



REFERENCES TO THE WORDS: MEMORIAL and MUSEUM

Report of the Truth and Reconciliation Commission, Sierra Leone

Abstract

Notes and References to “Commemorate, Memorial, Monument and Museum”
in Sierra Leone Truth Commission

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THE **CONFRONTING**
ATROCITY PROJECT

February 2021

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<https://truthcommissions.humanities.mcmaster.ca/>

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Note on Word Frequency Query:

Minimum 4 letter words were chosen (rather than 3 letter word length)

4 letter words were preferred so that years (such as 2020, 2021, and so on) can also be found.

Note on software:

The word references analysis was done by NVivo software.

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Researcher Notes

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Commemorate

Memorial

Monument

Museum

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Researcher Notes on the Truth and Reconciliation Commission Report Details:

- Published in 2004
- UNICEF (United Nations Children's Fund) has significant role in the report. The Commission accordingly recommends the widest possible dissemination of its Report and its different versions, including the Children's Version (Produced in collaboration with UNICEF), which was written with the assistance of children.
- More detail on the children's version of the report can be found in the chapter four Children in Volume Three B. The pages is between 1546 and 1652. And chapter five is about "Youth".
- Volume One is pages between 1 and 247.
- Volume Two is pages between 248 and 750.
- Volume Three A is pages between 751 and 1314.
- Volume Three B is pages between 1315 and 1829.
- There are documents for Statement-Taker and Statement Giver in the Volume One.
- There are public contributions in any form they wish such as essays, poems, songs, drama, paintings, etc. in the report.

Word Frequency Query

Word Cloud



Tree Map

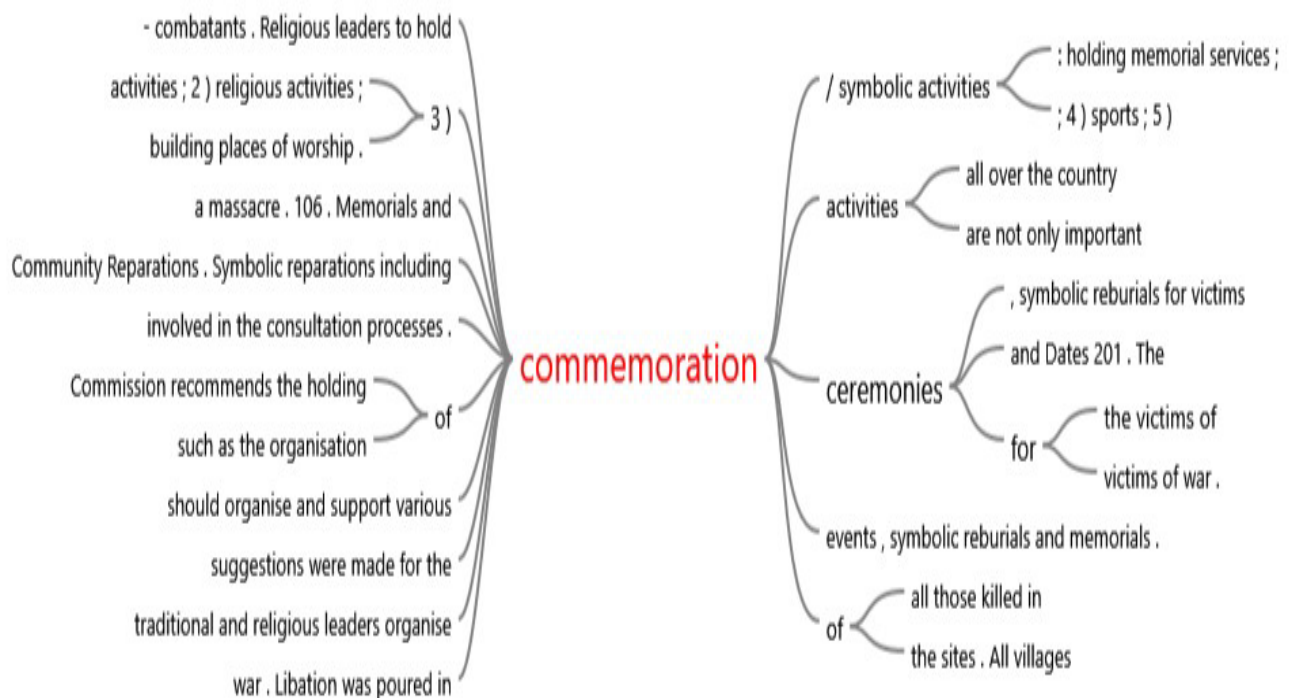
Word Frequency Query - Sierra Leone Report

