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CRIMINOLOGY
AS PEACE-
MAKING

Criminology as Peacemaking

EDITED BY

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P R E F A C E

The peacemaking perspective is steadily making its way into criminology. In recent years there have been proposals and programs that foster mediation, conflict resolution, reconciliation, and community. They are part of an emerging *criminology of peacemaking*, a criminology that seeks to alleviate suffering and thereby reduce crime. This is a criminology that is based necessarily on human transformation in the achievement of peace and justice. Human transformation takes place as we change our social, economic, and political structure. And the message is clear: Without peace within us and in our actions, there can be no peace in our results. Peace is the way.

There is a full awareness by now that the criminal justice system in this country is founded on violence. It is a system which assumes that violence can be overcome by violence, evil by evil. Criminal justice at home and warfare abroad are of the same principle of violence. This principle sadly dominates much of our criminology. Fortunately, more and more criminologists and practitioners in criminal justice are realizing that this principle is fundamentally incompatible with a faith that seeks to express itself in compassion, forgiveness, and love.

For several years in distinctive ways, the contributors to *Criminology as Peacemaking* have helped generate a network of professionals dedicated to such an expressive criminology. They have written essays for this book in an effort to present the criminology of peacemaking to an even larger audience of criminologists, social scientists, and practitioners in corrections and criminal justice. And it is the resolute conviction of the editors that peacemaking in criminology is part of the continuing movement for a world of peace and social justice. May we all be a way of peace.

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P A R T
O N E

Religious and Humanist
Peacemaking Traditions

Richard Quinney

O N E

The Way of Peace

On Crime, Suffering, and Service

Let us begin with a fundamental realization: No amount of thinking and no amount of public policy have brought us any closer to understanding and solving the problem of crime. The more we have reacted to crime, the farther we have removed ourselves from any understanding and any reduction of the problem. In recent years, we have floundered desperately in reformulating the law, punishing the offender, and quantifying our knowledge. Yet this country remains one of the most crime-ridden nations. In spite of all its wealth, economic development, and scientific advances, this country has one of the worst crime records in the world.

With such realization, we return once again—as if starting anew—to the subject of crime, a subject that remains one of our most critical indicators of the state of our personal and collective being. If what is to be said seems outrageous and heretical, it is only because it is necessarily outside the conventional wisdom both of our understanding of the problem and of our attempt to solve it. Only by entering another world—yet one that is very simple and ultimately true—can we become aware of our own condition.

A few elementary observations serve as the basis for our understanding: (1) Thought of the Western rational mode is conditional, limiting knowledge to what is already known. (2) The truth of reality is emptiness; all that is real is beyond human conception. (3) Each life is a spiritual journey into

the unknown and the unknowable, beyond the egocentric self. (4) Human existence is characterized by suffering; crime is suffering; and the sources of suffering are within each of us. (5) Through love and compassion, beyond the egocentric self, we can end suffering and live in peace, personally and collectively. (6) The ending of suffering can be attained in a quieting of the mind and an opening of the heart, in being aware. (7) Crime can be ended only with the ending of suffering, only when there is peace—through the love and compassion found in awareness. (8) Understanding, service, justice: all these flow naturally from love and compassion, from mindful attention to the reality of all that is, here and now. (9) A *criminology of peacemaking*, the nonviolent criminology of compassion and service, seeks to end suffering and thereby eliminate crime. Let us elaborate on this understanding.

Awareness of Human Suffering

Suffering is the condition of our existence. The forms of suffering are all around us. In our personal lives, there are tensions and anxieties. Each day we experience the physical pains in our bodies and the psychological hurts in our hearts and minds. Our interpersonal relations often are carried out in violence of one kind or another, if only in the withholding of what might be offered. We have created societies that are filled with the sufferings of poverty, hunger, homelessness, pollution, and destruction of the environment. Globally, nations are at war and threaten not only one another, but all of earthly life, with nuclear destruction. All these human problems, or forms of suffering, are a result of how we have lived our lives, moment by moment, day by day. The threat of nuclear war began as suffering on a very personal level and elevated gradually and systematically to the collective condition (see Walsh, 1984). The forms of suffering are symptoms of the sufferings within each of us.

