

A guide to the process of reconciliation through peacebuilding activities in the context of youth work



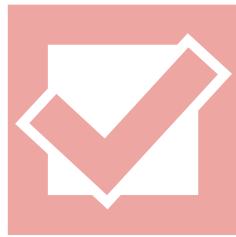
The Reconciliation Process



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About this guide



This guide reflects our work on peacebuilding, human rights, and participatory democracy interventions with a focus the role of young peacebuilders in post-conflict restoration and peacebuilding initiatives through the process of reconciliation. The experience in taken from the works we did in the post-genocide Rwanda, The Democratic Republic of Congo, and in South-Sudan. Youth role is a key ingredient in powerful social movements that transform the course of human history, and there is so much to learn from youth who are already engaged in mobilising their peers, families, and communities towards positive social transformation. This guide is designed to help young peacebuilders fulfil their potential in various roles they play in transforming the most complex and violent conflict of our time.

Our goal is also to stress that young peacebuilders' skills and experiences must be utilise in peace processes toward reconciliation to further build community resilience and inclusive political engagement as crucial pointers in the search for ways to constructively engage youth in peacebuilding initiatives. With this thinking the views on the role of young people in peace building process as victims or as violent actors could be changed and focus on views proposing young people as agents of positive change by exploring positive role of young people in peacebuilding through the work of youth organisations in different countries. That also means, the positive role of young women in peacebuilding and their search for freedom, democracy, and equal rights and opportunity.

Our work is built on and highlights the crucial role that young women play in peacebuilding and identifies ways in which they can further participate and become future leaders. Our first step is accelerating women empowerment in conflict transformation and reconciliation efforts by bringing together training resources that forester education for reconciliation to make a greater impact. Women empowerment comes with a great deal of advantages in post-conflict reconstruction as they have important and necessary roles to play in all phases of the reconciliation process. Hence, their empowerment means, encouraging them to be part of training and policing the community; to tell their stories and experience of the past and provide them with the skills to address violence and discrimination against them; and to organise other women to transform conflicts and fight violence and discrimination against them and their children.

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Publisher: TERRAM PACIS Editorial.

Reference nr.: TPOER-001-DTRP/26-FEB-2021.

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01. What is reconciliation?

Reconciliation is a process through which a society moves from a divided past to a shared future. A successful reconciliation is both a **Goal: something to achieve** and a **Process: the means to achieve that goal**. A great deal of controversy arises from confusing these two ideas. The goal on the one hand, is a future aspiration, perhaps something important to aim toward that includes finding ways to live alongside former enemies; not necessarily to forget the past in any way, but to peacefully coexist with them and develop a degree of co-existence and cooperation necessary to share the same social and cultural values. The process on the other hand, is very much a present tense, the means of dealing with how things are, which includes the search for the truth, justice, forgiveness, healing, and reparation.

Thus, seeking for accuracy about the past is a vital step in the reconciliation process; allowing victims to tell their stories, but truth itself is not enough for the victims to heal wounds of the past. Truth-seeking is just only one ingredient in the process of reconciliation that must be accompanied with and supported by unbiased justice. Equal justice is a requirement for healing wounds of the past by holding offenders accountable and re-establish survivors and victims' dignity, but justice alone cannot bring a genuine reconciliation. Truth and justice are not separate to reconciliation, they are key ingredients to it.

Therefore, reconciliation is not a matter of ignoring cruel past, but a matter of confronting a cruel past with unity, truth, and justice. A genuine reconciliation consolidates peace, advocates for human rights, and strengthens democratic institutions which pave the way for truth-telling, justice, and healing.

02. The process of reconciliation

We can make three simple, but very profound observations about the process of reconciliation which underpin most of what follows:

- **It is not only just a process:** unfortunately, it is a long-term process. There is no quick fix to reconciliation. It takes time. And it takes its own time; its pace cannot be dictated.
- **It is also a deep process:** it involves coming to terms with an imperfect reality which demands changes in attitudes, behaviours, aspirations, emotions, and feelings, perhaps even beliefs, and ideologies. Such profound change is a vast and often painful challenge and cannot be rushed or imposed.
- **It applies to everyone:** It is not just a process for those who suffered directly and those who inflicted the suffering. The attitudes and beliefs that underpin violent conflicts spread much more through a community and must be addressed at that broad level. Therefore, reconciliation needs to be a broad and an inclusive process.