male	sierra	property	conflict	page	1991	2003	labour	pujehun	stateme	1997	interview	human	kenema	extorted	reconcil			
					forced	district	1995	many	victims	area	today	special	western	report	memb	intern		
	killed	detained	chapter							kono	public	count	1996	army	time	sexual		
displaced	leone				women	children	sankoh			1994								
										armed	bomb	presid	securit	1992	raped	soldier		
	abducted	assaulted	1998				also	people	military									
commission	female				governmen	freetown					koroma	state	afr					
							kamara	2000	kailahu					violenc	proce	train	hear	gene
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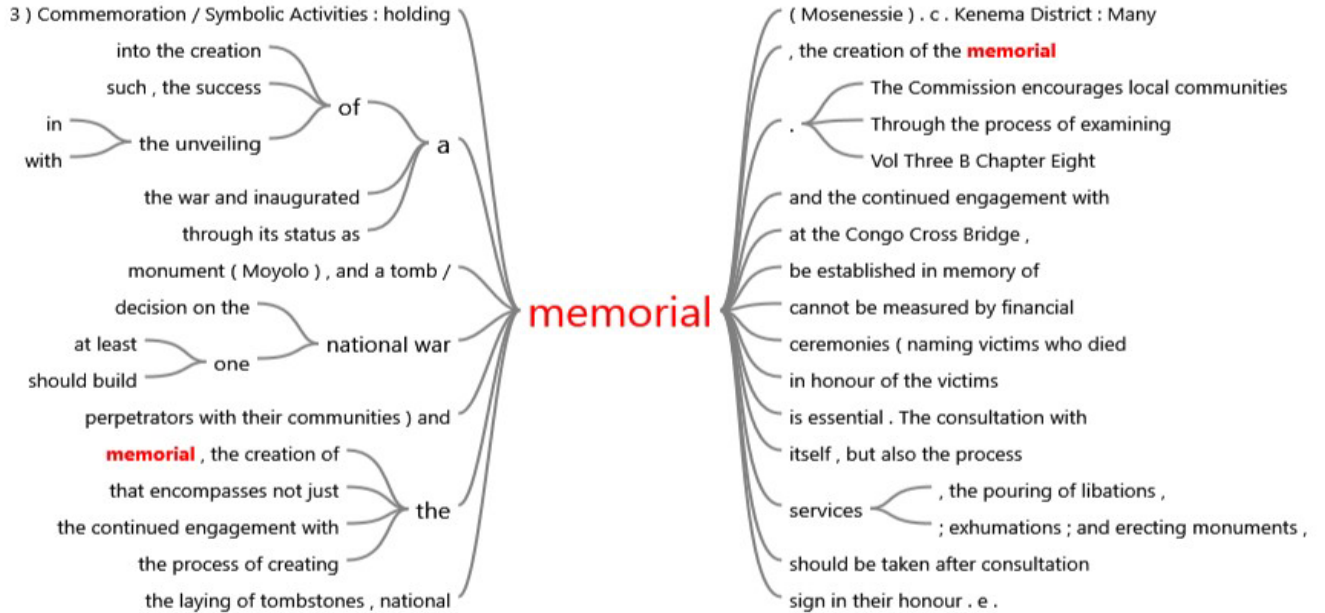
References to Commemorate in Sierra Leone Report - Results Preview

means "Sierra Leone's Child", to **commemorate** the many children affected by

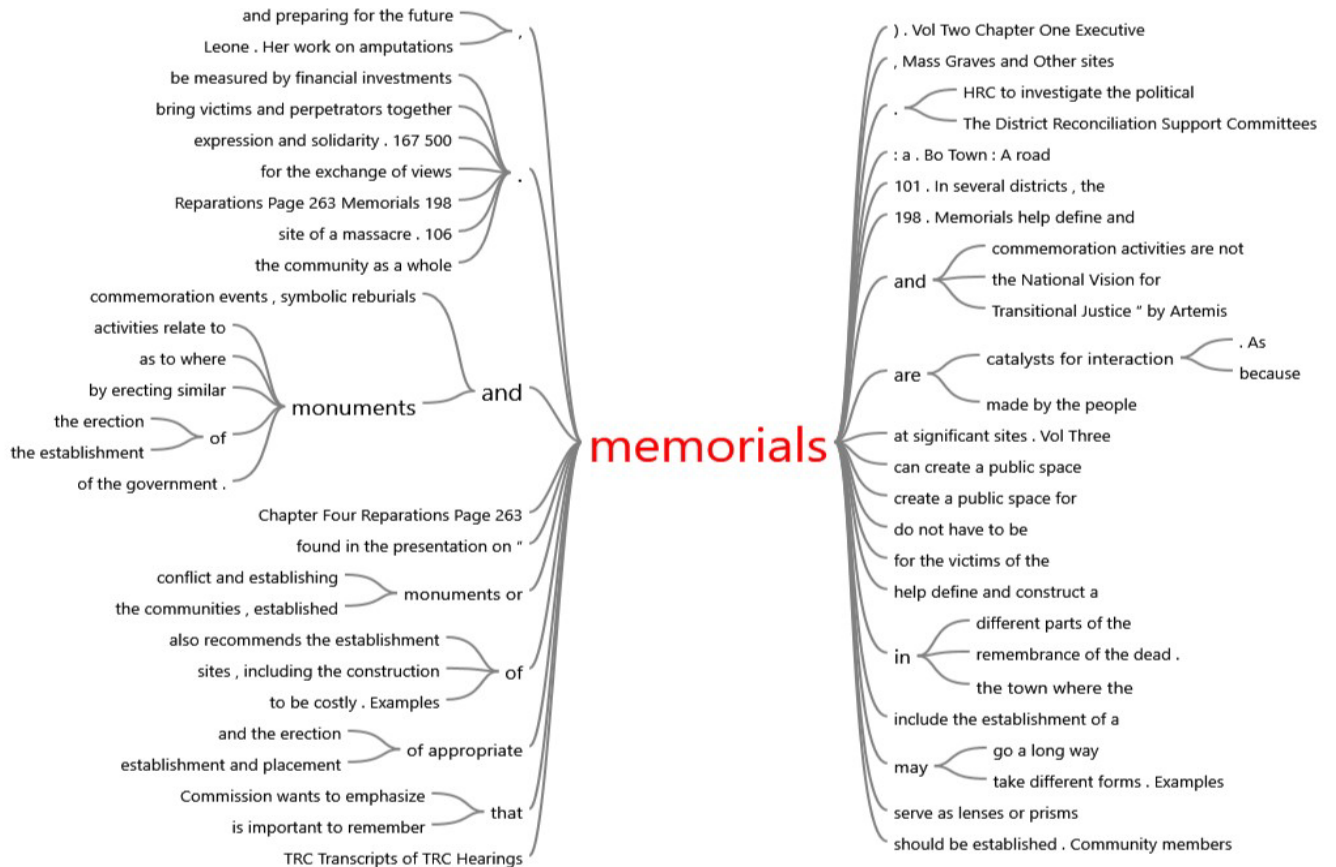
References to Commemorate in Sierra Leone Report - Results Preview



