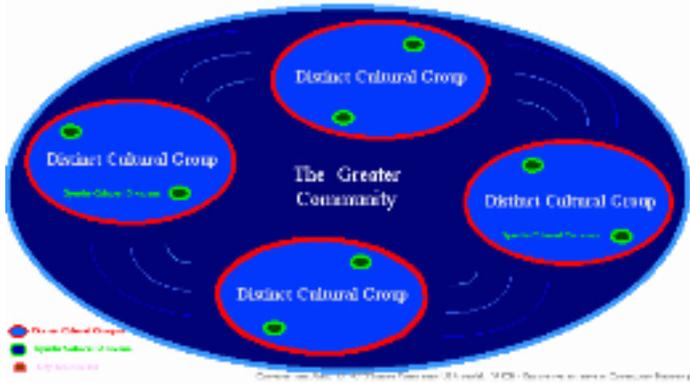
The higher type of man makes a sense of duty the groundwork of his character, blends with it in action of harmonious proportion, manifests it in a spirit of unselfishness, and perfects it with the addition of sincerity and truth." (Confucius)<sup>19</sup>

We took on various roles as we developed in our lives. “What we value and what we fear are within our Self.”<sup>20</sup> The concept of Self (that an ‘I’ exists) “travels through its development, along with every other part of our life experience.”<sup>21</sup> Our life experience has been an era of Self Becoming, a Process. Alfred North Whitehead and Charles Hartshorne are well known for their concepts of Becoming and Process: the former in philosophy; the latter in theology.<sup>22</sup> Process is the acquisition and shedding of personal attributes as we progress through our lives. This flow of Process can be examined through the mental and moral lenses of Jean Piaget and Laurence Kohlberg.<sup>23</sup> Included in this concept of Self Becoming is also the matching concept of Other Becoming. Other can be described as anyone who is not us. This is a reminder of Martin Buber’s philosophy of “I and Thou.”<sup>24</sup> He formulates that we are the “I,” with God as the “Thou.” We are the opposite of the “It,” which equates to all the Other. We are in a dialectic of “I and It” - the Self and the Other. The result is an interplay of character constructs between both Self and Other Becoming.

## COMMUNITY and HONOR

The concept of Community has a denotation and a connotation. The dictionary describes Community as “all the people in a specific location,” and “a body of people in common, a similarity” (Oxford American). The macro Community is an overarching sphere of influence. In this macro sphere are numerous micro spheres. This recalls the image of a solar system: many cultural Community subsets revolving within what is the gravitational pull of the wider Community. In addition, on those subsets are numerous groups and individuals who exhibit diverse characteristics with a diversity of ideologies. These may be defined by such things as ethnicity, origin, faith, language, class, age, race and any other distinctive label.

A Community is Self and Others  
**Community System: Numerous Distinct Cultural Groups**

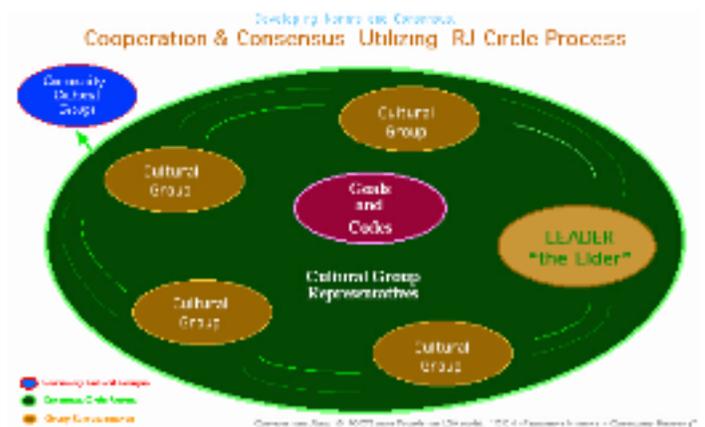
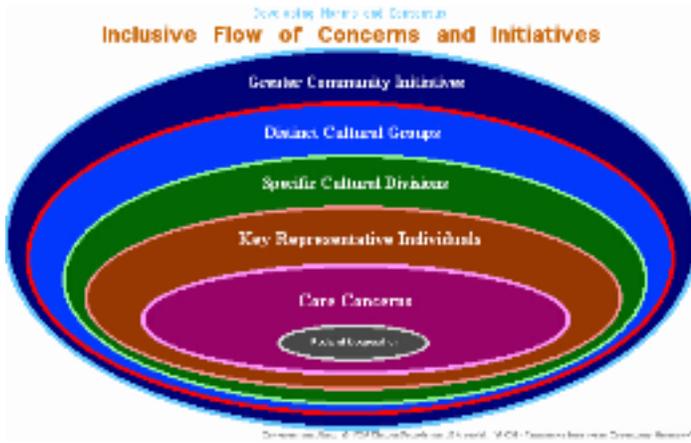


