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The Contribution of the Catholic Church to Post-Civil War Conflict Resolution in Chad

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THE CONTRIBUTION OF THE CATHOLIC CHURCH TO POST-CIVIL WAR
CONFLICT RESOLUTION IN CHAD

A Thesis by

Rimasbé Dionbo Jean Claude

presented to

The Faculty of the

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The Contribution of the Catholic Church to Post-Civil War Conflict Resolution in
Chad

A Thesis by

Rimasbé Dionbo Jean Claude

Abstract

I argue that if Chadian society continues to feel the effects of the 1979 civil war, then it is because solutions or an adequate method of approaching the conflict have not been applied. On the one hand, there is a lack of clear political will in the management of the battle, and on the other hand, civil society, including the Church, has not been sufficiently involved in the process of conflict resolution. For there to be social harmony, the Chadian people need a consequent reconciliation. Because of the influential presence of the Catholic Church in Chadian society, we consider it necessary for the Church to become more involved in the process of resolving the post-civil war conflict in Chad. To help the Church in this process, we propose a responsible approach to reconciliation; that is, one that puts the individual at the center of the reconciliation process. Such an agreement can only arise from self-sacrifice and a dynamic process of conversion. From this point of view, forgiveness, and peacebuilding through the application of the principle of subsidiarity are indispensable factors in keeping the process of reconciliation dynamic. Realistically, we suggest that the Church set up structures such as centers for the training of the laity and for inter-religious dialogue that can provide adequate training for its pastoral agents.

Prof. Julie Hanlon Rubio, Director

Date

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Dedication

In memory of all Chadians who suffered and continue to suffer the effects of the
1979 civil war

Abbreviations

APE	Association des Parents d'Élèves
BELACD	Bureau d'Études et de Liaison pour l'Action Caritative de Développement
BET	Borkou Ennedi Tibesti
CCFAN	Conseil de Commandement des Forces Armées du Nord
CEFOD	Centre d'Étude et Formation pour le Développement
CET	Conférence Épiscopale du Tchad
CNS	Conférence Nationale Souveraine
CSM	Conseil Supérieur Militaire
DINECT	Direction Nationale de l'Enseignement Catholique au Tchad
FAN	Forces Armées du Nord
FANT	Forces Armées Nationales Tchadiennes
FLT	Front de Libération du Tchad
FPLT	Front Populaire de Libération du Tchad
FROLINAT	Front de Libération Nationale du Tchad
GUNT	Gouvernement d'Union Nationale de Transition
INADES	Institut Africain pour le Développement économique et Social
MNLT	Mouvement National de Libération du Tchad
MNRCS	Mouvement National pour la Révolution Culturelle et Sociale
NGO	Non-Governmental Organizations
OUA	Organisation de l'Unité Africaine
PPT	Parti Progressiste Tchadien
SECADEV	Secours Catholique de Développement

General Introduction

The 1979 civil war in Chad created a conflict between the north (Muslims) and the south (Christians). The consequences of this war continue to generate collateral conflicts. Indeed, the inherently political conflict has turned into a cultural battle that prevents peace between Chadian citizens. When one travels across the country, one becomes aware of this ethnoreligious division across the territories. Faced with this situation, one wonders: why does conflict continue when there have been several attempts to resolve it? What should we do to stop this conflict that affects so many aspects of Chadian social life? If *Gaudium et Spes* declares that the world's problems also concern the life of the Church¹ then, what is the role of the Catholic Church in these different attempts at this conflict resolution? These questions show us the real absence of a genuine process of reconciliation in Chadian society after the 1979 civil war. And, this absence of a frank process of reconciliation continues to exacerbate pre-existing tensions which leads to the continuation of conflict. That is why the Church is invited to use its spiritual and human resources when necessary to help citizens resolve conflicts that divide them. As the image of Christ, the Church in Chad should be much closer to the faithful to help them to understand their aspirations better and accompany them in their struggle for the establishment of peace. By engaging in this process, the Catholic Church will become more visible within Chadian society, and this presence is a source of conversion for the people. Thus, the active presence of the Catholic Church in the process of reconciliation in Chad is the starting point of my research.

¹ Vatican Council II, "Gaudium et Spes: Pastoral Constitution on the Church in the Modern" (Libreria Editrice Vaticana, December 7, 1965), no. 1 in Vatican Council II, "The Conciliar and Post Conciliar Documents, Ed. Austin Flannery" (Costello Publishing, 1992).

Scope and nature

Our study is located in the field of Christian social ethics. Social ethics aims at transforming social structures to promote the well-being and development of the human person. However, social ethics can also be Christian. In this case, it uses Christian and anthropological sources to transform sinful structures into structures that build society.² In this sense, Christian social ethics provides us with a framework to better analyze the contribution of the Catholic Church in the process of reconciling the post-civil war conflict in Chad. In fact, Chadian society continues to suffer the effects of the 1979 civil war. The failure of the various attempts to resolve this conflict shows the need for genuine reconciliation so that Chadians can flourish as a people with a common cultural identity. Given the complexity of this conflict, it is appropriate for us to develop a reconciliation approach that would best meet the situation in Chad.

Most writings on reconciliation focus either on its community aspect or on external gestures by overshadowing its intrapersonal dimension. Instead I choose to rely on Robert J. Schreiter³ and John Paul Lederach⁴ to show that even if the determining factor of reconciliation lies in the healing of the society wounded by the conflict, true reconciliation must be fundamentally personal before it is relational and communal. In other words, reconciliation is first and foremost the personal pursuit of being at peace in oneself. Accordingly, just as there is an intrapersonal conflict, there is also an *intra-individual* reconciliation. That is why, the reconciliation we aim to cultivate in Chad is one that takes into consideration the victim's relationship with itself, others,

² Roger Mehl, *Pour une Ethique Sociale Chrétienne* (Suisse: P., Delachaux Niestlé, 1967), 23.

³ Robert J. Schreiter is a professor of theology at the Catholic Theological Union in Chicago.

⁴ John Paul Lederach is a senior fellow at Humanity United and professor emeritus of international peacebuilding at the University of Notre Dame. He is also the co-founder and first director of the Eastern Mennonite University's Center for Justice and Peacebuilding. In 2019 he won the Niwano Peace Foundation Peace Prize.

the cosmos, and God. Reconciliation should be an inner movement of a human being that leads one to love thy neighbor despite internal and physical rupture. This kind of reconciliation has to be inclusive and appeals every Chadian citizen to be responsible and the actor of his future destiny.

However, our work does not claim to cover all dimensions of reconciliation. For example, we will not discuss reparations issues. For to speak of reparation implies the establishment of the truth about the victim and the culprit, which, in our opinion, will give rise to further conflicts. Indeed, our goal is not to make someone feel guilty or to blame someone else, but it is to build a process that appeases the hearts of the Chadians for a peaceful coexistence. While our approach is inclusive, we will focus much more on Catholic religious environments for two basic reasons: First, Catholic Christians are our primary audience, and it is up to them to spread the values they have received in their environment; and second, by limiting our audience and working environment in this way, we aim to avoid any misinterpretation that could make us responsible for proselytism.

Thesis Statement

The inadequacy and lack of involvement of the Catholic Church in the process of post-civil war reconciliation in Chad does not help appease the population and promote peaceful coexistence within the Chadian community. Therefore, the Church's participation in the process of intrapersonal reconciliation is a necessity in that it makes every Chadian citizen an actor of reconciliation.

I demonstrate my argument in four main points. First, the analysis of the conflict aims to articulate the need for an adequate process of reconciliation. Such a report will highlight the formation of conflict, its consequences, and the attempts to solve it. Second, I describe and

assess the context of the Catholic Church in Chad to show its non-involvement in the process of reconciliation. The third point deals with the answers that the Church should give to the resolution of the conflict. And four, I suggest a few practical solutions for the successful involvement of the Catholic Church in the Chadian conflict resolution process.

Methodology

I use a social analytical method. According to Pope John XXIII, the process of social analysis has three stages that are usually expressed in the three terms: *see*, *judge*, and *act*.⁵ *See* is an element of social analysis that consists of analyzing a concrete situation; *judge* comes from an ethical analysis that permits to make a judgment on an observed situation in the light of the principles of the social teaching of the Church; and to *act* is to practice what needs to be done in the concrete circumstances in the light of the interreligious dialogue approach. Briefly, the method of social analysis consists of observing a problem of society. Then, this observation of the fact leads to making ethical judgments. Lastly, ethical judgments apply concrete actions aimed at transforming social structures.

Significance

Reconciliation is at the center of the life of the Church and particularly is one of the four apostolic preferences of the Society of Jesus of which I am a member. Thus, this thesis is not only intended to show the practical aspect of the Christian faith and the concrete commitment of the Church in the social life of the faithful but more importantly, this thesis will build canvas for a dynamical pastoral approach for any missionary wanting to work in Chad.

⁵ Pope John XXIII, "Master et Magistra" (Libreria Editrice Vaticana, May 15, 1960), no. 236. http://www.vatican.va/content/john-xxiii/en/encyclicals/documents/hf_j-xxiii_enc_15051961_mater.html.

Chapter outline

The four chapters have been structured to answer a crucial question: How should the Catholic Church become more involved in the post-civil war reconciliation process in Chad? This quadripartite structure of the work follows the method of social analysis, “see, judge, act,” to which we add “how to act.” Thus, the chapter one – Analysis of the Chadian Conflict: 1960-1982 – is intended to demonstrate that the conflicting attitudes that are felt today in Chad are the immediate and far-reaching effects of the 1979 civil war, the causes of which must be described. The main argument of this chapter is to show that if the effects of the civil war are still felt today, then it is because previous attempts to resolve the conflict have failed. I develop my argument in three points. First, the analysis of the formation of the conflict aims to show the dynamism of the civil war; secondly, the consequence analysis identifies the near and distant extent of the effects of this war; finally, the third point concerns attempts to resolve this conflict.

The second chapter – Catholic Church of Chad: 1979 to Present – aims to make ethical judgments about the lack and inadequacy of the role of the Church in the process of reconciliation after the civil war. This chapter aims to show that if the Church seems to be absent in the management of the post-civil war conflict, it is due to the Church’s historical context and lack of an adequate vision of its pastoral activities. To support this argument, we will demonstrate, first, that the ecclesial context is primarily related to the historical-political context of Chad. Therefore, the action of the Church is influenced in one way or another by its past. Second, we will analyze some of the principal pastoral activities of the Catholic Church in Chad and point out their limits in the process of reconciliation. And third, we will make an ethical judgment of the role of the Church in the process of reconciliation after the civil war in Chad.

The third chapter – the Catholic Church’s Responses to the Chadian Conflict – seeks to describe how the Church should respond to the post-civil war conflict. I demonstrate that if reconciliation appears as a categorical imperative in the post-civil war conflict resolution process in Chad, then it presupposes forgiveness and it needs to be sustained by peacebuilding through the effective implementation of the principle of subsidiarity. The first point of this third chapter is intended to describe elements of forgiveness. These elements are optimism, restorative justice, mercy and moral injury liberation. The second point has the charge of building reconciliation for the Chadian context from elements of forgiveness. Thus, an adequate reconciliation for the Chadian context must be understood as self-sacrifice with a dynamic process of conversion. The last point of this chapter is intended to show that to support the dynamic process of conversion that sustains reconciliation, the research of peacebuilding through the principle of subsidiarity is a requirement for the Chadian society.

The last chapter takes on the task of answering the following question: How should the church act implement this requirement of reconciliation? To maintain the dynamic process of reconciliation, I suggest that the Catholic Church in Chad work for reconciliation using methods derived from interreligious dialogue. For this, the Church has two charges. First, the Church has to create and reinforce its social and religious structures with emphasis on accompaniment and the ongoing formation of the clergy and lay people to Christian values. Second, the Church is invited to restructure interreligious dialogue in Chad by creating the interfaith center. In this center, special emphasis will be placed on the teaching of the ethics of consideration.

Chapter one

Seeing: Analysis of the Chadian Conflict, 1960 – 1982

Introduction

Chad is a multicultural country where 131 linguistic or ethnic groups⁶ live side by side. This cohabitation should result in a peaceful situation between different ethnic groups. Unfortunately, this is not the case, and one sees conflictual attitudes and practices exerting themselves within society. How did these divisive behaviors erupt? What were the causes? The objective of this chapter is to demonstrate that the conflicting attitudes that are felt today in Chad are the immediate and far-reaching effects of the 1979 civil war, the causes of which must be described.

The main argument of this chapter is to show that if the effects of the civil war are still felt today, then it is because previous attempts to resolve the conflict have failed. To highlight these attempts at conflict resolution, I will use the first element of the social analysis method: see. Indeed, according to Pope John XXIII, there are three stages which should normally be followed in the reduction of social principles into practice. First, one reviews the concrete situation; secondly, one forms a judgment on it in the light of these same principles; thirdly, one decides what in the circumstances can and should be done to implement these principles. These are the three stages that are usually expressed in the three terms: see, judge, act.⁷ Seeing is perception and study of real problems and their causes, the analysis of which, however, belongs to the

⁶ Ladiba Gondeu, *Notes Sur La Sociologie Politique Du Tchad*. Working Paper N°006 (French), October 2013, 13.

⁷ Pope John XXIII, "Mater et Magistra." no. 236.

human and social sciences.⁸ Then, *see* is an element of social analysis that will help us to study the origin, the consequences, and the various attempts at conflict resolution.

While using the “*see*”, I will develop my argument in three points. First, the analysis of the formation of the conflict aims to show the dynamism of the civil war. Secondly, an analysis of consequences identifies the near and distant extent of the effects of this war. Finally, the third point concerns different attempts to resolve this conflict. As a part of these attempts at resolution, I will analyze the National Sovereign Conference of 1993, where all the civil and military parties were summoned. Essentially, this chapter attempts to demonstrate how the programs of resolution have failed and show the need for reconciliation.

1. Conflict Formation and Escalation

Through a description of the formation and escalation of the conflict, First, I would like to develop three factors that contributed to the outbreak of the conflict. These trigger elements of the conflict are the dictatorship of Tombalbaye regime, the riots at the High school Félix Eboué, and assassination of Tombalbaye. Then, I propose to demonstrate that the conflict, which was initially political, gradually escalated in Chad thanks to other internal and external causes.

1.1. Conflict formation

In 1965, frustration with the dictatorship of Ngarta Tombalbaye⁹ led to the rebellion of cadres in the North of the country. After he became leader of the *Parti Progressiste Tchadien*

⁸ Congregation for Catholic Education, *Guidelines: For the Study and Teaching of the Church's Social Doctrine in the Formation of Priests* (Washington, D.C.: United States Catholic Conference, 1988), no. 7.

⁹ François Tombalbaye (June 15, 1918 – April 13, 1975), also known as N'Garta Tombalbaye, was a Chadian teacher and a trade union activist who served as the first president of Chad. The head of Chad's colonial government and its ruling party, the Chadian Progressive Party, after 1959, Tombalbaye was appointed the nation's head of government after its independence on August 11, 1960. He ruled as a dictator until his deposition and assassination by members of the Chadian military in 1975, referenced in Emmanuel Kwaku Akyeampong and Henry Louis Gates Jr., *Dictionary of African Biography* (Oxford University Press, 2012), 46-48.

(PPT or Chadian Progressive Party) in 1959 then president of the Republic of Chad in 1960, Tombalbaye sought to achieve a nation-state. To this end, and by means of a constitutional evolution all the powers of the nation were concentrated in this party. The consequence of this political approach was administrative abuse and political ruin. For instance, describing post-independence politics in Chad, Decalo Samuel said: “Since independence the political evolution of Chad has been marked by institutional decay, increasing concentration of absolute power in the hands of President Tombalbaye, continuous purges of real and suspected political opponents, insensitive mismanagement of the country, leading to the Toubou and Maba rebellions in the north and east.”¹⁰

Throughout the Tombalbaye regime, the northern populations experienced the arbitrariness of the central administration led by agents mostly from the southern region. These people had taken over from the French administrators without always having the required qualifications or preparation, which either triggered the anger of the local people or added to the discontent already active in the northern part of the country.¹¹

In 1965, a military cadre from the North led a rebellion against high taxes and the corruption of the southern-led dictatorial government of Tombalbaye. Out of this rebellion in 1966, emerged a movement known as the “*Front de Libération Nationale*” (FROLINAT).¹² The creation of FROLINAT was a reaction to the predominantly southern authoritarian regime. In the

¹⁰ Samuel Decalo, *Historical Dictionary of Chad*, African historical dictionaries: no. 13 (Metuchen, N.J. & London: Scarecrow Press, Inc., 1977), 16.

¹¹ Christian Bouquet, *Tchad, Genèse d'un Conflit : Racines du présent* (L'Harmattan, 1982), 125.

¹² FROLINAT: Front de Libération Nationale (The Front for the National Liberation of Chad) was created on June 22, 1966, from the merger of UNT and FLT. This new organ of the opposition has a mission to direct the revolutionary action, which is to say to fight with all means to overthrow the neo-colonial and dictatorial regime that France imposed on the Chadian people, referenced in Robert Buijtenhuijs, *Le Frolinat et les Révoltes Populaires du Tchad, 1965-1976* (Paris - New York: Mouton Publishers - The Hague, 1978), 121-125.

following years it waged a massive offensive against government troops intending to take power. Before this could take place, Tombalbaye's rule had become so oppressive (the banishment of all other political parties, the imposition of high taxes on livestock, and the imposition of the practice of traditional initiation) that in 1975 a group of his soldiers assassinated him. Since then there has been an intermittent civil war in Chad.

In August 1978, after several years of conflict between the South (majority Christian) and the North (majority Muslim), president Felix Malloum (the military leader who overthrew President Tombalbaye) established a bipartisan government and named the northerner Hissène Habré Prime Minister, thereby intending to achieve national reconciliation. Unfortunately, the rivalry of Habré with President Malloum led to the outbreak of another civil war.

The actual conflict began at Félix Eboué High School¹³ on February 12, 1979. Shortly after recess, a group of Northerners, supporters of the *Conseil du Commandement des Forces Armées du Nord* (CCFAN)¹⁴ broke into a classroom, ordering the teacher to interrupt the course to allow them to use the school's radio station to broadcast a news release from CCFAN. There was opposition from the Southern students in the room, and a fight followed. From the school, the conflict spread to neighborhoods and pitted Christians against Muslims, the North against the South, civilians and armed forces included. The civil war went on for nine months. CCFAN forces and FROLINAT defended the Northerners; the Southerners were endorsed by the

¹³ The High School Félix Eboué (named after the former governor of Chad) is one of the first public high schools in Chad.

¹⁴ *Conseil de Commandement des Forces Armées du Nord* (Council of Command of the Armed Forces of the North) was founded at the Gomour conference in late October 1972. Hissène Habré took the presidency, Goukouni is vice president, and Adoum Togoï is appointed commander-in-chief of the second army, referenced in R. Buijtenhuijs, *Le Frolinat et les Révoltes Populaires du Tchad, 1965-1976*, 251.

elements of the National Gendarmerie led by Colonel Wadal Abdelkader Kamougué.¹⁵ Although the civil war launched in 1979, ended in 1994, instability has continued in Chad until today.¹⁶

1.2. Escalation of the Conflict

It is necessary to focus on the main reasons for the escalation of this civil war, which is now known as the North-South conflict. Though colonialism and religious tension play in role, the causes of this civil war in Chad are inherently political.

At the external level, causes of conflict are twofold. The first intervention is historical and is related to the fact of French colonization. Most analysts point to the fact that the colonial administration facilitated the North-South division, and it is this north-south divide that perpetuates the conflict. For these, French colonial rule artificially brought together a multitude of people who shared nothing, neither language, culture, nor religion. Worse, there were groups with conflicting pasts on both sides of the line of Islam, separating slave societies and populations who were victims of those societies.¹⁷ These reasons may seem to justify the ongoing conflict. However, for me, it is more likely that what is present today in Chad is an ideological construct that uses cultural misery to bolster the claims of the combatants. Indeed, experience shows that human beings can adapt to any living environment and can live with everyone even if some anti-foreign reactions can occur on the side of the natives. Cultural and ethnic diversity is wealth rather than weakness. Indeed, for brief periods in the history of Chad, identities of “Northerner” and “Southerner” were handled positively by leaders who saw them as

¹⁵ Christian Allahadjim, “Tchad : il y a 40 ans, la guerre civile éclatait,” *Tchadinfos.com*, February 12, 2019, accessed March 4, 2020, <https://tchadinfos.com/tchad/tchad-il-y-a-40-ans-la-guerre-civile-eclatait/>.

¹⁶ Simon Massey, “Review of Roots of Violence: A History of War in Chad,” *African Affairs* 99, no. 397 (2000): 665-666.

¹⁷ Géraud Magrin, “Tchad 2008: Géographie d’une guerre ordinaire,” *EchoGéo* (March 13, 2008), accessed March 4, 2020, <http://journals.openedition.org/echogeo/2249>.

a means of effective mobilization for their benefit. However, since the country's independence, Chad's political history shows that successive governments at the helm of the country were not willing to consistently work to overcome divisions. They did not challenge these divisions because they benefited them. Most often, power was managed by members of the president's ethnic group who confused the country's good with their personal benefit.

The second foreign intervention in the Chadian conflict is logistical and is the result of both France and neighboring and Arab countries. Faced with the gravity of the threat of the FROLINAT forces, President Tombalbaye called on the French military more than once to ensure his safety. Indeed, President Tombalbaye was panicked by the situation prevailing in the eastern part of the country. According to FROLINAT's documents, a major offensive was being prepared for April 1969: "The decisions taken by the leaders of the Revolutionary Armed Forces at the General Secretariat on 19 March 1969 announce to all the liberation forces to engage all the ribs of the attacks against the cities disposing of the bases of revolution."¹⁸ In other words, it was this imminent attack on the small towns of the Center, and in particular in Guéra and Chari-Baguirmi, which led President Tombalbaye to solicit French aid.¹⁹

Admittedly, history has weighed heavily on the origins and durability of this civil war in Chad, but it must be emphasized that it is Chadians who are responsible for the conflict. We can summarize the responsibility of Chadians in the conflict by the courageous declaration of former President Goukouni Weddey at the Sovereign National Conference:

Everything that has happened in our country, from independence to the present day ... not only to one individual, but to all of us, certainly to varying degrees, to all Chadians of all regions, ethnicities, and especially to all politico-military

¹⁸ Documents FROLINAT, *L'attitude Intérieure de lutte armée*, s.l.n.d., 28, 1.

¹⁹ « Les Evénements du Tchad », in *Centre de Hautes Etudes Administratives sur l'Afrique et l'Asie Modernes (France)*, ed., *L'Afrique et l'Asie* (Paris : Université de Paris, CHEAM, 1948), 40.

tendencies, and more particularly of their leaders of which I am I do not elude my responsibilities, and I am at the disposal of the Sovereign National Conference to explain to me when the time comes.²⁰

It is Chadian politicians who maintain or form tribal and regional conflicts for personal gain. Every member of the political administration takes a position as a southerner or northerner, gathering with him people from his ethnic group. This is why, according to Sam Nolutshungu, as soon as the small clashes grow into a civil war, one retreats sooner or later to his region. Hence the civil war has become a sort of battle of position where everyone defends his occupied zone.²¹ Therefore, it is essential to examine the internal causes of the conflict to propose a comprehensive solution.

At the internal level, the causes of conflict are the dictatorial behavior of the first president Tombalbaye, independence in the northern zone of the country, and politicians' use of North-South identity. Indeed, the management of the country by Tombalbaye was perceived as unfair by Northerners. The Tombalbaye dictatorship manifesto can be described, among other things, by the fact that since independence, all opposition parties had been banned, and all legal avenues of the opposition had been blocked. Peasants, in particular, no longer had any means to be heard by the authorities.²² This is why the peasants of Mangalmé²³ had risen against political and

²⁰ Robert Buijtenhuijs, *La Conférence Nationale Souveraine Du Tchad : Un Essai d'histoire Immédiate*, Les Afriques (Karthala, 1993), 99.

²¹ Sam C. Nolutshungu, "L'État Face Au Conflit Civil : Réflexions Sur l'Angola, l'Éthiopie et Le Tchad," *Revue française de science politique*, no. 4 (1988), 533-55.

²² Robert Buijtenhuijs, *Le Frolinat et Les Révoltes Populaires du Tchad, 1965-1976*, 186.

²³ Mangalmé Riots. Major anti-government tax riots in the village of Mangalmé (population 1200) in the Batha prefecture. The riots erupted as a consequence of crass government mismanagement and marked the start of the general rebellion in Chad. According to President Tombalbaye the rioting in Mangalmé (500 km. East of Ndjamena) was due to a "misunderstanding about taxes;" in reality, the series of riots – which the government did not even acknowledge had happened for several months – were the end-result of Moubi frustrations with the administrative abuses of power of the civil service in the area, the brutal collection of taxes up to three times the decreed rate by corrupt officials and haughty attitudes of petty functionaries posted to the "savage" East, referenced in Decalo, *Historical Dictionary of Chad*, 187.

administrative authorities of the said area. We see, in this attitude of Tombalbaye, a desire to govern as sole master of the country. All opposing opinions were systematically eliminated. In this situation, revolt appeared as the only way to be heard.