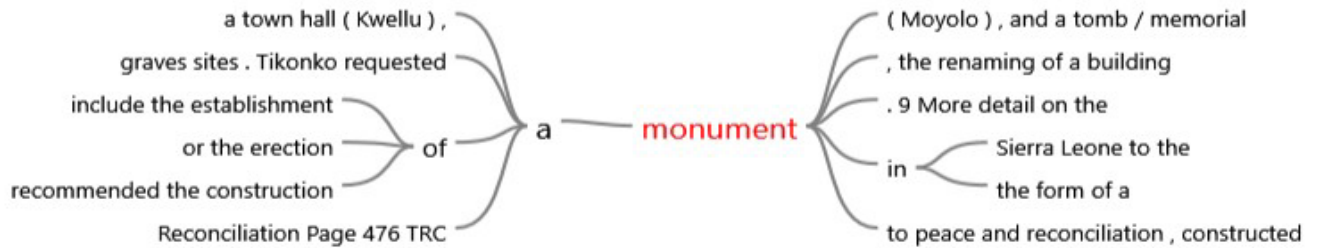
References to Memorial in Sierra Leone Report - Results Preview



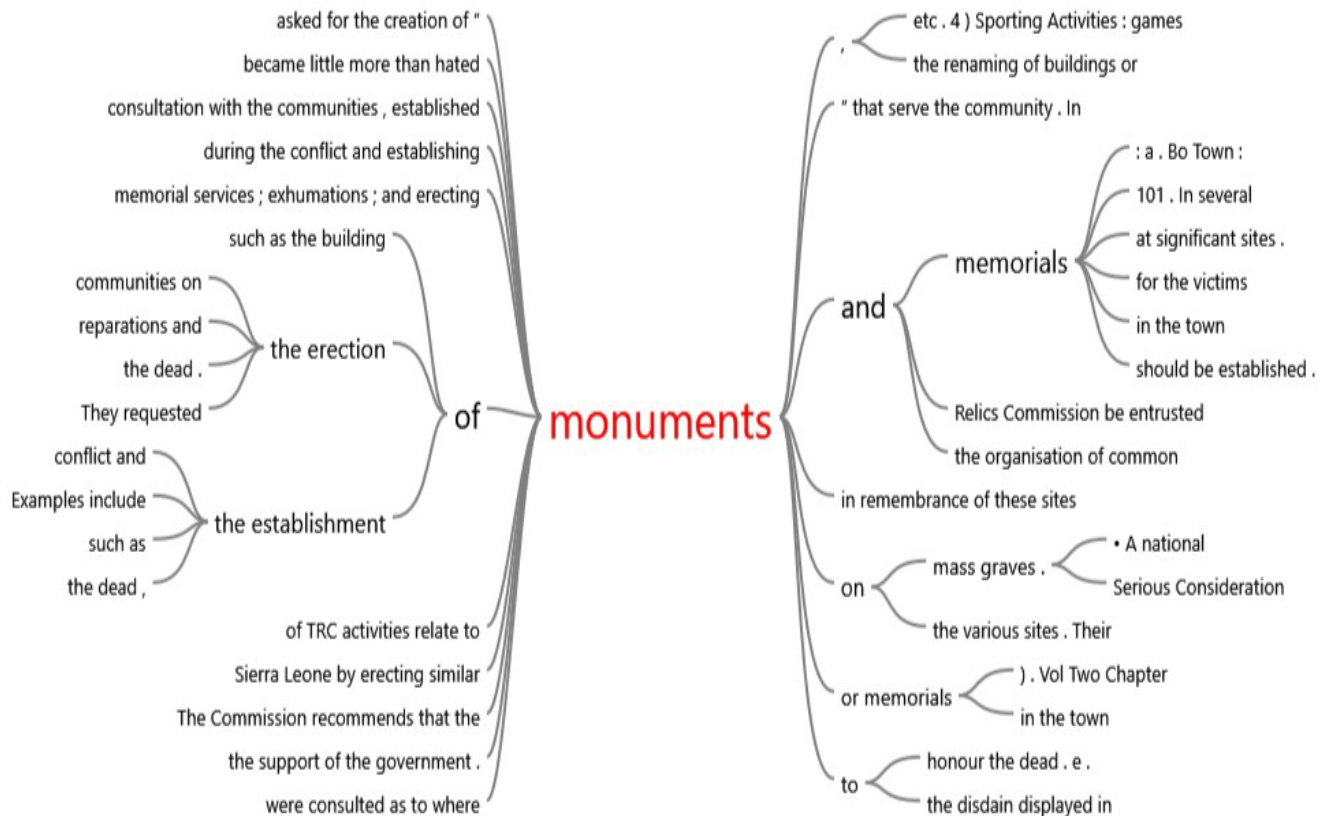
References to Memorial in Sierra Leone Report - Results Preview



References to Monument in Sierra Leone Report - Results Preview



References to Monument in Sierra Leone Report - Results Preview



References to Museum in Sierra Leone Report - Results Preview



Name: References to Commemorate in Sierra Leone Report - Results Preview

<Files\\Sierra.Leone_.TRC-Report-FULL> - § 14 references coded [0.04% Coverage]

Reference 1 - 0.01% Coverage

Symbolic reparations provide continued public acknowledgment of the past and address the need on the part of victims for remembrance. The Commission recommends the holding of commemoration ceremonies, symbolic reburials for victims of war by traditional and religious leaders. The Commission encourages these forms of expression and solidarity.

Memorials serve as lenses

Reference 2 - 0.01% Coverage

- The Commission encourages religious activities, such as the organisation of commemoration ceremonies for the victims of the war, symbolic reburials for those victims who are missing or who have not been buried according to religious and traditional customs and common prayers.

Reference 3 - 0.01% Coverage

Community Reparations.