Reconciliation is never a theoretical matter, but it does always happen in a specific context. There is therefore no simple recipe for success that can be described, and which may then be applied to any situation. There is no single correct way to devise such a process. Reconciliation is not a problem with one solution. As every conflict is different, and every settlement, and every democratic system is different, thus, each reconciliation process differs from all others in important respects, even if it may share many similarities with them. The only thing which applies to every post-violence transition is the need to address the cruel past and its suffering through reconciliation. Beyond that, it is important to remain flexible, inclusive, and creative about designing a specific process to achieve reconciliation in a specific post-violent conflict context.

The issue of resources, financial and human capital, is another element where there are no easy answers. It would be pointless to prescribe state-of-the-art ideal reconciliation processes that demand huge financial resources, since the sad reality is that the most post-conflict societies are precisely those who have fewest resources to spare. Yet a reconciliation process is not necessarily a cheap option. So how resources may be found? In brief, reconciliation should begin early, when attitudes are most receptive to change. Give it sufficient time: it cannot be rushed. Be transparent about the goals, the difficulties, the time span, and the resources.

03. Gender perspective in reconciliation

Unfortunately, many peacebuilders forget the relevance of gender aspects in the process of reconciliation, but a genuine reconciliation cannot be achieved without addressing it from a gender perspective in earlier stage. This requires an understanding of how violent conflict involves and affects different social groups beyond the most immediate impact, such as torture and displacement. A gender perspective illustrates some of the small conflicts that lie beneath the main conflict and which need to be addressed to create a sustainable peace and a democratic society bound by the respect and realisation of human rights.

In violent conflict, young girls, women, and other nonbinary people experience sexual and gender related abuse in the form of torture, arbitrary detention, dehumanisation, mass rape, forced marriages, prostitution, etc. with mental distress, as well as social and emotional stigmatisation and marginalisation as a consequence. For such a sexual and gender diverse, reconciliation involves offenses against them being recognised and punished, illegitimate children born out rape being recognised as legitimate with full rights, and resources being allocated to deal with the physical and psychological consequences. For war widows and orphan children, reconciliation would be expected to include compensation and to address existing inheritance laws and practices that dispossess them or hinder them in fulfilling their new obligations as family providers.

04. Truth, Justice and Reconciliation

Our work focuses on a wider view of the process of reconciliation than is often used. For example, in many post-conflict contexts, people talk about truth and reconciliation and often establish commissions of inquiry with exactly that title. Seeking for accuracy about the past is a vital step in the reconciliation process allowing the survivors and victims to tell their stories but truth on its own cannot achieve reconciliation. Truth-seeking is a key ingredient, but only one ingredient in reconciliation. In the same way justice is a vital requirement for healing wounds, making offenders accountable and re-establishing relations of equity and respect. But justice alone does not bring reconciliation. Truth, Justice and Healing are not separate to reconciliation, they are key ingredients of it.

Many, especially the survivors and victims of great suffering, are suspicious of reconciliation and see it as an excuse to belittle or ignore their suffering. It can indeed be misused in that way. But this is the result of thinking of reconciliation as only a goal, but not also as a process. These people often, and rightly, suspect that a fast move to a state where everyone is apparently reconciled to the past and to each other is a way of short-cutting proper processes of justice, truth-telling, healing, reparation, and punishment: that means the State is requiring that they must forgive and forget. However, this is not the aim of our peacebuilding interventions. We do believe that the process of reconciliation is a very long-term objective, which can only be reached after all the important ingredients: justice, truth, healing, forgiveness, and reparation have been addressed. And the overall process in which all these and other issues are combined; is the reconciliation process.

THE PROCESS OF RECONCILIATION IS NOT:	THE PROCESS OF RECONCILIATION IS:
<ul style="list-style-type: none">• An excuse for impunity.• Only an individual process.• An alternative to truth or justice.• A quick answer to move on.• A religious concept.• Perfect peacebuilding process.• An excuse to forget; nor• A matter of merely forgiving.	<ul style="list-style-type: none">• Finding a way to live that permits a vision of shared future.• The (re)building of relationships.• Coming to terms with past acts and enemies.• A society-wide, long-term process of deep change.• A process of acknowledging, remembering, and learning from the past; and• Voluntary and cannot be imposed.