A Community is Self and Others  
**Distinct Groups, Specific Divisions, Key Individuals**



When a Community encompasses many individuals of similarity in a specific location - the micro subsets - distinct and diverse sets of Self and Other result. These each exhibit a range of attributes, identities, personalities, and roles played. "Each role assumed, each personality portrayed, involves some sort of affect-display." (Affect-display: a desire leading to some sort of visible action.) Roles assumed and Self identification open the door for actions acceptable to and/or contrary to the consensus of the Community. It is within this interplay between Self and Other where Honor may be challenged. "Those with the greatest difficulty in understanding the nature of Other are usually those who have the most trouble establishing a sense of Self."<sup>25</sup> When there is this disconnect, there is the need for a consensus on expectations by all Self and all Other.

Developing Community consensus requires an understanding of the concerns and issues of those who make up that Community - both in the denotative and connotative senses. It requires a bringing together of the micro elements, such that a macro map of the Community's characteristics can be created. It is an inclusive discussion of attitudes, ideologies, likeness, preferences, and relationships. This is an education process. Each Self of the Community learns about the Other. It has been suggested that prejudice, dislike, and friction often occur through a "fear" of the Other. Fear can result from a lack of knowledge and understanding. This inclusive program of building consensus alters that lack of knowledge, and has the potential to reduce the fear of the Other; reducing its accompanying prejudice and potential dissonance.



The intended and expected result is a consensus on goals and a commitment to those goals. This is the building of Norms and the criteria for a Code of Behavior. It is a seeking of the common factors which can “Establish a Culture of Harmony...” within the overarching construct of Community. As well, it is the exposing of root factors that may exist between the connotative communities which can create a lack of Harmony, “... the Presence of Dissonance.” Or, as this writer likes to describe it: “When neighbors are not being neighborly.”<sup>26</sup> Achieving this ultimate goal of Consensus, Norms and Codes of Behavior can be obtained through the Restorative Justice processes - more about it later. Here is where historic ethical concepts apply: (a) the deontological law and duty for action from Immanuel Kant; (b) the pleasure-pain incentives for proper control of action from Jeremy Bentham; and, (c) the Utilitarian theory of best policies and best outcomes from John Stuart Mill.<sup>27</sup>

Honor then becomes the adhering to the Norms and Codes of Behavior. This is adherence to a Community Honor Code which recognizes both respect and esteem, and the means to maintain it. An Honor Code can help define, “... how people of certain identities can gain respect, how they can lose it, and how having and losing Honor changes the way they should be treated.”<sup>28</sup> Such a code signals all the expectations that strengthen Community Harmony, and provides criteria to prevent the loss of it. In this way, when each member of each Community group adheres to the code, they exist in a state of Honor. The Community remains in Harmony. All assist the Community and attend to their commitments, “dancing” with the same

rhythm. Even as each member (Self) exhibits their individualism, they understand and exhibit their allegiance and alliance to the Community standards. It is a cycle. When one is in the state of Honor, they have acted honorably and they receive Honor for those actions. They in turn, return the esteem of that Honor by continuing to act honorably - the cycle of Self and Other in a Community Harmony sphere of influence.

