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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.

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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), 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's 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.

This book is a contribution to the Christian ethics of war and peace. It advances peacebuilding as a needed challenge to and expansion of the traditional framework of just war theory and pacifism. It builds on a critical reading of historical landmarks from the Bible through Augustine, Aquinas, the Reformers, Christian peace movements, and key modern figures like Dietrich Bonhoeffer, Reinhold Niebuhr, and recent popes. Similar to just-war theory, peacebuilding is committed to social change and social justice but includes some theorists and practitioners who accept the use of force in extreme cases of self-defense or humanitarian intervention. Unlike just-war theorists, they do not see the justification of war as part of the Christian mission. Unlike traditional pacifists, they do see social change as necessary and possible and, as such, requiring Christian participation in public efforts. Cahill argues that transformative Christian social participation is demanded by the gospel and the example of Jesus, and can produce the avoidance, resolution, or reduction of conflicts. And yet obstacles are significant, and expectations must be realistic. Decisions to use armed force against injustice, even when they meet the criteria of just war, will be ambiguous and tragic from a Christian perspective. Regarding war and peace, the focus of Christian theology, ethics, and practice should not be on justifying war but on practical and hopeful interreligious peacebuilding.

The wars in Afghanistan and Iraq have focused new attention on a perennial problem: how to end wars well. What ethical considerations should guide war's settlement and its aftermath? In cases of protracted conflicts, recurring war, failed or failing states, or genocide and war crimes, is there a framework for establishing an enduring peace that is pragmatic and moral? Ethics Beyond War's End provides answers to these questions from the just war tradition. Just war thinking engages the difficult decisions of going to war and how war is fought. But from this point forward just war theory must also take into account what happens after war ends, and the critical issues that follow: establishing an enduring order, employing political forms of justice, and cultivating collective forms of conciliation. Top thinkers in the field—including Michael Walzer, Jean Bethke Elshtain, James Turner Johnson, and Brian Orend—offer powerful contributions to our understanding of the vital issues associated with late- and post-conflict in tough, real-world scenarios that range from the US Civil War to contemporary quagmires in Afghanistan, the Middle East, and the Congo.

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