05. The necessity of reconciliation

There is nothing simple about the reconciliation process if one really wants to re-establish a culture of peace, democracy, and human rights. Especially in the immediate succession of hostility or the aftermath of a negotiated settlement to a violent conflict, reconciliation often appears to be an impediment to more important priorities. With the urgent political pressure to establish the newly agreed democratic structures, resource pressure and time pressure, it is in fact very tempting, especially to politicians, to concentrate on the political process. Indeed, they may genuinely not see how to include reconciliation in the mass of work ahead of them. Thus, reconciliation can be delayed until other priorities are completed, or it can be reduced to a quick commission of inquiry which will acknowledge the painful past and rapidly move on. Everyone wants to get on, to move fast, to get away from the past as quickly as possible.

To politicians, it seems as if slowing things down, dwelling on the painful past and the unfinished thoughts, anger, frustration, hatred, emotions, and feelings around past violence would endanger the new political and social structures. This is understandable, but it is counterproductive. A reflection on the past is as necessary as it is painful because a divided society can only build its shared future out of its divided past. It is not possible to forget the past and start completely fresh as if nothing had happened by being required to erase lived experiences, which is violation of the fundamental human rights. Indeed, the motivation for building a future is precisely to ensure that the past does not return and so a clear understanding of, and a coming to terms with that past is the very best way to guarantee it will not come back to haunt a society. The past must be addressed to reach a shared future.

06. The basic stages for reconciliation

An ideal reconciliation prevents, once and for all, the use of the past as the seed of renewed divisions conflict and violence. A genuine reconciliation seeks to consolidate peace, breaks the cycle of conflict and violence, advocates for the respect and realisation of human rights, and strengthens newly established or reintroduced democratic institutions that work for all citizens. As a backward-looking process, reconciliation brings about the personal healing of survivors and victims, the reparation of past injustices, the building or rebuilding of non-violent relationships between individuals and communities, and acceptance by former parties to a conflict of a common vision and understanding of the past and of the future.

Reconciliation means enabling survivors, victims, and perpetrators to get on with life. At the level of society means establishment of a civilized political dialogue and an adequate sharing of power. Reconciliation is not an isolated act, but a constant readiness to leave the tyranny of violence and fear behind. It is not an event but a process, and as such usually a difficult, long, and unpredictable one,

involving various steps and stages. Each move demands:

1. *changes in attitudes: tolerance instead of revenge,*
2. *changes in conduct: joint commemoration of all the dead instead of separate, partisan memorials, and*
3. *change in institutional environment: integrating war veterans of both sides into one national army instead of keeping ex-combatants in quasi-private militias.*

Stage 1: Replacing fear by non-violent coexistence

When the shooting and violence stop, the first step away from hatred, hostility, anger, and bitterness is the achievement of non-violent coexistence between the antagonist individuals and groups. This means at a minimum, looking for alternatives to revenge. At the lowest level, coexistence implies no more than a willingness not to kill or dehumanise one another. For some the basis for this step will be war-weariness or the simple but realistic conclusion that killing does not bring the dead back to life.

Stage 2: Building confidence and trust

Coexistence evolves towards a relationship of trust. The process requires that each party: the survivor, the victim, and the offender gain renewed confidence in themselves and in each other. It entails believing that humanity is present in every person: an acknowledgement of the humanity of others is the basis of mutual trust and opens the door for the gradual arrival of a sustainable culture of peace and non-violence.

This calls one to distinguish between a person and their actions, hating the sin while trying not to hate the sinner; one can also attempt to understand the human weakness of those who were swept away by the tide. However, even when one cannot forgive, there are some minimum standards below which one should not sink: social reconstruction demands respecting the rights of those one detests. This respect is in itself an assertion of one's own humanity. This also introduces the survivor and the victim's capacity to distinguish degrees of guilt among the perpetrators to disaggregated individuals and community. This is an important move in destroying atrocity myths, which keep alive the idea that all the members of a rival group are actual or potential perpetrators. Justice makes a difference here: its mission is precisely to individualise guilt.

Stage 3: Towards empathy

Empathy comes with the survivors and the victims' willingness to listen to the reasons for the hatred of those who caused their pain and with the offenders' understanding of the anger and bitterness of those who suffered. One way to make this possible is the work of truth commissions, sifting fact from fiction and truth from myth. In addition, such commissions may lead to an official acknowledgement of the injustice inflicted. Truth-telling is thus a precondition of reconciliation because it creates objective opportunities for people to see the past in terms of shared suffering and collective responsibility.