## WHEN SHAME ARRIVES

Public policies are often made by representatives placed in that function by a majority of the Community. Without adequate public discussion, citizen input or review and comment, this form of policy making can open the door for some individuals, for example the minority, to be in radical opposition to those policies. Exclusionary initiatives create an opening for actions outside the expectations of the Community's sphere of influence. When one or more individuals operate outside of the Harmony cycle, the rhythm is disrupted. It becomes a dissonance, a noisy interference to the rhythm of the Community. The fabric becomes stretched or broken. Those dissonant individuals may become disrespectful and place themselves into a state of dishonor, as perceived by their own Self or by the Other.

What is dishonor? In many indigenous societies, dishonor is the state of Shame. At this point, we need a return to Webster's and Oxford.

Shame - Webster's New Collegiate dictionary:

- (n.) something that brings censure or reproach; a painful emotion caused by a consciousness of guilt, shortcoming, impropriety, disgrace, disrepute.
- (v.) to bring shame to; to force by feeling guilty.

Shame - Oxford American dictionary:

- (n.) a state of disgrace, discredit, or intense regret; a thing that is wrong or regrettable.
- (v.) bring shame on; make ashamed; force by shame.

This acting outside the sphere of influence may seem inconsequential. For the Community which relies on its members responding with the same rhythm, this outside action is consequential. Think. If we were a Community of ten, and one member decided to step to a different rhythm, contrary to the expected Norm, that one member represents ten percent. How about two individuals, or three? Three now raises the ratio to near one-third. Does the rhythm then wobble? Does it become out of tolerance? The fabric of the Community may then be harmed. Harm is an opposite to Harmony. Harm can cause chaos. Harm can cause destruction. Harm disrupts the current and future course of the Community. This Harm affects both the member and the Community. The outsider has brought Shame to their Self, and is perceived as being disrespectful to the Other. Remember von Rad's view of Sin.

Sometimes, the Other purposely applies Shame to the outsider as punishment because of this disrespect. Remember, Honor is related to pride and praise, as described by Confucius and Aristotle: be kindly towards friends and brethren. A Honor-Shame system which includes shaming as a judicial technique could produce both a positive and a negative result. In the positive view: the Community Norms have set expectations and thresholds, and Shame should be applied to those who have violated those Norms. The desire is for the violator to feel a Self-Shame. By having Self-Shame, the expected result is an inhibition to further discordant action. In the negative view: shaming as a tool for inhibition may create a further movement away from Community Norms and the desired Harmony. It also keeps the shamed member in a prejudiced place with continued negative interaction, and possible isolation, by all the Other members.

## JUDICIAL SHAMING

“Judicial Shaming” establishes a method to create the states of Having Honor or Having Shame. Its positives: Having Honor brings “respect, a positive appraisal according to the Norms, and a recognition of some positive factor.”<sup>29</sup> Its negatives: Having Shame may be no more than a ploy to manipulate self-definition. “Shame forces a consideration of identity and label before Shame, during Shame, and what can be after Shame subsides.”<sup>30</sup>

In his book *The Monochrome Society*, communitarian Amitai Etzioni lists a few examples of historic Community Judicial Shaming: in colonial times with the scarlet letter; 18th century British shipboard flogging; wearing the Star of David in Nazi Germany. Today, in the contemporary U.S. venue, there is Megan’s Law which posts addresses of sex offenders, and requires distribution of those addresses in their neighborhoods. In one State of New York city, arrested customers of prostitution have their pictures and names posted in the local paper.

Etzioni believes shaming has its place, although in a restricted fashion.

Shaming is morally appropriate or justified only when those being shamed are acting out of free will.

To the extent that people act in ways that the laws or prevailing mores consider inappropriate, but cannot help themselves from doing so (such as those with a mental illness who act in a lewd manner) chiding them is highly inappropriate.

