

Libby Hague's

# **martian odyssey # 24**



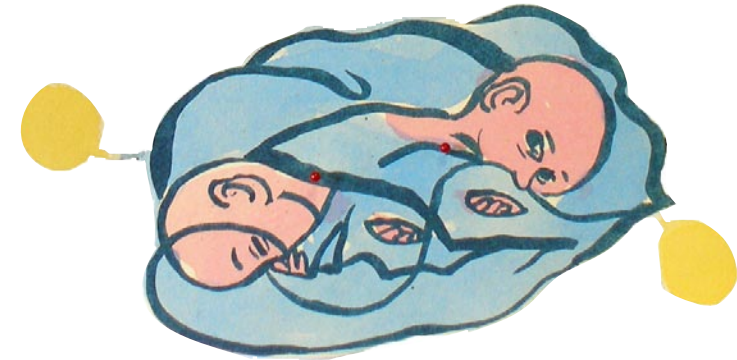
## Marianne's story: thread 24

Dear Baby Bee - When you think you can't forgive them, you see someone who has suffered worse than you have, who does. And they seem better off because of it.



“...Done is done.  
How on earth can a man rage on forever?”

Homer, pg 414, The Iliad, Fagles translation



## RECONCILIATION

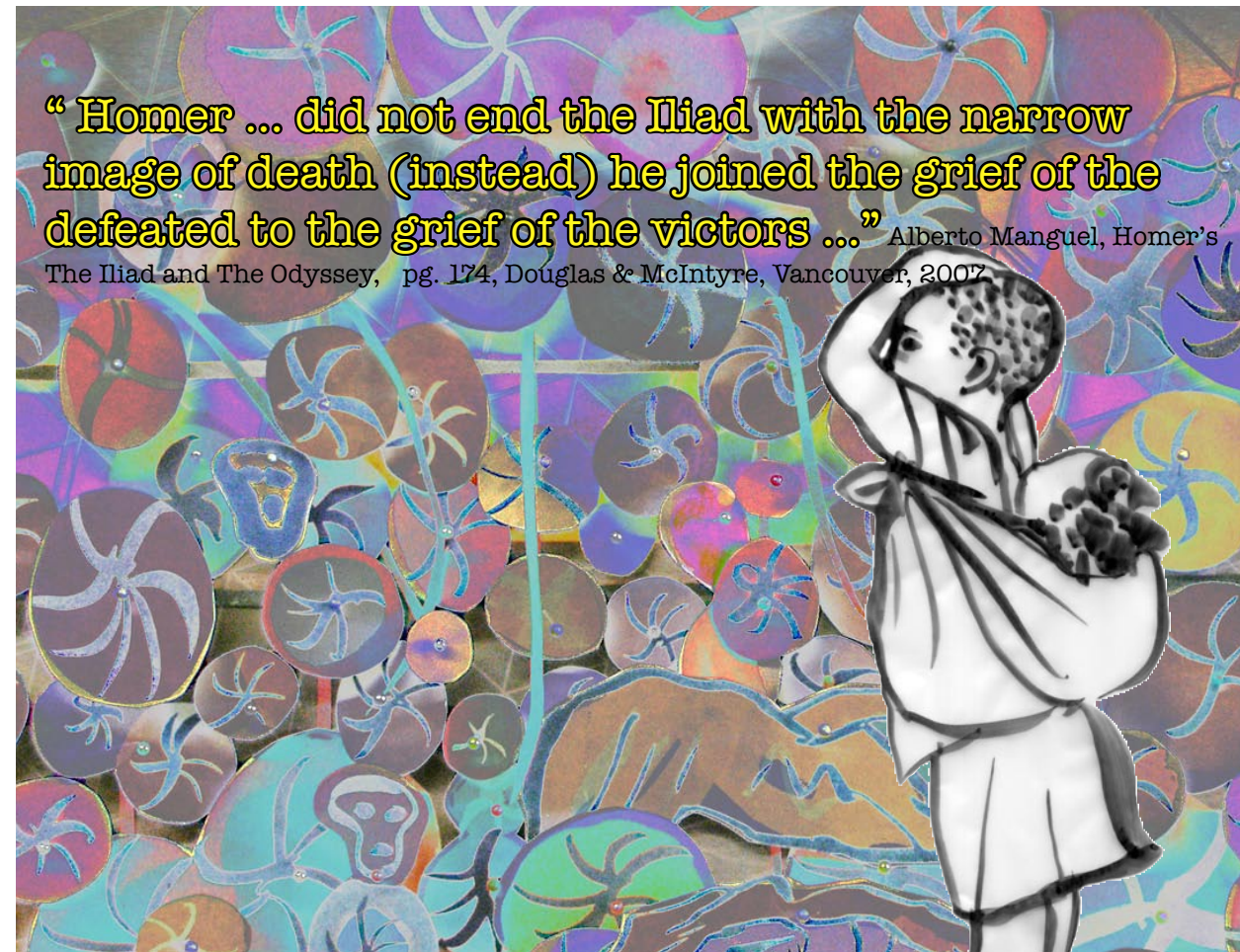
Smadar Peretz adopts “John Lederach’s insightful conceptualization of reconciliation as the” meeting point between realism and innovation”<sup>1</sup>. Efforts to manage contemporary conflicts and to move to a stable future, explains Lederach must concentrate on bringing about reconciliation and, more importantly sustaining it. For Lederach reconciliation is conceptualized as a physical space where people can express to and with each other their trauma, grief, anger and painful memories of injustices. Lederach, in turn, draws on a seminal observation regarding the work of truth commissions, namely, the distinction between knowledge and acknowledgement first articulated at one of the conferences on transitional justice... For him the protagonists in the reconciliation narrative are truth, which represents the longing for acknowledgement of wrongs and the commitment to validate painful loss. Truth is then coupled with mercy, calling for acceptance and “letting go” in anticipation of a new beginning. Justice, representing the search for individual and group rights and restitution, together with peace and security, follow these earlier protagonists.”

