RECONCILIATION (PACS 611)
Fall 2013
Conrad Grebel University College, University of Waterloo
CGR 1301
Monday 7 – 9: 50 PM

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Catalogue Description

This course uses case studies to analyze the complex issues of trauma, abuse, historical injustice and violence -- and investigates approaches to healing, forgiveness and reconciliation (including memory, testimony, tribunals and reparation/atonement). The course explores theoretical and practical models for transforming relationships, including indigenous and non-formal mechanisms employed internationally, and teaches skills that are employed by effective agents of reconciliation.

Expanded Description

How do collectives and individuals live through and after experiences of prolonged and intense violence? What kinds of practices and mechanisms have been deployed to rebuild relationships and institutions damaged by violence? Who deploys these practices and institutions? With what effects? For what purposes? What are the unintended and intended consequences of these deployments? What notions of damage, repair, and reconstruction are implicitly and explicitly reproduced through these interventions? How do notions such as truth, reconciliation, justice, forgiveness, and mercy relate to each other in these interventions?

We will keep these questions in mind as we engage a variety of reconciliation models. Given that reconciliation is multi-layered and apt to evoke very different connotations for different peoples, we will not presuppose what reconciliation means, but rather seek to uncover the various notions of reconciliation that are presupposed in, and produced out of the efforts that we study.

Our task, as I see it, is to not only learn about the where/when/how of various reconciliation models, but also to build the disposition and skills required to surface the implicit assumptions about damage and repair that these models contain. Doing this will provide part of the foundation necessary for clearly and concretely articulating your own thinking about what reconciliation might entail, and for proposing improvements to existing practical models.

Learning Outcomes

Upon successfully completing this course, you should be able to:
- Identify various types of reconciliation interventions undertaken at national and local scales.
- Compare and contrast different practical models of reconciliation as well as analyze their effectiveness.
- Clearly articulate the assumptions, concepts, and values that underpin different practical and theoretical models.
- State and defend his/her own notion of reconciliation through dialogue with course readings.
- Propose concrete suggestions to build upon and improve existing practical interventions.

**Course Requirements/Evaluation**

**Participation (20%)**

Since this is a graduate seminar class, in-class discussion constitutes an extremely important part of the learning process. Discussions and small group activities are meant to help you construct, evaluate, compare and exchange ideas in a constructive and fairly structured manner. In order to do this, you are expected to come to each class having read and thought about the material. The reading/viewing assignments are meant to provide a focal point for our conversations and are therefore critical. For each class session, we will use the discussion questions provided on the syllabus as a guide but each one of you can and should feel free to raise any relevant questions of your own as well. If you have a question that is relevant for a particular class, please email it to all of us at least forty-eight hours in advance so that we have some time to think about it before we meet. In order for us to have successful discussions, we will need to at a minimum: a) read deeply and think about the material; b) listen respectfully and carefully to others; c) contribute our own thoughts and ideas; and d) engage each other’s ideas and assumptions. I will evaluate your participation grade on these four criteria. Please note well that part of my job entails pushing you firmly (albeit respectfully) to develop and hone your ideas and to become skilled at surfacing assumptions that underpin them. This means that I will encourage/push you to develop your descriptive, analytical, comparative, and critical skills during class sessions. The success of our course and the quality of our learning depends on all of us taking responsibility for being prepared for high quality class discussion. If you are unsure about how to prepare for class or about how to contribute meaningfully and effectively to discussion, please feel free to talk to me. Good reading and discussion skills are not innate and I am happy to help you work towards acquiring them.

**Discussion Leader Assignment (10%)**

Discussion leaders (two per class session) will be responsible for jumpstarting our discussion. They will do this via a presentation of no more than 10 minutes (please adhere to the time limit as I will cut you off at this mark). The presentation should elaborate on one important aspect of the reading, specify why this is important in relation to either the day’s topic or ones we have covered previously, and end by proposing one question for subsequent discussion. In addition, this presentation should be emailed to everyone no later than 5 PM on the day before class. This exercise is meant to a) help you identify larger issues/conversations/historical processes and
learn to relate a given issue to them; and b) develop academic/practical presentation skills. Please do not summarize readings.