The most important aspect of reconciliation is the recognition that survivors and victims, and offenders share a common humanity and identity, as human beings, and simply have to get on living alongside each other. In this simple critical perspective:

- *non-violent coexistence and trust develop between individuals who are connected as survivors, victims, beneficiaries, and perpetrators: This is reconciliation at the interpersonal level.*
- *Empathy develops within the individual who is affected as a survivor, victim, beneficiary, and perpetrator: This is reconciliation at the intrapersonal level.*

The achievement of these stages can be demonstrated when a survivor or victim is willing to shake hands with a torturer who inflicted their pain and suffering.

07. Education for reconciliation

Education for reconciliation is an educational and training framework designed to assist the recovery of post-conflict societies. As every conflict is unique and arises in a unique context, programmes need to be devised or adapted to meet the specific psychological, political, social, gender, ethnic, and cultural circumstances in that specific conflict situation for the recovery process to occur. However, it is structured, there are a few basic elements fundamental to the education for reconciliation programme. Themes of truth-telling, justice, empathy, tolerance, and peace need to be integrated into the education and training system to:

1. promote an understanding of the causes, consequences and possible resolutions of conflict and hostility at the personal, social, institutional, and national levels.
2. introduce and develop the skills necessary to rebuild relationships torn apart by violent conflict.
3. develop an understanding and accommodation for the differences that may exist in experience, ethnicity, religion, political beliefs, etc.
4. advocate for fundamental human values such as morality, empathy, compassion, tolerance, contentment, respect, dignity forgiveness, self-discipline, and equality.
5. address issues of pluralism in general, and address specific issues of culture, identity, class, and gender.
6. bring about the role of memory: post-conflict society sometimes choose:
 - to ignore the past completely which may arise from a desire not to reopen wounds for fear of endangering a fragile peace.
 - to remember and acknowledge survivors and victims of one side of a post-violent conflict, which keeps underlying layer of the conflict operating invisibility which might surface and re-escalate into violence.

Education and training programmes for reconciliation develop the capacity in terms of knowledge, skills, and attitudes of different generations embedded in and affected by the post-violent conflict to comprehend various techniques applied during the reconciliation process:

1. Historical accounting via truth-telling.
2. Retributive or restorative justice.
3. Healing the wounds of the survivors.
4. Reparation of the material and psychological damage inflicted on the survivors and victims.

08. Faces of victims

Any violent conflict creates all sorts of victims: those killed and tortured, those bereaved and maimed, those assaulted and raped, those injured in battle and by mines, those abducted and detained, the banned and the homeless, those intimidated and humiliated. Thus, victims are at the heart of all dimensions of the reconciliation process in any society emerging from a violent conflict. It is crucially important that policy makers and civil society leaders are aware of the many faces of victimhood. This awareness must guide the search for adequate victim programmes, even if resources are insufficient to deal with all those suffering individually and/or collectively, directly, or indirectly, today or in the future.

8.1. Individual and collective victims

Brutal conflicts inflict severe harm on individual person but most genocide and civil wars, cause collective victims. Collective victims are created when violent actions are directed at a specific population on the basis of their ethnicity, or ideological, or religious beliefs. In such cases, individuals are targeted because of their connection to an identifiable collectiveness. Overall, the effect is always to victimise the society at large.

8.2. Direct and indirect victims

Direct victims are those who have suffered the direct effects of violence. They have been killed, or physically and psychologically abused, tortured, detained, discriminated against, etc. Indirect victims are those who are linked to direct victims in such a way that they too suffer because of that link. According to the Declaration of the UN Commission on Human Rights, indirect victims are the family members of a direct victim. Relatives often experience extreme hardship and pain because of the suffering of a family member or by being punished because of their connection to that person. This occurs through socioeconomic deprivation, humiliation, bereavement, missed educational opportunities, or family breakdown.

8.3. First- and second-generation victims

Most attention goes to what can be called first-generation victims: those who have been victimised during their lifetime. But studies have demonstrated that their children and sometimes even their grandchildren will have to bear the consequences of what happened in the past and they may feel and behave like victims, displaying deep hurt and bitterness. Trauma can be handed down. The second generation, particularly, tends to absorb and retain pain and grief, consciously or unconsciously. They carry traces of experience into adulthood, and this is a problematic heritage that can threaten the future of a society.