Smadar Peretz, pg. 6, “Balancing Justice and Political Constraints: Truth and Reconciliation Commissions An Effective Post-Conflict Tool?” 2006

1. Lederach, John Paul, “Building Peace: Sustainable Reconciliation in Divided Societys” Washington, DC, US Institute of Peace Press, 1997 pg. 23,



“Homer ... did not end the Iliad with the narrow image of death (instead) he joined the grief of the defeated to the grief of the victors ...” Alberto Manguel, Homer’s The Iliad and The Odyssey, pg. 174, Douglas & McIntyre, Vancouver, 2007



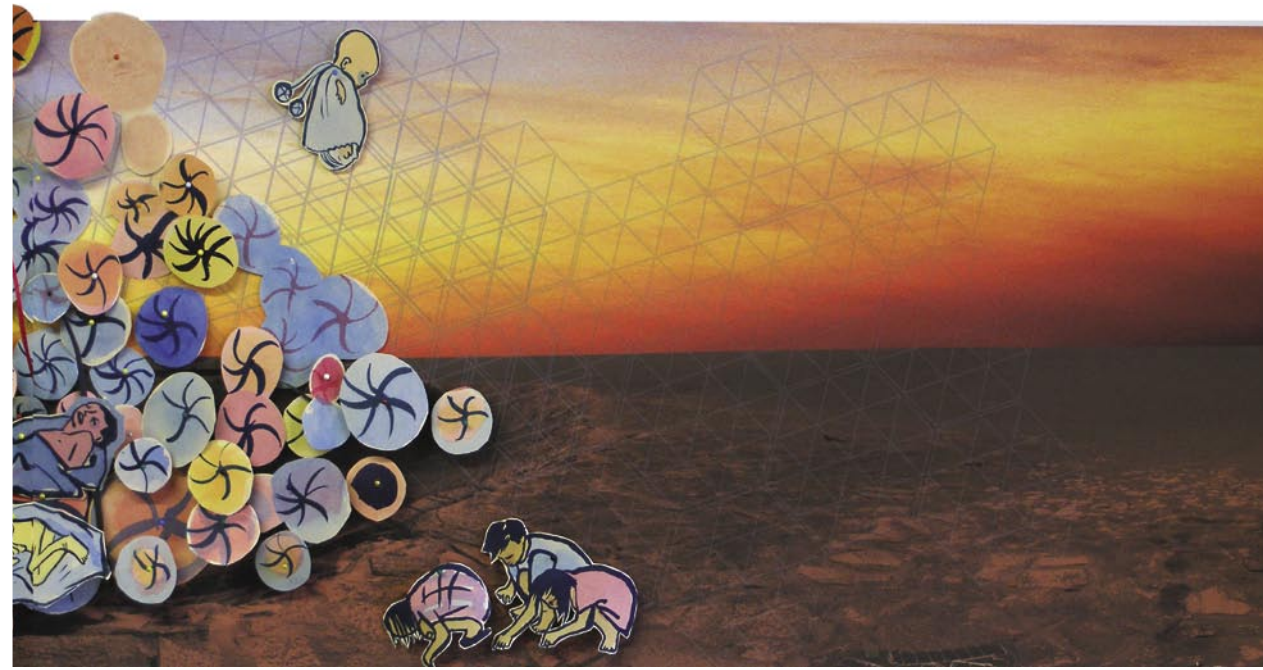


Zinedine Zidane asked the children who watched the World Cup to forgive him but he himself refused to forgive Marco Materazzi, the Italian whose insult triggered Zidane's head butt. Susan Boon, a psychology professor at the University of Calgary, said, "society has shifted its view of forgiveness, moving away from the notion of a moral absolute to ...a desired ...outcome."

Anne Marie Owens, pg. A8, 15,07,2006, National Post



martian odyssey: forgiveness, stone lithography with digital output, 20 x 78 in.



Background photo credit: NASA/JPL