Concerning the question of independence in the northern zone of the country, the inhabitants of the North of the country believed that they had not benefited from freedom and were marginalized to the detriment of the other inhabitants of the land, that is to say, the Southerners. An inhabitant of the northern region tells the reasons that led him to join the FROLINAT, considered as a counterweight to the government:

Before it was France who commanded here, there were leaders. After France left, they worked a lot here; it became the Tombalbaye regime. Tombalbaye shows us his strength, and we cannot go with him, and because of that, we started here with the FROLINAT. With Tombalbaye, even water, you have to pay with money. We pay the tax. They take our animals by force. We are staggered for nothing at all. For that, everyone is in revolt against him. Before it was not like that.²⁴

Thus, the accumulation of prejudices, frustrations, and hatreds since independence and even before, have pushed the Northerners to rebel against the government of Tombalbaye with the creation of FROLINAT. According to Robert Buijtenhuijs, there was no independence in the North, so to speak, because the French domination was replaced by the command of southern officials, representing a regime as “foreign” in the North as the colonial regime.²⁵ In other words, Northerners made a negative assessment of the country’s independence both economically and administratively.

Another cause of conflict is the misuse of North-South entity of Chad. There are opposing views on the North-South divide. For some, this North-South divide only became explicit in the

²⁴ « Tchad 74 », *Fronts Africains*, 2 (10-11), Septembre-October 1974, 47.

²⁵ Robert Buijtenhuijs, *Le Frolinat et les Révoltes Populaires du Tchad, 1965-1976*, 89.

eyes of the colonial administration through the reversal, at independence, of relations of domination. Thus, the origin of the North-South division would be the reaction of discontent with the Southern elites. Indeed, for the elites from the South, it was a betrayal on the part of President Tombalbaye not to grant them administrative roles while they fought intellectually at his side. It was the irresponsibility of the French colonial administration not to consider the intellectual merits of the Southerners who had accepted and welcomed French education. For these Southern intellectuals, it was necessary to fight against the central power by creating federations. In this way, each region developed its own daughters and sons.²⁶ We can see that behind this North-South division was ultimately a struggle for access to central power. It is, therefore, neither a cultural nor a regional issue that has caused North-South division but rather political interests.

Other opinions, though, argue that the terms *North* and *South* are often used pejoratively.

Thus, according to Hassane Mayo Abakaka,

Distorted from their real meaning by certain Western strategists and their media of destructive propaganda, these terms do not correspond to the geographic and human realities of the country. Often, they are used to divide Chadians and obstruct their willingness to live together. In case of a deadlock in their conflicts, Chadians themselves, unfortunately, use them as a refuge. For this purpose, some people band together and try to gather others to fight their brothers and sisters.²⁷

While the terms North and South may be a concept that is overused by the media, the reality is noticeable when one travels to the major cities of the country or the critical regions. How else can one explain the fact that people occupy the territory according to ethnic or tribal affiliations?

²⁶ Thierry Michalon, "Le Tchad entre Nord et Sud," *Le Monde diplomatique*, last modified February 1, 1997, accessed March 4, 2020, <https://www.monde-diplomatique.fr/1997/02/MICHALON/4545>.

²⁷ Hassane Mayo Abakaka, "Tchad : le drame des Sudistes et des Nordistes," *Alwihda Info - Actualités TCHAD, Afrique, International*, accessed March 4, 2020, https://www.alwihdainfo.com/Tchad-le-drame-des-Sudistes-et-des-Nordistes_a850.html.

How else can we account for the existence of neighborhoods in cities that are specifically Muslims or Christians or animists?

These questions show that the reasons for this division must be sought at another level. To paraphrase Buijtenhuijs,²⁸ the opposition between North and South of Chad is evident on the religious level. Indeed, in the South, most people have remained animists, although conversions to Christianity have occurred here and there. In the North, on the other hand, Islam reigns, which ended up being at the base of the whole political and social organization, becoming the support and vehicle of the moral and intellectual values to which northern Chadian remains attached. However, religious affiliation has had political consequences insofar as the animist populations of the South have conserved lineage-type political structures without centralization of power, whereas in Islamized zones, empires and sultanates have been created. Unfortunately, the contacts between these two politico-religious worlds have, in most cases, been violent. That is why the North and South of the country differed in many respects and maintained antagonistic relations.²⁹ In this sense, should we speak instead of a war of religion? It is true that, in most cases, the meeting of two cultures causes an upheaval in one or the other culture. Is this the same phenomenon that happened in Chad? Let us clarify this question by studying the relationship between Christians and Muslims during the conflict. According to Henry Coudray, Vicar Apostolic of Mongo:

Very painful misunderstandings have opposed many Christians to the hierarchy and the expatriate clergy. Indeed, during the war, when almost all the southerners deserted N'Djamena in 1979 to retreat to the south, the Catholic clergy decided to remain in place with the minority of Christians who remained and with the populations who, even non-Christians, made up the mass of the "flock" entrusted

²⁸ Robert Buijtenhuijs, *Le Frolinat et Les Révoltes Populaires Du Tchad*, 1965-1976, 38.

²⁹ *Ibid.*, 40-41.

to them. This choice, complicated by the archbishop's biased interpretation, was considered by the majority of southerners (even Christians) as a betrayal.³⁰

This testimony allows us to situate two elements concerning the links between the civil war and religious beliefs in Chad (specifically Islamism and Catholicism). First, the civil war was not a religious conflict; otherwise, the Catholic Clergy would not have welcomed Muslims.³¹ And then, although, most of those in the middle of the revolt leading to war were Northerners and most of the revolutionaries were Muslim, it is not correct to say that the Chadian conflict is religious. To try to understand Buijtenhuijs, we must say that if the insurrection of Chad is a Muslim revolt, it is not an Islamic revolt; Chad's civil war is a "socio-cultural" war, not a religious war. The belonging of the combatants to the Muslim world is more a fact of civilization than a spiritual reality. In other words, the North-Chad insurgency must be interpreted as a defensive reaction by the people who felt threatened culturally and economically and who wanted to survive.³²

Given all this history, we argue that the post-civil war conflict that persists in the country is a problem of political interests. Therefore, its resolution must be at the level of the general political organization of the country.

³⁰ Henry Coudray, "Chrétien et Musulmans au Tchad," in *Pontificio Istituto Di Studi Arabi E D'Islamistica: Islamo Christiana* N° 18 (Estratto), Roma, 1992, 39.

³¹ Paul-Pierre-Yves Dalmais S.J. Archbishop Emeritus of N'Djaména intervened, during the first battle of Ndjama, for the release of various hostages. Passions on the southern side made understanding that his mediation was only for the benefit of the son of the Imam of Ndjama, referenced in Henry Coudray, "Chrétien et Musulmans au Tchad," in *Pontificio Istituto Di Studi Arabi E D'Islamistica : Islamo Christiana*, 18 (Roma: Estratto, 1992), 39.

³² Robert Buijtenhuijs, *Le Frolinat et Les Révoltes Populaires Du Tchad, 1965-1976*, 380-432.

2. Analysis of Conflict Consequences

The consequences of conflict are expensive and affect all aspects of society. From human losses to material damage, including educational, administrative, and cultural structures, the conflict further deepened the North-South divide that already existed. One of the arguments I defend given these consequences consists of asserting that the current hateful and divisional behavior of the Chadian people is the more or less the immediate consequence of this civil war.

The consequences of the civil war can be summed up as follows:

Towards the end of 1984, despite a slight improvement since the FAN took power in June 1982, the situation in Chad was particularly dark and the scars of the civil war were far from closed. The record of clashes that had bloodied Chad since February 1979 was indeed particularly heavy. On a physical level, the extent of the damage was obvious to the traveler who disembarked at N'Djamena airport. In the North, almost everything had been destroyed: schools, hospitals, health centers, administrative buildings. Some southern sub-prefectures presented the same spectacle of desolation. Everything was, therefore, to rebuild.³³

The war destroyed, so to speak, all the structures of the country. In other words, the consequences of this war are felt in human, socio-economic, political, and educational domains.

Let's analyze these consequences in detail.

2.1. Human and Economic Consequences

The war had enormous human consequences. According to Buijtenhuijs, since 1979 (the beginning of the civil war), the human losses caused by the civil war have been very high, although it is impossible to quantify them accurately. According to estimates, Chad lost more than 200,000 people in this war.³⁴ These human losses are caused, on the one hand, by the armed clashes, and on the other side by the consequences of these clashes on the agricultural activities.

³³ Robert Buijtenhuijs, *Le Frolinat et les Guerres Civiles du Tchad (1977-1984) : la Révolution Intronvable*, Hommes et Sociétés (Paris : Karthala, 1987), 423.

³⁴ Ibid., 423-425.

Indeed, as the war involved agrarians, it follows that there was the impossibility of practicing agrarian activities. Hence famine is added to the epidemic of unrest. According to the press, since 1981, many deaths have occurred as a result of a localized scarcity affecting the Batha prefecture,³⁵ and in 1982, the entire north was hit by famine.³⁶ And according to United Nations reports, more than 100,000 people, fleeing the famine and abuses of the government army, had fled to Sudan.³⁷ To cite only a few cases of human consequences, we see that the civil war has, in a sense, altered the demographic structure of Chad. The loss of life and the flight of people to neighboring countries has negatively impacted the Chadian map.

Civil wars have also profoundly affected society and economy of Chad. As soon as the war broke out, terror forced the population to migrate massively to areas not affected by the fighting or to the regions from which they originated. National cohesion gave way to identity based on ethnic connections that has become problematic in large urban centers. New neighborhoods are formed on ethnic bases and sometimes bear identity acronyms. These neighborhoods in the urban centers take the names of the tribes to which the inhabitants belong. Each ethnic group is organized to live in the same neighborhood. Thus, there are purely Muslim neighborhoods and other predominantly Christian ones which function to give people a sense of safety. Therefore, stronger ethnic solidarities are established, which are standardized parallel to the central administration around so-called “chiefs of race” whose mission it is to defend the

³⁵ Batha Prefecture is in north-central Chad covering an area of 88,885 square kilometers and a population of 324,000, referenced in Decalo, *Historical Dictionary of Chad*, 61.

³⁶ Journal, l'Humanité, 21 Décembre 1981.

³⁷ Agence France Presse, 16 Juillet 1983.

interests of the community that they represent above all else.³⁸ One of the consequences of this identity withdrawal is the farmer-livestock conflict we have mentioned previously.

2.2. Political Consequences

One of the significant consequences of the 1979 civil war is the political instability in Chad. The various regimes that have succeeded each other have come to power in Chad using weapons. According to the Commission of the African Union, after 42 years of civil wars, Chad is among the African countries most ravaged by violent political conflicts having endless characters.³⁹ In fact, in order to govern, the state imposes itself by force, and the population undergoes daily massacres and killings without prosecution of the perpetrators. In my conversations with some compatriots, I realize that many Chadians do not think that it is truly possible to form a community, a coherent whole, with the other groups. This is what prompted some specialists of Chadian politics to argue that:

Since that famous February 12, 1979, we have had state power, of course, but we have never had a state, as a set of stable institutions, operating according to impersonal and egalitarian rules, we do not really have a nation, as a community united by a unified internalization of collective history, by a strong sense of belonging to a unique nation distinguished from all its neighbors, and by a spontaneous and irrefutable faith in an irreversibly common future.⁴⁰

To summarize the political situation in Chad, since the assassination of the first president, the accession to power has always been made by military coups. Indeed, the assassinated Tombalbaye was replaced by Felix Malloum (southerner), who was not able to calm the conflict.

³⁸ Gali Gatta Ngothé, « Répartition des pouvoirs et société pluriethnique, » in *Centre Cultrel Al-Mouna, Tchad : "Conflit Nord-Sud" : Mythe Ou Réalité?* (N'djaména: Sepia, 1996), 42.

³⁹ Commission de l'Union Africaine, *Afrique Notre Destin commun*, document d'orientation, mai 2004, 16.

⁴⁰ Jean-Pierre Magnant, « Tchad crise de l'État ou crise de gouvernement ? » in *Etats d'Afrique Noire: Formation, Mécanismes et Crise*, ed. Jean-François Médard (Paris : Karthala, 1991) ,194.

In 1982, the leader of the FAN, Hissene Habre,⁴¹ a northerner, successfully overthrew the Malloum government and set up a new government. He ruled the country as a dictator in a very harsh and corrupt way. Under him, the country experienced the greatest destruction of human lives (about 40,000 people killed).⁴² In 1990 he was overthrown by one of the generals of the army, Idriss Deby. He has ruled the country since then. Initially, he encouraged a multiparty system and successfully convinced various rebel groups to accept a cease-fire. However, ethnic rivalries and economic problems have continued to spawn new uprisings in 2003, 2006, and 2008. Instability continues in Chad as the attempted seizure of power in 2013 demonstrates.

2.3. Worsening of North-South Divide

Another substantial consequence of this war is the fact that it has aggravated a conflict that is ideologically characterized as a “*North-South*”⁴³ conflict. This “North-South” conflict provoked other issues like the division between farmers and breeders, destruction of social structures, and the dispute related to religion. The North-South categorization has impacts on the cohabitation between farmers considered as inhabitants of the South of the country and breeders, coming from the North. Indeed, the Sahelian part (north) of the country is favorable for breeding cattle, whereas the favorable rainfall conditions to the south make it fertile for agriculture. Over that past two or three decades, the Sahelian region of Chad has suffered from a series of droughts.

⁴¹ Hissene Habre, 1942-, Moslem rebel leader in the BET who became widely known consequent to the Claustre (an archeologist and anthropologist) kidnaping and attending negotiations with France for her release, referenced in Decalo, *Historical Dictionary of Chad*, 142.

⁴² *Centre Culturel Al-Mouna, Tchad, “Conflit Nord-Sud” : Mythe ou Réalité ? (Paris : Sépia, 1996)*, 187.

⁴³ In Chad, it is customary to designate by “North” all regions that have been affected by Islam. These regions, which more or less cover the Saharan and Sahelian areas of the country, comprise three-quarters of Chad superficially and oppose the “South” which is predominantly animist and Christian. Despite the geographical imbalance, the North and South share Chad’s population roughly equally, giving the South a higher population density, referenced in Robert Buijtenhuijs, *Le Frolinat et les Révoltes Populaires du Tchad, 1965-1976*, 14.

Ranchers have had to search further and further afield for pasture for their livestock. This has brought them into conflict with the farmers who control the arable land in the southern part of Chad. The cattle destroy the crops in the fields and damage arable land. In response, resident farmers have built barricades around agricultural areas and blocked passages leading to pasture lands. Ranchers no longer have access to grazing land. This has become the nexus of the conflict between these two groups leading to the loss of animals, crops, and human lives.⁴⁴ Sometimes farmers and ranchers had paid substantial fines to the administrative authorities even when they were the injured partners. This situation raised tensions between the people because farmers see the breeders as a threatening and harmful presence and vice versa. Indeed, the conflicts between farmers and herders are happening all over the country but more in the Southern regions where these conflicts take a worrying turn. There is a kind of cause and effect relationship between the cattle situation and the conflict. I think that the farmers and the cattle ranchers would be more likely to cooperate if it were not for the division between North and South. Administrative and, above all, military officials are rightly accused of being the people who provoke or benefit from this conflict situation.

At the spiritual level, North-South ideology has also created divisions between Christians and Muslims. Indeed, it is essential to signify that Chad is a secular country whose major religious entities are Islam (55.3%), Christianity both Protestant and Catholic (40.6%), and a low representation of traditional religions (1.4%).⁴⁵ The Chadian State observes the right to exist and exercise religious activities. The Constitution affirms the secularity of the state and the

⁴⁴ Frédéric Reounoudji, *Dynamique d'occupation de l'espace et de Gestion locale des ressources naturelles au Sud-Ouest du Tchad : Le cas du terroir agropastoral de Ngoko* (Njaména : PRASAC, 2001), 36.

⁴⁵ Pew Forum, *AED, C.I.A., C.E.F., The Arda, Catholic-Hierarchy, Vatican*.

separation of religion and state. It guarantees the freedom of religion and the equality of all before the law without distinction of creed. It prohibits “denominational propaganda” aimed at undermining national unity. Also, the Constitution mentions freedom of religion as one of the privileges that can only be limited by respect for the rights of others and the imperative to safeguard public order and morality.⁴⁶ Despite the recognition of the right to freely practice one’s religion, north-south categorization has not allowed for a good relationship between different religious denominations. There is a kind of antagonistic relations between these religious groups. Having lived with Muslims and Protestant Christians, I have noticed there is a kind of spirit of domination and exclusion between these two major religious groups. For example, we can observe the progression or spread of the presence of Islam in administration, commerce, politics, and the number of newly constructed mosques, even in villages where there are no Muslims. In some areas of the country, the pressure is being exerted to convert Christians and others to Islam. Likewise, there are difficulties and misunderstandings when it comes to interreligious marriage and religious tolerance. We note the exclusivity among Christians (especially Protestants), which can incite hatred of neighbor. For some Christian denominations, peoples who are not of their faith are damned to go to hell; it is they who hold the truth and the salvation of the soul. This spirit of exclusion is increasingly accentuated when it comes to issues related to mixed marriages. For example, it is difficult to celebrate a marriage between Christian and Muslim or Catholic and Protestant Christian. The trend is that each religious group prefers to lead life independently of other religious groups. In this way, it must be said that there is a real difficulty in the practice of religious freedom today in Chad. To paraphrase Father Franco Martellozzo,⁴⁷ in

⁴⁶ Chad, *Constitution de la République du Tchad* (N’jamena : République du Tchad), article 27.

⁴⁷ Father Franco Martellozzo is an Italian Jesuit who arrived in Chad (in the North) in 1963. He settled in Mongo, on the borders of the Sahel and the Sahara.

Chad in the 1970s, relations between Christians and Muslims were tremendous. But one day, this friendly climate was compromised by the intervention of Arab countries in the civil war in 1979. Then, in recent years, preachers from Saudi Arabia and the Gulf countries arrived in Northern Chad. They are fundamentalists who preach a closed Islam and want to sow division among the population. They prevent mixed marriages and any form of collaboration between Muslims and Christians, whom they call “impure.”⁴⁸ In the same way, when I spent my internship (regency) at St Charles de Sarh College (in the South of Chad) between 2012 and 2014, many Catholic Christian students complained about the unjust behavior in Protestant schools. According to these students, the officials of these schools forbade them to wear the crucifix on their necks because these schools are Protestant and not Catholic.

2.4. Weakening of Educational Structures

Conditions of ethnic divisions affect the education system, which fails to provide adequate training for young people. Thus, schools have, unfortunately, become places that sometimes practice dysfunctional interethnic behaviors. According to Michel N’Gangbé, “the causes are the contempt of the other and the implication in parents in the learning of contempt to the children. In this way, the school environment is transformed into a battlefield where every child either comes with a weapon or fits into his ethnic group with a defensive reflex in case of an attack by others. The teacher was often threatened as a result of a history lesson about an ethnic group.”⁴⁹ Teachers are limited in how to teach classes for fear of touching the sensibilities of a few students. For example, teachers avoid treating specific themes that concern certain ethnic

⁴⁸ Centre Catholique des Médias Cath-Info, “Au Tchad, musulmans et chrétiens s’allient contre le fondamentalisme,” *Le site de l’Eglise Catholique en Belgique*, December 14, 2017, accessed March 15, 2020, <https://www.cathobel.be/2017/12/14/tchad-musulmans-chrétiens-sallient-contre-fondamentalisme/>.

⁴⁹ Michel N’Gangbet, *Peut-on Encore Sauver Le Tchad ?* (Paris : Karthala, 1984), 41.

groups and their stories in Chad. Doing so prevents students from having access to a part of the history of their country.

Likewise, the war has caused students to lose several academic years. Indeed, according to Buijtenhuijs, as a result of the civil war, Chad was faced with the problem of one or more lost generations.⁵⁰ Similarly, the journalist Pierre Haski says,

After four years of complete disorganization, it is estimated that not a graduated Chadian from high school this year has the necessary level to attend the courses of an African or European university. In the Félix-Eboué high school, there are 200 pupils per class, and the young people who have started again in the sixth grade do not even know how to read or write. A whole generation has been mortgaged by the civil war, and it will take years to restore normal schooling.⁵¹

This situation of loss of school years is complicated by the fact that during the period of confrontation, the schools remained closed because the youths were also a fighting force. And from this perspective, it is appropriate to recognize the existence of many children known as “child soldiers” within the Chadian army today. The causes of the Chadian civil war have demonstrated by their complexity that although it was not a regional or religious revolt, the consequences show the opposite. Triggered by FAN supporters, “the war has also taken on the aspect of a regional and confessional confrontation, and it has considerably enlarged the gap between North and South, a gap that now appears, in the eyes of some, as difficult if not impossible to fill.”⁵²

⁵⁰ Robert Buijtenhuijs, *Le Frolinat et les Guerres Civiles du Tchad (1977-1984)*, 425.

⁵¹ Pierre Haski, *N'djamena : Portrait d'une capitale malade de la guerre civile* in « Libération », 23 Juillet 1983, referenced in Buijtenhuijs, *Le Frolinat et Les Guerres Civiles Du Tchad (1977-1984)*, 425).

⁵² Robert Buijtenhuijs, *Le Frolinat et Les Guerres Civiles Du Tchad (1977-1984)*, 70.

3. Attempts at a solution

Given the violence of the events, attempts at reconciliation have been made. To speak of efforts to resolve the post-civil war conflict it is necessary to consider both the pre-conflict and post-conflict periods. The objective of analysis of the pre-conflict is to give an account of the various steps of resolution, which unfortunately did not make it possible to avoid the eruption of the civil war. The post-conflict analysis aims to seek processes to reconcile the hearts of citizens bruised by war.

3.1. Diplomatic Solution

The diplomatic channel has been a privileged approach to a resolution of the civil war, but the non-respect of specific clauses of the agreements has led to repeated revivals of violence between the armed factions. In 1971, faced with a revolution in northern Chad that was becoming more virulent, the first attitude of the President was to advocate national reconciliation as a unifying factor. The goal of this national reconciliation was to reduce the movements of the northern rebellion. In an attempt to achieve this several meetings took place both inside Chad and outside. These meetings included the Congress of Abéché, then Fort-Archambault / Sarh, and, the Congress of Doyaba in 1971.⁵³ These various meetings produced the many peace agreements between the armed movements and the central Government, but they were always limited to “sharing the cake.” This is why, according to Marielle Debos, “in Chad, peace agreements are not synonymous with reconciliation. Peace negotiations do not serve to end the war, but to continue it. In this horizon of waiting, it is a strategic moment where one seeks to rebuild.”⁵⁴

⁵³ Ladiba Gondeu, *Notes Sur La Sociologie Politique Du Tchad*, 53.

⁵⁴ Marielle Debos, *Le métier des armes au Tchad : Le gouvernement de l'entre-guerres*, (Paris : Karthala, 2013), 151-153.

One can get an idea about the results of these reconciliation meetings from the writings of a journalist: “1971 will have marked a milestone, a turning point in the history of our country ... Last April, at the Congress of the Party in Doyaba, we believed that the Chadians were reconciled ... Today, unfortunately, we have not noticed anything, and once again, subtle imperialism could easily have us.”⁵⁵ In other words, the reconciliation policy had minimal success. Because this policy of reconciliation, even though, it is logical and coherent in response to the Chadian revolution, was not accepted by most of the insurgents and has not borne fruit. Why? The reporter’s report amply shows that the terms of reconciliation have not been enforced. For example, the arrest of people including nearly all former detainees released after the Doyaba congress.⁵⁶

3.2. Cultural Solution: Chadian Cultural Revolution

Another attempt at reconciliation initiated by the President is the Chadian cultural revolution. Indeed, as the approach of bringing the rebels did not work, the President used this time, the cultural revolution, and the campaign called “authenticity” as factors of unity. The goal of this cultural revolution movement was twofold. First, the cultural revolution aimed to destroy the North-South divide and to bring unity and universality to Chadians through self-formation that takes into account Chadian identity.⁵⁷ And second, the Chadian cultural revolution postulates “the return to the sources, the reconciliation of Chadians with themselves, the fight against the

⁵⁵Info-Tchad, « Une raison de méditation », septembre 6, 1972.

⁵⁶ Robert Buijtenhuijs, *Le Frolinat et Les Révoltes Populaires Du Tchad, 1965-1976*, 300.

⁵⁷ Agence France Presse, December 1, 1968.

repression of the Chadian values by Western motives, the intellectual and moral emancipation of all Chadians.”⁵⁸

Despite the critical content of the Chadian Cultural Revolution movement, the President was unable to achieve the long-awaited reconciliation and unity. Instead of bringing Chadians closer to each other, the President made a few superficial changes, such as the removal of French first names and the imposition of the *yondo*⁵⁹ initiation ceremony on all Sara males between the ages of sixteen and fifty and make the rite of passage compulsory for anyone seeking admission to the civil service (teachers included), the government, and the higher echelons of the armed forces.⁶⁰ According to René Lemarchand, on a larger scale, the *yondo* rites had massive implications in national politics that Tombalbaye probably could not have predicted. Because, for him, understandably, resistance to initiation brought the crystallization of intra-Sara antagonisms along clanic and regional lines.⁶¹ Another fact that has displeased the population, especially in the south, is the imposition of cotton cultivation to supplement the economy, which has been destabilized by the drought. Indeed, in 1974, a new program of forcing people, especially in the South, to ‘volunteer’ in an effort to increase cotton production served to further fragment

⁵⁸ Robert Buijtenhuijs, *Le Frolinat et Les Révoltes Populaires Du Tchad, 1965-1976*, 302.

