

Abstracts of the IARS-Conference in Rwanda 2023

August 2nd

9.30am-11.00am

PANEL: RECONCILIATION STUDIES ON AND IN AFRICA I
CONFERENCE HALL**Egna Sidumo: “Reconciliation and (ir)reconciliation in Africa: How Conflict Resolution Processes influence in Conflict repetitions circles? The Case of Mozambique”**

The Mozambican socio-political context of the last 45 years is full of war experiences and disagreement between the government, that has always been led by Frelimo since the proclamation of Independence in 1975, and RENAMO, the largest and main opposition party, created immediately after the independence when the government decided that the new state would be governed based on Marxist Leninist ideology. The wars that broke out in 1975 and 2012 between these two actors reflected their intolerant past and inability to reconcile and inaugurate new forms of coexistence in democratic spaces. Renamo, despite having actively participated in elections and elected parliamentary representatives since the peace agreement in 1992, always maintained an armed arm as a negotiating tool in political disagreements, and Frelimo always fed a narrative that Renamo members and sympathizers are armed bandits and enemies of the peace and development in Mozambique. To stop the wars that started in 1997 and 2012 respectively two peace agreements were signed, which were not enough to ward off the specter of war in Mozambique and, not even the last definitive peace agreement and reconciliation signed in 2019 seems to have brought the solution. This paper intends to discuss the following question: Why has the violence based on the political differences between these two main political actors have never been resolved? What impact has this had on building the Peace that seems to never come? Do we need a reconciliation process?

Emmanuel Ufuoma Tonukari: “Tolerance, conflict management, reconciliation as a roadmap for peace and socio-economic development in Africa”

The aim of this study was to determine how money spent on reconstruction could have been employed to meet other social development goals and imperatives. The study explained how tolerance as a faculty that grants everyone the capacity to respect the views of others and how essential it is in peace-building. Where tolerance thrives, the occurrence of conflict is low. Therefore, it is essential for conflict management which ranges from prevention, resolving crises through peace keeping and military/humanitarian intervention to the peace building agency of reconciliation. Sociological approach with focus on social reform is employed in this study where we project Africa as a desperate continent trying to catch-up with the rest of the world. We cannot continue to squander scarce resources on war and the huge cost of reconstruction, a factual reality that places a premium on tolerance, conflict management and reconciliation as roadmap to socio-economic development in Africa. The paper therefore, assesses various ways on how this tripartite roadmap will usher Africa into a sustainable regime of peace and socioeconomic development. The case of Rwanda will be highlighted as success story of *how steadfastness and willingness of a people to adapt and adjust culturally and otherwise can bring about peace and progress*. More examples are drawn across the African continent as well as challenges faced by certain communities because of their rigid cultural ways.

Susan Wyatt: “Decoloniality in healing centred peace building. A Zimbabwean made, community based, survivor-led trauma healing program”

Background: Relational world views, inclusive of indigenous and collective ways of being are key to the possibility of reconciliation in Zimbabwe. Decoloniality in healing centred peace building is essential to both the research and activities of reconciliation and transitional justice processes in Africa.

Aim: To explore the elements and impacts of a Zimbabwean made, community based, survivor-led trauma healing program for social cohesion and reconciliation.

Methodology: This is a mixed method, predominantly qualitative study allowing for the survivors of mass trauma and their worldviews to demarcate the way to social healing. It does not test a theory of trauma, and uses grounded-theory methodology to allow for detailed accounts by survivors of the cultural and contextual meaning of their trauma and subsequent healing needs and experiences. This paper reviews global literature on trauma healing, but comparatively anchors its findings through the case study of a locally made Zimbabwean survivor-led trauma healing program based at community level.

Implications & Conclusion: Implications for practice are explored, with particular emphasis on the need to decentralise reconciliatory practice, coupled with the need to heal our social body through values of relationality and restorative practices. This paper contributes to the nexus between trauma healing, social cohesion and development that is reconciliation, and calls for more survivor-led and community-based initiatives.

PANEL: CONTEXTUAL PERSPECTIVES AT THE GREAT LAKES REGION AND BEYOND
SMALL CONFERENCE ROOM

Elias Muhongya: "Abstaining from retaliation: a story of restoration Ministry-OEIL in Eastern Congo"

Breaking news is often news of violence around the world. From interpersonal clashes to interstate conflicts, many people are driven by a culture of retaliation covered under euphemistic concepts like self-defense, giving a lesson, counterattack, letting justice prevail, counteroffensive, etc. This is mere application of the natural human principle of the *lex talionis*. In tumultuous zones like African Great Lakes Region in general and Eastern Congo in particular, one might expect escalation of conflicts if retaliation is the only option. However, the advent of Christianity in our societies has brought or has strengthened a new culture of reconciliation among opponent groups as a way out of violent conflicts around the world. This paper sets out to respond to this question: How does reconciliation become an antidote to retaliation in Eastern Congo context? The objective of this study is to present biblical, ethical, and practical ways of breaking the circle of violence and building a culture of peace. In Eastern Congo, Restoration Ministry-OEIL is one of the Christian organizations that strive to promote reconciliation among ethnic groups. Its story constitutes historical evidence of the possibility to abstain from retaliation despite horrors of violence endured. Its peacemaking method is a good example of a theory and a theology of reconciliation.

Edouard Ade: "Slave trade: a memory to be reconciled"

The relationship with the slave trade is one of the most sensitive points in African history and the consciousness that stems from it. It concerns a tragedy that affected a large number of black Africans over a period of several centuries. The Pan-Africanism and Negritude movements have made it their battle horse. A whole process of reflection on African memory has been developed. But since the end of the 1980s, a new historical consciousness has emerged in Africa, critical of the dominant discourse, asking a very simple question: can there be buyers if there are no sellers? Were black slaves captives of colonial wars? This question leads to a fundamental query: how could the African sell his own brother? The hypothesis of this paper is that only the truth about this dark page of African history can prevent the modern repetition of such dramas.

Vincent Muderhwa: "In search of Peacebuilding in the Great Lakes Sub-Region. Some sources of conflict and ways out for living and working together"

The culture of war, for more than a decade, has been growing in the Region and in the world, which is shaken by the weapons that are manufactured every day, thus leading to a criminal affair. While people are starving, a small proportion of the population has access to clean water and diseases such as cholera, typhoid, malaria, etc., have been eradicated. While these diseases have been eradicated elsewhere, they continue to claim victims in Africa. Instead of favoring regalian sectors such as education and agriculture, governments favour the purchase of arms not only to ensure the security of their countries but also to fuel a climate of insecurity and instability in other neighbouring countries. Militarization, as a fear factor, exacerbates conflicts to the extent that ethnic groups and militias are rife in the region. There are three main causes of militarization: (i) unemployed youths are often recruited and used by warlords through ethnically motivated militias; (ii) the use of weapons of mass destruction destroys the ecosystem; and (iii) the accession to power, especially in developing countries, is achieved through violence and/or rigged elections.