## LIST OF COUNTRIES WITH TRUTH COMMISSIONS:

Argentina - National Commission for Forced Disappearances

Canada - Inuit Truth Commission (Nunavit 2008)

Chile - National Truth and Reconciliation Commission (Rettig Report”))

and National Commission on Political Imprisonment and Torture

(“Valech Report”)

El Salvador - United Nations Truth Commission

Fiji - Reconciliation and Unity Commission

Guatemala - Historical Clarification Commission

Liberia - Truth and Reconciliation Commission

Morocco - Equity and Reconciliation Commission

Panama - Truth Commission

Peru - Truth and Reconciliation Commission

South Africa - Truth and Reconciliation Commission

Sierra Leone - Truth and Reconciliation Commission

Timor-Leste (East Timor) - Commission for Reception, Truth and

Reconciliation in East Timor

United States - Greensboro Truth and Reconciliation Commission (GTRC)

Truth commission

From Wikipedia, the free encyclopedia -



## Definitions

### TRUTH AND RECONCILIATION COMMISSIONS

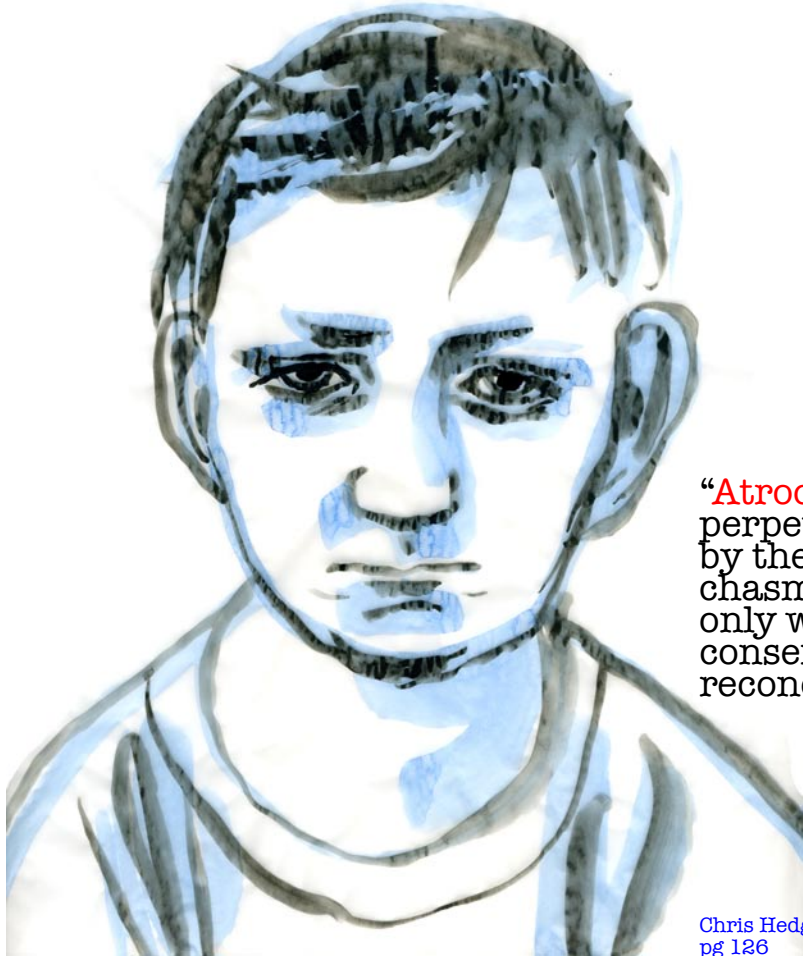
“TRCs include four primary elements; first, they focus on the past. Second, it does not focus on a specific event, but attempts to paint the overall