⁵⁹ “*Yondo* was essentially borrowed from a particular ethnic Sara subgroup,” and was held every seven years. All non-Muslim civil servants were forced to retreat to southern villages every seven years to conduct various induction ceremonies that were essentially supposed to build community, mark the transition into manhood, and enhance the individual’s perception of tradition and community. For men, many *yondo* ceremonies included hunting, the ritual scarification of the forehead, cheeks, and chin, as well as detailed instruction on traditional religious practices. For many women, the *yondo* rites included circumcision, referenced in Azevedo, Mario, “Power and Slavery in Central Africa: Chad (1890-1925),” in Mario J. Azevedo, *The Journal of Negro History. Association for the Study of Negro Life and History*, *JSTOR Journals* 67, 3, ed. Mario J. Azevedo (1982): 198–211.

⁶⁰ René Lemarchand, “The Roots of Chaos, Current History, December 1981,” in *Conflict in Chad, 1975 to Present: A Central African Tragedy Major by David H. Henderson* (Virginia: USMC, 1984), 30.

⁶¹ René Lemarchand, “Chad: The Misadventures of the North-South Dialectic,” in *African Studies Review: The African Studies Association*, vol. 29, 3 vols. (Florida: University of Florida, 1986), 33.

southern society and Sara support. By the end of 1974, Tombalbaye had essentially lost total support and was ruling only through sheer force and personal will.⁶² This loss of support from the population demonstrates that Chadians have not well received or appreciated the reconciliation policy undertaken by the President. That is why in April 1975, a coup was attempted, and several important military and political officials were arrested for conspiring to overthrow the government. In response to the arrests, a group of soldiers killed François Ngarta Tombalbaye on April 13, 1975 and installed Félix Malloum, another Sara whose political motives were precipitated by the *yondo* crisis, as president.⁶³

3.3. Negotiations Means: Conseil Supérieur Militaire (Military Superior Council)

After Tombalbaye, the “*Conseil Supérieur Militaire*” (CSM),⁶⁴ which took power, continued the policy of national reconciliation through its President-General Felix Malloum. For General Malloum, the CSM continued the same fight as the FROLINAT,⁶⁵ and that is why he took over the policy of national reconciliation that had so little success to his predecessor. While releasing the prisoners, Malloum undertook negotiations with some rebel leaders inside and outside the country. And we can see here and there some well received advances in the process of reconciliation. In this process of reconciliation, we can note one positive result: the departure of the French troops. The news of the withdrawal of the French troops was greeted with joy by the Chadian population and especially by the members of FROLINAT.⁶⁶

⁶² Harold D. Nelson, *Area Handbook for Chad, 1st Edition* (Washington, D.C: Government Printing Office, 1972), 3.

⁶³ Ibid.

⁶⁴ Superior Military Council.

⁶⁵ Robert Buijtenhuijs, *Le Frolinat et Les Révoltes Populaires Du Tchad, 1965-1976*, 310.

⁶⁶ Saleh Kebzabo, « Le Sursaut National », *Jeune Afrique*, 770, 10 Octobre 1975, 13.

However, despite some progress of the CSM in terms of reconciliation, the members of FROLINAT and some other revolutionary groups blame three groups of failures on this regime. First, these dissidents blame the new government for its exclusivist nature because it is inherently Southern in terms of the composition of the Government. Similarly, the new government was criticized for leaving the members of former regime in their positions.⁶⁷ The second complaint is economical. The CSM did not pursue a policy very different from that of the previous regime. The economic reforms undertaken were considered insufficient by the revolutionaries because of the needs of the population. The last set of objections touched the field of freedom. Indeed, the military government did not restore political liberties. For example, the CSM solemnly warned all released prisoners to refrain from any political activity. The CSM also knew that it did not intend to tolerate any political party, and, in November 1975, it also suspended trade union rights and in particular, the right to strike. Finally, one of the objections of the members of the FROLINAT addressed to the CSM, is related to the people who direct this organization, that is to say, Malloum and Odinga. These are the two people seen by the FROLINAT as obstacles to reconciliation because they were too closely linked to the repression to be valid interlocutors in the eyes of the Chadian revolutionaries.⁶⁸

3.4. Attempted Solutions by Conferences

After the war of 1979, Southerners were regrouped in their regions under the leadership of Kamougué because Hissein Habré and his troops blocked them. There was now a cession of violence between the North and South of the country. To avoid a return to war, reconciliation conferences were organized with the help of neighboring countries to bring the Chadian brothers

⁶⁷ Documents FROLINAT, *Nouvelle Image d'un Vieux Régime*, 81, 4.

⁶⁸ Robert Buijtenhuijs, *Le Frolinat et les Révoltes Populaires du Tchad, 1965-1976*, 318-319.

to an understanding and put an end to the murderous madness that ultimately ignited their country. These conferences took place almost a month after the N'Djamena massacres. These were the Kano I conference of March 1979 and the Kano II conference of April of the same year during which the Presidency was entrusted for three months to Lol Mahamat Choua, then mayor of the capital N'Djamena. The third was in Lagos in August. From this conference arose the “Gouvernement d'Union Nationale de Transition” (GUNT),⁶⁹ entrusted to Goukouni Weddeye.⁷⁰

These agreements did not last long because on March 1980 the so-called fight of the “second battle” of N'djamena took place between Goukouni and Hissein Habré (helped by the French). Assisted by Libya, Goukouni chased Habré and his troops. It was necessary to resume the processes of reconciliation. From April 20 to April 23, 1981 a cadre seminar was held in N'Djamena to try to mend the country and move on. But participation in this seminar was uneven: “The delegates from the North were more [illiterate] fighters than cadres. Some asked for the application of the FROLINAT program of June 22, 1966, the flag of FROLINAT, an Islamic democracy with popular committees.”⁷¹ According to Bernard Lanne, Goukouni was unable to reconstitute the State and “incompetence, waste, and inertia reigned with pettiness.”⁷²

In this situation, Hissein Habré, helped by France and the U.S., overthrew Goukouni and became President of Chad on June 7, 1982. Apart from the National Conference of

⁶⁹ Government of National Union of Chad.

⁷⁰ Ladiba Gondeu, *Notes sur la Sociologie Politique du Tchad*, 51.

⁷¹ *Ibid.*, 52.

⁷² Bernard Lanne, *Histoire Politique du Tchad de 1945 à 1958 : Administration, Partis, Élections* (Paris, Karthala, 1998), 37.

Reconciliation in Brazzaville in October 1984⁷³ Hissein Habré did not continue process of reconciliation. Rather, he undertook a campaign of humiliation and destruction of the Southerners in general and any opponent in particular.⁷⁴ It was finally three years after the end of his regime, in 1993, that the process of reconciliation opened again through the Sovereign National Conference (SNC).

3.5. National Dialogue: Sovereign National Conference

Given the circumstances that the country has gone through, the organization of a sovereign national conference (which officially opened on January 15, 1993) was an opportunity for the entire Chadian people to shed light on the past to build the future. It was in this sense that the goal of the SNC was to develop a new constitution to enable a democratic transition.⁷⁵ Although the primary purpose of this conference was not primarily reconciliation, at least the conference brought together different social strata⁷⁶ of Chad around the same table to discuss issues affecting the Chadian society. For example, this conference made it possible to set up transition bodies (three of which include the President of the Republic, the Prime Minister and his Government) and a monitoring and follow-up body.⁷⁷ Among the positive points of the SNC, we can mention the opening the country to democracy with the authorization of multiple parties (something that had not been the case for previous years). Another positive element was that at

⁷³ We note that Habré opted for the repression of men rather than for reconciliation. We can see, for example, the fierce repression that took place in the South at the end of 1984 after the failure of the negotiations with the *codos*, referenced in Buijtenhuijs, *Le Frolinat et Les Guerres Civiles Du Tchad (1977-1984)*, 27-29.

⁷⁴ Ladiba Gondeu, *Notes sur la Sociologie Politique du Tchad*, 52.

⁷⁵ Robert Buijtenhuijs, *La Conférence Nationale Souveraine du Tchad*, 40.

⁷⁶ We can notice this representativeness of the Chadian society by the members composing the office: the institutions of the State, the political parties, the civil society, other societies (civil society, cult), Chadians abroad, and other personalities, referenced in Buijtenhuijs, *La Conférence Nationale Souveraine du Tchad*, 46.

⁷⁷ Buijtenhuijs, *La Conférence Nationale Souveraine du Tchad*, 157.

the end of the conference the country had a constitution drawn up as part of the transitional charter. Thirty years after independence, for the first time, the country had new political institutions endowed with a certain legitimacy.⁷⁸ Despite the positive impact of the SNC, it must be said that, unfortunately, it has not been able to solve all the problems that were troubling the Chadians. That is why, according to Buijtenhuijs, the SNC has not answered any of the country's major problems, because the President still does not control any part of his supporters. All the armed oppositions have not laid down their arms, and a coup d'état, therefore, remains in the realm of possibility, including a coup d'état from within, that is to say from certain components of the clan currently represented in the Presidency.⁷⁹

At the end of the SNC, the question of reconciliation of the Chadians remained unresolved, and we understand why uprisings and demonstrations of discontent continued to occur regularly. The repressions of opponents continue to take place, and insurrections are not lacking like the last attempted *coup d'état* of February 2, 2008. The daily experience of the Chadian people shows that democracy is far from being a fixed reality in the political life of Chad. This failure to bring Chadians closer to critical issues between them has prompted the Al-Mouna Center to hold a national symposium to clarify some of the shadows left by the SNC.

3.6. Supplement of the Sovereign National Conference: Al-Mouna Center's Symposium

Three years after the sovereign national conference, the Al-Mouna Center organized a symposium entitled "North-South Conflict: Myth or Reality." The purpose of this conference was to delve more deeply into some topics discussed during the Sovereign National Conference. It was for the supporters of this symposium to bring their modest stone to the construction of

⁷⁸ Buijtenhuijs, *La Conférence Nationale Souveraine du Tchad*, 184-189.

⁷⁹ *Ibid.*, 192.

tomorrow's Chad.⁸⁰ For Antoine Bangui, Chadians must realize that their common interest, whatever their origins or sensitivities, is imperative through tolerance, a better understanding of all components of their society, respect for others, and equal justice for all.⁸¹ This call for awareness is translated by four fundamental solutions to solve the fact of a "North-South" Chad. Historically, as the North-South conflict entered the Chadian era with the FROLINAT revolution, we must seek to stop this conflict by destroying the vectors of its manifestations. Politically, Chad needs a participatory democracy that will allow the people to speak in the political debate at the local, regional, and national level, and to freely choose their leaders and representatives. Economically, as the base of the Chadian economy is agricultural, the farmer-pastor conflict must be settled so that the activities of some do not harm others. Culturally, as bilingualism is a problem in Chad, it is necessary to standardize the program in teaching in Arabic and French, to desacralize the Arabic language from the current emotional load while leaving parents the free choice of the language of instruction of their children. And externally, Chad needs leaders who deal with all foreign powers in partners and not in protected and protectors.⁸²

Conclusion

This chapter on "seeing" has led us to analyze the formation and escalation of the Chadian conflict, whose many consequences have required various attempts at resolution. Indeed, as we meant at the beginning of this chapter, according to the Social Catholic Teaching, "seeing" is perception and study of real problems and their causes, the analysis of which, however, belongs

⁸⁰ Centre Al-Mouna, *Tchad*, 12.

⁸¹ *Ibid.*, 9-10.

⁸² *Ibid.*, 186-190.

to the human and social sciences to make a judgment, which is our second element. Thus, through the research of the Chadian civil war conflict, we have made three observations. First, the Chadian civil war (1979) is of political origin. Politicians have used the cultural and religious sensitivities that exist in Chad to create a conflict that is wrongly or rightly described as a “North-South” conflict or a religious conflict. However, a study of the causes of the conflict has revealed that it was the race for power and political interests that plunged the country into a battle whose harmful effects continue to be felt today.

Secondly, we have also observed the spread of the consequences of the conflict to all aspects of the lives of Chadians. Among those consequences, we have placed greater emphasis on political instability and the deepening of the North-South divide. Indeed, since the outbreak of the conflict, the country has watched helplessly as numerous military coups d'état have become the only route to power. For Gérard-François Dumont, as in most African regimes of the 1960s, 1970s, and 1980s, the only way to achieve power seems to be through coups d'état. Chad is no exception to the rule.⁸³ Similarly, as a result of this conflict, the North-South divide, which already existed, has spread to other areas such as religion (Muslim-Christian) or the relationship between farmers and breeders. And thirdly, we have noted the superficial nature of the various attempts to resolve the conflict. Faced with the consequences of this conflict, governments, as well as private organizations, have taken more and more initiatives to create conditions for peaceful coexistence by fighting against ethnic and religious barriers. Unfortunately, we realize that these initiatives have not achieved the desired result for the Chadian people because of the superficiality of the solutions they proposed. There are two reasons for the superficial nature of

⁸³ Gérard-François Dumont, “Géopolitique et populations au Tchad,” in *Outre-Terre* n° 20, no. 3 (2007): 263-288.

the attempts to resolve the conflict. First, the proposed solutions do not reach all areas affected by the conflict. For example, the government was more concerned with the political sphere. A suitable solution to the conflict would have to be holistic, that is, it would have to address cultural, political, economic, and religious aspects. And then, multiple actors rushed to find quick solutions to the conflict without resolving the underlying problems and causes of the conflict. The complex nature of the conflict requires adequate solutions and a general willingness to end it. However, observation of the attitudes of these authors shows that the longer the conflict persists, the more it is in their interest that the battle does not end. That is why, as far as I am concerned, these attempts at resolution lack a method of dealing with the problem. There is an urgent need for an adequate means of reconciliation.

Chapter Two: Judging

Catholic Church of Chad: 1979 to Present

Introduction

This chapter aims to make ethical judgments about the role of the Church in the process of reconciliation after the civil war. Indeed, an ethical judgment can be made following the observation of a fact that reveals a lack of or inadequacy of a moral principle in a social field. This deficiency has both structural and human consequences for society and individuals. The resolution of the problem thus caused would consist in the introduction of or emphasis on moral principles, if lacking or inadequate, in order to transform social structures so that human beings can flourish. From the standpoint of an ethical judgment, we will assess, on the one hand, the historical context and the expansion of the Catholic Church in Chad, and on the other hand, the pastoral activities of the Church concerning the need for reconciliation after the civil war in Chad. Thus, this section's argument is that if the Church seems to be absent in the management of the post-civil war conflict, it is due to the Church's historical context and lack of an adequate vision of its pastoral activities. Hence, this absence or insufficient presence of the Church in the process of reconciliation constitutes for us an ethical problem whose nature we must identify and seek to resolve. To support this argument, we will demonstrate, first, that the ecclesial context is primarily related to the historical-political context of Chad. Therefore, the action of the Church is influenced in one way or another by its past. Second, we will analyze some of the principal pastoral activities of the Catholic Church in Chad and point out their limits in the process of reconciliation. And third, we will make an ethical judgment of the role of the Church in the process of reconciliation after the civil war in Chad.

1. Catholic Church of Chad

The objective of the first point of our reflection is to provide elements for answering the following question: What is the Catholic Church's attitude towards the need for reconciliation in the aftermath of the civil war? To answer this question, we must know the history and function of the Catholic Church in Chad. Thus, the search for elements of response to this question will lead us, in turn, to grasp the Catholic Church's history of occupation and expansion in Chad and to the analysis of the apostolic activities of the Church. The aim of such an approach consists mainly of knowing how the Church's attitude towards society is linked to the history of its implantation in Chad and its pastoral vision.

1.1. Historical Context of The Catholic Church in Chad

To speak of the history of the Church in Chad is to consider the political context in which the Church was established. The history and politics of Chad constitute salient poles for understanding how the Church conducts its pastoral activities because these are influenced in one way or another by the political life of the country. Indeed, the legislative history of Chad is strongly linked to its colonial past. As the preamble⁸⁴ to its Constitution demonstrates, the political administration of Chad is based on the French model, the former colonizing country of Chad.

The Catholic Church in Chad inherits a part of Chad's history, including colonization and slave trade. We note that the colonial context as well as the slave trade represent a moment of negation, occupation, domination, marginalization, exploitation, and oppression of a colonized people. The historical context in which the Catholic Church in Chad was established is of a

⁸⁴ Chad is a secular State and the Presidential Republic with a multiparty System, referenced in William S Hein & Company, *Constitution de la République du Tchad, 1996*, 1.

country whose past is marked by the painful memories of colonization and the slave trade. This history has also been enhanced over time by the various military-political instabilities that have surrounded the country.

At the level of religious institutions, the Catholic Church in Chad was established later than other religious groups.⁸⁵ Islam was established in the 10th century, and the Protestant Church was established in 1920, although there was the presence of priests in southern Chad (Sarh and Moundou) between the First and Second World War.⁸⁶ The first Catholic missionaries (the Holy Ghost Fathers) came from Batangolo in Ubangi Chari in 1929. These Holy Ghost Fathers founded a mission at Kou in the Occidental Logone area. In 1934, amid the sleeping sickness epidemic,⁸⁷ they abandoned Kou for Doba in the Oriental Logone area. Other priests from Ubangi-Chari and Cameroon opened missions in Kélo and Sarh in 1935 and 1939, respectively.⁸⁸ Since 1990, after the visit of Pope John Paul II in Chad, the Catholic Church in Chad has been organized as follows: One archdiocese is located at the Capital, Ndjaména, with six dioceses in the Southern zone and an Apostolic Vicariate in the center of the country. The jurisdictions decreed by the Vatican were set up to be administered by various religious orders or congregations. Thus, in the South, the diocese of Sarh was created in 1961 and operated by the Jesuits. It extends over one of the most active lines of contact between Islam and Christianity.

⁸⁵ The major religious groups in Chad belong to either Islam or Christianity, as the following statistics show us: 55.3% are Muslims; 40.6% are Christians; (25.6% of Catholic Christians and 15% of Protestant Christians), and 1.4% practice traditional religions; cf., in Pew Forum, AED, CIA, CEF, *The Arda, Catholic-Hierarchy, Vatican*.

⁸⁶ Paul Dalmais, *Notes Chroniques Sur la mission SJ au Tchad* (Njaména : Imprimerie du Tchad, 1958), 2.

⁸⁷ Kou is a swampy area that is conducive to tsetse flies, which are vectors of sleeping sickness. This epidemic is called sleeping sickness because it affects the central nervous system, causes behavior and sleep disturbances and is fatal.

⁸⁸ Paul Dalmais, *Notes Chroniques Sur la mission SJ au Tchad*, 8-9.

The Diocese of Moundou is the main bastion of Christian belief. The Order of Friars Minor Capuchins manages the different activities. In 1989, the Diocese was divided into two creating the Diocese of Doba (headquarters of the Comboni missionaries of the Heart of Jesus). In the southwestern part of Chad, the Diocese of Pala was erected in 1964 and administered by the Oblates of Mary Immaculate. In 1998, two other dioceses were created in the South by taking territory from the Dioceses of Moundou and Doba. These are the Dioceses of Laiï and Goré, both administered by the Comboni missionaries of the Heart of Jesus. And the center of the country, there is Archdiocese of Ndjamena (1947) as well as the Apostolic Vicariate of Mongo (2009), both administered by the Jesuits.⁸⁹ The development of these dioceses by various orders/congregations had been done gradually. Each group worked to establish parishes and primary ecclesial communities throughout the country, which is how religious orders are organized in different dioceses.⁹⁰

1.2. Analysis of Catholic Church's Presence in Chad

This description of the history of the Catholic Church in Chad shows that the Catholic Church is somewhat present everywhere in the country, with an intense concentration of Catholic Christians in the south and center of Chad.

We should ask ourselves about the strong representation of Christians in the south and center of the country. What can explain the expansion of Christianity in the south and center of the country rather than in other parts of the country? Several hypotheses can be formulated, but the most probable links the history of the Church with that of its colonization. Knowledge of the

⁸⁹ Géraud Magrin, *Le Sud du Tchad en mutation : des champs de Coton aux sirènes de l'or noir* (Montpellier : CIRAD-Sépia, 2001), 169-170.

⁹⁰ Abel Ngarsoulede, *Enjeux sociologiques et théologiques de la sécularisation : Une étude de cas à N'Djaména en République du Tchad* (Langham Monographs, 2016), 75-76.

Chad's colonial history makes it possible to better understand the history of the implantation of the Catholic Church. Indeed, the meeting between the colonizer and the colonized would be marked by two attitudes on the part of the colonized: the reception and the refusal of the foreign culture. In this line of thought, according to Decalo, French authority is perceived by the Chadian populations in three different ways: an ally, a liberating force, and an infidel power.⁹¹ At the beginning of the colonization of Chad, the Southern populations, which were mainly animists, were more ready to welcome the foreign culture of the French colonizers. And we see at this level the development of structures like schools and clinics in the south of the country. However, throughout the history of Chad, the colonizers' attitudes were not always welcomed by the southerners when cotton cultivation was imposed on them to the detriment of subsistence crops.⁹²

Facts present themselves differently when one is in the North of the country where society is structured and organized around kingdoms. These Muslim kingdoms were opposed to the colonizer, whom they considered as an invader. We note, in passing, some resistances opposed to the colonizer by the sultans of Baguirmi, Ouaddaï, and Tibesti, and the most virulent of them is the conqueror Rabah from Sudan.⁹³ Thierry Michalon, a lecturer at the University of the Antilles

⁹¹ For Samuel Decalo, "to the Barma and other ethnic groups associated with the Baguirmi kingdom, the French were military allies that had joined hands in defeating Rabahist power that had twice razed Massenya, the capital, and ravaged the countryside for slaves; to the Sara, the French were saviors since French presence rapidly put to an end the various slave razzias from the northern kingdoms; to the fanatically Muslim, xenophobic and Senoussi-leaning Maba of Ouadai France was an infidel colonial power imposing its alien control over a proud kingdom hitherto unvanquished, referenced in Decalo, *Historical Dictionary of Chad*, 7.

⁹² Yet, though cotton rapidly became the mainstay of the economy and Chad became the number one cotton-producer of the franc zone, low producer-prices paid out, the artificial enhancement of chiefly powers this resulted in initial local opposition to the planting of non-subsistence colonial crops. Administrative abuses of authority all assured that anti-French sentiment developed in the southern Sara areas, in the past so well-disposed to France's *civilisatrice* role, referenced in Decalo, *Historical Dictionary of Chad*, 12.

⁹³ Regarding the resistance opposed by Rabah, we note that there had been three French columns from the South (Brazzaville), North (Algiers), and West (French Sudan) join and confront Rabah at the battle of Kousseri (North of Cameroun, the boundary of Ndjamena), in 1900. Rabah and Major Lamy lost their lives there. The French

and Guyana, describes the North and South of Chad in terms of militarization. For him, the populations of the North are made up of Muslim nomadic pastors with old warlike traditions, and those of the South, who were sedentary farmers, not Islamized, and without military culture, who underwent the raids by nomadic Muslims and who forced them to pay tribute.⁹⁴ Some writers like Jacob Byang argue that conversion to Christianity has been a shield against Islam. To paraphrase Byang, we say that although non-Muslims have been undoubtedly interested in the liberating message of Christ (Salvation and eternal life), they have also converted to resist the dominant Muslim power. Additionally, conversion to Christianity often resulted in support of Westerners in the form of concrete action; that is to say, the practical benefits and actions that are linked to the Western way of life: access to writing, teaching and medical care services in missionary clinics, in order, in the words of a Nigerian Lutheran pastor, to become “equals of the Fulani.”⁹⁵

From this point of view, foreign culture was not welcome in those Muslim societies which already had their own culture to which they are attached. In this way, we can say that the Catholic Church in Chad is strongly linked to the colonial history of Chad because it is the French, the colonizing country, which brought Christianity to Chad. Consequently, the populations of the South and the Center accepted Christianity as they already did with the culture of the colonizer.

forces retreated by prudence on the right bank of the Chari. The name of the deceased commander is given to the Fort, which will become the capital of the territory of Chad; cf., Magrin, *Tchad 2008. Géographie d'une guerre ordinaire*, 5.

⁹⁴ Thierry Michalon, *Le Tchad entre Nord et Sud*, 29.

⁹⁵ Maud Gauquelin, *De La Royauté Sacrée à la Pluralité Religieuse chez les Moundang, du Tchad au Nigéria : Stratégies Locales, Connexions Transnationales. Anthropologie Sociale et Ethnologie* (Paris : EPHE, 2014), 52.

If one must read the history of the Catholic Church in parallel with that of French colonization, then one is entitled to wonder: Would the missions of the Church also be related to those of colonization? This fundamental question obliges us to analyze the pastoral activities of the Catholic Church in Chad.