In Africa, two other significant sources of conflict are that, on the one hand, multinationals are scouring the globe to accumulate wealth, excelling in the expropriation or seizure of land and natural resources that do not belong to them. This gives rise to a neo-imperialism that hides behind globalization. On the other hand, the second and not least source of conflicts in Africa is the mismanagement of cultural differences, such as (i) the danger of stereotyping; (ii) ethnic radicalization; (iii) the manipulation of differences, (iv) the absence of a policy to manage the interests of ethnic minorities, (v) highly tribalized elections and (vi) the negation of ethnicity; (vii) the discrimination suffered by women as a result of gender imbalance.

The struggle to stabilize countries in the region is to bear in mind that the tendency to create militarily strong states has incalculable consequences insofar as the said tendency does not facilitate living together and working together either internally or externally. It becomes imperative to work on two fronts (i) to

create conditions for cooperation and mutual development in all the countries of the region. In this sense, to build an oasis of peace, all states in the Great Lakes sub-region should feel responsible for working firstly on social cohesion internally by taking into account the expectations and well-being of citizens and secondly, on cohesion externally by demonstrating a real willingness to manage regional relations judiciously. On the second front, engaging in a reconciliation process depends fundamentally on (i) a positive perception of the neighbor as one's alter ego; (ii) establishing the truth and clarifying shared responsibilities; (iii) empowering politicians and civil society; (iv) recognizing that the stability of the Region also depends on the integration of women in leadership positions.

11:15am – 1:15pm

PANEL: JUSTICE AND RECONCILIATION IN THE GREAT LAKES REGION - CONGOLESE AND RWANDAN PERSPECTIVES
CONFERENCE HALL

Adrien Mutabasha: “Neocolonialism and Wounded Memories: The failure of African Protestant Churches in reconciliation during the postcolonial period in the province of South Kivu”

In postcolonial Africa, neocolonialism has so far caused as much damage as colonization has caused. When we come to the notion of the Church, the missionary churches, the question becomes: did the missionaries colonize and are they pushing for neocolonialism? The answer is ambivalent but any wise analyst can quickly read the signs of a proven socio-cultural neocolonialism: guilty silence of the missionaries in the face of the flaws left by the missionaries, maintenance of the African churches in a state of eternal childhood, the crisis of leadership and dependence indescribable in the daily management of the institutions bequeathed by the old missionary societies, interminable conflicts (political, inter-ethnic, inter-religious, etc.) in countries with Christian dominance, etc. This is the crux of wounded memories that cry out for reparation as the expression of a gospel of reconstruction, in short, of reconciliation. The question is whether the Protestant churches have already understood their true roles in boosting reconciliation within them and in this society continually in crisis. Let's say that it is the gospel of true forgiveness which was not yet preached, that of the true reflection of Christianity which invites to freedom, to peace, to justice and to love. As for us, we still think that, only the gospel of truth, of forgiveness can help boosting reconciliation and put an end to the victimized and criminal identity in Africa, in general, and particularly in the province of South Kivu, in DR Congo. Furthermore, we believe that it is only in the logic of the perception of reconciliation as a costly grace (the theology of the cross) that the evangelized are recommended to be reconciled among themselves, on one hand, and on the other, with the evangelizers in order to fight unanimously the misdeeds as described above. This supposes a serious dialogue of truth between the Churches of the North and those of the South. Here reconciliation should be understood as reparation which must precede the liberation and as appropriation of the Gospel by each other.

Denis Bikeshya: “Dispensing criminal justice in Rwanda: the role of Gacaca Courts”

My book, *Dispensing Criminal Justice in Rwanda: The Role of Gacaca Courts*, was published in April 2023. This is the only book on Gacaca Courts to respond to questions of justice and reconciliation in the aftermath of the Genocide against the Tutsi by a person that worked as a legal officer for the national service of Gacaca Courts in Rwanda.

Félécite Mugombozi: “Reparation for violations of economic, Social and Cultural Human Rights: A Condition for Effective Reconciliation in Eastern DR Congo”

Economic, social and cultural human rights (ESCR) are the second category of human rights. These rights concern the social and economic conditions essential for a dignified and free life, including rights to work, health, land and culture, to name but a few. Indeed, violations of these rights seem to be one of the main sources of the interminable conflict in Eastern DRC. This conflict has already been described by many as a situation threatening international peace and security in the region. The perpetrators of such violations are states, non-state actors such as rebel groups and multinationals, but also individuals. However, several attempts to resolve the conflict have been undertaken. Both orthodox (military, sanctions) and more flexible (negotiation, mediation, etc.) mechanisms have been applied without proving their effectiveness.

This article analyses the approach, without ignoring all the others currently being implemented, which could reconcile the people of this region and thus resolve the conflict in a sustainable way. Indeed, reconciliation has been holistically recognized as a sustainable means of conflict resolution. This article argues that there is a close link between reparation and reconciliation. Hence, reparation for violations of all these ESCR would be a condition for effective reconciliation and would address, in a profound way, the

roots of the conflict. There is no standard model for conflict resolution. Each conflict is *sui generis*, so a context-based approach is needed. In the current context of Eastern DRC, classical methods of reparation such as legal ones, but also transitional justice, are crucial to restore peace in this part of the DR Congo in particular and in the region in general. In addition, a jurisprudential analysis of the classic national and international modes of reparation will be necessary in order to identify the challenges of the effectiveness of these modes of reparation. This will allow this research to propose recommendations for the effectiveness of justice and thus allow social peace.

It should be noted, moreover, that violations of ESC rights as a direct source of conflict have not yet been analysed in depth so that they can be integrated into the plans for reparation mechanisms in transitional justice. This will be the subject of a section in this analysis based on the contextual mechanisms likely to be used in Eastern DRC and thus propose reparation mechanisms that will be considered as a guarantee to halt and/or refrain from repeating ESC rights violations and thus lead to reconciliation.

Emmanuel Muhozi: "Exploring the impact and legacy of German and Belgian colonization and reconciliation in Rwanda"

This paper focuses on reevaluating the impact and legacy of German and Belgian colonization in Rwanda through the lens of reconciliation. It aims to critically analyze and understand the historical, social, and cultural consequences of colonization, while also exploring the possibilities and challenges of reconciliation in the Rwandan context. Beginning with an examination of the colonial period, the study investigates the strategies employed by German and Belgian colonizers and their implications for Rwandan society. It delves into the effects of political manipulation, land dispossession, and forced labor on the socio-economic structures, cultural practices, and political institutions of Rwanda. It emphasizes how these colonial practices continue to shape present-day Rwanda and influence the process of reconciliation. Drawing from the concept of reconciliation, the study explores the potential pathways for healing, understanding, and justice in the aftermath of colonization. It examines the role of truth-telling, acknowledgement of past injustices, and the establishment of mechanisms for accountability and reparations. The study also highlights the importance of inclusive dialogue, community engagement, and the empowerment of marginalized voices in the pursuit of reconciliation. Utilizing an interdisciplinary approach, the study incorporates historical analysis, scholarly research, and perspectives from local communities to reconstruct a comprehensive understanding of the impact of German and Belgian colonization in Rwanda. It aims to shed light on the complexities of reconciliation in a post-colonial context and the specific challenges faced by Rwanda in the aftermath of colonization. The findings of this study contribute to the broader discourse on reconciliation, post-colonialism, and transitional justice, specifically within the Rwandan context. By reevaluating the impact and legacy of German and Belgian colonization through the lens of reconciliation, the study provides insights and recommendations for promoting healing, understanding, and sustainable peace in Rwanda. It aims to support ongoing efforts towards reconciliation and contribute to a more inclusive and equitable society in Rwanda and beyond.

