



## Reconciliation: Empowering Grace

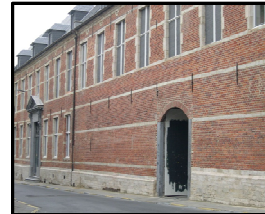


Reconciliation is part of a process that moves people who suffer the disabling consequences of (violent) conflict, harm or injustice, towards a situation of enabling a sustainable life together. This is a process that unfolds at *personal, societal* and *planet wide* (e.g. ecology) levels, and that takes on concrete historical features.

During the colloquium, four main areas where reconciliation can 'work', will be addressed: justice, wounds, creativity and diversities. At all three levels described above, we will try to emphasize diversity in experiences, approaches, and field realities, while emphasizing the process of reconciliation as movement from a disabling and harmful conflict situation towards an new ways of enabling life together.

### Venue:

Faculty of Theology and Religious  
Studies  
Katholieke Universiteit Leuven  
Sint-Michielsstraat 4  
B-3000 Leuven  
Belgium



### Organization:

Concilium International Journal for Theology  
Centre for Liberation Theologies KU Leuven  
Anthropos Research Group KU Leuven

### Colloquium Fee: 50 €

(<http://www.kuleuven.be/permanentevorming/pdf/VerkoopsvoorwaardenPV.pdf>)

### More information and registration:

<http://www.theo.kuleuven.be/concilium>

Or contact the colloquium secretariat:  
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Concilium - Colloquium

# Reconciliation

# Empowering

# Grace

Leuven, May 20-22, 2012

[www.theo.kuleuven.be/concilium](http://www.theo.kuleuven.be/concilium)



anthropos  
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## Colloquium Program

**Sunday, May 20, 8 pm: Opening Lecture by Jon Sobrino SJ**

<b>Monday May 21, 2012</b>	<b>Tuesday May 22, 2012</b>
<p><b>Morning Session: Justice</b> Confirmed speakers: Ellen Van Stichel (convenor), Lisa Cahill (Moderator), Elías López, Danny Pilario, Kris Vanspauwen</p>	<p><b>Morning Session: Creativity</b> Confirmed speakers: Yves De Maeseneer (convenor), Erik Borgman (moderator), Solange Lefebvre, Laurien Ntezimana, Paul de Bruyne</p>
<p>Conflicts create situations in which rights are not respected and dignity is violated, situations which create spirals of violence and hatred which are difficult to break out of. How can justice and equity be restored and what are the ideas and processes that we use to do so? Political, legal, military and economical strategies provide structures of retribution and punishment, but are these enough to restore a just society? What can be the role of reconciliation here and what is its relationship to punishment? Do conflicts allow for restorative justice?</p>	<p>Conflicts cause destruction of artistic embodiments of life together and of common spiritual and ritual practices. They remove the diversity of the social, imaginative and visionary glue that holds communities together, or reshape it in monolithic patterns. How can the symbolic and visionary capital of people in conflict be reframed at the service of sustainable peaceful and dignified life together? How can art, spirituality and rituals be rediscovered or reinvented for that purpose? What kind of religious images or ideas can be used to restore the cohesiveness of peaceful life in common?</p>
<p><b>Afternoon Session: Wounds</b> Confirmed speakers: Jacques Haers (convenor), Diego Irarrazaval (moderator), Jozef Corveleyn, Sarojini Nadar</p>	<p><b>Afternoon Session: Diversities</b> Confirmed speakers: Martin Sebastian Kallungal (convenor), Elaine Wainwright (moderator), Arnim Langer, Maha El Kaisy-Friemuth, Felix Wilfred</p>
<p>Conflicts of all kinds create wounds in people and strengthen their experience of being a victim, an experience which may even lead to mechanisms of victimisation and diabolisation that represent conflict perpetuating power games. Personal hurt can be structurally and institutionally abused or even provoked. Effects of violence may be transgenerational and become engrained in cultures and religions. How does reconciliation open up processes of healing, mourning and forgiveness that move beyond entrapment in perpetratorship or victimhood and allow for creative and strong (while emerging out of conflicts) new approaches to life together?</p>	<p>Diversities of religions and cultures are often used to provoke or sustain conflicts. The tensions between religions and/or cultures are heightened in the opposition of totalitarian and antagonistic claims of destructive uniqueness. Diversities are experienced as a threat by those who look for self-assurance in exclusive identities. Can diversity only be imposed by control mechanisms or do processes of reconciliation (as developed in various traditions) lead to enriching accounts of diversity?</p>
<p><b>Evening Program: Film</b></p>	<p><b>Evening Program: Reflections by the moderators</b></p>