These individuals are to be helped, removed if need be, but certainly not shamed.<sup>31</sup>

He believes in punishment as a corrective device. However, that punishment can only be prescribed by an authority who has an agreed upon set of shared values. Thus, the prescription for why and when the device is used must be formed by those who live under and are affected by those shared values: the Community - with its consensus, Norms and Codes of Behavior. To be balanced, he also recounts the views of his detractors. One believes individuals who do good should be publicly praised, honored and celebrated, rather than shaming those who do not. Their thought is, educating the Community by good examples and not by bad has greater value. Etzioni believes in the opposite: educating what is wrong has more value. Curiously, this correlation of a good way and a bad way is expressed by a Taoist dialectic:

... If we say that a thing is good or bad because it is  
 either good or bad according to our individual standards,  
 then there is nothing which is not good, nothing which is not bad.  
 (Lao Tse)<sup>32</sup>

Using Judicial Shaming as behavior control can produce two sets of outcomes:

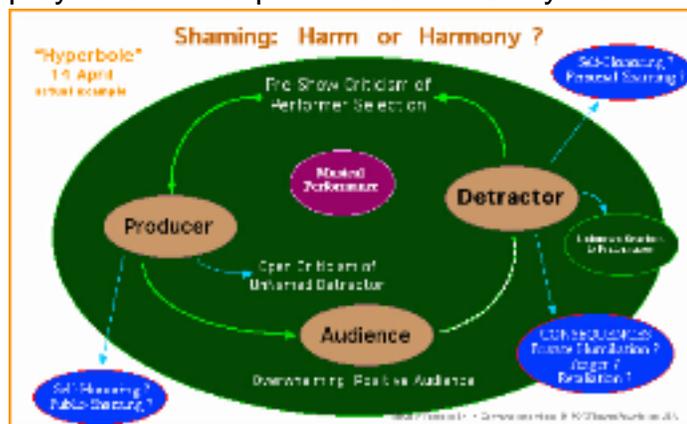
**Honoring**

- [by self]
  - living up to the terms of a commitment,
  - adhering to what is right, or to a standard of conduct.
- [by others]
  - to regard or treat with respect,
  - a greeting of successful activity amplifies self-pride.

**Shaming**

- [by self]
  - doing something that brings censure or reproach,
  - amplifying self shame-humiliation and guilt.
- [by others]
  - bringing shame to another,
  - forcing a feeling of guilt,
  - to make ashamed,
  - impeding contentment.

This potential for either outcome, is exhibited in the following actual case study. Whether intended or resulting through a lack of forethought, this personal judicial shaming episode was played out in a public arena. Story behind this graphic, below.



A concert producer presented a series of popular performances by musicians of various styles within his preferred music genre. This concert offered a performer with an unique selection of eclectic compositions. One longtime series attendee and acquaintance of the producer, privately, made numerous disparaging remarks to the producer, criticizing the choice. Apparently, the producer had great appreciation for the performer. As well, the critical remarks were taken as an attack on the producer's talents.

The concert was held. During the introduction, the producer presented a short biography of the performer, and offered an acclaim for their talents. As part of the comments, the producer injected a slight hint to the criticism. The performance was brilliant by all measure of audience reaction. The producer was excited by the result, and by the audience reaction. During his concluding remarks, the producer openly - although anonymously, blasted the critic. It is possible that the producer had mentioned the situation to his associates, who were in attendance. The critic may have known this.

The honor and shame dilemma within this story are many.

The critic resembles many who often wish to express their opinion on talent.

Since the critic directed this criticism towards its acquaintance, was this:

- a self-honoring for its belief in its own talent selections;
- an intentional or an innocent personal-shaming of the producer?

A producer of talent events is often seen as exhibiting its own artistic aesthetic.

What was the real reason the producer made public the criticism?

Was it a self-honoring or a personal-shaming?

Was it necessary to counter the original criticism;

- or, was there another way to address the dispute, later?

What are the potential consequences of this type of encounter?

Does it create irreconcilable differences between them?

Did it elevate any ongoing enmity between them?

Does the result of any shaming have any enduring value?

Has it created a Harm that did not exist previously?

Could the producer have handled this episode in a more honorable fashion?

These are ethical questions, as well as statements about Honor or Shame.