4:30pm - 5:30pm

PANEL: RECONCILIATION STUDIES ON AND IN AFRICA II
CONFERENCE HALL

Merisa Mattix: "Identity after violence: Reconciliation approaches changing the basis of identity in Mt. Elgon, Kenya"

Although national processes have been able to document violence experienced by Kenyans, local communities and what they have experienced have not been adequately addressed. For example, the Mt. Elgon community in Kenya continues to experience the underlying issues that have contributed to the violence they have experienced, even after being a concentration point of the TJRC in 2008 – 2009. There is little research on the changes that happen at the community level and if there is a significance in these processes being locally and insider-led over government-led. To offer insight into the better option for approaching community-healing processes, the field requires first more information on the successes and struggles of local community processes. To understand the local efforts and their effectiveness in Mt. Elgon, I will conduct a case study on the work in Mt. Elgon done by Dr. Tecla Namachanja Wanjala, who has been a leader of both the national process and locally based efforts. This includes extensive qualitative interviews of Dr. Namachanja as well as her co-practitioners and participants in her healing circles. The knowledge of the advantages and insights of a local and insider-led process will better inform the peace-building field to address community healing after national reconciliation processes. If locally-led processes

are shown to be helpful after a national process in this case, there may be a call to reconfigure our current assumptions about processes needed following transitional justice interventions.

Sung Jin Park: "The 'Victim Image' and its Impact on Child Soldier Reintegration: Evidence from Sierra Leone Disarmament, Demobilization, and Reintegration Campaign"

How does the victim image of child soldiers affect their social reintegration? International efforts to reintegrate child soldiers into postwar society as socially functioning individuals have been failing. Drawing from theoretical implications of norm localization, I argue that international campaigns for child soldiers can produce negative impact on their social reintegration due to unilateral adoption of 'victim image'. The victim image defines child soldiers only as war victims, and it formulates the contents and goal of international campaigns. The victim image orients international campaigns for child soldiers into a way that can produce conflict with cumulated wartime experiences of local population and their understanding on child soldiers, thereby decreasing the prospect of social reintegration. To examine the main argument of this research, I conduct a case study of post-conflict Sierra Leone in early 2000s. I analyze the implementation of an iconic child soldier reintegration campaign, the Disarmament, Demobilization, and Reintegration (DDR). I demonstrate that the top-down imposition of victim image has been consistently observed throughout the DDR campaign and it eventually hampered the social reintegration process of child soldiers by stimulating the sense of comparative deprivation within local communities and implementing unper-
suasive awareness-raising strategies.

Kijeong Nam: "The Painful Journey of Reconciliation between Japan and South Korea: Focusing on the Illegality of Colonial Rule"

After the South Korean government proposed a solution to the Supreme Court's ruling on victims of forced mobilization on March 6, 2023, Korea-Japan relations are moving out of the "long-term low-intensity complex conflict." On March 16, President Yoon Suk-Yeol visited Japan and formalized the Korean government's solution through a summit, and in return, Prime Minister Fumio Kishida visited Korea on May 7 to create a thaw between Korea and Japan.

The Korean government has argued that historical reconciliation will naturally take place if the trust recovery process is activated by expanding practical cooperation. And it has been emphasized that this is the only realistic scenario. In this case, it is treated as unnecessary to confirm the illegality of colonial rule. A series of processes since March have been putting these arguments into practice. This can be said to be a functional approach to historical reconciliation. However, the move to improve relations between the two governments, which values security and economic cooperation, was made possible by closing the door to the issues of an apology and reparations for colonial rule.

Since then, the issue of historical reconciliation has shifted from diplomatic negotiations between the perpetrator and the victim to the victim's domestic politics. This became entangled with the issue of legitimacy of regime change, making the confrontation structure of domestic politics clearer. As a result, opposition to the government for attempting to improve relations has become more rigid, and groups criticizing the government, raising problems with the content of improvement, tend to be organized beyond past differences. Democracy was also damaged in the process of pushing ahead with improving relations despite domestic opposition. This will become a factor that destabilizes Korea-Japan relations, limiting the performance of security and economic cooperation promoted through improved relations between governments. Attempts to restore trust among the people through a functional approach to historical reconciliation, that is, expanding practical cooperation, are likely to fail as a result if they lack minimal consideration for historical liquidation tasks.

Ramkanta Tiwari: "Timing and reconciliation: Experiences from transitional justice in Nepal"

Nepal suffered a decade-long armed conflict from 1996, from a conflict deeply rooted in socio-economic and ethno-political foundations of Nepali society. When a peace agreement was signed in 2006 aimed at ending the conflict and crafting ways for peace, one big aim was made to form Truth and Reconciliation Commission. Whilst the focus on truth-telling and other aspects of transitional justice was evidently sequenced, reconciliation was thought of as something that would happen towards the end of the whole transitional justice process. This "timing" of reconciliation – thought of as an outcome rather than a process that accompanies other streams of transitional justice – is costing Nepal now. The divisions that existed from the times of conflict are still strong and it is affecting any outcome of the transitional justice process in Nepal.

In my presentation, I will focus on the temporality of the reconciliation process, based on experiences of Nepal. I will try to make a comparison of Nepal's transitional justice and reconciliation process with some others such as South Africa and Colombia and offer insights on the temporality dimension of reconciliation.