**Two Take-Home Essays (30%)**

There will be two take-home essays over the course of the semester. Each take-home essay will consist of a double-spaced essay of around 2,500 words in response to a question that I will hand out at least ten days in advance of the deadline. The essay question will require you to articulate your position on an issue through dialogue with the readings. **The first essay is due by 2 PM on Friday, October 11. The second one is due by 2 PM on Friday, November 22.**

**Case Study of Reconciliation Initiative (Total of 40%)**

**Paper (35%)**

The capstone of the course will be a case study **due by 2 PM on December 6.** In it, you will describe and analyze the commissioning and functioning of a reconciliation initiative. Your analysis should focus on one important shortcoming or gap in the initiative and propose how this might be rectified. Your analysis and recommendation should link theory, values and practice in a clear and consistent manner. When suggesting your proposed improvement, make sure that you make the most persuasive and robust case possible for it. Overall, I would suggest that you consider this exercise as providing the conceptual/analytical foundation for a future grant proposal. Many of our class sessions and the course readings will provide examples of how to link values, theory and practice in analysis. One way to think about this interrelation is to see it in terms of an iceberg. Think of practical shortcomings or issues as the visible part, and theoretical principles and values as the submerged part. The paper should be typed in 12 point font, double-spaced with one inch margins all around, and be in the realm of 5,000 - 5,500 words. The accompanying bibliography will not count towards the specified word length. I will provide additional details during the semester.

**Proposal (5%)**

A two page proposal and a preliminary bibliography for the paper will be **due by 2 PM on October 19.** The proposal should describe the reconciliation initiative you are going to study as well as tentatively identify which aspect of the initiative you would like to investigate further and specify why such an investigation is warranted.

**UW Policies on Academic Integrity**

**Academic Integrity:** In order to maintain a culture of academic integrity, members of the University of Waterloo are expected to promote honesty, trust, fairness, respect and responsibility.

**Discipline:** A student is expected to know what constitutes academic integrity, to avoid committing academic offences, and to take responsibility for his/her actions. A student who is unsure whether an action constitutes an offence, or who needs help in learning how to avoid offences (e.g., plagiarism, cheating) or about “rules” for group work/collaboration should seek
guidance from the course professor, academic advisor, or the Undergraduate Associate Dean. When misconduct has been found to have occurred, disciplinary penalties will be imposed under Policy 71 – Student Discipline. For information on categories of offenses and types of penalties, students should refer to Policy 71 - Student Discipline.

_Grievance:_ A student who believes that a decision affecting some aspect of his/her university life has been unfair or unreasonable may have grounds for initiating a grievance. Read Policy 70 - Student Petitions and Grievances, Section 4, http://www.adm.uwaterloo.ca/infosec/Policies/policy70.htm.

_Appeals:_ A student may appeal the finding and/or penalty in a decision made under Policy 70 - Student Petitions and Grievances (other than regarding a petition) or Policy 71 - Student Discipline if a ground for an appeal can be established. Read Policy 72 - Student Appeals, http://www.adm.uwaterloo.ca/infosec/Policies/policy72.htm.

**Academic Integrity website (Arts):** http://arts.uwaterloo.ca/arts/ugrad/academic_responsibility.html

**Academic Integrity Office (uWaterloo):** http://uwaterloo.ca/academicintegrity

**Note for Students with Disabilities**

The Office for Persons with Disabilities (OPD), located in Needles Hall Room 1132, collaborates with all academic departments to arrange appropriate accommodations for students with disabilities without compromising the academic integrity of the curriculum. If you require academic accommodations to lessen the impact of your disability, please register with the OPD at the beginning of each academic term.

_Desire2Learn (D2L or LEARN) Learning Management System_

I will post course announcements from time to time through the Desire2Learn (LEARN) learning management system. To access these announcements and make use of additional course resources posted in LEARN, go to https://learn.uwaterloo.ca. Enter your WatIAM username and password. If you encounter difficulties, you are welcome to contact learnhelp.uwaterloo.ca. After you have successfully logged in, click on the PACS 611 link in the yellow “My Courses and Communities” menu. Make sure that the email address listed under your name in LEARN is an address that you check on a regular basis.