Symbolic reparations including commemoration events, symbolic reburials and memorials.

Reference 4 - 0.01% Coverage

Religious leaders to hold commemoration ceremonies for victims of war.

Reference 5 - 0.01% Coverage

involved in the consultation processes.

Commemoration Ceremonies and Dates 201.

The Commission recommends that traditional and religious leaders organise commemoration ceremonies for the victims of the war, as well as symbolic reburials for those victims who haven't been buried according to religious and traditional customs.

Reference 6 - 0.01% Coverage

religious and traditional customs.

The Commission recommends that the government declare a National Reconciliation Day in order to honour the victims of the conflict. The Commission recommends that the government should organise and support various commemoration activities all over the country on that day. The Commission recommends

that the 18 January, the day President Kabbah declared the conflict over in 2002, be commemorated as the National Reconciliation Day.

Reference 7 - 0.01% Coverage

In the Commission's view, the date of the symbolic burning ceremony at Lungi ought to be commemorated in future years with a unifying annual celebration – a National Day of Reconciliation.⁹⁵⁸ While the Commission does not underestimate the struggle that lies ahead for the people of this nation, it is gratified to acknowledge that since that day there have been no further military hostilities in Sierra Leone. 18 January 2002 saw the closing of this turbulent chapter and its consignment to history: the military and political history of the conflict.

Reference 8 - 0.01% Coverage

relate to monuments and memorials:

a. Bo Town: A road intersection where, during the war, RUF fighters and government forces had engaged in combat was known as "Soja Kill Rebel Junction" on account of the acts that had taken place there. The Commission held a ceremony at the junction on the closing day of its hearings in Bo and renamed the intersection "Peace Junction." A signboard was erected commemorating the TRC ceremony and indicating the new name of the junction.

Reference 9 - 0.01% Coverage

c. Kailahun District: The closing ceremony took place near the notorious "Slaughter House" where people were brutally murdered during the war. Libation was poured in commemoration of all those killed in the slaughter house and in the Kailahun District during the conflict. There is likely to be a bigger reconciliation programme in due course organised by the Kailahun community. The Commission also visited the site of a mass grave behind the Kailahun police station where prayers were offered in memory of the dead.

Reference 10 - 0.01% Coverage

these consultations include the following:

a. Bonthe District: Different suggestions were made for the commemoration of the sites. All villages asked for the creation of "monuments" that serve the community. In Tihun town, people expressed their desire for a park. In Bauya village, the erection of a market building was proposed. In Talia and Mattru, people requested a barray, a place where people can gather and discuss local issues.

b. Moyamba District: Recommendations made

Reference 11 - 0.01% Coverage

site of a massacre.

Memorials and commemoration activities are not only important for the victims who want to remember the people they lost, but also for the perpetrators and for the community as a whole. Memorials can create a

public space where people can come together in hopes of establishing open and lasting dialogue. Such symbolic acts of coming together can contribute significantly towards the process of reconciliation.

Reference 12 - 0.01% Coverage

During the workshops, many ideas were proposed on which kinds of activities should be developed in order to promote reconciliation. These suggestions will guide the District Support Committees in their future work. The suggestions can be divided into the following eight categories: 1) traditional activities; 2) religious activities; 3) commemoration/symbolic activities; 4) sports; 5) cultural/artistic activities; 6) other social activities; 7) joint economic activities; and 8) activities that promote truth telling and reconciliation, specifically:

Reference 13 - 0.01% Coverage

fasting; building places of worship.

3) Commemoration / Symbolic Activities: holding memorial services; exhumations; and erecting monuments, etc.

Reference 14 - 0.01% Coverage

"Sierra Leone's Child", to commemorate the many children affected by the violence in Sierra Leone.

Name: References to Memorial in Sierra Leone Report - Results Preview

<Files\\Sierra.Leone_.TRC-Report-FULL> - \$ 40 references coded [0.18% Coverage]

Reference 1 - 0.01% Coverage

This 'right to the truth' includes a duty to remember: "A people's knowledge of the history of their oppression is part of their heritage and, as such, shall be preserved by appropriate measures in fulfilment of the State's duty to remember. Such measures shall be aimed at preserving the collective memory from extinction and, in particular, at guarding against the development of revisionist and negationist arguments.' Joinet also specifically recognises the right of victims to know, their families and dear ones to know the circumstances of violations and, if death or disappearance is the result, the fate of the victim.

Reference 2 - 0.01% Coverage

Artemis Christodoulou, a PhD student from Yale University, was an intern at the Commission during 2003. In May 2004, she returned to Sierra Leone to promote the National Vision for Sierra Leone. While returning to Freetown from Makeni, she was seriously hurt in a car accident. At the time of writing, Ms Christodoulou remains in a coma with severe brain damage. The Commission pays tribute to the selfless dedication that Ms Christodoulou gave to the people of Sierra Leone. Her work on amputations, memorials and the National Vision for Sierra Leone has advanced the cause of peace and reconciliation in Sierra Leone. 6. 7. 8.

Reference 3 - 0.01% Coverage

To provide for measures of reparation and prevention, it must be clearly known what should be repaired and prevented. Further, society cannot simply block out a chapter of its history; it cannot deny the facts of its past, however differently these may be interpreted. Inevitably the void would be filled with lies or with conflicting, confusing versions of the past. A nation's unity depends on a shared identity, which in turn depends largely on a shared memory. The truth also brings a measure of healthy social catharsis and helps to prevent the past from reoccurring.²¹

Reference 4 - 0.01% Coverage

The Commission sent investigators to several Districts in Sierra Leone in order to identify mass graves. These missions were not meant to produce an exhaustive survey of mass graves in the country. The goal was rather to give Sierra Leoneans a sense of the human loss in the conflict in different parts of the country, along with existing or potential measures to protect these sites, including the construction of memorials in remembrance of the dead.