5:40pm-6:40pm

KEYNOTE:

MARTIN LEINER & LAURA VILLANUEVA: "THE HÖLDERLIN MODEL FOR HOLISTIC RECONCILIATION IN WAR AND PEACE"

CONFERENCE HALL

The Jena Center for Reconciliation Studies (JCRS), Jena, Germany, introduced the Hölderlin Perspective (Leiner and Flämig 2012), stating that conflict and reconciliation are in the middle of strife. We will now extend this initial principle to posit that there are not cycles of war and peace but rather a continuous complex interplay of reconciliation and conflict transformation reshaping the conflict. According to our model, there is never a total state of peace, nor one of war. Different understanding would provide limited views of the nature of the conflict leading to unbalanced strategies of conflict transformation. We consider that there are spaces, or pockets of peace(s) as Elise Boulding termed them, and spaces of violence(s). Both can remain separate but can also be interrelated realities. This implies that peace is only a limited reality. The best possible peace for a country is to have transformed most conflicts through nonviolent means. The evolution of the model is supported by an observation that led to the initial Hölderlin Perspective, which is that reconciliation is not just about the relationship between victims and perpetrators but includes a lot of relationships and dimensions. These relationships are not static but in constant flux between closeness and distance as actors gain and lose particular agencies for reconciliation within different practices. Since relationships interact our unit of analysis needs to be conceptualized as part of an ecosystem. This article moves the Hölderlin perspective towards reconciliation praxis. It acknowledges that it also carries its own ecology of time and we turn to dynamic and resilient Human Networks in Ecosystems to develop the argument. In doing so, we look at relational and intergenerational Human to Human and Human to Nature Networks. The case studies chosen continue in the tradition of the JCRS that adopts a comparative, transcultural, and transdisciplinary perspective and will look at networks in the Municipality of Granada, Department of Antioquia, Colombia, German-Czech historical reconciliation efforts in the Ackermann community, the Ecosystem Turn in Reconciliation Studies as developed in Satoyama for Peace, and Public Policy for Reconciliation in Eastern Ukraine. Finally, this article lays the foundation for the outcomes of this model that imply that contrary to war and peace, we live in ecosystem(s) of ongoing reconciliation that, at best, supports harmonious and diverse futures and in the worst of times, regulates the system that contains in Hölderlin terms 'saving power.'

August 3rd

9:30am-11:00am

PANEL: THEORIES OF RECONCILIATION

CONFERENCE HALL

Adrian Needs: "Reconciliation as Transition: A view from Dynamical Systems and Forensic Psychology"

The perspective of dynamical systems has enabled important insights into conflicts and their resolution. Systems of interacting factors that contribute to conflict can become rigid and self-sustaining, resistant to change and allowing little flexibility for genuine dialogue. Parallels can be drawn with the situation of individuals in contexts of criminal justice whose adaptation in life has become oriented fundamentally towards conflict and mistrust. Their rigidity tends to coalesce in personal identities and narratives that are essentially adversarial and mistrustful, in personal efficacy unstable in the face of perceived invalidation and in limited experience of deep connectedness to other people. From extensive work in this area, the present author has argued for the heuristic value of regarding people – provisionally – as autopoietic (self-organizing) systems in an inherently social world. Necessary characteristics of such systems can be seen as corresponding to areas that must be reconciled in personal transitions. Such transitions extend from the impacts of trauma to renewed personal development and healing. At an interpersonal level, relevant processes in facilitating the movement of the latter involve intersubjectivity: acknowledgement, joint action and making sense "with" (rather than just "of") other people.

Davide Tacchini: The Most Difficult Application of Reconciliations Studies? Reconciliation with Yourself

Reconciliation begins when the conflict is still in full swing (the Hölderlin Perspective).

This prepares the foundation for a long term, non-violent settlement of conflicts, but also for the overall restoration of social relations.

Of course it implies the involvement of two or more opposing parties/factions. This is not the case of reconciliation with yourself, in which the other is (in) yourself.

-Reconciliation with yourself involves the feeling of guilt and shame and the re-elaboration of Trauma. The clearest example of this is a refugee.

The paper will go through the idea of reconciliation with yourself, taking refugees as an emblematic example of it

Maximilian Schell: "The dark side of reconciliation? On the relationship between reconciliation and violence"

The relatively young field of Reconciliation Studies increasingly sees itself not only as an approach that is relevant in the context of transitional societies and post-conflict settings where "peaceful coexistence" between conflict parties already exists, but also as a holistic approach that can be effective in all phases of a conflict, even in the midst of it. The Jena Hölderlin Principle (Flämig/Leiner 2012) rightly assumes that individual and collective agents of reconciliation are already present in the midst of violent conflict and therefore require special attention. What remains largely a blind spot here, as in most conceptions of reconciliation, is the question of how reconciliation phenomena relate to specific phenomena of violence in different phases of conflict and peace. Against this background, the basic thesis of the presentation is that only by shedding light on the "dark side of reconciliation" can we explore in a more differentiated way how and where reconciliation - even in the midst of conflict - can actually become possible.

For this complex endeavour, I present three orienting contours of the multiple faces of violence that can help to evaluate and domesticate specific forms of violence, to find forms of dealing with violence operating in the invisible, and to identify spaces for the reality of non-violence and reconciliation: 1. an ethics of law-preserving violence and force, 2. a decolonial critique of an ethics of law-preserving force and violence, 3. phenomenological theories of violence.

PANEL: THEOLOGIES AND CHURCH PRACTICES OF RECONCILIATION IN RWANDA
SMALL CONFERENCE ROOM

Jered Kalimba: "A Theology of reconciliation from a Rwandan perspective"

INTRODUCTION The roots and meaning of reconciliation (KATALLASSO) and its difference with forgiveness. We divide biblical texts about reconciliation into four groups.

1.RECONCILIATION WITH GOD: The images of reconciliation illustrated by certain texts of the Old Testament explain the reestablishment of a friendship situation broken by the sin between man and God or men between themselves. We realize that on one side, throughout the Vetero-Testament Corpus, the Sacerdotal and Deuteronomist movements explain well each one in its way this subject. For the New Testament, God placed Jesus Christ as propitiatory sacrifice. By His blood, Jesus became the essential subject of the Feast of the Expiation Day. Jesus is indeed in the same time the location, the actor and the instrument of reconciliation between God and man.

2. RECONCILIATION WITH ONESELF: In details, Reconciliation with oneself will be deeply explored through the analysis of the Love for oneself, the Courage to be (Paul Tillich) and the Weaving together of memories.

3.RECONCILIATION WITH OTHERS: The introduction of this group shows us the role of the theories of Ubuntu in the era of reconciliation with others. From that I would describe about the reconciliation in the family (couple, between parents and children and between siblings) and reconciliation with others in the community and society.

4.RECONCILIATION WITH THE CREATION: -Theological and ethical analysis of reconciliation with the Creation and how to change the old and deprived Eden into a Paradise are the pillars of this group.

Julie Kandema: "The role of the Presbyterian Church in Rwanda after the 1994 genocide against the Tutsi"

Rwanda has gone through a tragic history of political discrimination and violence that culminated in 1994 in genocide against the Tutsi. It is estimated that more than 1 million Tutsi were killed in a period of 100 days. Besides the loss of human lives, the genocide caused considerably damages to socio-economic structures, properties, family and community cohesion. Social relations were destroyed, the sense of

African community was not taken into consideration, and the human cultural orientation was without meaning as the genocide was committed. In 1994 Rwanda was considered to be the most Christian country of all the African nations. More than 90% of the population were identified as Christian based on 1991 census data. However more Rwandese citizens were killed in churches and parishes than anywhere else and the most known cases among others are Nyamata, Nyange, Kibuye and Nyundo where many Tutsi were killed in the church buildings. The genocide revealed the saint and sinner in every one involved, including Christians in general and clergy specifically!