09. Faces of offenders

Violent conflict produces a wide variety of offenders: *individuals, the state and non-state actors, local and foreign individuals and organisations, generals, and foot soldiers*. Ideally, all the efforts aimed at reconciliation should touch them all. In practice many offenders remain outside the reach of healing, truth-telling, justice, and reparation initiatives. They may be unknown, on the run, unwilling to engage in reconciliation, or simply in position of power and enjoying impunity.

9.1. Understanding offenders

Understanding the why and how of offenders' actions, is not by any means, the same as excusing them. But it is a precondition for any reconciliation policy. It is necessary to understand the diversity of their guilt, the gravity of their offense and their motives. Offenders can be classified according to the nature of guilt: *is it criminal, political, or moral? Is it individual or collective?* The range of sources and forms of guilt demands that a reconciliation reflect a diversity of approach.

9.2. Primary and indirect offenders

The presence of criminal guilt is the distinctive factor for who is called a primary offender. Primary offenders are the ones who, on the basis of national or international law, can be brought before a criminal court. This is the category that receives the most attention from political actors, international institutions, public opinion, and NGOs working in the field of human rights, the media, and the academic community. In the case of indirect offenders, guilt is of a political and/or moral nature. Their offense is caused by the direct or indirect advantages they enjoyed as a result of the offenses of others or by inaction when witnessing violations of human rights or by unintentional harmful action.

Therefore, a genuine reconciliation requires a commitment, especially by those who have benefited and continue to benefit from past discrimination, to the transformation of unjust inequalities and dehumanising poverty. Focusing on beneficiaries also sheds more light on the victimhood of the majority, whereas an emphasis solely on the primary offenders inevitably limits the scope to only individual victims whose suffering is most visible. The accountability of indirect beneficiaries must also be addressed in reconciliation processes.

10. Pathways to reconciliation

In practice, the process of reconciliation is brought by through:

10.1. Truth-telling

Confronting the past in a conciliatory way requires the mobilisation of a variety of techniques. Historical accounting through truth-telling is one of the most important steps in the reconciliation process. But how does seeking accuracy about the past help a society to move from a divided past to a shared future? The term reconciliation is widely used by different peacebuilders, but not often clearly defined or understood. A common approach involves building a relationship between groups or individuals, but the definitions of that relationship differ depending on cultural, social and gender norms, particular experience of human rights violations, position in the political structure and personal circumstances. It however appears to be general agreement among most actors that reconciliation is more a process than an achievable objective.

10.1.1 Instruments of truth-seeking

One of the most popular transitional mechanisms in recent years is what has come to be known, in its generic form, as the truth commission. Although truth commissions were developed recently, their potential contribution has been widely recognised, to the extent that transitional societies today are almost certain to consider establishing them. Truth commissions generally:

- are temporary bodies, usually in operation from one to two years, or more such as in the case of genocide.
- are officially sanctioned, authorised, or empowered by the state and, in some cases, by the armed opposition in a peace accord.
- are non-judicial bodies that enjoy a measure of de jure independence.
- are usually created at a point of political transition, either from war to peace or from authoritarian rule to democracy to focus on the past.
- investigate patterns of abuses and specific violations committed over a period of time, not just a single specific event.
- complete their work with the submission of a final report that contains conclusions and recommendations.
- focus on violations of human rights and sometimes of humanitarian norms as well.

10.1.2. The truth commission can:

Help establish the truth about the past.

- Promote the accountability of perpetrators of human rights violations.
- Provide a public platform for victims.
- Inform and catalyse public debate.
- Recommend victim reparation.

- Recommend necessary legal and institutional reforms.
- Promote social reconciliation; and
- Help to consolidate a democratic transition.

10.2. Justice

Reconciliation and justice are almost twin notions. Many people argue that the search for peaceful coexistence, trust, empathy, and democratic power sharing demands that justice be done or that in one way or the other crimes of the past are acknowledged and punished. Therefore, justice has many faces:

- It can be retributive and based on prosecution.
- It can be restorative and based on mediation.
- Truth commissions can produce historical justice.
- Reparation policies aim for compensatory justice.
- Restorative justice:

Restorative Justice is a theory of justice that emphasises repairing the harm caused by crimes and conflicts. It places decisions in the hands of those who have been most affected by wrongdoing, and gives equal concern to the victim, the offender, and the surrounding community. Restorative responses are meant to repair harm, heal broken relationships, and address the underlying reasons for the offense. Restorative Justice emphasises individual and collective accountability. That is, crimes and conflicts generate opportunities to build community and increase grassroots power when restorative practices are employed.