_Accommodation Due to Illness_

From time to time students become ill or have ongoing medical conditions that prevent them from meeting academic obligations. The University is committed to assisting students who are ill and has established the following policy, which is fair and practical. Documentation. Students in on - campus courses who are ill and unable to meet assignment due dates or write a term test or final examination should seek medical treatment and provide confirmation of the illness to the instructor(s) within 48 hours by submitting a completed uWaterloo Verification of Illness Form to support requests for accommodation due to illness. Students in distance education courses must also provide confirmation of the illness but submit it to the Distance Education Office. The uWaterloo Verification of Illness Form is normally the only acceptable medical documentation and is available on line at:
Students who consult their physician or use the services of an off-campus walk-in clinic must provide this form to the attending physician for completion. Doctor’s notes and forms created by the physician or clinic are normally not acceptable. Although not compelled to do so, instructors may accept medical documentation that contains the same information specified on the uWaterloo Verification of Illness Form. Health Services charges a $10 fee for completing the University of Waterloo Verification of Illness Form, which is not covered by OHIP/UHIP. Fees for this service levied by off-campus practitioners are the student’s responsibility.

**Required Texts**

The following books have been ordered by the bookstore.

*Frantz Fanon, *Black Skin, White Masks* (Grove Press, 2008)
*Paulette, Regan, *Unsettling the Settler Within: Indian Residential Schools, Truth Telling, and Reconciliation in Canada* (UBC Press, 2010)

All other required readings unless otherwise noted, will be available via LEARN. E-Reserve readings will be linked to LEARN.

**Course Schedule**

*Please note that this schedule may change to reflect the rhythm and pace of our class. I will announce any such changes both in class and via LEARN.*

**Introduction**

**Week 1 (Sept. 9): Meeting One Another; Exploring the Space of Reconciliation**

What are some of the key elements that make up the conceptual space of reconciliation? What does it mean to take a reconciliation-focused perspective on conflict resolution or peace making? (If you are a second-year student, you might want to think about whether there is anything distinctive about taking a reconciliation-oriented perspective to conflict and peace) Please make sure you come prepared to discuss an example of “political forgiveness” as well as your preliminary reactions to the authors’ respective orientations to reconciliation.

**Required**


Recommended

- Hizkias Assefa, Peace and Reconciliation as a Paradigm (Nairobi Peace Initiative, 1993).

Part I: Truth-telling

Week 2 (Sept. 16): Violation, Trauma and Healing

We will look at reconciliation from a therapeutic/medical angle and hone in on the concept of trauma. What are some of the key characteristics and consequences of trauma? What are some of the main ways of responding to trauma? How does trauma intervention inform reconciliation efforts? How do we assess and respond to the trauma-truth model of reconciliation?

Required

- Erin Daly and Jeremy Sarkin, “The Divided Self,” in Reconciliation in Divided Societies, pp. 43-60.
- Judith Herman, Trauma and Recovery, pp. 33-50, 175-195.
- Salah Ahmad, “The Healing Power of Storytelling,” in At the Side of Torture Survivors, pp. 112-125.

Recommended

- Cathy Caruth (ed.) Trauma: Explorations in Memory (Johns Hopkins UP, 1995).
- Jenny Edkins, Trauma and the Memory of Politics (Cambridge UP, 2003).
• __________, “The Absence of Meaning: Trauma and the Events of 11 September,” 
• Judith Herman, Trauma and Recovery (Basic Books, 1992).

**Week 3 (September 23): Truth telling and Testimony in the South African TRC**

The South African TRC is not only a watershed moment in the history of reconciliation efforts, but has also become the classic case by which subsequent and even prior initiatives of truth-telling have been understood. What are some of the global and national conditions that facilitate the creation of the SATRC? Discuss the politics of the set-up and mandate of the commission? How do various kinds of truth-telling and confession help prevent a recurrence of violence and enable individual healing as well as national reconciliation? What are some of the problematic aspects of truth-telling?

• Antjie Krog, Country of My Skull, pp. 1-172.

**Recommended**

• Lyn S. Graybill, Truth and Reconciliation in South Africa: Miracle or Model? (Lynne Rienner, 2002).
• Priscilla Hayner, Unspeakable Truths: Transitional Justice and the Challenge of Truth Commissions (Routledge, 2011).

**Week 4 (September 30): Gender and Silence: South Africa and Beyond**

Why is the recounting of violation not a straightforward affair? What are some of the silences surrounding the solicitation, production and reception of testimony around women’s experiences, and what are some of the ‘causes’ of the different kinds of silences? How do women’s narratives problematize conventional understandings of violence?