The Presbyterian church has helped the survivors of genocide, to face their challenges and to play a crucial role in reconciliation process. Until now, the church organizes the annual commemoration of the genocide against Tutsi and it communicates the community relationship in unity and reconciliation where community relationships are still weak because of the memories on the atrocities committed during the genocide.

Donata Uwimanimpaye: "Rehabilitation of victims and offenders in the process of reconciliation in Rwanda"

The reconciliation process in Rwanda required the intervention of several approaches. In this study, the observation made with the forty reconciled parish communities shows that the rehabilitation of antagonistic people facilitates reconciliation. The overall goal of this method was initially reconciliation between victims and perpetrators of crimes through forgiveness, "the key to reconciliation" facilitated by inner healing. The merit of this approach is to allow the victims and the genocidaires to liberate each other mutually. First, and paradoxically, victims of crime are advised to offer the gift of forgiveness, even if no one asks. Second, a request for forgiveness approach is used to teach the guilty to be aware of their actions and to accept their responsibilities without becoming violent towards the weaker or the lesser. The novelty of this method consists of community growth supported by the techniques of taking time (patience) to adapt to change, to grow emotionally and to learn from failure and success. In this process, the role of the mediator is to create neutral space and promote peaceful community life where people can resolve their conflicts without violence and can work together to improve their well-being. In order to unite the two groups, the assistants organize various workshops, focusing on: offering and asking for forgiveness and the continuous improvement of the "inner" state of health of the victims/aggressors. The merits of both approaches are that they facilitate reconciliation with God, with oneself, with neighbors, and with the whole world. Forgiveness and reconciliation education is therefore a holistic method because it combines multiple aspects to meet all human needs whose security is at the center of individual and community well-being. Supported by theories (Peck, 1998 and Rohr, 2003) of peacebuilding and community growth, and qualitative research methods, the study explores how the precedence of offering over asking for forgiveness works in favor of rehabilitation of victims and offenders and contributes to reconciliation in Rwanda.

11:15am-12:45pm

PANEL: THEOLOGIES OF RECONCILIATION
CONFERENCE HALL

Günter Thomas: "The Risk of Lament"

The lecture proposes to understand lamenting to God as a way of dealing with the irreversibility of history and with irreparable losses. Reconciliation processes, in particular, face an abundance of irreparable human losses. These are losses that can neither be compensated for in a finite world, nor easily "written off" by society. Lamentation complements the morality of reconciliation and goes beyond its limits. From a social-psychological and theological point of view, it creates a space for negative emotions and energies, for anger and the power of bitterness, which inevitably remain present in reconciliation processes. Lamenting against God is the seed for hoping for a coming redemptive justice and an eschatologically articulated reconciliation. In the midst of the ruins of history, the lament against God makes possible a weak and, at its core, waiting faith. A realistic lament before God is an antidote to the flight from history. It allows reconciliation to remain a fragment.

The lecture follows on from the reflections of Emmanuel Katongole (Born from Lament. The Theology and Politics of Hope in Africa, 2017) and takes them further in its own way. Of course, this theology of lament has to deal productively with the questions posed by the critique of religion (escaping reality, projecting desires, etc.) and, on the other hand, theologically absorb a purely socio-psychological-functional view of lamenting against God.

Christine Schliesser: "The road to reconciliation: insights from Christian Public Theology"

Once primarily situated within religious contexts, reconciliation has meanwhile become an established concept in peace and conflict studies. The exact meaning of this concept remains disputed, however, as does its operationalizability. This contribution takes the sometimes heated debates one step back as it seeks to go back to the roots of the religious dimensions of reconciliation in order to shed light on its meaning and productivity for peace and conflict studies today. Using Christian Public Theology as a framework, the author delineates several hallmarks on the road to reconciliation. While the metaphoric "road to reconciliation" must not be misunderstood as a linear progression with a predictable result, it does indicate that certain milestones are likely to be encountered on this path. These include remembrance, repentance, confession of guilt, forgiveness and justice. As the religious dimensions of these concepts are drawn out, a deeper understanding of the meaning of reconciliation emerges.

Jean-Paul Niyigena: "Christian theology: a paradigm of reconciliation"

Christianity is a religion which is an important source of thinking reconciliation. Through the mystery of incarnation, there is a symbol of the full reconciliation between God and Human being. According to Paul Tillich, Jesus is, in the perspective of reconciliation, a person in whom we are reconciled. The topic of reconciliation is an hermeneutical key of understanding different forms of Christian theology. In this perspective, I will critically reflect on different theologies and try to show that every theology cannot accomplish reconciliation. My lecture will be done through three main moments. First, I will present the top-down theology and its difficulties to help in reconciliation process. This top-down theology has been criticized by the African theology (Alexis Kagame, Patrick Augustine Kalilombe, Fabien Eboussi Boulaga). Secondly, I will discuss, through Paul Tillich, the theology of articulation and show that this form of theology offers a way of thinking about reconciliation with one self, with others and with God. Thirdly, I will try to think critically some pastoral practices engaged by Churches in Rwanda in the process of reconciliation. I will focus on the eschatological perspective of reconciliation.

PANEL: RECONCILIATION IN RWANDA I
SMALL CONFERENCE ROOM

Olivier Munyanganga: "Opposing the official law for saving lives, similarities between Dietrich Bonhoeffer and 'Umurinzi w'igihango' in Rwanda"

An *Umurinzi w'igihango* (a protector of covenant) is any Rwandan citizen or foreigner who abode by the Rwandan values such as patriotism, integrity, truth, humility, tolerance, impartiality, fairness and who fights against segregation, genocide ideology and genocide. Their extraordinary deeds for saving lives of Tutsis in opposing the official law of killing Tutsis, kept being a good example to all Rwandans. In 2015, The National Unity and Reconciliation Commission (NURC) has paid tribute to the few Rwandan who fought against genocide perpetrators. They used their own intelligence, discernment for protecting and rescuing victims of genocide against Tutsis in 1994 as Dietrich Bonhoeffer opposed the Nazi regime between 1940-1945 saved lives of some Jews. People can learn a lot from their heroic acts of protecting the community and fighting against any form of division at the risk of paying the ultimate price with their own life. *Umurinzi w'igihango* (a protector of covenant) is a campaign aimed at knowing and recognizing people who performed or are still performing outstanding deeds in restoring unity and reconciliation among Rwandans.