## WHAT TO DO ABOUT HONOR AND SHAME ?

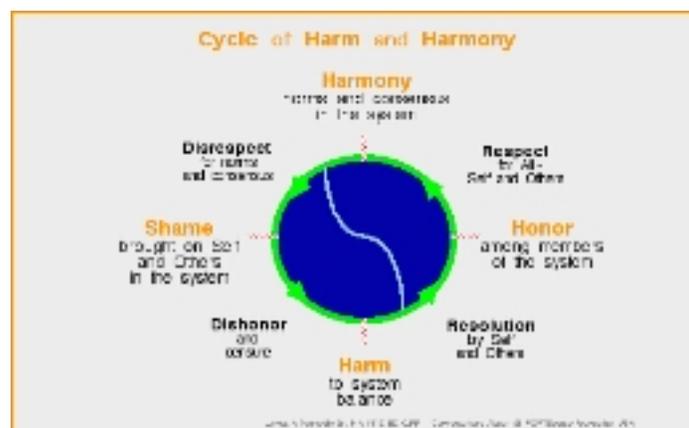
Jeremy Bentham's theories to alter discordant action, examined the appropriate balance between reward (pleasure) and risk (pain).

- (1) Any action considered as a punishment  
must not be too weak to instill a prohibition;
- (2) It cannot be too strong, such that it goes beyond the sensible and fair.

What is the range of reward and risk? Does the Community punish or remove its members for acting outside the Norms? Is that always the best solution? Does punishment work, anyway? Some might say, punishment sets an example for others. Some might counter that punishment angers those who do not agree with that punishment. That results in another way to arrive at a lack of Harmony, and an advancement in dissonance. Then, what about removal? Sometimes removal is required to protect the Community from further shameful actions, especially when they cannot be altered. But, consider: is it not better to assist that member to return to the state of Honor? True, not all outside actions can be returned to honorable. When it is possible, the Community has a duty to try, to produce a return, and to take part in assisting that return. In their book *The Missing Peace*, authors Juhnke and Hunter discuss periods of violence and nonviolence in United States history. Their introductory words have application to the root of this paper.

A just and lasting peace is marked by a concern for the welfare of all and a recognition, in the voice of Martin Luther King Jr's words, of the 'inescapable network of mutuality.' For this reason, efforts for peace move toward reconciliation and mutuality, rather than demonizing the 'other' as 'enemy' or 'evil.' (Taken from, 'Letters from a Birmingham Jail').<sup>33</sup>

The member who has acted outside the Norm, may have specific and legitimate reasons, concerns, disputes, or opposition to the Norms. That member needs to be heard by the concerned segments of the Community. That member also needs to hear from those Community members the reasons for their existence, and the Community's concerns for their adherence. This becomes a dialogue. Dialogue is not punishment. Dialogue is an understanding. It is a quest for a return to Harmony. The perceived disrespect towards the Community which has brought dishonor and censure to the shamed member can be modified. The Community and the member working together can find a resolution to this discord. It is a 'Healing of the Harm' that caused a break in the rhythm. Dialogue is a positive way forward to a return of Community Harmony.



## COMMUNITY RESTORATIVE JUSTICE

This is where Restorative Justice fits in. The Restorative Justice priority is to 'Heal the Harm' caused, not punish the one who caused it. Its methods are restorative not retributive, such that actions taken produce the best outcomes for all parties concerned. This is John Stuart Mill's "Utilitarian" extension of Bentham's theory. This is the finding and deciding upon the best action which will produce the best result for the most concerned, as well as the best consequences. Using the Restorative Justice Community Peacemaking Conferencing and Circle accountability processes allows dialogue without prejudice.<sup>34</sup> All participants express their views on how the discord has affected themselves and the Community as a whole. The result is all participants agree to the restoring actions to be taken. All members participate in its process, and take ownership of the decided resolution. Harmonious rhythm is rebuilt. The outside member is received back into the Community. Honor is returned to all members, especially to the shamed member who has been outside the Norms. Restorative Justice methods provide three important functions: prevention, correction, and sustainability. Each method has its unique qualities.