Reference 5 - 0.01% Coverage

The Commission will encourage (and where necessary, participate in discussions within the communities on the erection of monuments and memorials for the victims of the conflict in the community and/or district.

Reference 6 - 0.01% Coverage

The Commission's activities on reconciliation have been varied. They have often begun with sensitisation activities, targeted at specific groups of victims and perpetrators to encourage them to partake in reconciliation activities. They have included reconciliation ceremonies (bringing together victims and perpetrators or perpetrators with their communities) and memorial ceremonies (naming victims who died during the conflict and establishing monuments or memorials).

Reference 7 - 0.01% Coverage

The Commission calls on the Government of Liberia to publicly acknowledge the role of its predecessor in promoting war and armed conflict in Sierra Leone. The Government of Liberia should consider an act of symbolic reparation to Sierra Leone and its people. This could be in the form of an event or the erection of a monument in Sierra Leone to the memory of all those who died in the conflict.

Reference 8 - 0.01% Coverage

Memorials serve as lenses or prisms through which to see the past, present and future. Memorialising is a social and political act that encompasses not just the memorial itself, but also the process of creating the memorial, the creation of the memorial and the continued engagement with the memorial. Through the process of examining the past and present and preparing for the future, memorials create a public space for lasting dialogue.

Reference 9 - 0.01% Coverage

Incorporation of stakeholders into the creation of a memorial is essential. The consultation with stakeholders, especially victims and communities, in the process of "memorialisation" creates a forum for the exchange of views.

Memorials are catalysts for interaction because they have the potential to bring victims and perpetrators together. Memorials do not have to be costly. Examples of memorials include the establishment of a monument, the renaming of a building or location, and the transformation of a site of conflict and violence into a useful building or space for the community.

Reference 10 - 0.01% Coverage

The Commission recommends that at the least, the government should build one national war memorial. The Commission encourages local communities to explore their own means of creating public spaces for memory and dialogue.

Reference 11 - 0.01% Coverage

for memory and dialogue.

A more detailed discussion of this subject can be found in the presentation on “Memorials and Transitional Justice” by Artemis Christodoulou, produced as an Appendix to this Report.

Reference 12 - 0.01% Coverage

Community Reparations.
Symbolic reparations including commemoration events, symbolic reburials and memorials.

Reference 13 - 0.01% Coverage

Symbolic reparations comprise non-material measures to show respect for the victims. They are a clear expression of recognition for the harm suffered. Symbolic reparations can preserve the memory of what happened during the conflict and most importantly, serve as a reminder that society must not allow this to happen again. Exhumations, proper burials, the laying of tombstones, national memorial services, the pouring of libations, the carrying out of traditional ceremonies and the erection of appropriate memorials may go a long way to restoring the dignity of victims and facilitating healing and reconciliation.

Reference 14 - 0.01% Coverage

To provide for measures of reparation and prevention, it must be clearly known what should be prevented. Further, society cannot simply block out a chapter of its history; it cannot deny the facts of its past, however differently these may be interpreted. Inevitably, the void would be filled with lies or with conflicting, confusing versions of the past. A nation's unity depends on a shared identity, which in turn depends largely on a shared memory. The truth also brings a measure of healthy social catharsis and help to prevent the past from reoccurring.¹¹

Reference 15 - 0.01% Coverage

Memorials 198.
Memorials help define and construct a shared notion of the collective experience, imagination, and self-definition of a people. The Commission wants to emphasize that memorials are catalysts for interaction. As such, the success of a memorial cannot be measured by financial investments. Memorials are made by the people who engage with them and they engage with each other as a result of them.

Reference 16 - 0.01% Coverage

The Commission recommends that at least one National War Memorial be established in memory of the victims of the war. The Commission also recommends the establishment of memorials in different parts of the country. The decision on the National War Memorial should be taken after consultation with the population. It is important to remember that memorials may take different forms. Examples include the

establishment of monuments, the renaming of buildings or locations, the transformation of victim's sites into useful buildings for the community, etc.

Reference 17 - 0.01% Coverage

The Commission recommends that victims and their communities should be consulted on the establishment and placement of appropriate memorials. The District Reconciliation Support Committees and other community structures should be involved in the consultation processes.

Reference 18 - 0.01% Coverage

Mansaray, Memorie (Male) - Forced to labour. Assaulted. Mansaray, Modie (Male) - 2000 in Gbinleh-Dixon, Kambia - Property looted. Forced to labour. Tortured. Mansaray, Mohamed (Male) - 1998 - Displaced and property looted. Assaulted. Mansaray, Mohamed (Male) - 2000 - Displaced and property destroyed. Forced to labour. Assaulted. Mansaray, Mohamed (Male) - Tortured. Killed. Mansaray, Mohamed (Male) - Killed. Mansaray, Mohamed (Male) - 1994 - Displaced and property looted. Abducted and detained. Mansaray, Mohamed (Male) - Abducted and detained. Killed.

Reference 19 - 0.01% Coverage

Civil defence evokes different images and memories depending on the part of the country from which one originates and the place or places in which one lived during the hostilities. At least in the first few years of the conflict, the local populace of most communities felt a strong sense of ownership over the persons they had entrusted with their protection and thus they developed nomenclature in their own native languages to refer to these groups.

Reference 20 - 0.01% Coverage

a special hearings procedure.

The Commission decided that these hearings would be held in camera and would be presided over and attended only by female Commissioners and staff. The Commission through its reconciliation unit provided trained counsellors who would brief and debrief the women and girls who appeared at these special hearings. These counsellors also met with witnesses before their appearances at other hearings. The counsellors and staff members responsible for the hearings would go through the statements previously given by the witness to refresh the memory and ensure consistency.