Elisée Rutagambwa: "Identity reconstruction in post-genocide Rwanda"

Twenty-eighty years ago, a cruel and meticulously planned genocide engulfed Rwanda and claimed over a million lives of Tutsi and Hutus who refused to partake in the dreadful massacre or protected their Tutsi neighbors. Kindled on the night of April 6, 1994, and explicitly targeting Tutsi group, the slaughter lasted a hundred days, thus reaching a pace three times faster than the Holocaust. Although the Hutu extremists who masterminded the genocide were eventually defeated by the Rwandan Patriotic Front (RPF) - a political movement mainly constituted by former Tutsi Refugees who had been condemned to statelessness for 30 years -, there was no triumphant victory. The magnitude of the loss in human lives, the widespread country destruction, and the ensuing human suffering were so horrendous that it was worthless to claim victory. Furthermore, it was almost inconceivable to think about a possible future. The situation raised such defiant challenges to nation reconstruction and reconciliation that no one knew where to start. Not only was everything reduced to the ashes, but the outside world also assuredly deemed the country a failed state. Internally, the crucial question was how to reconcile such an extremely divided society and restore national identity. How could Rwandans, both genocide perpetrators and victims, reconcile and recover their sense of togetherness as one nation? To delineate the rise of Rwanda from the ashes of genocide to the

present reconciled and one of the promising African nations, this article will be articulated around the following points. First, after a brief introduction of the country's historical background that led to the extermination of Tutsis, I will present the salient challenges that faced Rwanda on the wake of the genocide. Second, sketching first the country's major concerns and attempted responses to the crisis, I will underline those related to the process of reconciliation. Finally, I will assess the country's efforts to hold itself together in the struggle to rebuild its national identity and indicate ways forward to consolidate a viable Rwandan identity and lasting peace.

Jörg Zimmermann: "Listen to each other! - Say what's on your mind! - Stand in the gap! - Elements of the Confession of Detmold as a contribution to reconciliation in Rwanda and elsewhere"

"Reconciliation" is a difficult issue! The prefix "re-" suggests a movement in the backward direction, but it is obvious that the challenge is to take one or even several steps forward! The task is not only to regain a situation that existed before a serious conflict, but to create a new reality in which this serious conflict is simultaneously taken into account, healed and thus overcome. The genocide in Rwanda is such a grave crime that it is not surprising if attempts towards reconciliation fail. This is something the speaker has experienced many times. To a large extent, this failure was due to the reflexive defensive attitude of the participants: each wanted to assert his or her own point of view without listening to the others. The "Confession of Detmold" of December 1996 could only come about because this attitude was abandoned there. It is based on the fact that each of the participants was ready to listen to the others in detail and to take them seriously. Each one had hours of time to tell his or her own story, as needed, and was heard.

On the other hand, this corresponds to the disposition of all participants to honestly say what was on their minds. And this concerns not only the completeness of the respective personal reports, but also and even more the big confidence that the participants revealed to each other. Finally: Since it was noticeable in Detmold that all participants approached each other with great empathy and took an interest in each other, it was possible to develop together an attitude that we called "to stand in the gap" according to an image from the Bible (cf. Ezekiel 22:30): This attitude is exhausting because it fills the space between people who do not want to come together on their own initiative. But it can also take on the role of a bridge and bring people together. In this way reconciliation can come about, as a step forward into a new togetherness.

2:15pm-3:30pm

CONTEXTUAL AND CASE STUDIES III
CONFERENCE HALL

Karina Korostelina: "Reconciliation in the midst of war: Public support for peace and war in the Ukraine"

The presentation will analyze the complexities and dilemmas of reconciling societies in the midst of asymmetric wars. Based on the research supported by the National Science Foundation, the paper will discuss factors that promote or impede public support for war or peace in Ukraine.

Toyomi Asano: "Split of cultural memories within and between nations: Transitional justice in East Asia"

The democratization waves around the world began in Latin America and Africa during the latter part of the Cold War and reached East Asia in the 1980s. However, we can see that Japan and other East Asian countries are domestically torn in the sense that their remarkable economic development has still given a degree of legitimacy to ex-authoritarian conservatives even after the democratization and acceptance of the new norms of human rights. Due to the success of rapid economic development in East Asia, as if to counter this "culture of remembrance," described by Aleida Assman, the conservatives or its media introduced another universal value of "affluence" and "peace," which was derived from the escape from poverty and related to the society as a whole, as proof of the "diligence" and "effort" of the nation and were associated with "rapid economic growth" and "miracles". These values are preserving the political forces that have achieved development. In short, Regimes had shift, but conservatives remained. In other words, even after democratization and regime transition, the nation's society is deeply divided between progress and conservatism, or between democrats and conservatives. These divisions in East Asia now seem to be spilling over into developing countries such as Brazil, India, and Russia because of global economic growth. These domestic divisions cast a further complicating shadow over international relations, which are theoretically supposed to operate according to power and national interests. In order to consider measures to prevent the abuse of nationalism on a global level, it would be helpful to examine the structure of historical

conflicts in East Asia, which quickly experienced the success of economic development and the division of societies.

4:00pm – 5:00pm

PANEL: ECOLOGY AND RECONCILIATION
CONFERENCE HALL

Colleen Alena O'Brien: "The role of the environment in peace and reconciliation processes: a critical assessment"

In peace, reconciliation, and transitional justice processes, the role of the environment is increasingly being discussed, not only as a possible cause of conflict, but also as a victim of it. For example, Colombia's Special Jurisdiction for Peace has declared that "territory" can legally be a victim of conflict. Ecuador's 2008 Constitution secured basic rights for "nature" (*pachamama*), and Bolivia followed with its 2009 Constitution. Many argue that this will benefit Indigenous people as it will take into account their views of nature, with some starting to imagine what "green" transitional justice scholarship could look like (Killean and Dempster 2022). However, the concrete and practical implications of the environment-as-victim are less clear. In this talk, I look at several cases in which nature or its constituents (e.g., rivers, land) have been declared a victim of conflict and analyze the results of those cases. In addition, I compare those cases with ones where the destruction of the environment has been framed as a human rights violation (e.g., issues surrounding water contamination in Timor-Leste). I then discuss the possible advantages and disadvantages of these approaches considering both the possibility of preventing future harm and also satisfying victims' needs for justice.

Source cited:

Killean, Rachel and Dempster, Lauren (2022) "Mass Violence, Environmental Harm, and the Limits of Transitional Justice," *Genocide Studies and Prevention: An International Journal*: Vol. 16: Iss. 1: 11–39. DOI:<https://doi.org/10.5038/1911-9933.16.1.1840>

Julian Zeyher-Quattlender: "Ecology as *dominium terrae* or *imperium terrae*? The Extremism of Normality and its Overcoming as a daily Task. Theological impulses"

In a problem display (1), the historically grown dynamics of structural injustice regarding environmental destruction should first be presented. This dynamic, that is the introductory thesis, continues to have an effect in the northern hemisphere in the form of a culturally implemented "extremism of normality" (Bernd Ulrich), which has been culturally, infrastructurally and institutionally habitualized, that it has become normal. This "extremism of normality" was thus given a "rationality" that caused environmentally destructive effects of this normality and its inherent power structures to disappear.