2. Pastoral Activities of the Church

The Catholic Church in Chad appropriates the call of *Gaudium et Spes*, one of the documents of Vatican II to stand in solidarity with the world by sharing its joys and sorrows. The Church in Chad responds to this call by facing the challenges to which it is subjected daily. These challenges are, on the one hand, the difficulties and obstacles that the Church encounters on its way. On the other hand, it is an invitation for the Church to be attentive and open to new changes in society. While helping the faithful to assume the difficulties and obstacles in hope because it is Christ who leads his Church, the Chadian episcopate argue that these difficulties should temper Christians in their engagement in the Church. Being aware of the fact that the Catholic Church in Chad is gradually building up despite the outside influences of daily life, the Chadian bishops invite their faithful to welcome these difficulties as an update of the Paschal Mystery.⁹⁶ The Catholic Church in Chad is strongly influenced by the social and cultural context of the population and as a result these influences determine the types of pastoral activities of the Church.

⁹⁶ Pope Francis, “Address to the Bishops of the Episcopal Conference of Chad on Their ‘Ad Limina’ Visit” (Libreria Editrice Vaticana, October 2, 2014), http://www.vatican.va/content/francesco/en/speeches/2014/october/documents/papa-francesco_20141002_ad-limina-ciad.html.

2.1. Pastoral Challenges of the Catholic Church in Chad

The Catholic Church in Chad shares some common challenges with all Catholic churches because it belongs to the Roman Catholic Church: sexual abuse, immigration, homelessness, refugees and street children, financial empowerment of ministries,⁹⁷ and new communication technologies.⁹⁸ However, as part of our thesis paper, we will focus on the challenges that are more directly related to the issues of reconciliation. These latter challenges are socio-economic development, active clerical involvement in social justice and cultural issue, the problems of proper and appropriate clergy and laity training and Christian education of Chadian youth.

First, there is a challenge relative to the issue of development. The Global Competitiveness Report 2018 ranks Chad last out of 140 Countries and the 2018 Doing Business Report ranks Chad 180th out of 190 countries. The Human Capital Index ranks Chad 187th out of 190 countries. In the same sense, Chad is ranked the fourth most corrupt country in Africa.⁹⁹ These four social reports show that the Church in Chad faces alarming social circumstances. Society should be reconstructed in all its forms because the people's basic needs are not assured. Chad faces severe food insecurity, high rates of illiteracy, water shortages, lack of an electricity grid,

⁹⁷ For more information about the challenge of the financial empowerment of ministries, see Mgr. Jean Claude Bouchard, "L'auto-Prise En Charge et l'avenir de l'Eglise En Afrique," accessed March 5, 2020, <http://www.diocesedepala.com/bulletin/eveche/lettres/61-l-lauto-prise-en-charge-et-l-avenir-de-leglise-en-afrique-r>.

⁹⁸ We notice that the number of priests is generally insufficient compared to the need's Catholic ministries in Chad. For example, in the Apostolic Vicariate of Mongo, there are 11 priests for six parishes with 6000 Catholics in an area of 533,840 km² for which the bishop is himself the general vicar, referenced in "*The Apostolic Vicariate's News*," Assessed November 16, 2018. <http://eglisemongo.org/spip.php?article79>. We can add to this example the case of Jesuits working in Chad whose number is decreasing: 82 in 1974, 78 in 1990, 49 in 2000, 37 in 2002, 33 in 2010, 31 in 2015, and 24 in 2018, referenced in *Catalogus Provinciae Africae Occidentalis Societatis Iesu* (Occidental Africa Province Jesuit), 2018.

The insufficient number of priests is a crucial problem for the Christian faithful, some of whom may receive the priest only 3 or 4 times a year for the Eucharistic celebration. This lack of priests should be an opportunity for the laity to be more involved in pastoral activities, but unfortunately, their place in the Church is often reduced to the second rank by the priests. In other words, the collaboration of priests with the laity remains a challenge for the Catholic Church in Chad.

⁹⁹ Transparency International report in Masra Succès "Les Transformateurs", Ndjamen, 2018, *inédit*.

lack of adequate phone networks and so on. The government is overwhelmed by various social conflicts that occur, including strikes by teachers, doctors, and lawyers. Just two years ago, Chadian schools were open for only three months because of repeated walkouts.

Second, the Catholic Church in Chad is facing the challenge of effective clerical involvement in social justice and in cultural issues. Indeed, Chad has an estimated population of 16.42 million,¹⁰⁰ with more than 100 different languages and dialects that can be divided into 12 groupings.¹⁰¹ According to Ladiba, there are more than 150 ethnic groups.¹⁰² Each ethnic group has its own culture. These different cultures are both an asset and a source of division for the country. Cultural diversity is a richness for the country because the complementarity between cultures allows individuals to have a more general and a balanced view of societal behavior. Nonetheless, cultural diversity becomes the source of resentment because of the struggle of power between the different ethnic groups. Some ethnic groups want to dominate others. It is recurrent to see this cultural conflict in the way resources are allocated, as well as in the recruitment for public service positions. For example, it is not surprising to see people from the same ethnic group maintain the majority of a particular service because their relative is the primary person responsible for the service. Given these issues, Chadian cultural diversity is one of the challenges that the Catholic Church should take into account in its ministry.

For the active involvement of the Chadian clergy in the reconciliation process that can lead to a state of justice and peace, training of the clergy in social and cultural areas is necessary. Chad

¹⁰⁰ Department of Economic and Social Affairs of United Nations, "Tchad Population 2020," accessed February 12, 2020, <https://countrymeters.info/fr/Chad>.

¹⁰¹ Alfred Thomas Grove and Douglas Henry Jones, *Chad - Plant and Animal Life* (Chicago: Encyclopaedia Britannica, Inc., 2019), accessed February 19, 2020, <https://www.britannica.com/place/Chad>.

¹⁰² Ladiba Gondeu, *Notes Sur La Sociologie Politique Du Tchad*, 23.

is a country that needs the reconciliation of its people. In a country like Chad, where internal and external conflicts, wars, corruption, injustice, impunity, and syncretism continue to divide society, reconciliation and social justice should be at the heart of the preaching and pastoral activities of the Church. As the Chadian episcopate said, through his preaching, a pastor must help the faithful to establish links between the evangelical requirements and social commitment so that they make commitments to social justice.¹⁰³ Thus, there is the lack of appropriate training in the field of social justice. I think that in addition to the usual formation to the priesthood, there should be a complementary formation that can help to have the necessary tools for the apostolate. Indeed, the Chadian Episcopal Conference organizes every year an ongoing training of the clergy, but unfortunately, we note the lack of participation of the clergy in these meetings. In addition to the adequate formation that the clergy would need, collaboration among the priesthood would be an asset in facing the challenges.

Third, concerning the preparation of the clergy and lay training, the educational system adheres to the model inherited from colonization (three years of philosophy and three years of theology), which is often not adapted to the Chadian context. And even worse, most clerics become priests without a recognized university degree because the seminaries in which they are trained are not affiliated with State institutions. Additionally, many priests, because of their lack of training, cannot effectively manage the social and political problems of the communities they serve. Thus, as the clergy is not sufficiently trained, some lay people receive no other formation apart from catechesis. A good pastor should help the members of his communities to know their rights and duties as Christians. A well-trained laity contributes to the flourishing of parish ministries. Thus, the proper formation of the clergy, taking into account the contextual

¹⁰³ Lenten Message of the Chadian Bishops, 2018.

circumstances of Chad, remains a crucial challenge. We note, however, the opening to Islam as one of the orientations of the inter major diocesan seminary of Ndjamená. Indeed, according to the Chadian Episcopal Conference, it is necessary to favor fraternal relations between Christians and Muslims. For this, future priests must be prepared for the encounter Islam through the teaching of Chadian Arabic language and initiation to Islam.¹⁰⁴ We think that opening up to Islam is an excellent initiative that responds to the Chadian context with its Muslim majority. However, opening up to Islam is not the only challenge in Chad, and I think it is a little too late to address such issues at the major seminary. Knowledge of Islam should already be part of the primary curriculum.

And fourth, regarding the challenge of the Christian formation of Chadian youth, it should first be noted, that according to Chadian bishops,¹⁰⁵ the growing presence of young people in the Church is good news for all the Christian faithful. However, this ever-increasing presence of young people in the Church represents a significant challenge, namely the formation or preparation for receiving the sacraments and for post-sacrament accompaniment. Chadian Christian youth, like other young people, live in an environment where moral values are degraded. We note the phenomenon of syncretism that affects society in general and youth in particular. Some young people are torn between the Christian faith and animist practices, while others are inclined towards fetishist practices. Unfortunately, many Christian families are responsible for this situation, which not only endangers the future of the country but is irreconcilable with Christian faith and action. Chadian bishops rightly claim that many of those

¹⁰⁴ Chadian Episcopal Conference, *Documents* (May 1985 and December 1988); cf., Henry Coudray, "Chrétiens et Musulmans au Tchad," in *Pontificio Istituto Di Studi Arabi E D'Islamistica : IslamoChristiana*, 18 (Roma: Estratto, 1992), 39.

¹⁰⁵ Pope Francis, "Address to the Bishops of the Episcopal Conference of Chad on Their *Ad Limina* Visit" (2 October 2014).

baptized live a kind of permanent contradiction that they become accustomed to, and that may make them lose all sense of morality, be it evangelical or merely human.¹⁰⁶ To avoid the loss of the sense of reference, the meaning of the sacraments should be well explained and understood before they are received. Indeed, young people and even some adults are not sufficiently prepared to receive sacraments, so the reception of the sacrament of Baptism, for instance, is considered as an end in itself. Baptism is accepted not as a sacrament that requires a conscious commitment to follow Jesus, but rather as a celebration of an event which is limited to a festal experience. The leaders of the Church should, therefore, ask themselves: how can they form the people of God through the quality of catechesis offered to them? It appears that catechetical training in Chad remains a challenge that requires an adequate response because the quality of Christian life depends fundamentally on the quality of the catechesis received.

As I have identified and described these challenges, let us now analyze the answers that the Catholic Church in Chad brings to these challenges. The Catholic Church in Chad, through its policies, realizes many things in the sense of resolving the problems, but these resolutions remain challenges that call for other more contemporary answers.

2.2. Catholic Church's Responses to Pastoral Challenges

The Church in Chad, as part of the Universal Catholic Church, has not remained insensitive to the various challenges that it faces. As Mother and Teacher¹⁰⁷ the Church in Chad reacts according to its spirituality to the problems that are submitted to it. According to Pope John Paul II, "the Church cannot abandon human beings, for its "destiny," that is to say, its election,

¹⁰⁶ The Episcopal Conference of Chad, *Christmas Message on the Social, Justice, Political, Economic, and Religious Situation in Chad, 2017*.

¹⁰⁷ John XXIII, *Mater and Magistra*.

calling, birth and death, salvation or damnation, is so carefully and unbreakably linked with Christ.”¹⁰⁸ The vocation of the Church is to be in solidarity with humanity. So, the Catholic Church in Chad responds to the challenges submitted to it in several ways. We essentially gather the Church’s efforts into three categories: (1) socio-economic development, (2) social justice, and (3) spiritual centers and schools.

2.2.1. Socio-Economic Development

First of all, regarding socio-economic development, the Catholic Church does several activities, but we retain activities of *Centre d’Etude et Formation pour le Développement* (CEFOD).¹⁰⁹ CEFOD, the oldest civil society organization in Chad, was founded on September 1, 1967, by Father Robert Langué, a French Jesuit, and some Chadian administrative officials. CEFOD obtained, one month later (10/31/1967), the status of a public utility association. The Society of Jesus administers the CEFOD. When it was created, it set as its objective to support managers for the development of Chad by providing them with the theoretical approaches and appropriate practical tools necessary for their actions. To this end, its field of work has provided reference documentary information as well as training on the socio-economic realities of the country.

¹⁰⁸ John Paul II, Encyclical Letter, *Redemptor Hominis*, (Libreria Editrice Vaticana, 4 March 1979, http://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_04031979_redemptor-hominis.html, N°14.

¹⁰⁹ CEFOD (Center for Study and Training for Development. The CEFOD association is composed of a General Assembly of 21 members and a Board of Directors of 7 members. The Board of Directors appoints the Managing Director. It is structured into 4 Departments (Documentation and Legal Information, Publishing and Media, Studies and Research, Training) led by a Secretary-General. A Managing Director heads the whole. CEFOD is also a place for meetings and debates of ideas open to all without distinction: around 500 meetings are held per year on its premises. This number represents 40,000 people welcomed per year in its rooms; 20,000 people visit the Documentation Center per year. Over 500 people benefit annually from CEFOD training. In 2016, the creation and launch of CEFOD-Business School, a higher education institution that is now part of a growth dynamic).

For more than fifty years, the CEFOD has been training and informing for development through its various departments. Over the years, the mission of the CEFOD has adapted itself to the evolution of Chadian society. Today, the CEFOD sees itself as “a place of production and dissemination of knowledge, skills, and know-how, open to all social actors, individual and collective, to ensure economic and social development of Chad.” Its main activities are training, publications, documentation, studies, advisory support, and evaluation.

CEFOD’s vision is threefold. First, the CEFOD is committed to the creation of a democratic, just, peaceful, and prosperous society in which each citizen is educated and effectively participates in the management of public affairs. Second, the CEFOD wants a community in which resources, managed transparently and fairly, allow access to essential social services, and promote equal opportunities. And finally, the CEFOD is committed to building a society in which citizens live in cohesion, harmony, security, solidarity, as well as recognize and respect cultural, political, and religious differences. This is why the CEFOD professes values such as justice, peace, respect for differences, dialogue, and equity with all of society.

For its 2015-2025 ten-year plan, the CEFOD has set itself the general objectives of adequately meeting the needs of actors in the social and economic development of Chad, to contribute to strengthening the presence of Chadian civil society in national public life, and to contribute to improving the management and implementation of Chad’s national development policies. Expressly, CEFOD has set itself the objective of providing quality services continuously and sustainably in terms of forward-looking analysis, guidance, and support for social and economic development initiatives.¹¹⁰

¹¹⁰ For more information, cf., Centre d’Etude et de Formation pour le Développement : Plan Stratégique 2015 – 2025, 7 – 13.

In addition to CEFOD, which deals with socio-economic development, the Church is also present through its charitable activities in socio-economic development. For example, the Research and Liaison Office for Charitable Development Action (BELACD) is present in all the dioceses of the country. The role of this organization is to train people to developing strategies to supporting support themselves. It is also in charge of promoting, coordinating and managing development actions. SECADEV (Catholic Relief and Development) deals with rural development, health and professional training. And INADES (African Institute for Economic and Social Development)¹¹¹ deals with the training of peasants and basic rural leaders.¹¹²

2.2.2. Social Justice

Second, concerning the challenge of social justice and cultural issues, the Catholic Church has four areas of intervention: (1) Bishops' yearly letters, (2) the "Justice and Peace" Commission, (3) the *Al-Mouna* Center, and (4) the monthly review, "Chad and Culture."

Firstly, the Church faces the challenges of social justice through publications. These publications are the occasional or annual Christmas letters of Chadian bishops and the "Chad and Culture" magazine. On the one side, yearly letters are very welcomed by a considerable audience in the country, far beyond the Catholics, because they objectively analyze social issues. Many officials in the country read them carefully. Indeed, through these letters, the bishops regularly denounce the acts of injustice and impunity that citizens suffer. Even though the government did not listen to them, one of the actions of the bishops was their latest statement against the "*Diya*

¹¹¹ BELACD (Bureau d'Études et de Liaison pour l'Action Caritative de Développement). SECADEV (Secours Catholique de Développement). INADES (Institut Africain pour le Développement économique et Social).

¹¹² Henry Coudray, "Chrétiens et Musulmans au Tchad," in *Pontificio Istituto Di Studi Arabi E D'Islamistica : IslamoChristiana*, 18 (Roma : Estratto, 1992), 40-41.

practice”¹¹³ and the draft revision of the Constitution. The bishops opposed the will of the President of the Republic to amend the constitution without having the draft submitted it to a referendum. For them, a change of this nature should go through the referendum process to respect the spirit of the Constitution. Also, the bishops spoke out against the *Diya* practice the whole population. This practice undermines social peace and efforts to restore the rule of law. The bishops affirmed that the state should not impose the laws of a religion on people who are not followers of that religion.¹¹⁴ Rather, the Church desires to establish peace so that a peaceful and harmonious life together is possible between Chadians of all social strata.¹¹⁵

And on the other side, the “Justice and Peace”¹¹⁶ committee monitors peace and justice in society. Its aim consists of collecting facts and training in honesty and solidarity, to fight against all forms of injustice and to defend the rights of citizens. One of the great achievements of this committee is to reserve a day of interreligious prayer for peace. Thus, November 28, which was celebrated since 1958 as the day of the proclamation of the Republic of Chad, has been

¹¹³ A “*Diya*” is a Quranic term. It refers to the price of blood, which is the expiatory financial compensation to be paid by the author (or the family of the perpetrator) of homicide to the family of the victim or his dependents according to the Muslim religion. The amount of a full “*Diya*,” which would have been fixed by the grandfather of the prophet of Islam, amounts to one hundred camel heads. It must also be paid by a woman who has aborted, referenced in Lahcen Daaïf, “Le prix du sang (diya) au premier siècle de l’islam,” *Hypotheses* 10, no. 1 (2007): 329–342.

¹¹⁴ Lucie Sarr, “Au Tchad, les évêques demandent un référendum pour l’adoption de la nouvelle Constitution,” *La Croix Africa*, April 19, 2018, accessed March 15, 2020, <https://africa.la-croix.com/tchad-eveques-demandent-referendum-ladoption-de-nouvelle-constitution/>.

¹¹⁵ At the level of the Chadian Episcopate, some individual actions have been carried out in the direction of bringing together the Chadians. I am referring to various local rebellions, in which the bishops Matthias Ngarteri and Michel Russo, and perhaps also Edmond Djitangar, acted courageously but for which I do not have the documents. However, it should be noted with certainty (supporting material) the expulsion of the Bishop of Doba, Michele Russo, by President Idriss Deby, referenced in Agence de Presse Internationale, “Tchad: Expulsion de l’évêque de Doba, Mgr Michel Russo, 13 Octobre 2012” accessed March 15, 2020, <https://www.cath.ch/newsf/tu-ne-critiqueras-pas-dans-un-sermon/>.

¹¹⁶ The aim is, by collecting facts and training in honesty and solidarity, to fight against all forms of injustice and to defend the rights of citizens, referenced in Coudray, “Chrétiens et Musulmans au Tchad,” in *Pontificio Istituto Di Studi Arabi E D’Islamistica : IslamoChristiana*, 40.

proclaimed a day of prayer for peace. The celebration of the “Day of Peace” is also celebrated in the schools. During these celebrations in different schools each year, some students are congratulated for having made more peace, reconciliation, and forgiveness in schools. In addition to these celebrations, the commission works in some areas of the south to avoid or settle conflicts between breeders and farmers.

Secondly, cultural intervention of the Church takes place through the Al-Mouna Center and the Review “Chad and Culture.” Indeed, the *Al-Mouna* Center (meaning wish and desire in Arabic), whose motto is “Make Chad a breeding ground for peace where several cultures coexist,” is an institution of the Catholic Church of Chad created in 1986. Its management is entrusted to the Congregation of the Sisters of the Holy Hearts, whose headquarters are in Lebanon. It later became a non-profit association. The objectives of the *Al-Mouna* Center are: to promote a culture of peace (without distinction between cultural, religious or political origin); to be a place of reception, dialogue and meetings between the various components of Chadian society; to train in the prevention and resolution of conflicts; and to contribute to the development and full fulfillment of Man and better relations between Chadians.

To this end, the *Al-Mouna* Center regularly organizes and hosts symposia and conferences on themes relating to Chadian society. *Al-Mouna* is, therefore, an institution that wants to promote Chadian culture in all its diversity, to promote traditional culture with research on the Chadian ethnic groups, and to assist groups wishing to structure themselves to preserve their cultural heritage. Through its Department of Cultural Diversity and Publishing, *Al-Mouna* is particularly interested in the history of Chad written by Chadians. It publishes monographic, anthropological, sociological studies on Chadian ethnic groups.¹¹⁷ This is why the center promotes Chadian artists

¹¹⁷ *Al-Mouna* also promotes quality education and makes available to children, pupils, students, teachers, and the public a trilingual library containing over 20,000 general works with a documentary fund on Chad.

and helps with their professionalization. *Al-Mouna* helps each Chadian to be proud of their particular culture. *Al-Mouna* is also a center for interreligious dialogue, a place for training in languages and a place for promoting bilingualism.¹¹⁸

And concerning the review “Chad and Culture,” it must be said that it is a review that has played and continues to play a significant role in Chadian society. Open to everyone, this monthly review informs Chadians about the socio-economic and cultural realities of their country. As its slogan proclaims it, “Write without Disguising - inform without Manipulating - Analyze without Prejudice,” the Chad & Culture Review is a magazine of analysis and general information. It provides its readers with objective information on political, socio-economic, and cultural events in their country, the sub-region, and the world.¹¹⁹

2.2.3. Spiritual Centers and Schools

Third, to meet the need for the formation of clergy and laity, the Church has seminaries, catechetical training centers, and spiritual centers. For the training of its clergy, the Church has a significant school of theology and philosophy, two intermediate schools, and four minor seminaries. As we have said above, the number of priests is generally insufficient compared to the needs of the Catholic ministries in Chad. Because of the lack of priests, the Church creates training centers to form catechists to supplement the priests. In this sense, we notice that in each diocese in Chad there is a training center for catechists. The involvement of the laity in spiritual activities is encouraging. For example, there are about a dozen groups and movements in each parish. In the spiritual aspect, the Church uses spiritual centers for the spiritual growth of society.

¹¹⁸ Centre *Al-Mouna*, Présentation, 24 Août 2019.

¹¹⁹ The “Chad & Culture” review is one of CEFOD’s publications.

In this way, the Church assumes as much as possible ordinary pastoral activities such as spiritual animation (days of recollection, retreats) and the administration of the sacraments.

The Church mainly uses Catholic schools to respond to the challenges of youth. The Catholic Church has institutions that provide training in all dioceses of the country. Given their high rate of completion, Catholic schools are the best schools in the country in comparison with the fragility of the structures of state institutions.¹²⁰ In these schools, the Christian character is affirmed with respect for the conscience of each person. We note, for example, that religious education is provided but with respect for the tolerance and religious freedom of pupils who are of all religious confessions. Thus, students are not only trained to acquire intellectual knowledge but also to know how to live together through Christian values such as tolerance, responsibility, and integrity. Through these schools, the Church helps young people to harmoniously develop their physical, moral, and intellectual skills, and gradually to acquire a more acute sense of responsibility.¹²¹

In addition to schools, there are various youth movements within the churches. There are “*Kemkogi*” (brave heart), “*Tar ira*” (where is love?),¹²² Scouts, and Student Christian Youth.

¹²⁰ According to the 2015 annual report of the National Directorate of Catholic Schools in Chad, from 1930, the year of creation of the first Catholic school, to 1990, the year of signature of the partnership agreement with the State and the APE (Association of Parents of Pupils), in its 60 years of existence, the Church in Chad has created 37 schools, including 32 primary and five secondary, representing an average of 0.61 schools per year. From 1990 to 2001, that is to say, after ten years of partnership experience, the number of educational establishments created increased from 37 to 57, or on average two new schools, per year. And from 2001 to 2015, the number of Catholic schools rose to 135, across all orders, or 78 new schools created in the past 15 years. That is to say, on average, five schools per year, referenced in Direction Nationale de l’Enseignement Catholique du Tchad (DINECT), “*Rapport Annuel*,” 15 Mai 2015, Assessed on January 11, 2020, <http://dinec-tchad.org/index.php/historique1>.

This increase in the number of Catholic schools testifies, on the one hand, to the effectiveness of the teachings that these schools disseminate. And on the other hand, this number shows the confidence that parents of pupils have in Catholic schools about public establishments whose functioning is faulty.

¹²¹ Vatican Council II, *Gravissimum Educationis: Declaration on Christian Education*, 1965, no. 2 in Vatican Council II, “The Conciliar and Post Conciliar Documents, Ed. Austin Flannery.”

¹²² The words and expressions in italics come from the “*Sar*” language, a large ethnic group from the south.

The purpose of these Christian youth movements is not only to unite young Christians among themselves but to open them up to other young people to whom they are responsible for spreading Christian values.

This analysis of pastoral activities shows that the Catholic Church in Chad has played and continues to play an active and positive role in building civic peace in Chad.¹²³ We must note the positive efforts made by the Church to be closer to society through its pastoral activities in social, cultural, educational and spiritual areas. The Church makes enormous efforts to better maintain its structures functioning while those of the State are often limited and increasingly ineffective.¹²⁴ However, given the many challenges of Chadian society about the issue of reconciliation, we argue that the pastoral activities of the Church are a little far from meeting the community's aspirations for reconciliation. That is why it is relevant for us to deal with the critical analysis of the religious activities of the Catholic Church in Chad.

3. Critical Analysis of the Role of the Church

Despite the different responses of the Church facing challenges, there are some insufficiencies related to the effectiveness of the functioning of ministries, precisely the ministry of Reconciliation within Chadian society. I will base my ethical appraisal on the need for a more effective response by the Church in post-war civil reconciliation in Chad. In a context that has

¹²³ At this level, one said that the social works of the Roman Catholic Church have made it an essential institution in Chad. Like their Protestant counterparts, the Roman Catholic missions have a history of social service. In the 1970s, along with priests, the staff of most establishments included brothers and nuns who worked in the areas of health, education, and development. Many of the nuns were trained medical professionals who served on the staff of government hospitals and clinics. It was estimated that 20,000 Chadians attended Roman Catholic schools in 1980. Adult literacy classes also reached beyond the traditional school-aged population. In the area of development, as early as 1950's Roman Catholic missions in southern Chad setup rural development centers whose clientele included non-Christians as well as Christians, referenced in Alfred Thomas Grove and Douglas Henry Jones, *Chad: The Catholic Church* (Chicago: Encyclopaedia Britannica, Inc., 2019), accessed March 15, 2020, <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/chad-catholic-church>.