Reference 21 - 0.01% Coverage

The Commission recorded only a few incidents of disembowelment,²⁵⁷ but strongly suspects that the figure is not indicative of the actual number of women who suffered the violation or those that witnessed it during the conflict. Specialist consultants to the Commission on gender-based crimes spoke of the tendency of victims and witnesses of such crimes to "suppress" memories of the event, which may explain why more people did not come forward to the TRC to speak about it. Interviews conducted by the Commission also

unearthed the story of a woman who nearly suffered disembowelment but was saved because the induced trauma of the fear of disembowelment forced her into immediate labour where she gave birth to the child in the bush where the disembowelment would have taken place.²⁵⁸ Some disembowelments of pregnant women took place in front of family members, leaving behind deep scars in the minds of the living. One witness described, among other violations, the gruesome manner in which her pregnant sister was killed with her child:

Reference 22 - 0.01% Coverage

As the conflict spread in Sierra Leone, families became displaced, with many women becoming internally displaced persons. Many others fled into exile, particularly those with the resources to do so. According to the UNHCR, there are approximately 50 million refugees in the world, with 75% to 80% of them women and children.⁴⁷⁵ For the most part, they are civilians. In recent decades, civilian refugees have accounted for more than 90% of all refugees. Educated Sierra Leoneans left the country in massive droves as the conflict escalated. This latest exodus has only worsened the massive brain drain from the country. While many took refuge in neighbouring countries, a large number settled in Europe and the USA. Many refuse to come back as their memories of the conflict are bitter. This loss of human power has translated into huge economic loss for Sierra Leone.

Reference 23 - 0.01% Coverage

Children were subjected to many acts of violence and also witnessed horrific atrocities in the course of the conflict. Their experiences have impacted negatively on their psyche, leading to severe emotional and psychological suffering. Children's abilities to exhibit appropriate and acceptable social behaviour, rational thought, good memory, learning ability, clear perceptions and understanding will in many cases remain questionable.

Reference 24 - 0.01% Coverage

is a prerequisite for reconciliation:

"Within the fallible parameters of human justice, with its fundamentals of due process, transparency and defence rights, we are charged to do our best to end the impunity that powerful perpetrators would otherwise enjoy. This much is owed to the memory of murdered victims, to maimed survivors and to those who grieve for them. It is a duty we share with another body, the Truth and Reconciliation Commission set up by the Sierra Leone government. We shall work together to uncover the truth, although the Court alone has the power to deliver the justice that is a prerequisite for reconciliation."²⁰⁷

Reference 25 - 0.01% Coverage

have often both been victims.

Secrecy and authoritarianism have concealed the truth in little crevices of obscurity in our history. Records are not easily accessible; witnesses are often unknown, dead, unavailable or unwilling. All that often effectively remains is the truth of wounded memories of loved ones sharing instinctive suspicions, deep and

traumatising to the survivors but otherwise incapable of translating themselves into objective and corroborative evidence which could survive the rigours of the law.

Reference 26 - 0.01% Coverage

abducted children, as recounted below:

"When Caritas Makeni reunified child ex-combatants with their families, the latter sought to "change the hearts" of their children through a combination of care, support and ritual action. Usually, the eldest member of the family prayed over a cup of water and rubbed it over the child's body (especially the head, feet, and chest), asking God and the ancestors to give the child a "cool heart," a state of reconciliation and stability in which the child is settled in the home, has a proper relationship with family and community and is not troubled by nightmares and bad memories... Some parents then drank the consecrated water that had washed their child. The consecrated water now becomes the new physical bond between parent and child... some parents also offered kola nuts... Some parents, in addition, followed this up with liquid Quranic slate water... Others again made a "fol sara" to thank the ancestors and God, either dedicating a chicken and caring for it thereafter, or slaughtering and cooking it with rice as an offering to poor people, or to a Muslim ritual specialist to eat."⁸

Reference 27 - 0.01% Coverage

Traditional and religious leaders were involved in all the activities of the Commission, including truth telling and conflict resolution sessions, sensitisation activities, statement taking, the hearings and the reconciliation initiatives. They were consulted as to where monuments and memorials should be established. Community members assisted in identifying the sites of mass graves and torture chambers. They will continue the follow-up exercise with witnesses and implement the reconciliation programme funded by the UNDP.

Reference 28 - 0.01% Coverage

The district hearings provided the platform to address the issues affecting reconciliation in the each particular district. The hearings took place in the district headquarter towns and lasted for one week in each location. During the hearings, two kinds of reconciliation ceremonies were performed: those in which victims and perpetrators were brought together; and those in which only perpetrators begged the community for forgiveness. The ceremonies were the first step in the healing process rather than an achievement of reconciliation. Other activities during the hearings included the naming of victims who died during the conflict and the establishment of monuments and memorials in the town where the hearing was held, or at the site of a mass grave in the district.

Reference 29 - 0.01% Coverage

Approximately 20% of the witnesses felt very bad or sad after they testified. They felt that their testimony brought them fresh and unwanted memories of the past. The remaining 80% either felt good, happy, or relieved or satisfied. To some of them, especially those victims who were sexually abused, it was the first time they had relayed their experiences to anyone, breaking the culture of silence.

Reference 30 - 0.01% Coverage

MONUMENTS AND MEMORIALS 101.

In several districts, the Commission, in consultation with the communities, established monuments or memorials in the town where the hearing was held or at the site of a mass gravesite in the district. Traditional reconciliation ceremonies were organised, such as the pouring of libation and cleansing, together with religious ceremonies such as common prayers at locals where massacres took place during the conflict. These activities are extremely important for the communities because they serve as recognition of the suffering of victims as well as the collective memory of the past.

102. The following examples of TRC activities relate to monuments and memorials:

Reference 31 - 0.01% Coverage

c. Kailahun District: The closing ceremony took place near the notorious "Slaughter House" where people were brutally murdered during the war. Libation was poured in commemoration of all those killed in the slaughter house and in the Kailahun District during the conflict. There is likely to be a bigger reconciliation programme in due course organised by the Kailahun community. The Commission also visited the site of a mass grave behind the Kailahun police station where prayers were offered in memory of the dead.

d. Kenema Town: The Commission identified a roundabout in Kenema town where a lot of civilians had been killed during the war and inaugurated a memorial sign in their honour.