If the social and global sufferings ever are to be ended, we must deal with the suffering of personal existence. What is involved, finally, is no less than the transformation of our human being. Political and economic solutions without this transformation inevitably fail. The solution is very near to us. There is no shortcut to the ending of suffering.

Our suffering, then, and our ending of this suffering, begins in the human mind. *The Dhammapada*, the ancient text of Buddhism, states: "All that we are is a result of what we have thought" (1936: 3). We act out of our thoughts, and we create social worlds out of these thoughts. Being human, we have constructed webs of meaning; and with these shared meanings we have constructed our interpersonal relations, our social structures, and our societies. All is a result of what we have thought.

The reconstruction of our existence—the ending of suffering—thus begins by giving attention to the mind. It is this mind, a modern mind that is busy and scattered, that creates its own suffering. To be able to observe the

mind as it is, to be able to see clearly with the mind, we begin with what must seem at first a paradox: letting go. The author of *A Gradual Awakening* observes: "In letting go of who we imagine ourselves to be, letting go of our thinking, our attempt to control the world, we come upon our natural being which has been waiting patiently all these years for us to come home" (Levine, 1979: 39). This open state of mind is what one Zen master calls a "beginner's mind." He (Suzuki, 1970: 21) writes: "If your mind is empty, it is always ready for anything; it is open to everything. In the beginner's mind there are many possibilities; in the expert's mind there are few." We are ready to see things as they really are—beyond concepts and theories—when we have no thought of achievement, no thought of self. When our mind is open and thus compassionate toward all things, it is boundless in its understanding.

Without empty mind—without mindfulness—we are attached to our ideas, our thoughts, our mental constructions; and we take these productions to be reality itself. Many of our concepts are so deeply ingrained in our minds, in our education, and in our culture, that we forget that they completely condition our perceptions of reality (see Krishnamurti, 1975). In attachment to these mental productions, we are chained in the cave, observing merely the shadows of appearance on the wall before us. Awareness is a breaking of the chains of conditioned thought and a viewing of the reality beyond the shadows.

Without awareness, we humans are bound to the suffering caused by a grasping mind. Being attached to our thoughts, we take the thoughts to be our true selves. The mind that is attached to its own thoughts is the mind of a self-centered and possessive being. All conditioned and attached thought arises from the discursive mind of the egocentric self. That is why the sacred texts of the esoteric traditions, such as the wisdom literature of early Hinduism as found in the *Upanishads* and the *Bhagavad-Gita*, suggest that truth can be known only through union with Brahman, through that which is beyond the ego-self and its attempt at purely rational thought. In contemplation and meditation, we can see the essence of all things as they rise and pass away.

The higher wisdom, the awareness of reality, can be attained only with the loss of the conditioned ego and with the realization of the transcendental Self. In other words, the essence of our existence is the interpretation of ourselves with all things. In *Samadhi*, a treatise on self development in Zen Buddhism, Mike Sayama (1986: 12) writes: "The task before us is no longer to differentiate from nature and develop the ego, but transcend the ego and realize true Self that is one with the universe." Only then can one be at home. Peace and harmony come with the awareness of the oneness of all things and the transcendence of this small self to the wholeness of reality. All of this is to be found outside of the abstracting interpretations of the rational mind.

As we mature, we move beyond the rational and linear mode of thought

to a more intuitive and transcendent mode. We lose the grasping and craving self of the individualized ego and find ourselves in the realm of the universal Self. It is not natural—it is unhealthy—for the academic and the intellectual (sociologist, criminologist) to continue strictly in the rational mode of speculative and dualistic thought as he or she matures, although this is the approved and rewarded form for the modern academic. To continue solely in the rational mode of thought is retrogressive for the maturing person, and for a discipline as well.