¹²⁴ Géraud Magrin, *Le Sud du Tchad en mutation : des champs de Coton aux sirènes de l'or noir*, 167.

been torn apart by internal conflicts and which bears the legacy of colonization and the slave trade; a ministry that responds better to the situation would be the one that takes into account issues that affect reconciliation and forgiveness.

3.1. Insufficiency and Inadequacy of Pastoral Activities

We note the insufficiency and inadequacy of the pastoral activities of the Church that can effectively respond to the challenge of post-civil war reconciliation. On the subject of insufficiency, we note the annual publications of the bishops and the activities of the “Justice and Peace” commission. We salute the courage and determination of the Chadian bishops for the efforts they make to address each year their faithful and men and women of goodwill on specific themes affecting Chadian society. This action of the bishops shows that they are in solidarity with the Chadian nation, whose joys and sorrows they share. However, we regret the insufficient involvement of the bishops on issues directly related to reconciliation. We can see this insufficiency in the fact that the letters are only annual and do not always refer to the same topics. However, we deem necessary a consistent call by the Catholic Church for reconciliation in the Chadian context, and the bishops usually are the ablest to deal with reconciliation issue. We notice that it is true that in the field it is the laity and priests who are empowered to do the work of reconciliation. But it is the bishops who are primarily responsible for pastoral activities. It is up to them to organize these activities and to be helped by priests and lay people.

We also note the insufficiency of the activities of the Justice and Peace Commission in regard to its capacity to respond to the challenge of reconciliation. As we had previously indicated, the Justice and Peace Commission is responsible for establishing justice and peace in a society based on Gospel values. To this end, we appreciate the activities that the said commission does here and there to restore peace between farmers and ranchers, for example.

However, we find that the commission is still too modest and limited in its scope. This limitation of the commission's sphere of activity can be explained by the inability of men and women capable to adequately lead the commission. The lack of leadership is due to their fear of the authorities, the pressure of the social milieu, and also the severe deficiencies of the judiciary. For example, Chadian Bishops noted that the Christian laity and the elite of society, in general, find it very difficult to commit themselves to denouncing injustice, defending human rights, fighting against poverty and oppression, and building a new community.¹²⁵

Another limit of the Justice and Peace Commission is at the structural level. I hold the opinion that reconciliation must be inserted between justice and peace so that the process is: Justice - Reconciliation - Peace. Indeed, justice must lead to a settlement, and reconciliation leads to the building of peace. In this way, peace becomes a result of reconciliation, and the need for justice arises from a disorder caused in a social structure. The restoration of order allows that the torn or disordered elements are henceforth welded together, and this consolidated union can build peace. We cannot, therefore, pretend to establish peace on divisive issues. Justice does restore social order, but it does not heal wounded hearts. We need reconciliation. This is why we also criticize the activities of the CEFOD and the *Al-Mouna* Center: the first should put more emphasis on social development and the second should focus more on cultural development.¹²⁶

¹²⁵ “Mgr Jean-Claude Bouchard, “Les défis actuels de l’Église au Tchad et en Afrique,” *La Croix*, April 16, 2013, accessed February 18, 2020, <https://www.la-croix.com/Urbi-et-Orbi/Archives/Documentation-catholique-n-2370/Les-defis-actuels-de-l-Eglise-au-Tchad-et-en-Afrique-2013-04-16-946197>.

¹²⁶ There are endless efforts that these structures are making to bring people together. Still, when we look, for example, at CEFOD's ten-year plan (2015 – 2025), we do not see the element “reconciliation” explicitly. The ten-year strategy is focused on socio-economic development and the active involvement of civil societies in the management of the Republic. Likewise, the vision of the *Al-Mouna* center is the cultural promotion of the best relations between the Chadians and the contribution to the development and the integral blooming of the man and better relations between the Chadians.

In a post-civil war context, peace or development would be a result of forgiveness and reconciliation. One cannot build peace or development if society is not first reconciled. It is in this sense that Desmond Tutu said that there is no future without forgiveness. In other words, there is no development without mercy or restorative justice.

In terms of the inadequacy of pastoral activities of the Church, we realize that the structures of ministries in the Catholic Church are still Westernized and do not adequately respond to local Chadian realities. For example, the fact that the clergy seems not to innovate pastoral activities to meet the needs of the population. Priests continue to administer parishes as they have done since the time of the missionaries. The clergy wants to live in the city at the expense of rural areas. The priests are the ultimate administrators of the parish, but by living in the cities, they are separated themselves from their parishioners. They embody, in a certain way, the image of the colonial administrator. Thus, the ecclesial communities are conceived as administrative groups where the ordained leaders rule as administrators and have difficulty communicating with the other members of the parish community. Likewise, the way the Catholic Church in Chad operates implicitly upholds the status quo by their methods of administration. A flashback to the mission strategies in this part of Africa shows that since the 19th century, the concern of the missionaries was twofold. They worked with the most impoverished populations and for the education of young people and future priests.

In addition, there was the need to learn local languages in order to prepare catechetical materials and catechists as auxiliaries of the missionaries.¹²⁷ We remark that the same evangelical policy continues in practice today. It is the time to open ministerial stratagems to other perspectives. Today, we can no longer continue to preach and organize the Church as we did in the past. The activities of the Church should be able to be directed towards helping the faithful to fulfill their human and spiritual aspirations. Likewise, the faithful should embody the

¹²⁷ Jean-Marie Mayeur *et alii* (Éd.), *Histoire Du Christianisme Des Origines à Nos Jours Tome XI. Libéralisme, Industrialisation, Expansion Européenne (1830-1914)* (Louvain : Desclée, 1995), 1039-1042.

Gospel values in their relationships with one another. In other words, the Christian life must be a life continuously lived in reconciliation with God, with others and with oneself.

3.2. Hypotheses About the Discreet/Silent Presence of Catholic Church in Chad

After analyzing of pastoral activities of the Catholic Church in Chad, I note the discreet or too silent attitude of the Church (bishops), in the face of the conflictual situation that erupted in Chad. For example, there was the absence of the Catholic Church at the head of the commission, which chaired the Sovereign National Conference. We can see in the cases of Benin and the Democratic Republic of Congo that the Catholic Church had been asked to preside over a national conference. How can we explain this lack of presence of the Church? Two hypotheses arise.

The first hypothesis can be stated as follows: The Church's lack of involvement during this time period can be attributed to the fact that most Chadians bishops were not from Chad.¹²⁸ Since the bishops were not from the nation, they could not denounce the anti-values of society because of the risk of being expelled, as happened in the case of the Bishop of Doba, of whom we had spoken. Even more, the bishops, since they were European, would be seen to be complicit with the former colonial power, who wanted to divide the country to continue to realize its interests.¹²⁹ In my opinion, this hypothesis, even if it is tenable, seems less likely for two reasons. The first reason results from the principle of autonomy (or independence) and collaboration (cooperation)¹³⁰ in the relationship between Church and State. This principle means that the

¹²⁸ Until the Sovereign National Conference of 1993, there were two Chadian bishops against three expatriate bishops (one Italian and two French).

¹²⁹ The hypothesis comes from the testimony I gathered from one of Jesuits who had served in Chad during the civil war.

¹³⁰ The Church and the Political community in their fields are autonomous and independent from each other. Yet both, under different titles, are devoted to the personal and social vocation of the same human beings. The more that both foster sounder cooperation between themselves with due consideration for the circumstances of time

Church is present in the world while being distinct from it. There is a certain distance that the Church must observe in its relations with the state. The second reason is a consequence of the universality of the Catholic Church. This universality of the Church implies that the nationality of the bishop does not condition his pastoral activities.

The second hypothesis postulates that the lack of presence of the Church could be explained by the complexity of the Chadian context itself. I paraphrase the reasons related to the complexity of the Chadian context that I gathered from a Chadian bishop.¹³¹ There was the tremendous North-South break, from the years 1979-1980, the consequences of which are still felt today. As such, the country remains very divided between the North and South, Muslims against Christians. Why? Because the people of the South have continued to see themselves as victims of all kinds of injustices, to feel despised by the people of the North, despised because they are seen as *kirdi*¹³² (pagan, unconverted). Among Muslims, I see that they are more attentive to the internal conflicts in the Muslim world: brotherly, calm, and traditional Islam versus the radical Islam shaped by the *Wahhabi* of Saudi Arabia, who are continuously gaining ground. This Islam has money to pay more educated preachers and build mosques, even in villages where there are no Muslims. It is not a dialogical Islam but a combative Islam. I do not see an evolution among the Muslims in Chad that makes it possible to hope for greater openness to the Christian world, despite the efforts on the part of Christians at the dialogue at Guéra. Christians/Catholics

and place, the more effective their service will be exercised for the good of all, referenced in Vatican Council II, Pastoral Constitution on the Church in the Modern World, *Gaudium et Spes*, 7 December 1965, N° 76.

¹³¹ I formulated the hypothesis from an unrecorded interview with a former Chadian bishop.

¹³² An Arabic (Chadian) word with a negative connotation which means pagan, unconverted. It is used by people (often Muslims) to insult non-Muslims.

have probably not done enough in favor of reconciliation. It is not as a result of refusal, but because we did not see how to proceed, the context being so complicated.

I support, in part, the hypothesis, which emphasizes the complexity of the Chadian context. Yes, the Chadian setting did not allow the Church to act strongly enough in favor of the peaceful reconciliation of Chadian society. However, I place complexity not on the side of the Chadian context but rather at the center of conflict itself. Indeed, if one has to consider a civil war when the whole population clashes and kills each other, as in Rwanda (*Tutsi* against *Hutu*), then it would not be the case for Chad. Instead, in Chad, it is the warlords who clashed to take power. However, the subtlety of the Chadian conflict is that the warlords who sometimes became politicians used cultural and religious identities (such as North-South and Muslim-Christian) to fuel their political agendas. By doing so, these politicians dragged civilians into their conflicts, and that is what caused the civil war in Chad. And even though politicians have managed to use cultural and religious identities, the reality is quite different. Surprisingly, during the conflict, the majority of the Islamic and Christian population were found to have cohabitated reasonably well.¹³³ This is to say that if the Church would play a significant role in reconciliation in Chad, it would not proceed in the same way as that currently attempted by Rwanda, or that led by the “Truth, Justice and Reconciliation Commission” in South Africa. We must conceive of a reconciliation that can respond to the complexity and specificity of the situation in Chad.

Conclusion

Throughout this chapter, we have made ethical judgments about the historical context and the expansion and pastoral activities of the Catholic Church in Chad. We have formulated these

¹³³ Things are indeed changing with the arrival of Wahabis groups promoting intransigent, pure and hard Islam.

judgments according to the apostolic activities of the Church in relation to the need for reconciliation that the post-civil war context in Chad demands. Indeed, as we have shown, the analysis of the context of the Catholic Church and its activities revealed to us a lack or inadequacy of the Church's involvement in the reconciliation process. This lack or deficiency in the role of the Church has held back the advancement of the adequate reconciliation process that the *country* needs. The Church, through its flagship activities such as CEFOD, the *Al-Mouna* Centre, the Justice, and Peace Commission, has contributed much to the economic and cultural development of Chadian society: the promotion of Chadian culture, training for the development and promotion of civil societies, bringing together cattlemen and farmers. However, if today Chadians continue to feel the real need for reconciliation among Chadians, then the Catholic Church has not done enough in the area of bringing the Chadian people closer together. Thus, if the eruption of the conflict primarily was the consequence of the dictatorship of the first president, then various failed attempts to resolve the dispute show instead of the lack of active involvement of key actors (including the Catholic Church) in the process that could lead to adequate reconciliation. It is in this sense that the next chapter will provide some elements of the Church's response to the conflict by identifying the factors necessary for the reconciliation that would be appropriate for the resolution of the post-civil war conflict.

Chapter Three

Acting: The Catholic Church's Responses to the Chadian Conflict

Introduction

Analysis of the civil war in Chad has shown us, on the one hand, the escalation and the actors in this conflict and, on the other hand, the urgent need for adequate reconciliation. The ethical evaluation of various attempts to resolve conflict has led us to make two judgments. The first judgment is that politicians have not got involved enough in the conflict resolution process. The second judgment is that the government and the Church have not employed correct approaches that adequately respond to the reality of the conflict which has plagued the country for four decades. The Chadian government has not made an honest effort to resolve conflicts because so many politicians are corrupt and use conflict for personal gain. As long as the battle is perpetuated, politicians benefit from it. Indeed, according to observations made on the evolution and dynamics of the post-civil war conflict, I synthesize the reality of this conflict in this way: politicians make use of the ethnic and religious sensitivities of citizens for their welfare. They create political problems and put them under the label of *North-South* conflict, Muslim-Christian strife, or breeder-agrarian conflict to retain power.

As we have said, the Church's Social Doctrine method is - seeing, judging, and acting. Seeing and judging inform the actions that I discuss in the present chapter. Indeed, acting is ordered to the realization of choices. Acting requires true conversion, that is, it requires an inner conversion which is made possible through availability, openness, and transparency in the purifying light of God.¹³⁴ Thus, this third chapter seeks to describe how the Church should

¹³⁴ Congregation for Catholic Education, *Guidelines*, no. 7.

respond to the post-civil war conflict. Even if the Church has played an essential role in various attempts at conflict resolution, these have not been enough because of the complexity of the conflict. Hence, I show that the Church needs to be not only more involved in the process of reconciliation but involved in ways that are more sympathetic to the needs of Chadian society. To demonstrate this need, I will consider three factors. The first is to identify forgiveness and its implications as necessary elements for an agreement that responds to the nature of the Chadian conflict. The second will be to show that adequate reconciliation for Chadian context must be understood as self-sacrifice with a dynamic process of conversion. And the objective of the last point is a research of peacebuilding through the principle of subsidiarity where the state has to offer necessary opportunities to the local authorities (the Church, citizens, and NGOs) to participate in state-building.

1. Elements and Requirements of Reconciliation

In part one, I describe the aspects and requirements of reconciliation for Chadian post-civil war conflict resolution. The type of reconciliation that could respond to the Chadian situation requires self-sacrifice and the dynamic process of conversion. The relevance of this reconciliation lies in the interconnectedness of forgiveness, restorative justice, and the principle of subsidiarity.

1.1. Forgiveness

To live together peacefully after the civil war, Chadian society needs forgiveness. But what is the nature of this forgiveness? Should we talk about forgiveness between politicians, or between politicians and civil society, or even within civil society itself? Should the present generation forgive the mistakes of the past generation? These interrogations have led me to inquire into current debates on the practice of forgiveness: Are there limits to forgiveness? There are two

differing opinions in answer to this question. On the one side, some authors argue that the executioner must be forgiven – whether present or not – because forgiveness is necessary for both the victim and the future of society. Thus, for Bishop Desmond Tutu, “forgiving is not forgetting; forgiving means abandoning your right to pay back the perpetrator in his coin, but it is a loss that liberates the victim. It is a second chance for a new beginning, and it is good for health because, without forgiveness, there can be no future for a relationship between individuals or within and between nations.”¹³⁵ By maintaining that forgiveness is essential for the future, Tutu shows that present generations must forgive the mistakes of the past to properly build the future; therefore, for him, mercy is limitless.

On the other side, other authors like Simon Wiesenthal, argue that forgiveness has limits because it is a practice that only concerns victims and executor. For him, forgiveness is “an act of volition, and only the sufferer is qualified to make the decision.”¹³⁶ In other words, the living have no right to forgive on behalf of those who were killed, those who suffered in the past, and are no longer alive to decide for themselves. In the same way, Perez-Soba and Kampowski think that “someone who has not genuinely repented¹³⁷ in his heart and who does not sincerely reject his sin cannot receive forgiveness.”¹³⁸ I note that these two authors are talking about the issue of divorce in marriage, and as such, their context is very different from our war context. However,

¹³⁵ Desmond Tutu, *No Future Without Forgiveness*, New Ed edition (New York: Image, 2000), 165; 272.

¹³⁶ Simon Wiesenthal, *The Sunflower: On the Possibilities and Limits of Forgiveness*, Revised, Expanded, Subsequent edition (New York: Schocken, 1998), 98.

¹³⁷ About the relationship between repentance and forgiveness, Gregory Jones insists that “we can neither make repentance a prerequisite for forgiveness nor separate forgiveness from our understanding of justice,” referenced in L. Gregory Jones, *Embodying Forgiveness: A Theological Analysis* (Grand Rapids, Mich: Eerdmans, 1995), xi.

¹³⁸ J. J. Pérez-Soba, S. Kampowski, and Cardinal George Pell, *The Gospel of the Family: Going Beyond Cardinal Kasper’s Proposal in the Debate on Marriage, Civil Re-Marriage and Communion in the Church* (San Francisco: Ignatius Press, 2014), 222-227.

despite this difference in meaning, their demand for individual repentance implicitly excludes forgiveness offered by others in the future.

Both views around the limits of forgiveness are justifiable. Indeed, to say that forgiveness requires repentance on the part of the executioner means that acknowledgment of the damage caused by the executioner is necessary. In other words, it is necessary for the executioner to acknowledge his wrongs and to ask for forgiveness with the objective of repentance. Acceptance of the damage caused to others demonstrates the willingness and responsibility of the executioner to undertake a process of transformation or, better yet, conversion. However, since the act of forgiveness is personal and depends on the will and life of the victim, it is appropriate to maintain that the victim can forgive their tormentor without requiring repentance. This is why I opt for unlimited forgiveness, even though it is not easy to do because it requires self-sacrifice on the part of the victim. Endless forgiveness is vital in the sense that it frees the victim from the resentment it feels towards its tormentor. For limitless forgiveness to be possible, two attitudes are required: it is necessary to trust in the individual human's ability to be optimistic and open to the future (1) and the victim has to undertake a moral injury liberation process (2).

1.1.1. Optimism

The civil war has created an attitude of despair and pessimism among the Chadian people about the possibility of a better future. According to Saleh Yacoub Mahamat:

The civil war has plunged the country into a cycle of political violence. This political violence means that many Chadians do not believe in alternation at the head of the country through the elections. This popular pessimism about the Chadian democracy pushes some authors to qualify the Chadian question of institutionalization of violence as the sole mode of struggle for the conquest of power.¹³⁹

¹³⁹ Mahamat Saleh Yacoub, *Des Rebelles aux Seigneurs de Guerre ? La Désagrégation de l'Armée Nationale* (N'djaména: Editions Al-Mouna, 2005), 23.

Faced with this pessimistic attitude, we believe that the practice of forgiveness faces serious challenges. This is why we say that an optimistic and open-minded attitude towards the future is a critical provision that the people of Chad need now in order to be able to forgive themselves.

Optimism will consist in keeping a positive inner attitude in people's minds – one that believes in change and a better future. For this, the Church has a spiritual source that can help society: the experience of God's goodness that surpasses human malice. Discovery of God's goodness is a source and disposition for forgiveness. That is why Gregory Jones sustains that "a trinitarian identification of God is crucial for an adequate account of forgiveness. What God is in God's very being – the trinitarian communion of self-giving – human beings are called to grow into the response to the costly forgiveness of Christ."¹⁴⁰ The experience of being a loved sinner is an opening to the Trinitarian love that loves without limits. And this experience of being a loved sinner can dispose of the human being to embrace optimism in the future. In this way, all Chadians can possess the disposition to practice forgiveness if they want to transform themselves. More profoundly, we claim that forgiveness is both an interior and external attitude that depends on the optimistic will of the victim to believe in change.

Another source of optimism is the attitude of welcoming and openness. Developing the mindset of hospitality and openness means that Chadian society must update its willingness to be hospitable. To be hospitable requires one to welcome everyone, whatever their religion, culture, or ideology. Since the Chadian people claim to be a people of generosity, it is relevant that this attitude be practicable as well as theoretical. In a sense, Chadians are invited to accept each other despite clan and cultural divisions that the war created between them. There is a fundamental reason that can motivate the mutual practice of hospitality within the Chadian society: the fact

¹⁴⁰ Jones, *Embodying Forgiveness*, 113.

that Chadian people have a common humanity and cultural identity. Chadians are linked by a shared history, which makes them recognize each other in language and practice. This shared history includes the event of colonization. Logically, a synergy of forces should be oriented towards the common struggle against this colonizing, dividing power, which continues to assert itself within society. This shared history is motivation for mutual hospitality. For example, if the Chadian people discover that the origin of their conflict is linked to their colonial and neo-colonial history, then this discovery can be an energy to stimulate them to fight against this divisive factor. Thus, coming together to fight evil will show that the Chadian people have a shared history that they need to preserve.

1.1.2. Developing the Capacities of Opening to the Future

The attitude of optimism must extend to the development of the capacity to open up to the future. Theologically, this thought can be justified by the hope of resurrection or merely the belief in eschatology. To have the capacity to open to the future means to trust in a better future and trusting in a better future – in the context of conflict – requires one to appreciate values of forgiveness that are restorative justice and mercy. Put another way, I see restorative justice and mercy as sources for growing Chadians' capacities for forgiveness.

1.1.2.1. Restorative Justice

The practice of restorative justice is one of the crucial sources for developing the capacity for forgiveness in the post-civil war context in Chad. I base the importance of restorative justice on the fact that Chadian society has remained skeptical about the ability of republican institutions to resolve conflicts effectively. This skepticism in the community is justified by the moral and physical wounds of the conflict that prevent people from opening up to the future and undertaking the real processes of forgiveness. Restorative justice is, therefore, crucial to society

in that it will help society to repair the wounds that have been sustained to embrace the building of the future with determination. According to Howard Zehr, restorative justice is “a process that aims to involve, as much as possible, all parties concerned with a specific offense, and that seeks to collectively identify and deal with suffering, needs, and obligations, to heal and repair as much as possible.”¹⁴¹

We identify three elements of these approaches of restorative justice: community, researching real causes of conflict, and reparations. There are three fundamental elements to this definition: community, researching real causes of conflict, and reparations. I focus on reparations for this section of the work. Reparation consists of building human relationships by reestablishing mutual responsibilities. Mark Allman and Tobias Winright rightly said that restorative justice seeks to build a partnership to reestablish mutual responsibility for constructive responses to wrongdoing within our communities rather than privileging the law, professionals, and the state.¹⁴² In the process of repairing, we identify two aspects: social healing and punishment.

For Paul Green, social healing can broadly be defined as the reconstruction of communal relations after mass violence. It precedes reconciliation and forgiveness after open warfare, and it can emerge through initiatives that re-humanize broken relationships, rebuild trust, normalize daily life, and restore hope.¹⁴³ From this perspective, social healing is an essential condition for

¹⁴¹ Howard Zehr, *The Little Book of Restorative Justice: Little books of justice & peacebuilding* (Intercourse, PA: Good Books, 2002), 11.

¹⁴² Mark Allman and Tobias L. Winright, *After the Smoke Clears: The Just War Tradition and Post War Justice* (Maryknoll, N.Y: Orbis Books, 2010), 105.

¹⁴³ Pumla Gobodo-Madikizela, *Memory, Narrative and Forgiveness: Perspectives on the Unfinished Journeys of the Past*, ed. Chris N. Van der Merwe, Unabridged edition (Newcastle upon Tyne, UK: Cambridge Scholars Publishing, 2009), 77.

the efficacy of reconciliation and forgiveness. By extension, reconciliation and forgiveness become the positive consequences of social reparation. However, I think if one understands social healing as restoration of relationships or peacebuilding, then it would be an outcome of forgiveness and reconciliation; otherwise, repairing damages would limit the process of reconciliation or forgiveness.

The second factor of repairing damage from restorative justice is to punish executioner. We can ask: what is the role of punishment in the restorative justice process? So importantly, is punishment a requirement for restorative justice? This question requires knowledge of the nature of the punishment.¹⁴⁴ According to the *Compendium* of the Social Doctrine of the Church, there is a twofold purpose of punishment. On the one hand, encouraging the re-insertion of the condemned person into society; on the other, fostering a justice that reconciles, punishment is a righteousness that is capable of restoring harmony in social relationships disrupted by the criminal act committed.¹⁴⁵ Likewise, Andrew Skotnicki establishes two ends of punishment. The first end is liberation and reconciliation. This end requires recognition of fault, a sense of repentance, and at least a desire to make reparation for harm done to others. The second end is

¹⁴⁴ Similar approaches of punishment role. According to Catechism of the Catholic Church: “punishment has the primary aim of redressing the disorder introduced by the offense. When the guilty party willingly accepts it, it assumes the value of expiation. It has a medicinal purpose: as far as possible, it must contribute to the correction of the guilty party, referenced in Pope John Paul II, ed., *Pope John Paul II, Catechism of the Catholic Church*, 2nd ed., Publication (United States Catholic Conference) (United States of America: Pauline Press, 2000), no. 2266. For Catholic bishops of the United States, rehabilitation and treatment of offenders are a part of the Church’s mission. For them, respect for the humanity and promotion of human dignity of both victims and offenders are principles that lead the Church to advocate for rehabilitation and treatment for offenders because both victims and perpetrators of crime are children of God, referenced in United States Conference of the Catholic Bishops, ed., *Responsibility, Rehabilitation, and Restoration: A Catholic Perspectives on Crime and Criminal Justice* (Washington, DC: United States Catholic Conference, 2000), 47 – 48. For Pope Pius XII, punishment aims to reconcile the offender to the relationships fractured by the errant behavior, referenced in Pope Pius XII, “Crime and Punishment,” *The Catholic Mind* 53 (1955): 374.