## PREEMPTIVE vs REACTIVE ACTION <sup>35</sup>

How can Restorative Justice work to preempt community dissonance? It starts with the Restorative Justice principle: Healing the Harm caused needs all parties to find a satisfying resolution. Preempting dissonance needs all parties to agree to the shared principles of that Community. Community Restorative Justice brings into a Community Circle accountability process all parties who are at odds with each other. It may be used to bring in one party whose unacceptable behavior is at odds with the Community in general, and is spiraling downwards toward criminal activity. Both situations present parties going beyond the shared values and Norms of the Community. In the one case, the multiple parties are neither victim nor offender, they are both. In the other case, one party may be perceived as the offender, call it wrongdoing party, and the Community becomes the victimized party. In either case, this Community Circle accountability conferencing becomes similar to the indigenous Elder Circle. It brings into the Community Circle process the concerned primary parties, secondary parties, and Community stake holders. The Community Circle conference is facilitated by a trained neutral party who takes on the Elder role. The involved parties must together find a satisfying resolution to the disruptive activity. They must find in themselves the ability to make right the Harm they have caused. The stake holders, the Community, must find not only a satisfying conclusion to the Harm caused, but a means to return the disruptive parties "back into" the Community with Honor. At this point, the Restorative Justice Community Circle process takes on a preemptive and corrective role rather than a reactive role. The format is as simple as the graphic below. It can be used in numerous situation where conflicts arise.



### SUSTAINING COMMUNITY HARMONY 36

There are plenty of eyes and ears in neighborhoods that know what is happening and who is involved. Community Peacemaking Conferencing can be initiated on an ad hoc basis. That is, a trained facilitating person or group can form a Peacemaking Conferencing Circle for one particular situation. They may enlist the support of the municipal leaders responsible for the area. They may rely on police services to bring into the Circle the disruptive party/parties. The Peacemaking Conferencing Circle then must include a wide variety of affected participants. Supporters for each party of the situation are encouraged. Members of the affected Community should also be included. These may be those directly affected, or those knowledgeable of the parties and the situation, like clergy, school administrators, local service organizations, etc. . Conferences should be held in a neutral place, at a time convenient to all parties concerned. Pre-conferencing may be important for preparation. The facts are important. They are the seeds for growing a solid, fair and agreeable resolution.



The conference is a safe, respectful, and confidential place. Parties are expected to speak calmly, clearly, and respectfully. The facilitator keeps the speaking in an

orderly manner. The completely neutral facilitator works through a line of questioning that allows all parties to have their say, bring forth their concerns, and their desires for a successful conclusion. A resolution is sought. This resolution is a neighborly contract that allows each party to understand what is expected of the other. After the elements of the resolution are accomplished, or during the achieving of the elements, all parties will hopefully find peace with one another - a return to Honor. There is one factor that may enter into this type of conference. That involves the police. If the problem was approaching a criminal state, the disruptive party/parties must be made to realize that if the resolution is not accomplished as agreed, further action may be taken by the police. This caveat means that someone is monitoring the progress of, or lack of, accountability. As in criminal cases, Restorative Justice resolutions and subsequent consequences provide an understanding that this is not a fluffy technique to easily get out of a troubled situation.

There is a higher level of a Community Peacemaking Conferencing establishment. This level is the development of permanent committees in various neighborhoods. This falls under a public-policy implementation. Such committees will have the specific underpinning and support of the municipality in which the neighborhood is a part. In this case, the municipality supports the committees with either a liaison or a dedicated staff to service its functions, such as coordination of convening the committees, appointments for pre-conferencing, identification and invitation of secondary parties and stake holders, and the clerical services necessary for resolution recording and accountability monitoring. It also should supply a level of funding for professional Restorative Justice facilitators. A permanent presence may also involve training of Restorative Justice facilitators in groups within neighborhoods. This advances the Restorative Justice concept and understanding of the principles. Added to this should be peacemaking circle training. The value of this effort allows consensus building among the diverse members of a Community. Here, Norms and shared values can be revisited, revised, and revered in order to sustain Community Harmony. A complete program of Restorative Justice education across the entire Community produces what is now known worldwide as a "Restorative Community." Program models, such as Restorative Initiatives in Community Harmony (RICH) have been developed to do just that.<sup>37</sup>