In thinking about the above questions, it might be helpful to keep the following sub-questions in mind: How is mass violence gendered? How do we address the truth of sexual violence? What violations do we commit when we urge/ask women to speak of sexual victimization? How do women in the South African and Peruvian contexts narrate their testimony? What are some of the ways in which rape and masculinity are connected? How does brutalization engender a sense of identity and identification among soldiers and rebels? How do we enable space for women’s testimony?

• Krog, pp. 233-255.
• Fiona Ross, “Narrative Threads,” in Bearing Witness, pp. 77-102.
• Kimberly Theidon, “Speaking of Silences,” in Intimate Enemies, pp. 103-143

**Recommended**

• Kamla Bhasin and Ritu Menon, Border and Boundaries: Women in India’s Partition (Rutgers UP, 1998).
• Urvashi Butalia, The Other Side of Silence (Duke UP, 2002).

**Week 5 (Oct 7): Healing and Reconciliation**

How does Krog answer the question, “how successful was the SATRC?” How would you answer this question? What are some of the important unresolved debates and tensions about amnesty, reconciliation, and reparation?

• Krog, Country of My Skull, pp. 175-232 & 259-386.

**Recommended**

• Samantha Vice, “How do I Live in this Strange Place?” Journal of Social Philosophy 41: 3 (Fall 2010), pp. 323-342.

**First essay due by 2 PM on October 11.**

**Proposal due by 2 PM on October 19.**
Part II: Decolonization and Reconciliation

Week 6 (Oct 21): Racism and colonialism

How does racism operate and what are some of its most pernicious consequences? What is the sociodiagnostic approach and why does Fanon have to resort to this? What does it mean to be human for Fanon? Is Fanon’s analysis relevant for reconciliation work/ers today?

- Frantz Fanon, *Black Skin White Masks* (entire book).

Recommended


Week 7 (Oct 28): IRS: Reconciliation as colonization

We will engage efforts at dealing with the motivations as well as consequences of the Indian Residential Schools (IRS) in Canada. How did the IRS program perpetuate a system of cultural, psychic, and even physical annihilation of entire communities of host peoples here in Canada? What modes of reconciliation have been attempted in the case of the residential schools issue? How do these efforts reinforce coloniality? What does a decolonial approach entail?

- Paulette Regan, *Unsettling the Settler Within*, pp. 1-142.

Recommended


Week 8 (Nov 4): Decolonial openings?

What are some of the decolonial initiatives being undertaken to deal with the IRS issue? How might we respond to the wound of past and ongoing colonialism here in Canada as well as in other parts of the world? How do we discern and respond to our deep complicity in the perpetuation of coloniality today?

- Paulette Regan, Unsettling the Settler Within, pp. 143- 237.
Part III: Community Practices and Rituals

Week 9 (Nov. 11): Remorse and Integration

We will investigate some examples of how communities that are torn apart attempt to repair themselves and attempt to understand the logic and aims of these processes as well as how they relate to other ongoing national level reconciliation efforts. How do the various communities we encounter integrate ex-combatants and try to transform relations between victims and perpetrators? What are the similarities and differences between the community rituals that we encounter here and the psychoanalytic (trauma-testimony) method? What are some of the most surprising and problematic aspects of the community rituals that are discussed?

- Fambul Tok movie (watch Mohammed Savage’s apology – this segment is available on the internet and I will provide the URL on LEARN).

Recommended

- Marianne Ferme, The Underneath of Things (University of California Press, 2001)

Week 10 (Nov 18): Community Justice

What mechanisms have been utilized by communities to mete justice and accountability in the aftermath of genocide and internal war? What notions of justice provide the basis for the efforts in East Timor, Peru and Rwanda? How do these notions complicate our standard understandings of legalistic modes of justice? What are some of the key differences between the processes in East Timor, Peru, and Rwanda?


**Recommended**


**Second Essay due by 2 PM on November 22.**

**Week 11 (Nov 25): Restorative Justice**

We will look at community justice efforts in the Waterloo region and focus on the paradigm of restorative justice. What is restorative justice? What are some of the key principles of restorative justice and how is this different from retributive justice? How is this similar to/different from Lederach’s relational notion of reconciliation? Is it possible to successfully use restorative justice as a reconciliation paradigm at the national level? Under what conditions does restorative justice work?

• Howard Zehr, *The Little Book of Restorative Justice* (entire book)

**Recommended**


**Concluding Reflections**

**Week 12 (Dec 2): Reflections and Anticipations**

**Case study paper due by 2 PM on December 6.**