¹⁴⁵ Pontifical Council of Justice and Peace, *Compendium of the Social Doctrine of the Church*, New edition (Continuum International Publishing, 2005), no. 403.

the full reinstatement of the offender to the life of the community with no accompanying stigma or no further need to pay for one's mistakes.¹⁴⁶ It results from these different approaches that punishment has a positive role both for offenders and the community. However, even if punishment would seem necessary for reconciliation, it must be proportionate and prudential as Allman and Winright assert. For them, punishment must be proportionate – severe enough so that the evils of war are appropriately acknowledged and dealt with and serve as a deterrent to others — and prudential in that penalties must not be so severe that they unduly burden those not directly or materially responsible for the crimes of war.¹⁴⁷

In my opinion, repairing damages should be a constructive process. That is why I opt for restorative and productive justice. Compensation for costs should not be limited to payment of amends, but rather to the formation of a collective identity between two actors in the conflict. This shared identity will be an active and cooperative search for lasting peace. To accomplish this, one does not necessarily need to compensate the victim by punishing the offender. What is required is to open a space for concerted dialogue where each responsibility is engaged in the search for the truth that builds society. Thus, justice will only make sense when it allows a person to freely and voluntarily accept his/her errors or wrongs and also voluntarily undertakes a way to make amends. In doing so, every member of society seeks to establish a stable peace.

¹⁴⁶ Andrew Skotnicki, *Criminal Justice and the Catholic Church* (Lanham, Md: Rowman & Littlefield Publishers, 2008), 58.

¹⁴⁷ Allman and Winright, *After the Smoke Clears*, 113.

1.1.2.2. Mercy

Opening to the future allows people to appreciate the wisdom of forgiveness. In the context of post-civil war Chad, welcoming and opening are crucial attitudes that lead someone to mercy. The reconciliation that Chadians need involves justice but specifically restorative justice.

Mercy is an outstanding attitude and practice that will help Chadians become capable of forgiveness. This mercy consists of a manner of reciprocal acceptance and openness that makes it possible to love a person despite conflicts. That is why, Pope Francis defines mercy as this concrete action of love that transforms and changes lives, enabling us to truly forgive. It is also the fundamental law that dwells in the heart of each one when he casts a sincere glance at the brother he meets on the path of life.¹⁴⁸ However, mercy I suggest for Chadian society has to be founded on justice because before being merciful, it is essential to be just; otherwise, such mercy does not make sense. That is why Walter Kasper maintains that “mercy does not exclude justice; it is no cheap grace or a kind of clearance sale. Justice is a minimum, while mercy is the maximum.”¹⁴⁹ In the same way, for Pope Francis, “mercy does not exclude justice and truth; mercy is the fullness of justice and the most radiant manifestation of God’s truth.”¹⁵⁰ These affirmations state that mercy is the highest manifestation of justice. Mercy destroys neither justice nor encourages injustice, but it fulfills justice, seeks to restore a relationship broken by the wrong, insult or aggression. Such mercy re-energizes human relationships and restores

¹⁴⁸ Pope Francis, *Apostolic Letter Misericordia et Misera at the Conclusion of the Extraordinary Jubilee of Mercy* (Rome: Libreria Editrice Vaticana, 2016), accessed March 16, 2020, http://w2.vatican.va/content/francesco/en/apost_letters/documents/papa-francesco-lettera-ap_20161120_misericordia-et-misera.html.

¹⁴⁹ Cardinal Walter Kasper, *Gospel of the Family, The by Cardinal Walter Kasper (2014) Paperback* (Paulist Press, 2014), 29.

¹⁵⁰ Pope Francis, *Apostolic Exhortation Amoris Laetitia: Joy of Love on Love in the Family* (New York: Paulist Press, 2016), no. 311.

human dignity. Mercy does not make one feel guilty or condemns the offender, but it harmonizes social life by restoring the political, administrative structures destroyed by the civil war. In this way, mercy might make Chadians able to cultivate the virtue of forgiveness; that is, the art of spontaneously forgiving themselves without prejudice. For example, the habit of forgiveness can be acquired gradually from the primary education instilled in children. Thus, the Chadian population will not be closed in on themselves but will open to and welcome the future and prepare to face it with courage and determination.

1.1.3. Moral Injury Liberation

The daily experience of Chadians shows that many among them are not yet fully healed from the wounds of war because the conflict continues to affect the psychological and moral behavior of the moral and civilian population, whether or not involved in the battle. The daily expression of the grudges that people hold against each other shows the existence of moral wounds that must be healed. Thus, the search for liberation from moral injury is an asset for the population to be treated internally to initiate a proper process of forgiveness and reconciliation. For, unhealed injuries can be obstacles to the reconciliation process. Thus, the Church would benefit greatly from exploring the path of moral injury liberation.

Camilo Ernesto Mejia rightly said about moral injury: “I realize that moral injury is not something I carry with me, like a backpack I can strap to my body and drop at any time, but something that shapes an important part of who I am as a human being.”¹⁵¹ According to this approach, moral injury becomes an evil that remains part of a person’s life as long as it is not treated. If Mejia perceives moral damage from an individual point of view, then Kent D.

¹⁵¹ Camilo E. Mejia, *Healing Moral Injury: A Lifelong Journey, Fellowship of Reconciliation* in Rita Nakashima Brock and Gabriella Lettini, *Soul Repair: Recovering from Moral Injury after War* (Beacon Press, 2013), 86.

Drescher and companions argue that moral injury affects both the combatant individual and the non-combatant community. For Drescher *et al.*, moral damage is a useful way of understanding how combatants and non-combatants alike are negatively changed through exposure to violence and the inflicting of harm and death.¹⁵² Thus, even if civilians do not fight, they still suffer the consequences of war and therefore become the victims of the moral injury. That is why Drescher and companions continue to maintain that in the context of war, moral injuries may stem from direct participation in acts of combat, such as killing or harming others, or indirect acts, such as witnessing death or dying, failing to prevent immoral acts of others, or giving or receiving orders that are perceived as gross moral violations.¹⁵³

Additionally, according to Shira Maguen and Brett Litz, moral injury is “a construct that describes extreme and unprecedented life experiences, including the harmful aftermath of exposure to such events.”¹⁵⁴ Likewise, for Rita Nakashima Brock and Gabriella Lettini, moral injury is a heuristic that identifies the morally injurious wounds of war and wartime trauma. For them, injurious wounds perpetrate violence, and being required to kill someone or witness killing, or lacking the ability or means help those in need that can transgress one’s deeply held notions about fairness and the value of life. In other words, the moral wound can extend to many factors in life. It may concern whether or not one is the author of the injury. Or it may also result

¹⁵² Kent D Drescher, Jason A Nieuwsma, and Pamela J Swales, *Morality and Moral Injury: Insights from Theology and Health Science*, vol. 33, 51 (California: Reflective Practice: Formation and Supervision in Ministry, 2013), <http://journals.sfu.ca/rpfs/index.php/rpfs/article/viewFile/262/261>.

¹⁵³ Kent D. Drescher et al., “An Exploration of the Viability and Usefulness of the Construct of Moral Injury in War Veterans,” *Traumatology* 17, no. 1 (March 1, 2011): 8–13. <https://doi.org/10.1177/1534765610395615>.

¹⁵⁴ Brett T. Litz et al., “Moral Injury and Moral Repair in War Veterans: A Preliminary Model and Intervention Strategy,” *Clinical Psychology Review* 29, no. 8, Posttraumatic Stress Disorder and the Wars in Afghanistan and Iraq (December 1, 2009): 695–706. <https://www.sciencedirect.com/science/article/pii/S0272735809000920>.

from the inability to rescue a person in need. Therefore, the moral wound affects more deeply the justice and value of life. Thus, when the moral wound is not healed, it can continue to create circles of violence that impede forgiveness and reconciliation.

For healing, Brock and Lettini suggest assisting those who struggle with moral injury. These suggestions include connecting within a supportive community and building friendships, emotional expression through the arts, recovering meaning and purpose through service, and “deep listening”¹⁵⁵ on the part of helpers. In this way, religious communities have to create a “place for grace,” which means a place to recover from moral injury because moral conscience and a moral identity require empathy, a capacity to see others as human beings with their feelings and needs. Since moral injury is both an individual and a communitarian evil, its healing also requires a personal as well as social contribution. All members of society must be accountable for moral injury.

Following the U.S Department of Veterans Affairs, there are two treatments of moral injury:

The first treatment, called Impact of Killing in War, contains the following elements: Education about the complex interplay of the biopsychosocial aspects of killing in war that may cause inner conflict and moral injury; Identification of meaning elements and cognitive attributions related to killing in war; Self-forgiveness – which entails cognitive therapy and for some the promotion of spirituality or faith-based religious practices; Making amends tailored to the individual. The second treatment is called Adaptive Disclosure, which compounds the following elements: Exposure is used to uncover core features of focal combat and operational trauma and as a means of articulating the meaning and implication of these events. If the focal combat event is fear and life-threat-based, exposure is the sole approach. If the focal trauma is loss-based, patients are also asked to have an imaginary, emotionally evocative real-time dialogue with the lost person. For moral injury, patients are guided through a conversation with a forgiving and compassionate moral authority about the transgression.¹⁵⁶

¹⁵⁵ Deep listening is a listening process that is focused on the person you need to help. Such listening requires attention and sincerity in the relationship. Deep listening means seeking to communicate with the other person’s situation.

¹⁵⁶ Shira Maguen and Brett Litz, “Moral Injury in the Context of War - PTSD: National Center for PTSD,” General Information, accessed March 22, 2020, https://www.ptsd.va.gov/professional/treat/cooccurring/moral_injury.asp.

Although research on moral injuries has been conducted to assist veterans in their reintegration, this research has a double benefit: it takes into account both participatory and non-participatory perpetrators of war. On the one hand, one advantage of moral injury liberation is that it makes it possible to accompany the veterans of their return from fighting to heal morally and spiritually their wounds. On the other hand, it views mental injury as an ailment that affects the entire community and whose healing involves community responsibility. In the process of moral liberation, the emphasis is on listening, so the Church could draw inspiration from this in its apostolate since the country is in constant conflict.

Through the description of these different elements of forgiveness, it follows that forgiveness is necessary for the effective practice of reconciliation. In Walter Wink's words, "forgiveness seeks reconciliation, it is an action directed toward the other; and reconciliation is the result and goal of forgiveness."¹⁵⁷ Thus, if forgiveness and its implications are required for reconciliation, then what form of reconciliation can be put in place to deal with the Chadian context? Answering this question means putting in place a type of reconciliation that can respond to the aspirations of Chadian society affected by the post-civil war conflict.

2. Reconciliation as Self Sacrifice

If forgiveness leads to reconciliation, then it makes reconciliation a fundamental attitude and practice for living together peacefully. For reconciliation unites community life by helping community members to restore confidence, peace, order, and inter-human relations broken by conflict, it is crucial to build an individual reconciliation rather than reconciliation by groups. We believe that reconciliation should be rather individual and not by group because of the ethnic

¹⁵⁷ Walter Wink, *Walter Wink, When the Powers Fall: Reconciliation in the Healing of Nations* (Minneapolis: Fortress Press, 1998) (Minneapolis: Fortress Press, 1998), in Allman and Winright, *After the Smoke Clears*, 104.

diversity and the existing armed groups in Chad. Regarding ethnic diversity, it should be noted that there are more than 130 ethnic groups in Chad. Because of this ethnic diversity, it would be difficult to apply, for example, the reconciliation models of South Africa (Truth and Reconciliation Commission)¹⁵⁸ and Rwanda. For in South Africa, as in Rwanda, the conflict had pitted two groups of peoples: blacks against whites on the one hand and *Tutsis* against *Hutus* on the other. For these cases, it is easier to apply the group reconciliation approach. This is not possible in the case of Chad, which instead requires an individual approach to reconciliation. Similarly, several armed groups had rebelled against the government, and because of this complexity, a group-based reconciliation approach would certainly not produce the desired results. Moreover, a significant obstacle to a group-based reconciliation such as the cases of the countries as mentioned above is that most of the belligerents are no longer alive while the effects they caused continue to occur even today. That is why a reconciliation process that puts the individual at the center would be an asset because it enables the individual to be responsible for its destiny and, above all, not to repeat the mistakes of the past. The errors of the past consisted of people aligning themselves around the political leader who is from their ethnic group to fight others. To prevent people from being influenced by their political leaders, it seems to me that the reconciliation process should be personal. For that, I choose to rely on Robert J. Schreiter and John Paul Lederach to show that even if the determining factor of reconciliation lies in the healing of a wounded society, the right agreement must be fundamentally personal before it is relational and communal. In this sense, reconciliation is, first and foremost, the individual's

¹⁵⁸ Desmond Tutu, *Truth and Reconciliation Commission, South Africa*, *Encyclopedia Britannica*, February 04, 2019, accessed February 11, 2020, <https://www.britannica.com/topic/Promotion-of-National-Unity-and-Reconciliation-Act-34-of-1995>.

pursuit of being at peace in oneself. That is why reconciliation I want to develop should be a self-sacrifice.

Such reconciliation aims to rouse each opposing party to make peace within itself and with society. For Lederach, “reconciliation is a central component of dealing with contemporary conflict and reconstructing divided societies. It is understood as a process of relationship building.”¹⁵⁹ Better still, reconciliation becomes the key to enduring change. That enduring change is not evidenced in mass numbers of people but in the quality of the relationship between unlikely people. It requires people to cultivate the moral imagination that consists of transcending violence while living in it.¹⁶⁰ For him:

The moral imagination requires the capacity to imagine ourselves in a web of relationships that includes our enemies; the ability to sustain a paradoxical curiosity that embraces complexity without reliance on dualistic polarity; the fundamental belief in and pursuit of the creative act; and the acceptance of the inherent risk of stepping into the mystery of the unknown that lies beyond the far too familiar landscape of violence. The critical role is “to envision the canvas that makes visible the relational spaces and the web of life where social change is located.”¹⁶¹

We retain from the moral imagination that violence destroys a person’s capacity to perceive him/herself as an integrated part of a whole, and that makes it difficult for people to see themselves in a web of relationships that has to include their enemies. It is an obstacle to the moral imagination. Thus, in the process of reconciliation, it is critical to fighting against violence

¹⁵⁹ John Paul Lederach, *Building Peace: Sustainable Reconciliation in Divided Societies* (Washington, D.C: United States Institute of Peace, 1998), 151.

¹⁶⁰ John Paul Lederach, “The Art of Peace,” *The On Being Project*, accessed February 11, 2020, <https://onbeing.org/programs/john-paul-lederach-the-art-of-peace/>.

¹⁶¹ John Paul Lederach, *The Moral Imagination: The Art and Soul of Building Peace* (Oxford ; New York: Oxford University Press, 2005), 5 & 86.

because “violence displaces people at multiple levels, fracturing their sense of safety in the world.”¹⁶²

To paraphrase Lederach, to destroy roots of violence, we must move from isolation and attitudes of “dominate or be dominated” toward a capacity to envision and act on the basis that we live in and form part of a web of interdependent relationships, which includes our enemy. Also, we have to live with trust that creativity, divinely embedded in the human spirit, is always within reach, and we must expose and break the false promise that places faith in violence as the defender and deliverer of security.¹⁶³

If reconciliation is understood both as an ongoing process of rebuilding relationships and as a necessity for human beings imagining themselves in a web of human relationships, then it requires an additional effort of self-sacrifice on the part of human beings. Self-sacrifice is essential because for someone to imagine being in such a process, there has to be a certain self-forgetfulness. Likewise, for human nature to believe itself to be permanently in a system of relationships, it would need a lot of self-denial, because only the forgetting of oneself and the struggle against one’s ego can help the human being to open up to others in a relationship of interdependence that includes its enemies.

Also, Schreiter maintains that “reconciliation is not only a matter of healing memories and receiving forgiveness; it is also about changing the structures in society that provoked, promoted, and sustained violence.”¹⁶⁴ Thus, reconciliation is necessary because it provides space and

¹⁶² John Paul Lederach and Angela Jill Lederach, *When Blood and Bones Cry out: Journeys through the Soundscape of Healing and Reconciliation* (Oxford ; New York: Oxford University Press, 2010), xiv.

¹⁶³ Lederach, *The Moral Imagination*, 175.

¹⁶⁴ Robert J. Schreiter, *Reconciliation: Mission and Ministry in a Changing Social Order* (Maryknoll, N.Y. : Cambridge, Mass: Orbis Books, 1992), 1.

opportunities for encounter and dialogue between Chadians divided by conflict. It brings together the Chadian community to correct mistakes of the past and build together the future with converted impulses. For reconciliation to set out again on new paths, it necessitates the personal effort of self-sacrifice. Self-sacrifice will stimulate people with a desire to live in peace and harmony within themselves. To do this, self-sacrifice needs to approach reconciliation, respectively, as a process of conversion and a permanent dynamism.

2.1. Reconciliation as a Process of Conversion

Reconciliation as self-sacrifice needs a constant renewal of behavior. For as long as there is a need for reconciliation, self-sacrifice must be permanent. Thus, reconciliation as self-sacrifice requires a dynamic process of conversion. Reconciliation then becomes a form of conversion that consists of changing behavior and language. Viewed from the angle of behavioral change, conversion means the transformation of attitude, a reorientation toward a better horizon. Attached to the concept of *metanoia*,¹⁶⁵ conversion means allowing the spirit to turn people toward God. In such a vision, a changed behavior is similar to that of the prodigal son of which Luke tells us: “Coming to himself and his decision to return to his father” (Lk 15). For Pope John Paul II, “to return to oneself and decide to return” are fundamental attitudes without which reconciliation is impossible.”¹⁶⁶ As such, reconciliation involves a personal process of questioning and a commitment to change. A view of questioning one’s behavior is essential in the process of reconciliation.

¹⁶⁵ *Metanoia* is a Greek term that involves a change of mind, repentance, a profound, usually spiritual, transformation, conversion. Dictionary.com. <https://www.dictionary.com/browse/metanoia>.

¹⁶⁶ Pope John Paul II, *Post-Synodal Apostolic Exhortation on Reconciliation and Penance in the Mission of the Church Today: Reconciliatio et Paenitentia* (St. Paul Editions, 1984), no. 26.

Through reconciliation as a process of conversion, I finally understand the reasons why various attempts at settlement in Chad have failed. This is because agreement is not a forced attitude or task. The agreement is an attitude that must be internalized before being externalized through acts, and people need to be prepared before they can commit to it. For reconciliation to achieve desired results, Chadian political and religious authorities are called upon to work to transform the hearts and minds of Chadians. For peace to be restored in Chad, reconciliation becomes a *sine qua non* that is not negotiable. I am firmly convinced that if every Chadian sincerely questions their implicit and explicit responsibility in this conflict, the means to achieve true reconciliation will be found. That is why, according to Lederach, the process of reconciliation becomes the inevitably perilous but necessary journey that makes its way back to humanity and the building of a genuine community.¹⁶⁷ The path of reconciliation imposes itself as a necessity on human beings insofar as it leads them to build a community of humanity that can live together peacefully. Such an agreement can only be achieved when each politician, and citizen feels invested in resolving the conflict and decides to change.

The change of language implies the abandonment of exclusive and destructive language to practice a constructive and inclusive language. In the post-civil war context in Chad, usage of inclusive expressions is essential to counter the political ideology that has been hidden behind the use of the Northern and Southern division. We notice, for example, the expressions, “*Doum*” or “*Kirdi*”¹⁶⁸ that Christians and Muslims use respectively to insult each other. Indeed, what causes this division is a complex (inferiority or superiority) instilled by the colonizer (France),

¹⁶⁷ Lederach, *The Moral Imagination*, 175.

¹⁶⁸ *Kirdi* means “unconverted” and is usually employed by Muslims to qualify other Chadians who are not Muslims. And *Doum* means “recalcitrant, stubborn” is used to qualify Muslims.

and some Chadian leaders present the Southerner (generally seen as Christian) as educated and civilized, and the Northerner (usually Muslim) as unschooled and therefore wild. And more, one comes to think that Northerners must live in the North of the country and Southerners in the South, respectively. Thus, the displacement of Northerners towards the South is judged as wrong by Southerners and creates misunderstandings and disputes, which can sometimes lead to human losses.¹⁶⁹ This same process of judging is seen in conflicts between farmers and ranchers in Chad. Because the Northerner is seen as a pastoralist and Southerner as a farmer, the movement of Northerners with their cattle is therefore seen as an invasion by Southerners. This way of thinking and perceiving facts inevitably leads to mistrust and mutual rejection between different groups existing in Chad. That is why I think it is urgent to have a reconciliatory language that unites Chadians with each other. This inclusive language will make it possible to turn a negative narrative of history into a positive and constructive account.

2.2. Reconciliation as a Dynamic Process

A settlement is never done once for all, because human beings need to reconcile continuously. Speaking about a dynamic character of agreement, Lederach argues that agreement is both a place we are trying to reach and a journey we take to get there.¹⁷⁰ In Lederach's understanding, reconciliation requires preparation, patience, and determination, because it is a perpetual movement that is embodied in human existence. Along the same lines, Schreiter maintains that "reconciliation makes of both victim and oppressor a new creation. We are needed to take a new place, a new creation. Reconciliation is not just restoration. It brings us to a place

¹⁶⁹ Reounoudji, *Dynamique d'occupation de l'espace et de Gestion locale des ressources naturelles au Sud-Ouest du Tchad : Le cas du terroir agropastoral de Ngoko*, 36.

¹⁷⁰ John Paul Lederach and Harold H. Saunders, *The Journey Toward Reconciliation*, (Scottsdale, Pa: Herald Press, 1999), 33.

where we have not been to before.”¹⁷¹ Reconciliation becomes the place of re-creation and renewal of conflicting parties. That is why Schreiter argues that a settlement is a spiritual process because it is God who initiates the process of reconciliation. For him:

The reconciliation is neither a hasty peace, nor liberation, nor a managed process. It is not a technical process, namely “Problem-Solving-Rationality.” Reconciliation is more spiritual than strategy because it is God who reconciles, and the human being is invited to cooperate in the process of reconciliation. The victim is the one who begins the process of Reconciliation, the victim is called upon to turn to God and experience God’s reconciling grace, and so, himself or herself, to become the agent of reconciliation.¹⁷²

The spiritual dimension of reconciliation shows that reconciliation begins with God and leads to God because humanity is renewed by reconciling. In the same sense, Stanley S. Harakas maintains that God is “the subject and the sole initiator of the movement of reconciliation, which is unaffected by the attitude of His creatures. It is He who has decided upon this action and who unceasingly fulfills it.”¹⁷³ Thus, a human being must regularly turn towards God to achieve the process of reconciliation. It is ultimately God who transforms the heart of the victim and leads one to reconcile with their executioners. In other words, the process of reconciliation begins first with the victim, and it is not technical but spiritual; it is not a short process but an ongoing one. I think these dimensions are missing in the Chadian process of reconciliation. This is why Chadian leaders must understand that reconciliation procedures do not stop with the cessation of violence, but they must accompany people in search of lasting peace. Likewise, the way reconciliation is

¹⁷¹ Schreiter, *Reconciliation*, 60.

¹⁷² *Ibid.*, 59-60.

¹⁷³ Stanley S. Harakas, *Forgiveness and Reconciliation: An Orthodox Perspective* in Raymond G. Helmick and Rodney Petersen, eds., *Forgiveness and Reconciliation: Religion, Public Policy, and Conflict Transformation* (Philadelphia: Templeton Press, 2001), 58.

conducted depends on types of conflict, which means solutions are not pre-established.

Restoration of peace and rebuilding a collective identity must be reconciliation's objectives.

If various attempts at reconciliation failed in Chad, it was because actors did not consider the sacrificial dimension of an agreement that supports pardon. It is essential to know that a settlement is a critical step that could be externalized through actions of peace. For peace to be restored in Chad, all Chadians are called to reconcile with themselves, with others, and with their God. Indeed, if Tutu claimed that there is no future without forgiveness,¹⁷⁴ I also assume that there is no reconciliation for Chadian people without self-sacrifice. With self-sacrifice, we prioritize the common good rather than a private good. Thus, reconciliation becomes not only good for oneself but also for everybody.

3. Building Peace Through the Principle of Subsidiarity

As we have shown, the war has destroyed the social fabric, and therefore the Church should work to rebuild peace. However, for peacebuilding to be possible, the Church should teach warring parties to construct peace around a collective national identity. Since this is a common construction of peace, all citizens must be able to take part in it through communities and social associations, hence the importance of applying the principle of subsidiarity. The application of the principle of subsidiarity has the advantage of allowing each social group to help build the country.

