

01:26:03 Anne Dietrich: inj the valley of victims (not value)  
01:27:09 Anne Dietrich: the person on the top of the hill of violence, and the person suffering the harm is in the valley of pain, AMATABA finds a common ground with them  
01:27:42 Anne Dietrich: this is by supporting people to find their inner right power  
01:28:14 Anne Dietrich: th power to love themselves and their neighbors  
01:28:39 Anne Dietrich: Therapie Sociale builds the trust between the antagonists  
01:29:33 Anne Dietrich: once trust is built, they can address the 'problem' ogether, with the approach RESTORATIVE DIALOGUE (Duke Duchscherer)  
01:30:17 Anne Dietrich: in a pre circle, one group meets together to listen to each oether between them  
01:30:58 Anne Dietrich: in the cricle itself, both groups, after that, meet and listen to each other deeply and find ways forward to restore trust and relationships  
01:31:41 Anne Dietrich: in the post-circle, some time later, the actions that have been found are reviewed  
01:47:54 Donatilla Mukamana: How if you share the slides on screen then Dr. Yael continue to read.  
01:55:19 Noam Schimmel: I hope that we will hear from survivors on this webinar, particularly in relation to the current presentation which thankfully addresses how survivors' physical and psychological safety is threatened by perpetrators. These fundamental issues of structural violence and structural trauma are intrinsic to the release of genocide perpetrators from prison, many of whom are unrepentant, are released prematurely, and who go on to engage in criminal acts against survivors. These include the murder of survivors, abuse and harassment of survivors, verbal taunting of survivors, theft of the land and property of survivors, and ongoing threats against them, both implicit and explicit. Given that survivors in Rwanda do not receive the most basic social services to which they are entitled by right – including adequate healthcare, quality housing, and sufficient psycho-social support services, they are at a huge structural disadvantage in relation to perpetrators who have family and financial resources that survivors lack.  
01:56:20 Ibssa Abdo: ^  
01:56:44 Enid Adler: This chat is ex Ell  
01:56:53 Gilbert Ndahayo: For Celestin Sebuhero: I really thank you for bringing up the question of "Illogical knowledge of the genocide" [the original of all evils]. This is a topic that has to be explored further. Who wants what? From who? It seems that there are much more burden to the victims that are welcoming those that caused harm to them.

For Jean de Dieu:

I was glad to hear the word "amataba". It might have relevance in terms of reducing emotions or feelings. As a Rwandan, I am also

skeptical of the use of "amataba" as it is, in all translation of any language, but as you know, amataba derives from "gutaba" (TO BURY). What do we bury? Hopefully that will work on understanding one how the integration work.

01:57:08 Enid Adler: These slides are excellent and can

01:58:18 Enid Adler: These slides are excellent. Many concepts can be used in many countries, cities, etc. re r

01:58:44 Enid Adler: These slides are excellentl

01:58:50 Enid Adler: These

01:59:32 Enid Adler: These slides are excellent, and can be used in many cities

02:00:00 Jacqueline Murekatete: Thank you everyone for your presentations. I have a couple questions as well as comment. 1. As a survivor and a person who works with survivors through my nonprofit Genocide Survivors Foundation, I am aware that every year since the genocide particularly around the commemoration period, survivors face harassment, threats and many have been killed and their property destroyed by the same people killed their families during the Genocide. What steps are being taken to ensure the physical security of survivors and also what services are being provided to help survivors deal with the trauma of having to live next door to perpetrators by your organizations? (I think we need to acknowledge that that this is an abnormal situation and highly traumatic environment for survivors and in many ways it seems to me that the notion of victims rights is in direct conflicts with Genocide victims having to live next door to genocide perpetrators and would appreciate comment on this.)

02:00:34 Enid Adler: These slides are excellent and can be used worldwide in many co..un

02:00:50 Enid Adler: These slides are e c

02:00:57 Anne Dietrich: I am immensely grateful to you, dear Jean de Dieu, for briefly describing the Restorative Dialogue approach; immensely helpful to restore harmony or at least a solid basis to resume life together in a community after large scale violence. An impressive documentation can be found in an online video that was produced by GIZ CPS Nepal on the application of Restorative Dialogue ("in the eyes of the good", <https://www.youtube.com/watch?v=RqA20ydkXgg>).

Duke Duchscherer's website:

<https://togetherwethrive.world>

02:01:45 Jacqueline Murekatete: And also 2. Can you clarify the concept of Amataba because I am not understanding how survivors and perpetrators can ever be on equal ground either materially or morally?

02:02:16 Enid Adler: These slides are excellent and can be used I. many communities worldwide whe. dealing with prisoners and their release. Th

02:02:22 Enid Adler: The

02:02:25 Enid Adler: Dr

02:02:31 Anne Dietrich: question to Adelite: What do you mean

by 'placement' in the fore last silde of your presentation?  
02:02:50 Marie Claire Gasanganwa: Hello? thanks for  
webnar. Can I comments  
02:03:24 Enid Adler: These slides are very helpful  
worldwide re prepRi  
02:04:31 Donatilla Mukamana: Those involved in the programs  
that Jean De Dieu and Adelite mentioned are requested to join or they  
volunteer to join the programs.  
02:04:52 Noam Schimmel: Thank you Jacqueline for addressing  
these urgent concerns from a survivor perspective, which is  
fundamental.  
02:05:03 Jeremie: Thank you for the presentation. My  
question goes to Adelite.  
02:06:05 Jeremie: Have you some practical examples where  
you applied this model and have succeeded to reach a full  
reconciliation?  
02:06:25 Enid Adler: These slides are helpful to  
communities worldwide. Have my hand raised. Enid  
02:19:50 Enid Adler: Thank you. .  
02:20:06 Noam Schimmel: This book about the children of  
perpetrators may be of interest to participants  
02:20:13 Enid Adler: Thank you. Much to digest.  
02:20:51 Jacqueline Murekatete: Thank you for your feedback  
Dr. Sebuhero. But I think it is important for all of us to recognize  
that survivors having to live next to perpetrators is not ideal form  
of justice and is direct conflicts to victims rights and treat it as  
such. And while we accept its existence as the reality post Genocide,  
we need to do as much as we can to support survivors living in such  
abnormal environment so that they are not further victimized.  
02:22:07 Noam Schimmel: [https://www.amazon.com/Blood-Papa-Rwandas-New-Generation-ebook/dp/B0756J5RPV/ref=sr\\_1\\_1?  
keywords=blood+papa+and+hatzfeld&qid=1689014031&sr=8-1](https://www.amazon.com/Blood-Papa-Rwandas-New-Generation-ebook/dp/B0756J5RPV/ref=sr_1_1?keywords=blood+papa+and+hatzfeld&qid=1689014031&sr=8-1)  
02:25:29 Marie Claire Gasanganwa: what I understood by  
amataba concept is lifting up the survivors by not accepting  
victimisation and putting down violent behaviour of perpetrators to  
enable conversational healing