

Restorative justice and terror: can restorative attitudes be useful in addressing terror prevention?

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Over View

Based on Accounts and Sociolinguistic theories, I argue that terror is a result of normalization and legitimization. As such, I try to identify the circumstances that restorative attributes (RA) can reduce terror activity.



Restorative justice and terror: When can restorative practices be useful in addressing terror prevention?

th
9 International Forum of the EU
Security, justice and prohibition of
discrimination – RJ and radicalisation
Parallel Workshops II- 22/06/2016 14.00

Lecture's outline

- Background
- Research Question
- Methodology
- Results
- Analysis
- Main Conclusion



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Back Ground

Growing prevention resources are being invested in the “war on terror”.

- Between 2001 and 2017, \$1.778 trillion has been spent on the War on Terror (US department of Defense).
- €93.5 million per year (European Parliamentary Research Service).

Many preventions models assume ethnic, nationalistic and religious related *radicalisation*.



Radicalisation

A Poorly defined concept - “fuzzy conceptualisation.” (Schmid, 2006:p. 1)

A Politically-Correct term to deal with the roots of terror, which mostly focused on micro level of vulnerable youth from immigration background.

The concept of radicalisation has become the master signifier of the late ‘war on terror’ and provided a new lens through which to view Muslim minorities.

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The EU's Counter-Terrorism Strategy covers four strands of work, fitting under its strategic commitment:



Most of the literature focuses on the stemming ‘home-grown’ Islamist political violence in the West. Mainly on Islamist extremism and jihadist terrorism.

Focus mostly on factors of radicalisation rather than de-radicalisation (e.i. community build, inclusion, problem solving to minimize injustice).

Focus on indeividual background (psycho-socio- economical factors) and theories of social deviance and exclusion, rather than environmental context (close community and reaction to state policy)and the explanations provided by the terrorist themselves.

The terror actions function effectively to summon (media or political) attention to social problems, instil fear upon culpable groups or demonstrate supremacy and dominance.

Restorative narrative

Grounded in humanistic perceptions, intercultural sensitivity and related to some traditional practices, RJ holds the consistent message of shared humanity albeit differences. It communicates mutual respect, acceptance, empathy and brings together communities of care to deal with harms. While acknowledging (historic) injustices, giving place to the harsh living experience of the individuals, it commits to constructive and non-violent actions.



AIM

- To explore if restorative attitudes can be useful in addressing terror prevention?
- In which circumstances and how can we use RA as counter Terror mechanism?

PREVIOUS RESEARCH

UMBREIT, MS; LEWIS, T; BURNS, H. A community response to a 9/11 hate crime: Restorative justice through dialogue. *Contemporary Justice Review*. 6, 4, 383-391, Dec. 2003. ISSN: 10282580.

Pemberton, Antony, Terrorism, Forgiveness and Restorative Justice (July 16, 2014). Oñati Socio-Legal Series, Vol. 4, No. 3, 2014. Available at SSRN: <http://ssrn.com/abstract=2467107>

Pemberton, A., & Letschert, R. (2012). Global justice and global criminal laws: the importance of nyaya in the quest for justice after international crimes. *Tilburg Law Review*, 17(2), 296-303.

Lode Walgrave (2015) Domestic terrorism: a challenge for restorative justice, Restorative Justice, 3:2, 282-290, DOI: 10.1080/20504721.2015.1069533



THEORETICAL PERSPECTIVE

- **Neutralisation and account theories**
- **Structural discourse analysis**
- **Narrative perspective**
- **Sociolinguistics**



SAMPLE

20 Raports collected from
MEMRI (Middle East Media
Research Insitute).

The Rapport include ”terror
threats” and reasoning
(justification) of the acts of terror

INITIAL FINDINGS

Favorable accounts such as “*freedom fighters*”, “*fighters against injustices*” or “*warriors against historical wrongdoing*” are attributed to the actions.

The abuse and exploitation of “Western” supremacy Vs. “the dustbin of the world”

The “Honor” which needs be to restore

INITIAL FINDINGS

Heroic, *“courageous”* or even *“holly”* are adverbs legitimizing these actions as well as adjectives attributed to its agent.

The terrorist is carrying a *“duty”* or *“responsibility”*

These ascriptions provide a positive load of meanings to terror undertakers, as a *“savior”* acting in the name of a *“just cause”*.

Victims are portrayed as suppressors, *indifferent* to the suffering or as necessary sacrifices (“*Martyrs*”).

Empathy to the victims is depicted as “*irrelevant and minimal*” in comparison to an ongoing suffering and humiliation .

The media as a *tool* of communication the just war.

Today, the ummah is bleeding in many countries, and none care about the deep wound of ... the oppressive siege on the

"About a year ago, the esistance, chiefly the Al-Qassam Brigades, fought the most impressive battles of heroism and martyrdom. Al-Qassam's jihad fighters, as they were fasting, dealt the enemy fatal blows in the.. of Operation Eaten Straw and Allah helped them achieve such a great number of victories that they [shattered] the myth of the undefeatable [...] army, expelling it, defeated,

By this means, honor is acquired in this world and in the world to come. It is one of the best and most noble deeds. The Muslims became inferior only when they abandoned jihad and pinned their hopes on this world [and not on the world to come]; that is when the enemies fell upon them...'

"The mention of jihad during this blessed month is a mention of a glorious past, whose [example] we must follow in order to emerge from a crisis that has lasted so long that we now lag behind all nations, and despite our large number, have become as worthless as scum upon water. Allah removed our enemies' fear [of us] and placed weakness in our hearts [that is embodied by] a love of this world and a hatred of death.

Endnotes:

[1] Alqassam.ps, June 7, 2016.



Radicalisation Vs. RA – some conclusion

1. The individual can be a perpetrator, victim or bystander at any given time vs. Us – them/ identity – values.
2. Communication of Respect vs. Respect must be gained.
3. Acceptance and empathy to the individual and his/her human needs (belonging vs. Individualism?)
4. Rejection of harmful actions – non violence vs. fighting away the demons (behaviour/identity politics)
5. Involvement and sense of community of care vs. competitive achievement based society
6. fighting doing to vs. doing with (understanding)