The author of *Samadhi* concludes: "At the most mature level of human being, a person realizes the true self which is one with the universe and experiences a meaning beyond question and articulation. Such a person transcends anxiety, is fearless and is moved by compassion" (Sayama, 1986: 98). Rather than a life primarily of acquisition and scholarly production, life now demands an inner awakening, a spiritual development. One no longer clings to rationality and the ego as the final realities; one is not trapped in the world of interpretive abstractions taking form according to attachments of an egocentric existence. Once we have mastered rationality and moved to the possibilities of perennial wisdom, we can begin to live in compassionate oneness with all that is; we can begin to understand the world by fully being aware of it.

The truth is that no amount of theorizing and rational thinking can tell us much about reality. To enter into the essential realm requires a mind that is unattached and compassionate. In a book on perennial wisdom, Aldous Huxley (1985: x) writes: "It is a fact, confirmed and re-confirmed during two or three thousand years of religious history, that the ultimate Reality is not clearly and immediately apprehended, except by those who have made themselves loving, pure in heart and poor in spirit." When we allow the higher Self to dwell in the depth of the particular self—when the egocentric, rational self is lost—we can attend to the unknown and unknowable mysteries of the world.

And the final expression of this realization may not be in more talk and more words, but in silence. Saint John of the Cross observed, "For whereas speaking distracts, silence and work collect thoughts and strengthen the spirit" (quoted in Huxley, 1970: 218). With the wisdom gained by awareness, there may be no further need to talk and to write discursively. One then practices what is realized—with attention and silence, in charity and humility, in the service of others.

Right Understanding

The way to awareness, and thus the ending of suffering, begins with right understanding. An understanding of the true nature of reality involves the recognition that everything is impermanent, that nothing remains the same. Within the flux of reality is the fact that every action brings a certain result. For instance, whenever our actions are motivated by greed, hatred,

or delusion, the inevitable result is suffering. All of this occurs within a reality that is beyond the abstractions of a grasping and craving mind.

The true reality, beyond human conception, is what Zen Buddhism refers to as *Sunyata*: nothingness, emptiness, the void. In a recognition of the fullness of the unnameable, of emptiness, we may begin to see clearly and compassionately the concrete reality of our existence. With this understanding, as Alan Watts (1957: 125) notes, we are "at the point where there is nothing further to seek, nothing to be gained." When we are empty—within the emptiness of all—we are in the realm of ultimate reality.

Beyond Western scientism, there is liberated action freed of the separation of ourselves from the world. Watts (1957: 131) quotes a Zen line: "Only when you have no thing in your mind and no mind in things are you vacant and spiritual, empty and marvelous." This takes us beyond the products of Western thought, beyond the malaise and destruction that have resulted from being separated from the ineffable reality of our existence. By a "dropping off of body-and mind," as Keiji Nishitani (1982) of the Kyoto School of Japanese Zen terms it, we allow ourselves to live in the wonder of absolute nothingness. We return to a home—we arrive at the "home-ground"—where all things are in harmony with what they actually are and ought to be. It is a "coming home with empty hands," and each being has found its place among all other things. But let us beware. Even this talk takes us into the place of mental abstractions, the place where we again lose touch with reality.

It is the presumed objectivity and rationality of modern science that we hope to avoid in a new criminology. We hope to avoid the personal and social consequences of positive science because, as one humanistic philosopher (Skolimowski, 1986: 306) has noted: The mind trained in objective science "over a number of years becomes cold, dry, uncaring, always atomized, cutting, analyzing. This kind of mind has lost the capacity for empathy, compassion, love." Our mode of thinking affects the way we live, and in the meantime we have not gotten any closer to understanding. We seek a mind that, instead of producing conflict and violence, heals—a compassionate mind rather than an objective mind. The compassionate mind is found beyond the boundaries of Western scientific rationality.