picture of certain human rights abuses, or violations of international humanitarian law, over a period of time. Third, it usually exists temporarily for a pre-defined period of time, ceasing to exist with the submission of a report of its findings. Finally a truth commission is always vetted with some authority, by way of its sponsor, that allows it greater access to information, greater security or protection to dig into sensitive issues, and a greater impact with its report.”

Hayner, Pricilla, Fifteen truth Commissions - 1974 - 1994: A comparative Study, Human Rights Quarterly, vol.16 no.4 (1994) p. 599 as quoted in Smadar Peretz, pg. 6, “Balancing Justice and Political Constraints: Truth and reconciliation Commissions An Effective Post-Conflict Tool?” 2006







“**Atrocities** - denied by the perpetrators and sanctified by the victims - leave huge chasms between peoples. It is only with an historical consensus that there can be reconciliation.”

Chris Hedges, "War is a Force That Gives Us Meaning,"  
pg 126

A **Truth Commission** has been established in Nunavut in 2008, to examine Canadian government policies affecting the Inuit from 1950 to 1980. During this time of great upheaval the Inuit were moved into permanent settlements administered by the government. Many of the dismal social problems endured in the north today are attributed to this unassimilated culture shock.

One of the most controversial aspects of this policy is the alleged slaughter of 20,000 sled dogs. Since they were the Inuit's primary means of transportation and a vital connection with their traditional hunting way of life, killing the dogs helped control and contain the Inuit in settlements. "Some elders have tearfully told stories about traveling into a settlement to buy supplies and upon leaving a store, coming across Mounties shooting their harnessed dogs". (quoted in the Globe and Mail, 1.21.2008, pg. A8, Katherine O'Neill, "Searching for Atonement in the Arctic.")

At issue is not whether the dogs were killed but whether it was a deliberate policy enacted by the RCMP. When the RCMP investigated themselves in 2006 they found no evidence of wrong doing.

This new independent commission is an attempt to learn about this era from an Inuit perspective. When the RCMP conducted their investigation only a few elders were willing to be interviewed because of the level of mistrust. Madeleine Redfern, the executive Director of the Truth Commission, said, "I really believe that these people want their history out into the world. They don't want to die without being able to tell it."



An inquiry is being held into the egregious conduct of the Toronto pathologist, Dr. Charles Smith, whose evidence resulted in the wrongful conviction of many individuals. One of them, William Mullins-Johnson, was jailed for 12 years for the murder and sexual assault of his niece, based on the wildly inaccurate testimony of Dr. Smith's. (It was later found she had died "inexplicably" and had not been sexually assaulted.) Mullins-Johnson listened as Smith, at the request of his lawyer, looked at him and apologized. Mullins-Johnson said the gesture changed his life. "I forgive you but I will never forget what you did to me."

### Thanks to:

Phil Anisman  
my parents  
\*Djivan Gasparyan for his song title  
Sally McKay, # 6, 8, 10, 14, 15,19, 26,  
27, 28, 30, 19, 21,  
Harry Glasbeek # 5  
Smadar Peretz # 23, 24  
Sasha Pierce # 7

and the many authors quoted in these books

### Brief project description:

This web /pdf edition of 30 booklets, connect and complicate the individual artworks in the Martian Odyssey series previously exhibited at Loop in Toronto. These booklets are intended to serve as a basis for comments on the artwork and their themes. If you want to have your comments considered for a web edition you can respond by sending an email to [libbylibby@sympatico.ca](mailto:libbylibby@sympatico.ca) with a subject heading of Martian Odyssey. I will be regularly updating the pdf's.



"We live in a very deep, very complex interconnectedness," the Dalai Lama said.

**Libby Hague** is a printmaker + installation artist exploring themes of disaster, rescue and hope. [full cv](#)

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“Are you still mad?”



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