Reference 32 - 0.01% Coverage

f. Pujehun District: The Commission visited several mass grave sites. In Sahn Malen, which is about fourteen miles from Pujehun town, there was a grave where thirty-five men had been buried. In Bendu Malen, which is about seventeen miles from Pujehun town, the RUF/AFRC forces killed over two hundred and seventy five people. The Commission visited two graves, where bones and skulls were found. A five-year-old boy who survived the attack had been made the Chief of the village by the RUF. Candles were lit at the graves and prayers were offered in the memory of the dead.

Reference 33 - 0.01% Coverage

h. Freetown: A National Reconciliation Procession was organised in Freetown on 6 August 2003, after which local and national stakeholders were involved in the unveiling of a memorial at the Congo Cross Bridge, which was renamed "Peace Bridge". Congo Cross Bridge was the point at which the combined forces of ECOMOG and the CDF had stopped the RUF advance on Freetown during the January 1999 attack on the capital city.

Reference 34 - 0.01% Coverage

A monument to peace and reconciliation, constructed by the Pakistani contingent of UNAMSIL, stands in the centre of Koidu Town, Kono District. The TRC attempted to mark its reconciliation activities across Sierra Leone by erecting similar monuments and memorials at significant sites.

Reference 35 - 0.01% Coverage

b. Moyamba District: Recommendations made by the different communities include the building of a hospital (Magbenka), a community centre or barray (Yoyema, Mosongo, Mokañji, and Jaihun), a town hall (Kwellu), a monument (Moyolo), and a tomb/memorial (Mosenessie).

Reference 36 - 0.01% Coverage

Memorials and commemoration activities are not only important for the victims who want to remember the people they lost, but also for the perpetrators and for the community as a whole. Memorials can create a public space where people can come together in hopes of establishing open and lasting dialogue. Such symbolic acts of coming together can contribute significantly towards the process of reconciliation.

Reference 37 - 0.01% Coverage

Those who participated in the procession included civil society organisations, schools, the police, the Army, political parties and victims' associations. The procession set out from Victoria Park in the heart of the city. For several hours, all the main streets of Freetown were awash with marchers, dancers, drummers, musicians and other revellers making their way towards the National Stadium. Residents hung out of their windows to observe the procession and join in the spirit of the occasion. Imaginative banners bearing slogans of reconciliation were carried by many groups and draped along the roadside. In the afternoon, having reached the stadium, representatives of several groups and institutions, including the Army, the police, the main political parties, victims' associations and civic organisations made statements to the crowd. This historic day of activities was concluded with the unveiling of a memorial in honour of the victims of the war at the Congo Cross Bridge, which was symbolically renamed "Peace Bridge".

Reference 38 - 0.01% Coverage

fasting; building places of worship.

3) Commemoration / Symbolic Activities: holding memorial services; exhumations; and erecting monuments, etc.

Reference 39 - 0.01% Coverage

o encourage the National Vision to serve as a form of symbolic reparation through its status as a memorial.

Reference 40 - 0.01% Coverage

TRC Transcripts of TRC Hearings

Memorials, Mass Graves and Other sites

Name: References to Monument in Sierra Leone Report - Results Preview

<Files\\Sierra.Leone_.TRC-Report-FULL> - § 19 references coded [0.07% Coverage]

Reference 1 - 0.01% Coverage

The Commission will encourage (and where necessary, participate in discussions within the communities on the erection of monuments and memorials for the victims of the conflict in the community and/or district.

Reference 2 - 0.01% Coverage

The Commission's activities on reconciliation have been varied. They have often begun with sensitisation activities, targeted at specific groups of victims and perpetrators to encourage them to partake in reconciliation activities. They have included reconciliation ceremonies (bringing together victims and perpetrators or perpetrators with their communities) and memorial ceremonies (naming victims who died during the conflict and establishing monuments or memorials).

Reference 3 - 0.01% Coverage

The Commission calls on the Government of Liberia to publicly acknowledge the role of its predecessor in promoting war and armed conflict in Sierra Leone. The Government of Liberia should consider an act of symbolic reparation to Sierra Leone and its people. This could be in the form of an event or the erection of a monument in Sierra Leone to the memory of all those who died in the conflict.

Reference 4 - 0.01% Coverage

Memorials are catalysts for interaction because they have the potential to bring victims and perpetrators together. Memorials do not have to be costly. Examples of memorials include the establishment of a monument, the renaming of a building or location, and the transformation of a site of conflict and violence into a useful building or space for the community.

Reference 5 - 0.01% Coverage

activities that can promote reconciliation:

- Symbolic activities¹⁷² such as the establishment of monuments on mass graves.
- A national peace day during

Reference 6 - 0.01% Coverage

Symbolic activities such as the building of monuments on mass graves.

Reference 7 - 0.01% Coverage

The Commission recommends that at least one National War Memorial be established in memory of the victims of the war. The Commission also recommends the establishment of memorials in different parts of the country. The decision on the National War Memorial should be taken after consultation with the population. It is important to remember that memorials may take different forms. Examples include the establishment of monuments, the renaming of buildings or locations, the transformation of victim's sites into useful buildings for the community, etc.

Reference 8 - 0.01% Coverage

Entrusted with Symbolic Reparations 205.

The Commission recommends that the Monuments and Relics Commission be entrusted with the coordination of the symbolic reparations.