Being on the simple path of right understanding, we create thought, words, and deeds that will end our suffering. The forest monk, Achaan Chah, writes: "Only when our words and deeds come from kindness can we quiet the mind and open the heart" (1985: 50). Our work is not only to grow in wisdom and compassion but also to help others in their suffering. This takes place not necessarily in further theoretical work, but in moment-by-moment, day-by-day, step-by-step awareness of what actually is. We are on a wandering path to emptiness, to an awareness of the fullness and wholeness of all things.

That we criminologists are to be engaged in spiritual work in order to eliminate crime may require further reflection. To be fully human presup-

poses the development within oneself of a quality of being that transcends material existence. It is a quality that is not acquired automatically, but one that develops slowly and needs to be tended carefully. Through inner work, we forge a link between the profane and the sacred. Indeed, all of life becomes filled with the sacred. Such a quality within each of us assures a life of growing wisdom, compassion, and service.

Nothing any longer is profane, without the transcendent dimension. The simplest actions, from eating and walking to talking and working, have a sacramental character signifying something beyond themselves. Our lives are within a realm that demands a spiritual as well as material existence. This is why the great religious traditions continue to emphasize a constant discipline of recollection, meditation, study, prayer, contemplation, and at least some measure of solitude and retirement. The Trappist monk, Thomas Merton, thus writes: "If the salvation of society depends, in the long run, on the moral and spiritual health of individuals, the subject of contemplation becomes a vastly important one, since contemplation is one of the indications of spiritual maturity. It is closely allied to sanctity. You cannot save the world merely with a system. You cannot have peace without charity" (1979: 8). Seeing the truth, in contemplation and meditation, sets us on a path that promotes a humane and peaceful existence. Such an existence is a reality which we can attain only in a life lived in the depth of the sacred. A life devoted to criminology cannot avoid the importance of this truth. Care has to be given to the inner life of each of us.

This life of giving attention to spiritual matters, of going beyond the self to all that is in the world, is a socially committed life. The contemplative life is not self-indulgent, for social issues cannot be faced appropriately without inner spiritual preparation (see Merton, 1962). Oppression in the world is caused by selves that are not spiritually aware, by those who live by greed, fear, egoism, and the craving for power over others. As Jacob Needleman (1980: 212–19) observes in *Lost Christianity*, the "outer" world is not out there, and the "inner" world is not solely one of personal emotions and thoughts. Both are of the same space, in interpenetration of everything. The objective is a compassionate living of each moment with all other beings—for the ending of suffering.

Compassion and Service

We are all of us interrelated—and "not just people, but animals too, and stones, clouds, trees" (Aitken, 1984: 10). Those who are enlightened in the service of others, the *Bodhisattvas* of the world, realize fully the reality of the interpenetration of all things. By experiencing the ephemeral and transparent nature of reality, by being aware of the oneness of all things, we can know the potential of peace and harmony.

Were there complete perfection and unity, there would be no suffering. Suffering has arisen out of disunity and separation from the embracing

totality, and it can be ended only with the return of all sentient beings to a condition of wholeness. We have fallen from the grace of wholeness into a separation from one another and from the ground of all being, a separation that is assured by craving and grasping selves, by selves that are really an illusion. If human beings were constantly and consciously in a proper relationship with the sacred and with the natural and social environment, there would be only as much suffering as creation makes inevitable (see Huxley, 1970: 233–34). But our own created reality is one of separation, and therefore one of suffering.

Thus the healing of separation is necessary if suffering is to be ended. To begin to end suffering, we must be aware of the causes of suffering within ourselves and search for the reasons that make us suffer. The Tibetan Buddhist master, Rinpoche Kalu, says that the suffering we experience in the world “is caused by the six afflictions—ignorance, desire, pride, anger, jealousy, and greed” (Kalu, 1987: 13). The most hopeful way to attain world peace, to end global suffering, he adds, is by developing within ourselves compassion and loving-kindness toward others.