Based on interpretations of the biblical conferral of dominion in Gen 1,26–28, the second part (2) looks at approaches to theological processing of this challenge. The focus is on the creation-theological distinction between *dominium terrae* and *imperium terrae* made by the protestant theologian Eberhard Jüngel (1934–2021).

The third part then develops Eberhard Jüngel's conception further and presents theological perspectives on overcoming the "extremism of normality". Since they are not institutionally designed for pure self-preservation, the Christian churches in particular can be important bottom-up-actors in overcoming the extremism of normality.

PANEL: RECONCILIATION IN RWANDA II
SMALL CONFERENCE ROOM

Narcisse Ntawigenera: "Post traumatic stress disorder and domestic violence. Challenge for unity and reconciliation process"

From April to June 1994, Rwanda has experienced the darkest period in its history: Genocide against the Tutsi. Within just over 100 days, more than 1 million Tutsi were systematically murdered. Moderate Hutu and others who opposed the massacres were also killed during this period. Rwanda's Ministry of Local Government estimates that 1,074,017 people were killed in the space of 100 days between April and June 1994. Survivors of the genocide were exposed to extreme levels of physical and psychological violence including rape, torture, mutilation, and witnessing their family members and loved ones being attacked and murdered. The high prevalence of PTSD detected after genocide against the Tutsi results from this heavy

story. The Rwanda Biomedical Centre estimates an overall 3.6% incidence of trauma among the general population (aged 14-65 years), peaking at a worrying high of 27.9% among Genocide survivors. These statistics indicate that trauma healing remains a pressing public health issue in Rwanda. A World Bank report on the link between post-conflict trauma and development notes that the invisible wounds that etch into the psyches of victims and survivors of extreme violent conflict can impede sustainable reconciliation and development. Fortunately, Rwanda recognized the need for trauma healing in the immediate aftermath of the Genocide. During this presentation, we will demonstrate how PTSD is among big challenges of unity and reconciliation on one hand, and how trauma healing was the engine to accelerate unity and reconciliation process. Clinical cases to be used as case study will come from Butare Catholic Diocese.

Marcel Uwineza: "Healing a wounded society: Challenges, reconciliation, and hope in Rwanda"

Twenty-nine years after the genocide against the Tutsi, orchestrated by the country's leaders, many still wonder how this monstrous crime could happen and account for a million deaths in just a hundred days. Given Rwanda's horrific past, we must ask: How can we use the suffering endured by Rwandans as lessons to our wounded world? In my presentation, I plan to offer some lessons born from Rwanda's tragic history and outline five ways in which the Rwandan church can serve as a mirror to the world. I will also evaluate the role played by Rwandan women in the reconstruction and healing of Rwanda. I will look at the challenges they have faced and the wider perspectives they offer to the rest of the world. Finally, the presentation will conclude with a praise of three Rwandan rescues whose heroism must continually be placed on Rwanda's lampstand.

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2pm-3:30pm

INTERNATIONAL ZOOM PANEL I
RESTAURANT ROOM

Nicolas Koj: "On The Relation between Forgiveness and Justice"

It is often argued that the idea of forgiveness is an unjust practice which leads to the conclusion that there are ethical reasons to withhold forgiveness. In this paper, I want to challenge that opinion by showing how the idea of 'unjust forgiveness' is based on a categorical mistake. Forgiveness and justice, this is the thesis of my paper, have nothing in common with each other, but are two distinct concepts in the realm of the ethical good. This is because the idea of justice is closely linked to the idea of entitlement, which itself is incompatible with one of the central premises of forgiveness: If we forgive someone, we change our attitude towards the other for the better and hence refrain from accusations and other forms of resentful behaviour. Although this change of attitude is necessary for forgiveness, there cannot be an entitlement to that change. Consequently, there is no bridging concept between forgiveness and justice which is why it is a misconception to refer to considerations of justice when arguing against the concept of forgiveness. This does not imply that there cannot be moral reasons against forgiveness, but I disagree that references to the idea of justice can be such reasons.

Mika An: "How can Civil Society Organizations contribute to the reconciliation process ? The role of Korean NGOs in Ethiopian ethnic conflict"

The influence of Civil Society Organizations (CSOs) has grown steadily over the past decades. Each CSO has its own values, goals, activities and structures based on the people or issues it represents (OECD, 2009) and unites people to advance shared goals and interests (UNDP, 2006:3). CSOs are widely accepted as important development actors or development alternatives at local, national and international levels, shaping and monitoring development policies and complementing the services provided by the government (OECD, 2011). Since Sustainable Development Goals (SDGs) 16 aims to develop a peaceful and inclusive society, it is important to find areas where CSOs can contribute to improving intergroup relations and promoting peace. Paffenholz and Spunk (2006) have identified seven functions of civil society in peace process: protection, monitoring, advocacy, socialization, social cohesion, facilitation, and service delivery. Since the inclusion of civil society in the peace process has been considered positive (Hauge, 2022), this paper seeks practical ways for NGOs to promote reconciliation in Ethiopia's ethnic conflict. Ethiopia, which is situated in the region known as the Horn of Africa and the second largest country in Africa, continues to find itself in political, ethnic, religious, resource and territorial conflicts due to its geographical environment and its characteristic as a multi-ethnic country with more than 80 ethnic groups. After the fall of the Derg

Communist regime¹ in 1991, Ethiopia introduced federalism to manage complex ethnic and linguistic diversity and created a national structure that could reduce ethnic conflict (Yusuf, 2019). While the federalism respected the linguistic and cultural rights of the different ethnic groups, it fostered competition among them over land (territory), ethnic identity, political power, and administrative dominance. As a result, Ethiopia is in a state of continuous ethnic conflicts. When considering socio cultural differences between ethnic groups, it is important to understand that the complexity of such conflicts would call for systematic and tailored approaches to developing resolution mechanisms. Some local NGOs in Ethiopia have adopted traditional systems of conflict resolution in their projects. On the other hand, overseas NGOs such as Korean NGOs have broader experiences in development projects and the benefit of approaching the local ethnic groups and the projects from an outside perspective. Combining Ethiopia's traditional approach with development projects can create synergies in terms of communication and cooperation for reconciliation, which could turn entrenched negative relationships into more peaceful ones.