Reference 9 - 0.01% Coverage

Kambia's historical connection to the central government in Freetown has been tenuous at best. Far removed from the bargains and benchmarks of national politics, the Chiefs wielded absolute power over their subjects. Traditionally, many young people found the stranglehold of the Chiefs so unbearable that they crossed the border into Guinea and never returned. Rather than allowing Freetown and the Western Area to benefit exclusively from their extraction of natural resources, Kambians often traded independently with Guinea. Over time, intended symbols of Sierra Leonean State authority, such as public buildings and institutions, became little more than hated monuments to the disdain displayed in Freetown towards the outlying Provinces.

Reference 10 - 0.01% Coverage

make reconciliation more sustainable.

Traditional and religious leaders were involved in all the activities of the Commission, including truth telling and conflict resolution sessions, sensitisation activities, statement taking, the hearings and the reconciliation initiatives. They were consulted as to where monuments and memorials should be established. Community members assisted in identifying the sites of mass graves and torture chambers. They will continue the follow-up exercise with witnesses and implement the reconciliation programme funded by the UNDP.

Reference 11 - 0.01% Coverage

The district hearings provided the platform to address the issues affecting reconciliation in the each particular district. The hearings took place in the district headquarter towns and lasted for one week in each location. During the hearings, two kinds of reconciliation ceremonies were performed: those in which victims and perpetrators were brought together; and those in which only perpetrators begged the community for forgiveness. The ceremonies were the first step in the healing process rather than an achievement of reconciliation. Other activities during the hearings included the naming of victims who died during the conflict and the establishment of monuments and memorials in the town where the hearing was held, or at the site of a mass grave in the district.

Reference 12 - 0.01% Coverage

MONUMENTS AND MEMORIALS 101.

In several districts, the Commission, in consultation with the communities, established monuments or memorials in the town where the hearing was held or at the site of a mass gravesite in the district. Traditional reconciliation ceremonies were organised, such as the pouring of libation and cleansing, together with religious ceremonies such as common prayers at locals where massacres took place during the conflict. These activities are extremely important for the communities because they serve as recognition of the suffering of victims as well as the collective memory of the past.

102. The following examples of TRC activities relate to monuments and memorials:

Reference 13 - 0.01% Coverage

A monument to peace and reconciliation, constructed by the Pakistani contingent of UNAMSIL, stands in the centre of Koidu Town, Kono District. The TRC attempted to mark its reconciliation activities across Sierra Leone by erecting similar monuments and memorials at significant sites.

Reference 14 - 0.01% Coverage

these consultations include the following:

- a. Bonthe District: Different suggestions were made for the commemoration of the sites. All villages asked for the creation of "monuments" that serve the community. In Tihun town, people expressed their desire for a park. In Bauya village, the erection of a market building was proposed. In Talia and Mattru, people requested a barray, a place where people can gather and discuss local issues.
- b. Moyamba District: Recommendations made by the different communities include the building of a hospital (Magbenka), a community centre or barray (Yoyema, Mosongo, Mokanji, and Jaihun), a town hall (Kwellu), a monument (Moyolo), and a tomb/memorial (Mosenessie).
- c. Kenema District: Many respondents were concerned over the preservation of mass gravesites and many felt that relocation was necessary due to the construction of houses in the vicinity of these sites. Various communities also suggested symbolic reparations as a way to respect the dead. The erection of monuments in remembrance of these sites was considered vital.
- d. Kailahun District: As in the Kenema district, respondents requested symbolic reparations and the erection of monuments to honour the dead.

Reference 15 - 0.01% Coverage

- f. Bombali District: The community representatives recommended the construction of a monument.

Reference 16 - 0.01% Coverage

g. Bo District: The communities suggested the erection of meetings in the form of shrines on the mass graves sites. Tikonko requested a monument in the form of a tomb with a tablet containing the names of the victims.

Reference 17 - 0.01% Coverage

i. Western Area and Port Loko: The residents attached a lot of importance to the preservation of mass gravesites. They requested the erection of monuments on the various sites. Their suggestions included a hospital to care for the relatives left behind by the victims and a mosque for prayers that can be said on a daily basis in remembrance of the departed ones.

Reference 18 - 0.01% Coverage

The Commission is of the opinion that the organisation of reconciliation ceremonies at the end of the hearings, the daily marks of respect for the dead, the establishment of monuments and the organisation of common prayers at mass graves were not only important for the individuals concerned, but also for the entire communities in which they took place. These TRC initiatives laid the foundation for future reconciliation activities.

Reference 19 - 0.01% Coverage

fasting; building places of worship.

3) Commemoration / Symbolic Activities: holding memorial services; exhumations; and erecting monuments, etc.

Name: References to Museum in Sierra Leone Report - Results Preview

<Files\\Sierra.Leone_.TRC-Report-FULL> - § 3 references coded [0.01% Coverage]

Reference 1 - 0.01% Coverage

106. An exhibition of the contributions was formally launched at the National Stadium in December 2003. Subsequently, the exhibition was put on display in Freetown at the National Museum. The exhibit was viewed by hundreds of Sierra Leoneans, including President Kabbah and a number of government Ministers.

Reference 2 - 0.01% Coverage

The contributions were displayed in the National Vision Exhibit, launched in December 2003, and remained on display at the National Museum in Freetown until May 2004. Over 400 people attended the launch and several thousand have visited the Exhibit in various locations since.

Reference 3 - 0.01% Coverage

THE NATIONAL VISION EXHIBIT AT THE NATIONAL MUSEUM 16.

The National Vision Exhibit opened at the National Museum in Freetown, Sierra Leone on 15 December 2003. To satisfy the momentum that the Exhibit had generated, a voluntary National Vision Team, comprised of nationals and internationals, was established. The Team conducted guided tours of the Exhibit at the National Museum every weekday during January and February 2004. Members of the Team promoted awareness of the National Vision through leaflets, presentations, meetings and radio shows. An article published in The Democrat on 17 December 2003 wrote of the National Vision: "This is crucial to our quest for lasting peace and sustainable development".