In the practice of loving-kindness, what Buddhists call *metta*, there is developed the feeling of caring and connectedness. From within, thoughts of goodwill and benevolence are extended outward, embracing all others in an increasingly wider circle. In compassion, the suffering of others is recognized out of one’s own suffering, and the suffering is shared. Jack Kornfield (1985: 63) writes: “Compassion is the tender readiness of the heart to respond to one’s own or another’s pain without grief or resentment or aversion. It is the wish to dissipate suffering. Compassion embraces those experiencing sorrow, and eliminates cruelty from the mind.” Looking directly at suffering, both the suffering in the world and the suffering in one’s own heart and mind, we love others (as ourselves) and act in compassion to end suffering—to heal separation.

We begin our practice, then, by being aware of the ways in which suffering is manifested in each of us. “The more conscious we are in dealing with our own suffering, the more sensitive we will be in treating the pain of others” (Dass and Gorman, 1985: 86). Our responsibility is to do what we can to alleviate the concrete conditions of human suffering. “We work to provide food for the hungry, shelter for the homeless, health care for the sick and feeble, protection for the threatened and vulnerable, schooling for the uneducated, freedom for the oppressed” (Dass and Gorman, 1985: 87). When we acknowledge *what is* and act as witnesses in this shared reality, without attachment and judgment, we open ourselves to all suffering. Acting out of compassion, without thinking of ourselves as doers, we are witnesses to what must be done.

The path to the ending of suffering is through compassion rather than through the theories of science and the calculations of conditioned thought. Our sufferings are, in fact, exacerbated by science and thought. The discoveries necessary for dealing with suffering are within our being.

The truth that relieves suffering lies in the concrete moment of our awareness, an awareness that frees us from conditioned judgments, creates loving-kindness within us, and allows us to realize the absolute emptiness of all phenomena.

As long as there is suffering in this world, each of us suffers. We cannot end our suffering without ending the suffering of all others. In being witnesses to the concrete reality, and in attempting to heal the separation between ourselves and true being (the ground of all existence), we necessarily suffer with all others. But now we are fully aware of the suffering and realize how it can be eliminated. With awareness and compassion, we are ready to act.

The Way of Peace and Social Justice

From the inner understanding of our own suffering, we are prepared to act in a way of peace. As in Mahatma Gandhi's philosophy of *Satyagraha*, truth force, social action comes out of the informed heart, out of the clear and enlightened mind. The source of social action is within the human heart that has come to understand fully its own suffering and therefore the suffering of others. If human actions are not rooted in compassion, these actions will not contribute to a peaceful and compassionate world. "If we cannot move beyond inner discord, how can we help find a way to social harmony? If we ourselves cannot know peace, *be* peaceful, how will our acts disarm hatred and violence?" (Dass and Gorman, 1985: 165). The means cannot be different from the ends; peace can come only out of peace. "There is no way to peace," said A. J. Muste. "Peace is the way."

In other words, without *inner* peace in each of us, without peace of mind and heart, there can be no *social* peace between people and no peace in societies, nations, and in the world. To be explicitly engaged in this process, of bringing about peace on all levels, of joining ends and means, is to be engaged in *peacemaking* (Musto, 1986: 8–9). In peacemaking, we attend to the ultimate purpose of our existence—to heal the separation between all things and to live harmoniously in a state of unconditional love.

The radical nature of peacemaking is clear: No less is involved than the transformation of our human being. We will indeed be engaged in action, but action will come out of our transformed being. Rather than attempting to create a good society first, and then trying to make ourselves better human beings, we have to work on the two simultaneously. The inner and the outer are the same. The human transformation in relation to action is described by Thich Nhat Hanh, the Vietnamese Buddhist peace activist, as a realization that begins in the human heart and mind:

To realize does not only mean to act. First of all, realization connotes transforming oneself. This transformation creates a harmony between oneself and nature, between one's own joy and the joy of others. Once a person gets in