3.1. Building Peace Around a Shared Chadian Identity

If one of the purposes of reconciliation is the change from bad to better behavior, then agreement also leads to leaving behind the state of conflict for a state of peace. Reconciliation is

¹⁷⁴ Tutu, *No Future Without Forgiveness*, 165.

about building peace and living together peacefully. In this way, Lederach offers that “the essential element for peace construction for reconciliation is the restoring and healing of torn-apart relationships. It is a place where different interdependent social energies of Truth, Mercy, Justice, and Peace are brought together and given voice in a dynamic social space.”¹⁷⁵

Construction of true peace rests definitively on practical reconciliation after human relations have been torn apart by conflict. For a social order that results from agreement to be possible, it must be built on relational factors such as truth, mercy, and restorative justice. Thus, post-conflict peacemaking cannot be reduced to signatures on an agreement but rather to the search for consolidation of unity among members of society. This peacebuilding involves rebuilding interpersonal relations because when relationships collapse, the center of social change does not hold. And correspondingly, restoring what has fallen apart is centrally the process of rebuilding relational spaces that hold things together.¹⁷⁶ A search for the strengthening of union consists in identifying the factors that characterize peace. That is why, according to Lederach, the essence of peacebuilding is found in four disciplines, each of which requires imagination: (1) the centrality of relationships, (2) the practice of paradoxical curiosity, (3) provision of space for the creative act, and (4) the willingness to take risks.¹⁷⁷

First of all, the centrality of connection provides the context and potential for breaking violence, for it brings people into the pregnant moments of the moral imagination: the space of recognition that ultimately the quality of our life is dependent on the quality of life of others. It recognizes that the well-being of our grandchildren is directly tied to the well-being of our

¹⁷⁵ Lederach and Saunders, *The Journey Toward Reconciliation*, 11.

¹⁷⁶ Lederach, *The Moral Imagination*, 75.

¹⁷⁷ *Ibid.*, 34.

enemy's grandchildren.¹⁷⁸ As we have pointed out, peace cannot be built on violence because violence disperses forces rather than bringing them into synergy. Thus, to make peace, cycles of violence must be broken by taking into account the interdependence of human beings. To consider the interconnectedness of human beings means the human being is a being in relationship and communion with others. Therefore, one can only truly flourish by being in a relationship with their fellow human beings. So, the centrality of links in peacebuilding's research requires from all involved an awareness of the mutual dependence of one another. Therefore, there is no reason for persons to cause violence or have it perpetuated against them, because it affects the whole community, including the perpetrators. To put it another way, mutual relationships, joys, as well as misfortunes of others, affect all the members of the community.

Second, to break cycles of violence, Lederach suggests practicing paradoxical curiosity. To paraphrase Lederach, paradoxical curiosity approaches social realities with an abiding respect for complexity, a refusal to fall prey to the pressures of forced dualistic categories of truth, and an inquisitiveness about what may hold together seemingly contradictory social energies in a greater whole. It is a discipline that, in settings of deep-rooted violence filled with social polarization, views complexity as a friend and refuses to fall into the historic traps of dualistic divisions, which drive the cycles of violence.¹⁷⁹ In this way, there is an invitation to welcome diversity, in all its forms, as a richness and, at the same time, to fight against exclusionary practices. From the point of view of ambiguous curiosity, violence would consist of perceiving facts from an individualistic or, better still, selfish perspective. For, when one does see things from an

¹⁷⁸ Lederach, *The Moral Imagination*, 35.

¹⁷⁹ *Ibid.*, 36-37.

individualistic perspective, one thinks that one is the only person to hold truth, and others are wrong. One is more inclined to victimize oneself than to take responsibility. A globalizing view plunges us into a world where our presence is one among many others.

The third discipline of peacebuilding's essence consists of providing space for the creative act. Providing space requires a predisposition, attitude, and perspective that opens up — even invokes — the spirit and belief that creativity is humanly possible. It is an attitude that consists of faith in the capacity of a human being to innovate. In other words, each person has the potential to act in favor of peace by combating cycles of violence. And the last essence of peacebuilding is the willingness to take risks. To risk is to step into the unknown without any guarantee of success or even safety. Risk means stepping into a place where you are not sure what will come or what will happen. By extension, peacebuilding requires a journey guided by the imagination of risk.¹⁸⁰ In this way, to take risks is to dare to go down a path, even though you are not sure if you will reach your destination. It means accepting to live in total uncertainty. In other words, the willingness to risk is a willingness of humility and self-sacrifice. We link the desire to risk with the desire for modesty and selflessness because by taking a risk, one recognizes that one is limited and is aware that they may not succeed.

In the search for the essential factors that underpin the construction of peace, Lederach stresses the quality of relations between human beings. While pointing to cycles of violence as obstacles to order, he suggests mutual interpersonal relationships to break cycles of violence. It is an approach to peacebuilding that empowers individuals and connects them with the human community. That is why we argue that, even if both politicians and civilians are responsible for the conflict, the former for creating the conflict, and the latter for taking part in it through their

¹⁸⁰ Lederach, *The Moral Imagination*, 163.

participation, however, civilian citizens could overcome this conflict if they are inhabited by a spirit of peaceful coexistence and a sense of collective belonging. We believe that the Chadian people have the potential to overcome political quarrels. Thus, Church's work would consist of arousing in the people the desire to put into practice the potentialities of forgiveness and of living together. These potentialities include meeting places for Christians, Muslims, and other religious beliefs, the values of hospitality, solidarity, etc. The Church's work would consist of awakening in the people the willingness of living together. At this level, the Church has institutions such as schools and social centers that can help citizens to acquire these values. These institutions should be places for learning values that lead to reconciliation and peaceful coexistence.

After war has destroyed the fabric of social cohesion, the construction of a common identity is fundamental to boosting peacebuilding. To be able to build a Chadian identity, to be able to make all Chadians take pride in their national identity and thus achieve national unity, I suggest gathering different elements of character to create a new one.¹⁸¹ More concretely, it is necessary to start from a hypothesis according to which each society builds its identity, starting from daily experiences and imagining these different identities converging towards national unity and concord. Thus, to reduce the current gap between various Chadian groups, it is necessary to set up a system in which groups come to know themselves and other groups that make up the nation. This system will be built on fundamental elements of each group such as tolerance and respect for others, love of work, openness and fraternal cohesion. In this way, if there is a decision to make, it will emerge from the commonly constructed national identity. To

¹⁸¹ I am going to take inspiration, for example, from the mentality of the people of Burkina Faso. They call Burkina Faso "the country of integral men" because of an identity that their leaders have forged in the course of their country's history. In Chad, it is possible to build a collective identity. For example, in each culture, there is respect for customs and traditions. Why not consider this aspect in a national sphere? It would seem that national identity would be built around the culture of respect and mutual acceptance. Such a character would prevent the eruption and perpetuation of inter-community conflicts, etc.

achieve this, awareness needs to be cultivated at two levels: in families and at schools. People, especially young people, must learn to integrate national identity into their daily lives. The process of integrating national identity would be done both by teaching a Chadian history open to the world and by integrating cultural education into schools. In this way, the aim of my process consists of reconciling the respective peoples of Chad not only by promoting their personalities but also and above all by teaching them to welcome differences. Teaching people to welcome differences also means providing them with the help they need to carry out their duties as citizens of the country.

3.2. The Usefulness of the Principle of Subsidiarity in Peacebuilding

If the formation of a shared identity is necessary to maintain sustainable peace, then peacekeeping will be done through the application of the principle of subsidiarity in the country's administrations. Indeed, it should be noted that one of the causes of conflict is the discontent of some people against the concentration of power in the hands of a minority that crushes others. Thus, if the government does not provide opportunities for the various local authorities to carry out activities that will enable them to integrate into the management of the State, then neither peacebuilding nor reconciliatory acts can survive. For this reason, the Church could offer the wisdom of its tradition on the principle of subsidiarity to assist both local governments and the State in peacebuilding. According to Pope Pius XI, the principle of subsidiarity is the essential principle of "social philosophy." For him:

Just as it is gravely wrong to take from individuals what they can accomplish by their initiative and industry and give it to the community, so also it is an injustice, and at the same time, a grave evil and disturbance of right order to assign to a more significant and higher association what lesser and subordinate organizations

can do. For every social activity ought of its very nature to furnish help to the members of the body social, and never destroy and absorb them.¹⁸²

I understand this principle as a mode of the delegation of power — the fact that a superior authority does not do what a lower can do. Thus, society becomes an organization that has several members. Each member plays a specific role. To function well, each member must receive from an organization the help necessary to accomplish its task. In other words, the state should ensure that each social group has a capacity for initiative, which allows them to be an actor alongside others. To do this, the attributions of inferior and superior entities should be well defined and known to all. Each entity must have the means to adequately fulfill the mission entrusted to it and to fully exercise its responsibility. Thus, the principle of subsidiarity makes it possible to foster a spirit of mutual aid and mutual support, not to do in place of others, but to allow others to do better.

I identify four aspects of the definition of the principle of subsidiarity: (1) the existence of intermediate social associations, (2) recognition of the initiative's freedom and action, (3) attitude of help from the higher-order societies to lower-order corporations, and (4) intervention of the State and/or higher-order societies in the event of the failure of these lower-order social bodies.

First, the aspect of subsidiarity recognizes the existence of intermediate social associations that make up society. These include local communities, professional agencies, unions, political parties, associations, and NGOs. All these institutions participate in the common good of a

¹⁸² Pius XI, *Encyclical Quadragesimo Anno on Reconstruction of the Social Order* (Rome: Libreria Editrice Vaticana, 1931), accessed February 21, 2020, http://www.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_19310515_quadragesimo-anno.html. no. 79.

nation.¹⁸³ Consequently, the government must ensure the functioning of these intermediate social bodies because they contribute to the development of citizens.¹⁸⁴ Second, the recognition of the initiative's freedom and action of the intermediate social collectivities is crucial because, liberty of acting and enterprise guarantees the common good. The State must encourage personal and community initiatives. Thirdly, it is a duty for all higher-order societies to assume an attitude of help, support, promotion, and development compared to lower-order corporations.¹⁸⁵ And finally, State or high-order society can intervene in the event of the failure of these social bodies. In this sense, Edward P. DeBerry and James E. Hug argue that subsidiarity also requires that what individuals and local organizations cannot do for themselves to secure the common good must be done by higher forms of social organizations or government.¹⁸⁶ In other words, the State does not intervene in these intermediate social bodies if everything works well.

¹⁸³ For the Catholic bishops of the United States, subsidiarity calls for problem-solving initially at the community level: family, neighborhood, city, and state. It is only when problems become too large, or the common good is clearly threatened that larger institutions are required to help, referenced in United States Conference of the Catholic Bishops, *Responsibility, Rehabilitation, and Restoration: A Catholic Perspectives on Crime and Criminal Justice*, 25.

¹⁸⁴ Nicoletta Perlo (Lecturer in public law, University of Toulouse I Capitol) talks about the principle of horizontal subsidiarity that establishes that the Administration supports and promotes the autonomous initiatives of citizens related to activities of general interest. The application of this principle introduces a new paradigm, i.e., "Shared Administration." Citizens and the Administration, as equal subjects, combine their resources with meeting the collective needs. Horizontal subsidiarity concerns activities of general interest and requires the administration to "promote" the autonomous initiative of citizens in these areas, referenced in Nicoletta Perlo, "Le principe de subsidiarité horizontale : un renouvellement de la relation entre l'administration et les citoyens. Étude comparée franco-italienne," *Revue internationale de droit comparé* 66, no. 4 (2014) : 983–1000: <https://doi.org/10.3406/ridc.2014.20443>.

¹⁸⁵ For the Compendium of the Social Doctrine of the Church, this relationship between higher-order and lower-order companies can be doubly perceived. Positively, it is a question of bringing economic, institutional, and legislative aid to minor social bodies so that they can play their full role in the achievement of the common good. And negatively, this principle requires the State to refrain from anything that would restrict, in fact, the living space of the minor and essential cells of society, referenced in Pontifical Council of Justice and Peace, *Compendium of the Social Doctrine of the Church*, no. 187.

¹⁸⁶ Peter J. Henriot, Edward P. DeBerri, and Michael J. Schultheis, *Catholic Social Teaching: Our Best Kept Secret*, 3rd rev. and enl. ed. (Maryknoll, NY: Orbis Books, 1992), 28.

However, we can ask: what is the principle of subsidiarity's relevance to peacebuilding that can sustain reconciliation in the context of Chad's post-civil war? The principle of subsidiarity is fundamental in the construction of peace in Chadian post-civil war context because the principle recognizes the value and importance of each particular institution. Through this principle, there is a pluralist articulation of society within which human and structural differences are welcomed as an asset. By extension, the principle of subsidiarity sees in each person the potential for helping the community such as a recognition the capacity of each person to providing support for the construction of the common good. More importantly, the principle of subsidiarity allows good governance understood participatory governance. As we said earlier, one of the civil war's causes was the refusal by the first president to involve some groups of peoples in the management of the country. Thus, with the application of the principle of subsidiarity, different social bodies are invited to participate in the construction of the country. By involving local collectivities in the management of the country, this can help to appease the hearts of war-torn people and accordingly it might be an important opportunity of peacebuilding.

Peacebuilding through the application of the principle of subsidiarity is a crucial practice which the Catholic Church is invited to continue to propagate so that it can make reconciliation in Chad sustainable. The collective national identity is the junction between reconciliation and peacebuilding. Indeed, the peace which should make the process of reconciliation dynamic can only be possible if every Chadian, every social community feels linked to belonging to a collective national identity. Thus, the principle of subsidiarity is essential because it allows Stat to offer to social communities a necessary space that will enable them to flourish and feel involved in the management of public affairs.

Conclusion

Throughout this chapter we have shown the Church's action to challenge the post-civil war conflict in Chad. We have focused on three central points on which the Church's responses must extend: forgiveness, reconciliation, peacebuilding through the principle of subsidiarity. These three areas are strictly linked, but more concretely peacebuilding through the principle of subsidiarity is the *sine qua non* for the efficient application of reconciliation in the Chadian context. Since the Chadian civil war is involved, it requires an appropriate approach to an agreement that takes into account both the spiritual and the physical dimensions¹⁸⁷ of actors in the conflict. Reconciliation as self-sacrifice needs to be supported by attitudes and practices that enable forgiveness and peacebuilding. Thus, if forgiveness leads to reconciliation, then for peacebuilding to strengthen reconciliation, various social communities need to have the necessary opportunities that will allow them to create and practice their initiatives without being hindered by entities of a higher order. It is in this sense that the Church is called to ensure that the intrinsic link between forgiveness, reconciliation, and peacebuilding through the principle of subsidiarity is continuously maintained to face the challenge of resolving the post-civil war conflict. Thus, if we continue to witness the conflict in Chadian society, it is because real causes of the conflict have not been addressed and because an appropriate method of resolution is lacking. It is in this sense that we have proposed to the Catholic Church to become more involved in the conflict resolution process by bringing its reconciliation procedure to it. We have conceived this reconciliation as an attitude and a practice that considers the individual as

¹⁸⁷According to David Kaulemu (the regional coordinator for eastern and southern Africa of the African Forum for Catholic Social Teaching), key to Africa's transformation are the spiritual, moral, and cultural frameworks and sensibilities that are capable of facilitating the necessary changes and adjustments, referenced in Daniel McDonald, ed., *Gregorian University Studies in Catholic Social Teaching: Catholic Social Teaching in Global Perspective* (Maryknoll, N.Y: Orbis Books, 2010), 36-37.

primarily responsible for the construction of peaceful living together. For the reconciliation process to bring expected results, the Catholic Church is invited to create and strengthen activities and structures which cultivate peaceful coexistence.

Chapter Four: How to Act?

Suggestions for the Successful Involvement of the Catholic Church in the Chadian Conflict Resolution Process

Introduction

In the preceding sections, we have analyzed respectively the existence of the post-civil war conflict, the different attempts to resolve it, and the responses that the Church must propose to face the challenges of post-civil war reconciliation. The challenges of the agreement require we establish an approach to the agreement that can respond to the aspirations of Chadian society. We have conceptualized reconciliation as a personal attitude and practice that makes the individual primarily responsible for the search for peaceful living together, and for this reason reconciliation must be a form of self-sacrifice and the process of ongoing conversion. Thus, this chapter takes on the task of answering the following question: How should the Church act in order to implement this approach to reconciliation? For reconciliation to fulfill its goal of ongoing conversion and self-sacrifice, we would like to suggest that the Church engage in two types of action. The first set of actions concerns the revitalization and creation of ecclesial structures that are appropriate to the current Chadian context. For instance, we believe that the Chadian clergy, who are primarily responsible for popularizing Christian values, should receive substantial training. Also, we judge the creation of a lay school as essential because it will make it possible to complete the training received at catechesis. Given that reconciliation is not only a social but also spiritual attitude, we believe that spiritual accompaniment would be an asset for the concretization and reinforcement of the elements of the agreement. The second type of the Church's action concerns the urgency of continuing interreligious dialogue through the creation

of a center for interfaith dialogue with the design of a formation program that responds to the needs of reconciliation.

1. Creating and Strengthening Ecclesiastical Structures

For the Catholic Church to be more involved in the post-civil war reconciliation process, the first action is to revitalize pastoral ministers both clerical and lay. Strengthening pastoral agents means that the Church must equip them with fundamental elements for their activities: adequate formation and spiritual support.

1.1. Diversifying the Training of the Clergy

The adequate training that we want for the Chadian clergy is a contextualization of the Vatican Council II through its decree *Ad Gentes*. According to this decree:

For such a noble task, the future missionary is to be prepared by a unique spiritual and moral training. For he must have the spirit of initiative in the beginning, as well as that of constancy in carrying through what he has begun; he must be persevering in difficulties, patient and strong of heart in bearing with solitude, fatigue, and fruitless labor. He will encounter men with an open mind and a broad heart; he will gladly take up the duties which are entrusted to him; he will with a noble spirit adapt himself to the people's foreign way of doing things and to changing circumstances; while in the sense of harmony and mutual charity, he will cooperate with his brethren and all who dedicate themselves to the same task so that together with the faithful, they will be one heart and one soul in imitation of the apostolic community.¹⁸⁸

From this decree, we retain the necessity of training for future missionaries. They must be trained in moral and spiritual values so that they can enter into dialogue with the world.

Indeed, the Chadian clergy needs a diversified training adapted to the socio-cultural context of Chad. More specifically, Church leaders should train clergy in areas additional to the standard path of philosophy and theology. Diversifying training means guiding priests in areas like

¹⁸⁸ Vatican Council II, *Ad Gentes Divinitus: Decree on the Church's Missionary Activity*, 1965, no. 25, in Vatican Council II, *Vatican Council II: The Conciliar and Post Conciliar Documents*, Ed. Austin Flannery.

justice, peace, reconciliation, conflict resolution, sociological anthropology, and cultural dialogue. This training should help clergy to better understand cultural values and how to interpret these values in light of faith. For instance, a priest must know how virtues of hospitality, solidarity, endurance, perseverance, and patience could be foundational elements of reconciliation in the Chadian context. In this way, the clergy can analyze the current social situation in Chad to suggest solutions to get out of the present social crisis. Clerical training should be creative in inventing an ecclesial identity specific to the Chadian context by gradually separating itself from the Western model.¹⁸⁹ To do so is to answer the calls of *Gaudium et Spes* and *Optatam Totius*. On the one side, it is the responsibility of the Church to read the signs of the times and interpret them in the light of the Gospel.¹⁹⁰ And on the other side, “the wide diversity of peoples and countries” requires local Churches to develop programs of formation fashioned for their own context.¹⁹¹ From this outlook, it is crucial to continue to develop the model of the Church as *God’s Family*, which was discussed at the first Synod on Africa in 1994,¹⁹² and the place of the Church at the service of reconciliation, justice and peace

¹⁸⁹ In this line of conduct, it should take the call of Pope Paul VI in Uganda seriously. The Pope invited Africans to be their missionaries by adapting the Church to African culture. For him, Africans should not deny the originality of their personality “individual, ecclesial and even civil, referenced in Henry Fresquet, “Le voyage de Paul VI en Ouganda contribuera à la croissance d’un catholicisme spécifiquement africain,” *Le Monde.fr*, March 21, 1969, accessed February 17, 2020, https://www.lemonde.fr/archives/article/1969/03/21/le-voyage-de-paul-vi-en-ouganda-contribuera-a-la-croissance-d-un-catholicisme-specifiquement-africain_2435017_1819218.html.

¹⁹⁰ Vatican Council II, “*Gaudium et Spes: Pastoral Constitution on the Church in the Modern*,” no. 4, in Vatican Council II, *Vatican Council II: The Conciliar and Post Conciliar Documents*, Ed. Austin Flannery.

¹⁹¹ Vatican Council II, “*Optatam Totius: Decree on Priestly Training*” (Libreria Editrice Vaticana, October 28, 1965), no. 1, in Vatican Council II, *Vatican Council II: The Conciliar and Post Conciliar Documents*, Ed. Austin Flannery.

¹⁹² For the Synod Fathers, *the Church as God’s Family* is an expression of the Church’s nature particularly appropriate for Africa. For this image emphasizes care for others, solidarity, warmth in human relationships, acceptance, dialogue and trust. The new evangelization will thus aim at *building up the Church as Family*, avoiding all ethnocentrism and excessive particularism, trying instead to encourage reconciliation and true communion between different ethnic groups, favoring solidarity and the sharing of personnel and resources among the particular Churches, without undue ethnic considerations, referenced in John Paul II, *Ecclesia in Africa: Post-Synodal*

during the second Synod on Africa in 2009.¹⁹³ Because, since the beginning of evangelization, the Catholic Church in Chad as most of the African Churches are under the persistent dependence of the outside world.¹⁹⁴ It is time to put in place empowerment strategies for the Chadian Church.¹⁹⁵ Such training would be possible only when the Catholic Church in Chad fights against clericalist attitudes and promotes collaboration between clergy and laity. Jean Marc Ela rightly said that “the Christian Church does not define itself in terms of clerical questions but [rather] in its dynamic reaction to decisive situations in life in which people think, struggle and dream.”¹⁹⁶ The Church must be a place of affirmation, promotion, and expression of human nature.¹⁹⁷

Apostolic Exhortation on the Church in Africa and Its Evangelizing Mission Towards the Years 2000 (Vatican City: Libreria Editrice Vaticana, 1995), no. 63.

¹⁹³ To this first Synod on Africa, we must add the Second African Synod held in Rome from 4 to 25 October 2009. In the face of the suffering and injustices suffered by many Africans, it sought to place the Church at the service of reconciliation, justice, and peace, referenced in Pope Benedict XVI, *Post Synodal Apostolic Exhortation Africae Munus on the Church in Africa in Service to Reconciliation Justice and Peace* (Libreria Editrice Vaticana, 2012).

¹⁹⁴ Mayeur, *Histoire Du Christianisme Des Origines à Nos Jours Tome XIII Crises et Renouveau de 1958 à Nos Jours*, 631-634.

¹⁹⁵ For instance, it is crucial to take into account the statement of SECAM (the Symposium of Episcopal Conferences of Africa and Madagascar). SECAM urges people to become aware of the importance of history for a sharper focus on the signs of the times and on the sources beyond history that make it possible to meet the challenges inscribed in it. For SECAM, the most negative consequences for an African are the slave trade and slavery with their commodification of the human being, as well as colonization and colonialism and demands a call for the determination to deploy pastoral care of the resurrection, of the rebirth of the Black Man, referenced in Mgr Barthélemy Adoukonou, “Conférence: Défis Actuels de l’Eglise d’Afrique” (Centre Culturel Saint-Louis de France Rome, March 14, 2011), https://www.persee.fr/doc/thlou_0080-2654_2011_num_42_1_3920_t8_0146_0000_1, 4-5.

¹⁹⁶ Jean Marc Ela, *Le Cri de l’Homme Africain: Questions Aux Chrétiens et Aux Eglises d’Afrique* (Paris: Harmattan, 1980), 162.

¹⁹⁷ For example, Jean Marc Ela, defines faith as the requirement of an incarnation of the Gospel in a society in search of itself and affected by radical transformations. In other words, the Christian faith is praxis in history and society. Hence, faith in the God of Revelation frees us from a relationship with God lived in the absolute and as if outside the events and tensions that make up the fabric of our existence, referenced in Ela, *Le Cri de l’Homme Africain*, 113.

During training, the clergy has to avoid the attitude of clericalism because clericalist behaviors lead to difficulties of collaboration between clergy and laity. That is why Pope Francis considers clericalism as one of the great dangers of clericalism: that it alienates members of the Church by refusing to be close to them and reinforces the belief that priests are above the laity. For him, “Clerics feel they are superior, they are far from the people;” they have no time to hear the poor, the suffering, prisoners, the sick.¹⁹⁸ We can see daily these difficulties in parishes where the priests neglect laypeople. Three years ago, during my parish survey for pastoral practice, I asked some of the faithful about their commitment to the Church, and answers I received are almost concordant. One individual said, “Us, nobody knows us. Who are we to interfere in the Church’s life?” Another stated: “The Church is the business of priests and sisters, we accompany them.”¹⁹⁹ These reactions contradict the spirit of service of a pastor according to Pope Francis. For him, the laity represent the faithful Holy People of God to whom as pastors we are continually called to look, protect, accompany, support and serve. Because, as a shepherd cannot conceive of himself without his flock, whom he is called to serve, then the pastor is pastor of a people, and he serves these people from within.²⁰⁰

To avoid the exclusion of laity in Church life, the clergy are invited to take into account *Juvenescit Ecclesia’s* appeal about equality between Christians. Through this letter, the Congregation for the Doctrine of Faith states the coessentiality between hierarchical gifts and

¹⁹⁸ Pope Francis, “Homely: Pope Calls for Humble Priests,” December 13, 2016, <https://www.catholicnewsagency.com/news/in-stressing-error-of-clericalism-francis-calls-for-humble-priests-32780>.