- Retributive justice:

There are real problems with retributive justice in the context of post-conflict societies: political and legal risks, material obstacles and many more shortcomings. As a result, a restorative approach based on existing traditional jurisdictions seems appealing. Together with truth telling and reparation programmes, it offers an attractive middle way between punitive justice and a blanket pardon. However, a great deal of imagination and creativity are needed if the traditional forms of justice are to be re-framed for use in the context of massive atrocities such as genocide or prolonged human rights violations.

10.3. Healing

There is no magic solution to the problem of dealing with the impact of extensive violence. Truth commissions, criminal trials, or extensive counselling and support will not miraculously deal with the legacies of violence in a society. Healing is inevitably a lengthy and culturally bound process. There is often no clear starting point and there will be few markers along the way. Indeed, it is rare for the psychological impact of the past ever to be completely dealt with.

This does not, however, mean that programmes in the pursuit of healing are a waste of time, quite the contrary. Assistance with healing can be invaluable for individuals and their communities. But the inherent limitations of attempts to deal with the legacies of extreme violence and the long-term nature of such a process must be acknowledged and accepted.

10.3.1. Reconciliation and healing

Healing should be sought at the individual level but dependent upon and interrelated with the social context. Much of the work should focus on the use of broader social strategies aimed at restoring the social context and society. It needs to explore various strategies and approaches aimed at helping victims to acknowledge pain and providing space for victims and survivors of atrocities to speak out if they so wish, or to participate in the processes of justice or mediation. Such processes are the necessary starting points and preconditions for creating a social context that is conducive to healing.

10.3.2. Approaches to healing

There is no single healing process. What is called for is facilitating the empowerment of the victims and survivors toward transformation of the social, physical, and psychological realities that cause distress, while attending to one's personal needs. To this end, it is useful to highlight some approaches that can be used to address the suffering of those affected by violent conflict. However, before doing this, it is important to acknowledge a set of broad principles that should guide all strategies aimed at healing.

These are:

1. Understand the context;
2. Use local resources; and
3. Link healing with wider reconstruction efforts.

10.4. Reparation

The concept of political transition in a post-conflict state and the notion of reparation are in their very essence interrelated and interdependent.

- On the one hand, reparation is a key element of any true transitional justice and any genuine reconciliation process. A transition must go beyond the introduction and/or the reform of norms, institutions, and procedures to mandate elected representatives if it is to eliminate discrimination and inequalities.
- On the other hand, transitional justice in practice reshapes the notion of reparation since the transition and reconciliation processes involve the recognition and protection of the individual rights and freedoms, and the state is under an obligation to provide remedy if there have been violations of these fundamental rights by state actors or former armed insurgents.

10.4.1. The nature and types of reparation

Reparation is an evolving concept and one which is broader. Policy makers and victim support groups designing or advocating a reparation programme need to be aware of the different types of reparation measures:

- Reparation rights and reparation politics.
- Individual and collective measures.
- Financial and non-financial measures; and
- Commemorative and reform measures.

Reparation is an essential item on any post-conflict agenda. It should be solidly integrated into the wider approach to truth, justice, and reconciliation. Reparation has recently been shaped and redefined in the light of legitimate expectations of victims of grave abuses. Their right to reparation is finding an increasingly solid basis in international human rights law. However, bridging the gap between theory and practice remains a challenge, particularly in cases of large-scale victimisation.

Hence, several strategic choices need to be made and a whole range of dilemmas and constraints need to be dealt with, at a time when few examples of best practice are available within the peacebuilding community.

Thus, when designing and implementing a reparation programme, great attention should be paid to *inclusiveness, diversity, appropriateness, and effectiveness* as the guiding principles:

1. Inclusiveness and diversity inspire the accurate definition, the identification and involvement of all relevant parties in the reparation process, victims, and perpetrators, including, ideally, beneficiaries of past abuses. In so doing, ownership and links between reparation and responsibility are achieved.
2. Appropriateness guides decisions on the range of reparation measures and assist in striking the right balance between financial and immaterial measures as well as between reparation and other post-conflict challenges.
3. Effectiveness goes hand in hand with the treatment of reparation as an individual legal right while at the same time seeking to overcome the important limitations of classical judicial enforcement methods. Effectiveness as a guiding principle guarantees access and delivery.



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Publisher: TERRAM PACIS Editorial.

Reference nr.: TPOER-001-DTRP/26-FEB-2021.

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