Hannah Adamson: “Beyond a binary: Investigating criteria of insiderness in peacebuilding”

Peacebuilding efforts around the world often struggle to achieve their aims, yet alone become self-sustaining initiatives that maintain societies transformed from cycles of conflict. These struggles may be related to the limited investigation, understanding, and support of insiders working to affect peace within their own communities. Scant literature investigates the unique roles of insider peacebuilders leading to insufficient theoretical analysis to understand the nuances of insider dynamics as a spectrum. Addressing this gap, this research project explores a) which criteria determine an individual's “insiderness” within conflict contexts and b) how these criteria mediate peacebuilding practices within conflict dynamics. Through open-coding and thematic analysis of 14 sources addressing the nexus of “insider” and “peacebuilding”, two key areas of findings were identified: a) criteria of insiderness (e.g. trust with communities, geographical association, traditional knowledge or customs, etc.) and b) the abilities needed to utilize this insiderness for peacebuilding processes (e.g. maintaining trust, improving information flows, integrating traditional practices, cultivating peer networks, etc.). Identifying and evaluating these criteria can enable practitioners to better understand their roles in a peacebuilding process and their proximity to the conflict can be mapped according to salient criteria of insiderness in their specific context. Ultimately, this increased awareness of insiderness dynamics can contribute to more effective peacebuilding practices which champion local agency, overcome shortfalls of existing peacebuilding frameworks, and foster sustainable conflict transformation.

Sarah Ohiembor, Kenney Ota: “Peace and sustainable socio-economic Development in Africa and the imperative to erect a legal framework for humanitarian intervention, reconstruction and reconciliation”

Armed conflict resulting in genocide have left indelible scars on the face of the African continent. The Nigerian civil war, the Liberian, Serran Leonean and Rwandan genocide have lots of lessons. Strikingly, the Rwandan genocide reinforced the urgency to have a legal framework for humanitarian intervention in the event of such internecine crises. Ordinarily, such an intervention has been provided for by the relevant articles of the United Nations Charter and the Legal Framework for Humanitarian Intervention. According to the relevant provisions of the International Framework for Humanitarian Intervention, the right to intervene also imposes a duty to rebuild after a military intervention. Therefore, as constructive as the response of humanitarian intervention with the consequent duty to rebuild a war-ravaged country, it will not be holistic without the peace-building, peace-sustaining and further-crisis-prevention agency of reconciliation. Reconciliation is crucial to sustaining the status quo of peace, which is imperative for socio-economic development. This work will therefore exploit formidable ways to erect a continental legal regime for Humanitarian Intervention that will be given the force of law by the African Union and the United Nations Charter. This paper will also explore options for reconstruction and reconciliation, as well as proffer solutions to the latent and patent issues that frustrates and truncate reconciliation as a peace-building faculty among warring factions.

4:00pm – 5:30pm

INTERNATIONAL ZOOM PANEL II

RESTAURANT ROOM

Daniel Rothbart: “The social psychology of right-wing extremist groups: On the salience of collective threat narcissism”

Recent studies by social psychologists on the mindset of right-wing extremists groups have demonstrated the impact of collective narcissism on their intra-group and inter-group relations. As with individual narcissism, collective narcissism fosters a self-sense of grandiosity, associated with notions of their supremacy and self-glory. When such notions are threatened, aggression of some form tends to occur. What exactly is the causal relationship between their collective grandiose self-sense and perceived threats for right-wing extremists? In addressing this question, I examine characteristics of collective narcissism and the salience of perceived threats. Threat salience is defined as follows: (1) narratives of threat (2) emotional contagion of threat, (3) mythologies of threat, (4) threat-defined ingroup-outgroup dynamics. I argue that such narcissism is experienced in concern with threat salience, in that, the group's sense of grandiosity intensifies with enhanced salience of perceived threats. All of which serves as a basis for a new category for conflict researchers examining right-wing extremist groups: the salience of collective threat narcissism. The findings of two case studies are offered: first, the right-wing Hutu extremists in the Rwanda preceding the 1994 genocide, and second, the extremist group called the Proud Boys who are active currently in the United States.

William Saa & Rebecca Nicholson: "What lessons can be learned from comparing the conflicting paradigms of Western funding practices against a Traditional Indigenous Practice of Healing and Restoration?"

The case study highlighted will be the Traditional Mourning Feast in Liberia used to restore community relationships and rebalance with the natural world after Liberia's 14-year civil war, between the Lorma and Mandingo, who had longstanding violent disputes even before the war.

Explained will be (1) the integrated participation of the community members, the healers and diviners, tribal leaders, religious leaders, and community elders; (2) the materials used and the rationale for their use (3) the process itself; (4) the offerings made and the corresponding meaning and symbology; (5) the roles of outsiders and participants in initiating and organizing the Mourning Feast; (6) the material cost of the process; (7) the necessity of reconnecting with ancestors and restoring the balance with nature (8) how peaceful relations are maintained following the event.

The conflict focus is contradicting values: those of lasting reconciliation versus those of western funding Western ideals (scalability, replicability, cost, worth, time, results). Proposed benefits are suggestions for how to work with private donors, and continued emphasis of local involvement over the involvement of outside interventionists.

Gul Gur: "Intersectionality Approach in Understanding Women and Young Girls' Experiences in Conflict and Responses to Reconciliation: The case of Cyprus Conflict"

This paper examines the complex relationship between intersectionality and reconciliation in the Cyprus conflict with a specific focus on women and young girls. Although the inter-communal violence ended almost five decades ago, the island of Cyprus is still divided into the Greek Cypriot and the Turkish Cypriot sides and the two conflict sides could not achieve sustainable peace yet. By utilizing theories of intersectionality and reconciliation as well as empirical research, this paper will explain how different social identities of Cypriot women and young girls converge and interrelate with each other to create unique experiences of victimhood, justice, apology, and forgiveness and how their overlapping identities and experiences of the trauma of the past and memory impact the reconciliation efforts in the country. Furthermore, the article offers suggestions for a more inclusive and intersectional approach to reconciliation in and beyond Cyprus with respect to the diversity of experiences and the importance of addressing structural inequalities and power imbalances that underpin conflict and its aftermath. Ultimately, the paper highlights that a more profound understanding of intersectionality is vital for promoting meaningful and sustainable reconciliation efforts in Cyprus and beyond.

Luis Berneth Peña: "Many paths of territorialization of reconciliation in Colombia. Towards a strategic relational approach to reconciliations"

During and after violent conflicts, various forms of reconciliation occur at the same time within a country. The Colombian case is a good example of how the promotion of security, rule of law, forgiveness, the reconstruction of space for political debate, the broadening of the sense of interdependence, and the repair of relations with the non-human world intersect with each other. All these are happening in a social space with differentiated conflict affectation, economic, political, cultural, and environmental structures. In this paper, I expose the diversity of forms of reconciliation in Colombia and propose, based on this case, the introduction of an analytical perspective that I call the Multiscale Relational Strategic Approach to Reconciliation (MRSAR). The objective of proposing the SMRAR is twofold. First, consider that reconciliation is a combined, contradictory, unequal, and relational process. Second, to overcome the

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widespread idea in reconciliation studies that the various approaches to reconciliation are mutually exclusive (liberal, moral, agonistic, interdependence, ecological). By analyzing the territorializations of reconciliations in Colombia, I found that in any context emerge strategical and multiscalar compositions of the reconciliation process that are not possible to comprehend focusing on a single-form approach.