## CONCLUSION

Through dialogue, utilizing Community Restorative Justice processes comes understanding and resolutions removing Shame and returning Honor. The cycle of Honor can be restored through discussion, consensus and agreement by all parties concerned - the individual members and the Community of members. This is a restorative solution - an honorable solution. Restorative Justice processes used in the presence of dissonance is a means to heal, not punish, the Harm caused by one

person to another. It is a process which allows the harmed party to participate in the decisions which are made to 'Heal the Harm' caused. At the same time the party doing the Harm takes direct responsibility for their harming actions, stays present in the Community, and takes part in the healing. The process also includes those who surround the parties directly involved. Their part in the process is to help in deciding a fair, acceptable and accomplishable Healing of the Harm, as well as what would be logical to help the harming party return to full acceptance by the Community.

Usage of Restorative Justice principles and processes can produce common ground, Norms and agreeable Codes of Behavior. Community Restorative Justice has the ability to preempt and defuse unacceptable behaviors and dishonorable activities. Community Restorative Justice has its place in finding solutions to redirect the turmoil, the dissonance, that resounds in many communities. Restorative Justice is an Honor building philosophy. Restorative Justice is Harmony building.

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As an independent professional advisor, Jim consults with government and non-government agencies, institutions and firms on ethical and cultural issues related to their policy-making and strategic action plans. His contract work includes identifying the root and nature of specific social and civic problems, assessing the factors which promulgate those problems, proposing solutions that meet relative cultural differences, and creating ethical and lawful action plans for municipal bureaus, police services, institutions and, profit and nonprofit entities. Creating community peacemaking initiatives, and advocating for implementation of community restorative justice programs are significant parts of Jim's current world view. Working on these programs has resulted in his lecture series "Establishing a Culture of Harmony in the Presence of Dissonance," which presents and promotes an Ethics of Right-Relations for community diversity and peacemaking. These lectures are presented at professional conferences and universities in USA, Canada, UK, and across Europe. In addition to his lectures at local colleges, faith communities, and community groups, Jim is an ethics instructor at a continuing education institute, teaching courses in social and professional ethics, and restorative justice. He is a conflict resolution facilitator registered with Restorative Justice Society USA, and a Certified

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## NOTES

- 1 Centre for Social Cohesion, p 3.
- 2 Giles, Analects of Confucius, Individual Virtue, p 38.
- 3 Webster's New Collegiate and Oxford American Dictionaries.
- 4 Giles, Analects of Confucius, Individual Virtue, p 33.
- 5 Yutang, Lao Tse, Honor and Happiness, p 5.
- 6 Ibid. p 12.
- 7 Yutang, Lao Tse, The Lessons of Tao, p 95.
- 8 Ibid. pp 95-96.
- 9 Ross, Nichomachean Ethics of Aristotle, p 91.
- 10 Ibid. p 7.
- 11 Ibid. p 59.
- 12 Ibid. p 60.
- 13 Torah, Ex 20, pp 134-135.
- 14 Altman, p 100.
- 15 von Rad, vol. 1, p 264.
- 16 Juhnke & Hunter, p 18.
- 17 ibid. p 20.
  
- 18 Nathanson, pp 198-199.
- 19 Ibid. p 36.
- 20 Yutang, Lao Tse, Honor and Happiness, p 93.
- 21 Ibid. p 205.
- 22 See Selected Readings.
- 23 See Selected Readings.
- 24 Buber, "I and Thou."
  
- 25 Nathanson, p 199.
- 26 Termotto, All quotes are by the writer from "Establishing a Culture of Harmony in the Presence of Dissonance," 2006.
- 27 See Selected Readings.
- 28 Appiah, pp 176-177.

- 29 Ibid. pp 177-179.  
 30 Nathanson, p 211.  
 31 Etzioni, Monochrome Society, p 42.  
 32 Yutang, Lao Tse, Relativity of Opposites, p 51.  
 33 Juhnke and Hunter, p 12.
- 34 Termotto, "The Essence of Restorative Justice and How it Works," 2010.  
 35 Termotto, "Community Peacemaking Using Restorative Justice," 2009.  
 36 Ibid.  
 37 FitzWilliam Global Institute,  
 "Restorative Initiatives in Community Harmony," 2007.

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