

How To Achieve/Understand 'Reconciliation' After Racial/Ethnic Conflicts

Multi-Ethnic Society (14)
(Jul.16, 2014)

Email Assignment

- Japan's egoism and migrants' benefits
- No guarantee for Japan to be chosen as a destination country
- Opening the door to migrants cannot solve the problem of ageing society and/or labor shortage. Even so, there may be reasons to do it.

Questions

- What is the author's assumption (starting point)?
- Is it reasonable to find out causal relations among factors ('if the apartheid was legalized system, South Africans are ready to follow the rule of law', etc.)?
- What are your images of 'truth' and 'reconciliation'?

Variations of Truth Commissions

- (1) TRC (Chile, South Africa, Peru, etc.)
 - (2) Commission for missing persons investigation (Argentina, Nepal, Sri Lanka, etc.)
 - (3) Commission for truth and justice (Haiti, Ecuador, etc.)
 - (4) Commission for historical facts (Germany, Guatemala, etc.)
- (Abe 2008:41-2)

Criteria of Truth Commissions

- (1) Transitional period, focus on the near past
 - (2) Broad inspection target (not specific incident)
 - (3) Accountability > responsibility
 - (4) Victim-centered
 - (5) Limited period
 - (6) Officially approved (cf. civil society: Colvin 2007)
- (Abe 2008:49)

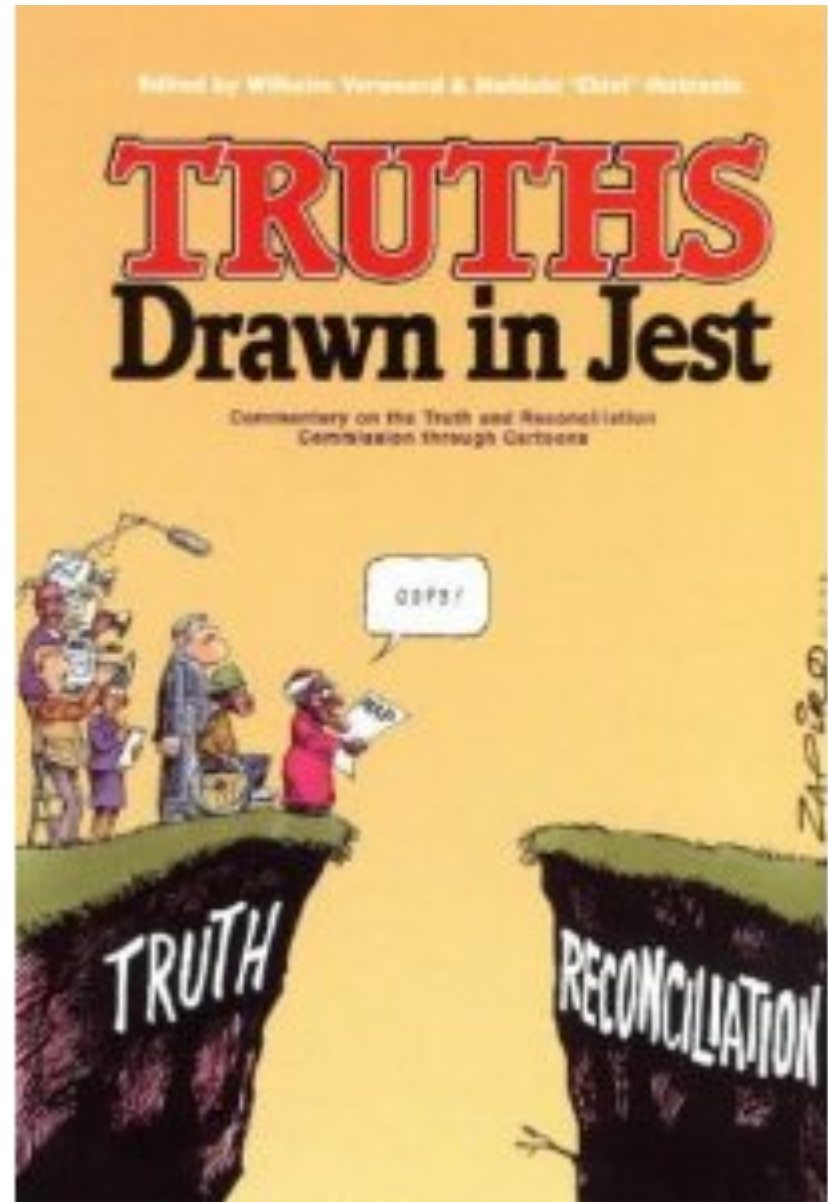
After Apartheid

- 1991: Apartheid legislation abolished
- 1994: General election (Mandela became the president)
- 1995: TRC established (by the Promotion of National Unity and Reconciliation Act)
- 2011: 'Huge wage disparity between races in South Africa' (1:6) <http://urx.nu/a9ic>
- 2014: Second largest economic power in Africa (after Nigeria)

TRC in South Africa

- <http://www.youtube.com/watch?v=2pjSpbFYWml>
- No definition of 'reconciliation'
- Amnesty: carrots in front of a horse (by Tutu)
- Traditional (endogenous) cultural value: 'Ubuntu' (human kindness)
- Even ANC criticized TRC: damages created by ANC liberation activities were not equal to oppressions by the apartheid government

How was South Africans' image of the relationship between 'truth' and 'reconciliation'?



Archbishop Desmond Tutu, Wilhelm Verwoerd, Mahlubi Mabizela, 2000, "Truths Drawn in Jest : Analysing the TRC Through Cartoons", David Philip Publishers

“Truth and Reconciliation Survey 2001”

	Black	White	Colored	Indian
TRC failed, forget it	36%	76%	58%	74%
Better not to open past wounds	59%	76%	78%	79%
Whites still get benefits from apartheid	88%	38%	78%	83%
Whites has no land rights due to unfairness	Yes:85%	No:75%		
Apartheid was right in idea but failed in practice	36%	51%	35%	42%
Never dine with other races	81%	45%	40%	35%

- Similar conclusion by other researchers: ‘only the Xhosa participants strongly agreed that the TRC had a positive effect’ (Vora and Vora 2004: 318)

Differences Among The Groups

- Sharing the pain among three parties (三方一兩損):
 - The deprived in the past feel they get some gain (even though not enough)
 - The privileged feel they lose a lot (even though not all)
- Charismas' (Mandela and Tutu) influence over the public
- Majority of the total population were bystanders: important for 'tolerance' (to a certain extent)

Multiple Truths

- (1) Factual or forensic truth: objective, scientific, fair, etc.
 - (2) Personal and narrative truth: give voices to the unheard
 - (3) Social truth: dialogue truth by participants and transparency
 - (4) Healing and restorative truth: official recognition
- (Abe 2008:89-106)

References

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- Vora, Jay A. and Erika Vora, 2004, “The Effectiveness of South Africa’s Truth and Reconciliation Commission: Perceptions of Xhosa, Afrikaner, and English South Africans,” *Journal of Black Studies* 34(3)