¹⁹⁹ We gathered these different words as part of our pastoral inquiry. Pastoral Theology Course, Institute of the Theology of the Society of Jesus / Abidjan. Academic Year 2015-2016.

²⁰⁰ Pope Francis, “Letter to Cardinal Marc Ouellet President of the Pontifical Commission for Latin America,” March 19, 2016, https://w2.vatican.va/content/francesco/en/letters/2016/documents/papa-francesco_20160319_pont-comm-america-latina.html.

the charismatic gifts in the life of the Church. Baptism induces substantial equality between Christians and functional diversity.²⁰¹ It is through baptism that one becomes a juridical person in the Church. By baptism, the faithful are incorporated in the Church, and they are subject to duties and rights in the Church.²⁰² Finally, it is baptism that allows everyone to exercise the ministry. So, all Christians are to be seen as pastors because the ministry is the function of all Church members, and it is not only the ordained person who provides “pastoring.”²⁰³ In this way, what is essential in the Church’s life is that all members belong to the same body directed by the Spirit of Christ. The different modalities of belonging must be mutual aids that various members bring to the building up of the Church. That is why, from the understanding of Rémi Parent, it is critical to make the Church that of baptized people in order to overcome the tension between clergy and laity. For him, the cleric is no more Christian than the layman. The heart of the first is no closer to Jesus than the second.²⁰⁴ However, it is not a question of fighting clericalism by adopting an anti-clericalism position in which the clergy would be reduced to the laity. I rather direct my criticism toward the wrong way of conceiving of the clergy as superior to the laity. Thus, both laity and priests should be concerned with my criticism, because both can be responsible for the clericalist spirit. That is why I rely on the thought of Pope Francis by

²⁰¹ Congregation for the Doctrine of the Faith, “Letter *Iuvenescit Ecclesia* to the Bishops of the Catholic Church Regarding the Relationship Between Hierarchical and Charismatic Gifts in the Life and the Mission of the Church,” last modified May 15, 2016, accessed February 16, 2020, http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20160516_iuvenescit-ecclesia_en.html.

²⁰² Pope John Paul II, ed., *Code of Canon Law, Latin-English edition: Translation* (Washington, D.C.: Canon Law Society of America, 1983), no. 849.

²⁰³ Karen Lebacqz and Ronald G. Barton, *Sex in the Parish*, 1st ed. (Louisville, Ky: Westminster/J. Knox Press, 1991), 95.

²⁰⁴ Rémi Parent, *A Church of the Baptized: Overcoming Tension Between the Clergy and the Laity* (New York: Paulist Press, 1989), 56.

arguing that the Chadian clergy must avail themselves to Chadian society in order to meet their needs; that is to say, mature and well-balanced priests, fearless and generous, capable of closeness, listening and mercy.²⁰⁵

In Chad current Church challenges require the partnership of clergy and laity. Chadian clergy should then learn to integrate collaborative dimensions in their training. Because, the “priesthood today – and certainly tomorrow – cannot be ‘lone rangers.’ The willingness to work collaboratively with others, men and women who are volunteers and also those who are formally engaged as lay ecclesial ministers, is necessary for effective ministry.”²⁰⁶ This collaboration involves communication and the sharing of pastoral experiences. For example, pastors must be more transparent in the management of parishes so that the life of a Church is not only carried by the parish priest but by all the Christian faithful. We believe that it is fundamental for the Chadian clergy to promote a policy of communication because communication with the faithful permits priests to be supported in their ministries. And this collaboration in activities goes beyond the scope of collegiality toward all those who are concerned by the service. It is, therefore, why Joe E. Trull says that collaboration requires many forms: a collaboration of the minister with his congregation, between colleagues, and between preceding and future pastors.²⁰⁷ If the dimension of the partnership in the ministry is

²⁰⁵ Pope Francis, “Address to Participants in the International Conference on Pastoral Work for Vocations Sponsored by the Congregation for the Clergy” (Libreria Editrice Vaticana, October 21, 2016), http://www.vatican.va/content/francesco/en/speeches/2016/october/documents/papa-francesco_20161021_pastorale-vocazionale.html.

²⁰⁶ Boston College Seminar on Priesthood and Ministry, “To Serve the People of God: Renewing the Conversation on Priesthood and Ministry,” *Origins: CNS Documentary Service* 48, no. 31 (December 27, 2018): 484–493.

²⁰⁷ Joe E. Trull and R. Robert Creech, *Ethics for Christian Ministry: Moral Formation for Twenty-First-Century Leaders* (Grand Rapids, MI: Baker Academic, 2017), 108.

well integrated into the life of the clergy, this ministry will be strengthened by ideas and advice that some give to others. Indeed, the relational dimension of the priesthood is so important that, for “To Serve the People of God” document, it is integral to the profile of priests: relationships shape priests, as they do all people. For priests, the relationship with the Trinitarian God and with the people of God are pivotal.²⁰⁸ This assertion shows that collaboration²⁰⁹ is necessary both in the life of the priest and in the functioning of the life of the Church. Admittedly, in practice, this collaboration is not at all easy for priests among themselves and with their lay collaborators.²¹⁰ Still, there is a need to establish practices and conduct that enable the ministers of the Church to lead the life of the Church well.

1.2. Creation of Lay²¹¹ Training Schools

We have two aims in the creation of a school of training for the laity: firstly, to promote laical life through ongoing formation and then to develop a responsiveness to the challenge of

²⁰⁸ Boston College Seminar on Priesthood and Ministry, “To Serve the People of God: Renewing the Conversation on Priesthood and Ministry.”

²⁰⁹ According to *Presbyterorum Ordinis*, collaboration is more than simply a useful means to accomplish tasks: it is a way in which priests can be “sincere in their appreciation and promotion of laypeople’s dignity and of the Church’s mission,” referenced in Vatican Council II, “*Presbyterorum Ordinis*: Decree on the Ministry and Life of Priests” (Libreria Editrice Vaticana, December 7, 1965), no. 9 in Vatican Council II, *Vatican Council II: The Conciliar and Post Conciliar Documents*, Ed. Austin Flannery.

²¹⁰ About the collaboration issue among the clergy, our Novice Master complained in these terms: “It is easier to work with the laity than with the confreres because the latter ask many questions.”

²¹¹ The term laity is here understood to mean all the faithful except those in holy orders and those in the state of religious life specially approved by the Church. These faithful are by baptism made one body with Christ and are constituted among the People of God; they are in their own way made sharers in the priestly, prophetic, and kingly functions of Christ; and they carry out for their own part the mission of the whole Christian people in the Church and in the world, referenced in Vatican Council II, “*Lumen Gentium*: Dogmatic Constitution on the Church,” November 21, 1964, no. 31 in Vatican Council II, *Vatican Council II: The Conciliar and Post Conciliar Documents*, Ed. Austin Flannery.

Related to ministry, “To Serve the People of God” document asserts that lay ministry is not a substitute or competitor for the ministry of ordained priests but rather a gift of the Holy Spirit and an integral part of the Church’s mission today, referenced in Boston College Seminar on Priesthood and Ministry, “To Serve the People of God: Renewing the Conversation on Priesthood and Ministry.”

reconciliation. To improve laical life, the Church's leaders should train the laity to have a prophetic commitment within Chadian society by giving them the necessary space so that they express the charisms they have received.²¹² As laypeople are part of the Church, they also need the appropriate training so that they can face challenges of the Church. The Church, therefore, should form the laity as requested by Pope Paul VI:

A serious preparation is needed for all workers for evangelization. Such training is all the more necessary for those who devote themselves to the ministry of the Word. We earnestly desire that in each Church, the bishops should be vigilant concerning the adequate formation of all the ministers of the Word. This severe preparation will increase in them the indispensable assurance and also the enthusiasm to proclaim today Jesus Christ.²¹³

The Chadian Church is facing a glaring lack of priests. Thus, adequate training of the laity can help to make up for this absence. The content of the laity education program must include an emphasis on the quality of confidence in testimony. This testimony should be based on the experience of an authentic encounter with Christ revealed and received in a Chadian context, a context affected by the civil war effects.

The second aim of the lay training school is to make laypeople responsible agents of reconciliation. Since the social context strongly influences the Church's life, the laity should be trained to be more involved in social issues such as interethnic dialogue, forgiveness, and mutual reconciliation. For this, the "Basic Ecclesial Communities" should be places of continuous prayer and listening to the word of God, learning about Church life, and reflecting on various human problems in the light of the Gospel. Christians should come to know each

²¹² Congregation for the Doctrine of the Faith, "Letter *Iuvenescit Ecclesia* to the Bishops of the Catholic Church Regarding the Relationship Between Hierarchical and Charismatic Gifts in the Life and the Mission of the Church."

²¹³ Blessed Pope Paul VI, *Evangelii Nuntiandi: On Evangelization in the Modern World*, Reissue edition. (Frederick, Maryland: Word Among Us Press, 2014), no. 73.

other in these prayer groups so that they can tell each other truths and forgive. Training should guarantee understanding and acceptance of some values, such as the dignity of the human person, respect for human rights, and the common good and different ways of solving conflicts within the society.

Also, the formation of the laity can only be active if it has a solid spiritual foundation. This is why we find the appeal of Pope Francis to the Chadian bishops relevant. For Pope Francis,

It is sure, however, that this commitment to social work cannot alone exhaust the entire work of evangelization; a deepening and rooting the faith in the heart of the faithful — which means a genuine spiritual and sacramental life — are essential if it is to withstand today's numerous trials and so that the faithful's conduct conforms more closely to the demands of the Gospel, enabling them to advance toward true holiness. This is particularly true in a country where the influence of some cultural traditions is compelling, where less morally challenging religious proposals appear everywhere, and where secularization is gaining ground. It is, therefore, important that the faithful are firmly formed from the doctrinal and spiritual point of view: the first sphere of this formation is undoubtedly catechetics.²¹⁴

We believe that an update of this call is fundamental to take the Church out of the current disastrous context in which it is found. In the same way, spiritual rootedness constitutes a bulwark against syncretistic practices in Chadian Catholic circles. Indeed, in our pastoral experience with a few faithful, we noticed that for them, faith consists in clinging to the sensual and the sensitive. The practice of worship is limited more to externality than to interiority. There is a severe problem of conception and process of faith. For Philippe Lécrivain, the modern experience of life tends to emphasize action rather than contemplation.²¹⁵ That is why we propose that centers of formation in spirituality and accompaniment are indeed places

²¹⁴ Pope Francis, "Address to the Bishops of the Episcopal Conference of Chad on Their 'Ad Limina' Visit."

²¹⁵ Philippe Lécrivain, "Les Exercices spirituels d'Ignace de Loyola, un chemin de liberté," *Revue d'éthique et de théologie morale* n°234, no. 2 (2005): 71–86.

where one learns to enlighten his/her faith. We believe that faith should be intelligible to be credible. Indeed, in a Chadian religious context where everyone believes in everything, we campaign for an enlightened faith so that its object is equally knowledgeable and known by all. In this sense, experiencing the Spiritual Exercises²¹⁶ of St Ignatius of Loyola can be an asset because they aim to help someone to conquer oneself and regulate one's life without being determined by any disordered affection.²¹⁷ Specifically, the Spiritual Exercises allow a human being to meet and relate with God personally, uniquely, and directly.²¹⁸ It is a tool that helps to discern God's call for people to grow in faith, hope, love, and service. It is with the reason that Gaston Fessard maintains that for the spiritual life, the Spiritual Exercises are like the immense blossoming of an act of freedom²¹⁹ because they are a pedagogy of freedom²²⁰ and discernment.²²¹

²¹⁶ Spiritual Exercises means every way of examining one's conscience, of meditating, of contemplating, of praying vocally and mentally, and of performing other spiritual actions, as will be said later. For as strolling, walking and running are bodily exercises, so every way of preparing and disposing the soul to rid itself of all the disordered tendencies, and, after it is rid, to seek and find the Divine Will as to the management of one's life for the salvation of the soul, is called a Spiritual Exercise, referenced in Louis J. Puhl, *Spiritual Exercises of St. Ignatius* (Mansfield Centre, CT: Martino Fine Books, 2010, no. 1.

²¹⁷ Ibid., no. 21.

²¹⁸ It is more fitting and much better than the Creator and Lord Himself should communicate Himself to His devout soul, inflaming it with His love and praise, and disposing of it for how it will be better able to serve Him in future. So, he who is giving the Exercises should not turn or incline to one side or the other, but standing in the center like a balance, leave the Creator to act immediately with the creature, and the creature with its Creator and Lord, referenced in Ibid., no. 15.

²¹⁹ Gaston Fessard, *La Dialectique des Exercices Spirituels de Saint Ignace de Loyola* (Namur: Aubier, 1956), 5.

²²⁰ Freedom is understood here as coming from God and allowing human beings to act in a way that is ever more adapted to the newness of the situations they face, referenced in Lécirivain, "Les Exercices spirituels d'Ignace de Loyola, un chemin de liberté," 85.

²²¹ Ibid., 83.

Apart from the deepening of catechetical knowledge that the creation of a center for the formation of the laity pursues, there is also the human and spiritual formation that must be taken into account. This social and religious formation consists of training the laity in questions of forgiveness and reconciliation and in rooting them in the Christian formation enlightened by reason. However, without creating a center of this nature, one might think of strengthening the formation content of the catechists whose centers exist throughout the country.

2. The Restructuring of Interreligious Dialogue

On 18 May 2006, on the occasion of the presentation of credentials, Pope Benedict XVI addressed the new Ambassador of Chad to the Holy See:

For the Church, true peace is only possible through dialogue founded on forgiveness and reconciliation, as well as on respect for the rights of each person. Nonetheless, she is also convinced that this does not exclude the need to take into account the requirements of justice and truth, which are the conditions for authentic reconciliation. I therefore warmly hope, Mr. Ambassador, that all forms of violence may cease in your Country through a genuine dialogue between all the parties concerned, and that the time of reconciliation may come so that all Chadians may be granted to live peacefully and to build together a more and more fraternal and supportive society.²²²

In this letter, Pope Benedict XVI highlights the need for dialogue if peace is to be restored in Chad. For the Pope, genuine dialogue must be based on forgiveness and reconciliation without forgetting the search for justice and truth. From this point of view, there can be several forms of dialogue: inter-ethnic, inter-community, inter-religious, interpersonal, cultural, or exchange between rebels and governments. But what is the meaning of the dialogue? The Pontifical Council for Inter-Religious Dialogue defines dialogue in three ways:

Firstly, at the purely human level, it means reciprocal communication, leading to a common goal or, at a deeper level, to interpersonal communion. Secondly,

²²² Pope Benedict XVI, “Address to H.E. Mr. Moukhtar Wawa Dahab Ambassador of Chad to the Holy See” (Hall Clementine, May 18, 2006), http://www.vatican.va/content/benedict-xvi/en/speeches/2006/may/documents/hf_ben-xvi_spe_20060518_ambassador-chad.html.

dialogue can be taken as an attitude of respect and friendship, which permeates or should permeate all those activities constituting the evangelizing mission of the Church. This can appropriately be called “the spirit of dialogue.” Thirdly, in the context of religious plurality, dialogue means “all positive and constructive interreligious relations with individuals and communities of other faiths which are directed at mutual understanding and enrichment,” in obedience to truth and respect for freedom.²²³

From this definition, dialogue means reciprocal communication, an attitude of respect and friendship, and positive and constructive interreligious relations. In our approach, we opt for interreligious dialogue because of the influence of religious leaders in the resolution of conflicts in Chad. We argue that if a real discussion is established between the different religious strata in Chad, then this understanding will have positive impacts on the reconciliation of the Chadian people. Thus, a framework for inter-religious dialogue must be built on the existing structures in Chad. To do this, two steps are required. The first step is to seek to understand the Catholic approach to interreligious dialogue. And the second step will be to use the Catholic approach to interfaith dialogue in the Chadian context.

2.1. Understanding Interreligious Dialogue from the Catholic Church Perspective

Nostra Aetate, *Lumen Gentium*, and *Ad Gentes* offer foundations for interreligious dialogue. These foundations are the recognition of the universality of salvation in different religions and the desire to work for unity among these religions. First, *Nostra Aetate* recognizes the salvific value in other faiths and asks the Church to encourage its children to engage and live united because they have the same origin and finality, which is God. It invites Christians, Muslims,

²²³ Pontifical Council for Interreligious Dialogue, “Dialogue and Proclamation: Reflection and Orientations on Interreligious Dialogue and the Proclamation of the Gospel of Jesus Christ” (Vatican City, May 19, 1991), http://www.vatican.va/roman_curia/pontifical_councils/interelg/documents/rc_pc_interelg_doc_19051991_dialogue-and-proclamatio_en.html. no. 9.

Jews, and other religious groups to work together to build up mutual trust and confidence.²²⁴

Second, *Lumen Gentium* bases the universality of salvation on the goodness of God. For *Lumen Gentium*, “the God of salvation wants all human beings to be saved because of God’s goodness to all humankind.”²²⁵ Hence, God reveals Himself to everyone, even those outside the Church.

Third, *Ad Gentes* translates the universality of God’s salvation by the presence of God, his touch of grace, and the rays of light in other religions and cultures. The council advises Christians to deal with others in mutual respect and love to give effective witness to Christ. They have to know their national, cultural, and religious traditions intimately and search with reverence and joy for the hidden seeds of the word of God inherent in them.²²⁶ It is an invitation for Christians to enter into dialogue with the traditions and cultures of their living environments.

These three documents provide some essential elements for interreligious dialogue. For example, *Nostra Aetate* encourages people to stand together to protect and promote social justice, moral values, and peace for the sake of humanity. *Lumen Gentium* is a crucial document for the pacific coexistence of the followers of different religions because it addresses the question of unity between human beings as well as their salvation. By recognizing the presence of the Word of God in cultures, traditions, and other religions, *Ad Gentes* invites Christians to discover God’s salvation in the context of their life. However, these documents do not deal specifically with reconciliation or forgiveness between peoples in the way we want for the Chadian context. Let us, therefore, seek to complement these foundational elements of interreligious dialogue with other factors that explain why the Church goes into the conversation.

²²⁴ Vatican Council II, “Nostra Aetate: Declaration on the Relation of the Church to Non-Christian Religions” October 28, 1965, no. 2-3.

²²⁵ Vatican Council II, *Lumen Gentium*: Dogmatic Constitution on the Church, 21 November 1964, N° 16.

²²⁶ Vatican Council II, *Ad Gentes*: Decree on the Church’s Missionary Activity, 7 December 1965, N° 11.

These reasons will enable us to identify the different forms of exchange to select those that are best suited to the Chadian context.

Ecclesiam Suam describes why the Church has to enter into dialogue with the World in which it lives. Since the Church has something to say, a message to give, a communication to make,²²⁷ it is necessary for it to dialogue with the World. For *Ecclesiam Suam*, God Himself, who took the initiative in the conversation of salvation. “He hath first loved us.” We, therefore, must be the first to ask for an exchange with human beings, without waiting to be summoned to it by others.²²⁸ Kuruvachira Jose establishes six reasons for dialogue:

First, the desire to dialogue is an outcome of specific personal and social requirements. The need to communicate with others is something fundamental to every human being. Second, the Church promotes dialogue because of her faith in God the Father. The Trinitarian mystery of Christian revelation presents the Christians with a glimpse into God’s life, which is one of communion and interchange. Third, Christians believe that Jesus Christ is God’s Word and Wisdom, who enlightens every person. Christ redeems all human beings, and he is united to them even when they are unaware of it. Fourth, the Holy Spirit is operative in the depth of people’s consciousness, and he secretly leads them towards the truth. He is also present and at work outside the visible confines of the Mystical Body of Christ, which is the Church. Fifth, the reign of God is the end of all persons. Sixth, many positive values are found preserved in the great religious traditions of humanity.²²⁹

Through these reasons, we discover that dialogue is inherent in the life of the Church and comes from the relationship of communion between the three Persons of the Trinity. The Church is invited to imitate this Trinitarian dialogue in its apostolate. The Church is summoned to talk with all human strata, for the whole of human nature is subject and

²²⁷ Paul VI, “*Ecclesiam Suam*: Encyclical on the Church” (Libreria Editrice Vaticana, August 6, 1964), http://www.vatican.va/content/paul-vi/en/encyclicals/documents/hf_p-vi_enc_06081964_ecclesiam.html, no. 65.

²²⁸ *Ibid.*, no. 72-109.

²²⁹ Jose Kuruvachira, *Interreligious Dialogue in Dialogue and Mission* (United of Kingdom: A EUCLID Academic Paper, 2014), 5-6.

object of exchange for the Church. If dialogue is fundamental to the nature of the Church, what form of dialogue is appropriate to the life of the Church? Pontifical Council for Inter-Religious Dialogue answers this question by establishing four types of exchange.

There are:

The *dialogue of life*, where people strive to live in an open and neighborly spirit, sharing their joys and sorrows, their human problems, and preoccupations. The *dialogue of action*, in which Christians and others collaborate for the integral development and liberation of people. The *dialogue of theological exchange*, where specialists seek to deepen their understanding of their respective religious heritages and to appreciate each other's spiritual values. The *dialogue of religious experience*, where persons, rooted in their religious traditions, share their spiritual riches, for instance about prayer and contemplation, faith and ways of searching for God or the Absolute.²³⁰

Even though these four forms of dialogue are all critical for the life of the Church, in our search for reconciliation, we will use the dialogue of life and the dialogue of action because they are the ones that best meet the requirements of post-civil war reconciliation in Chad. Indeed, the dialogue of life has the advantage of enabling people to live in social communion by sharing each other's joys and sorrows. This form of dialogue is relevant to the Chadian post-civil war context of reconciliation because it emphasizes the importance of solidarity among members of society and allows people to overcome cultural and religious differences to welcome one another. Edward Idris Cassidy is right when he asserts that dialogue of life is a faithful Christian witness of charity, mercy, pardon, reconciliation and peace.²³¹ To put it another way, the dialogue of life is a way of manifesting an act of love that translates into the practice of forgiveness, reconciliation, and peace. It is an attitude both interior and exterior that disposes of a

²³⁰ Pontifical Council for Interreligious Dialogue, "Dialogue and Proclamation: Reflection and Orientations on Interreligious Dialogue and the Proclamation of the Gospel of Jesus Christ," no. 42.

²³¹ Edward Idris Cardinal Cassidy, *Ecumenism And Interreligious Dialogue: Unitatis Redintegratio, Nostra Aetate* (New York: Paulist Pr, 2005), 137.

human being to act for the good of the community.²³² If, in our search, we understand reconciliation as self-sacrifice and a dynamic process of conversion, then the dialogue of life is a determining factor. The dialogue of life is appropriate for the reconciliation process because it is not something passive or mere coexistence. It requires openness, a desire to enter into relations with others. It aims to establish good neighborly.²³³ By extension, the dialogue of life is characterized by the continual renewal of one human being's behavior towards another.

The dialogue of life, insofar as it enables people to share each other's joys and concerns, can be nourished by friendship in general and spiritual or interreligious friendship in particular. Friendship can help people to overcome cultural and religious differences that divide them. To paraphrase James L. Fredericks, friendships with those who follow other religions paths contribute to human flourishing because spiritual friendship with someone who follows another religious path helps us to resist not only intolerance but also our penchant for developing elaborate theological schemes that reduce the other to what David Tracy calls "simply more of the same." Hence, it is crucial to cultivate the virtue of interreligious friendship because it helps people to resist vices, like the propensity to fear those who are different.²³⁴ Likewise, Marianne Farina argues that friendship overcomes boundaries; boundaries set by cultures, nations or faiths. Through friendships, we learn ways to respect religious traditions and we develop a desire to

²³² For example, the *Dialogue and Mission* document describes the dialogue of life as a manner of acting, an attitude, and a spirit that guides one's behavior. It implies concern, respect, and hospitality toward the other. It leaves room for the other person's identity, modes of expression, and values, referenced in Pope Paul VI, "The Attitude of the Church towards the Followers of Other Religions: Reflections and Orientations on Dialogue and Mission: Secretariat for Non-Christians," *International Bulletin of Missionary Research* 9, no. 4 (October 1985): 187–191), no. 29.

²³³ Michael Fitzgerald and John Borelli, *Interfaith Dialogue: A Catholic View* (London : Maryknoll, N.Y: Orbis Books, 2006), 29.

²³⁴ J. Fredericks and T. Tiemeier, eds., *Interreligious Friendship after Nostra Aetate*, 2015 edition (New York, NY: Palgrave Macmillan, 2015), 156.

learn from these teachings. For, the mutual love and affection between friends help each to overcome prejudices et build tolerance and empathy. It cultivates a sense of dignity for all path traditions through a deep appreciation of their faith, as well as that of another's faith.²³⁵ In the context of Chad, developing interreligious friendships can help further strengthen the links between the different religions in Chad. This friendship can be grown in families, schools, or workplaces where Muslims, Christians, and animists live side by side.²³⁶ Of course, it is difficult to establish a solid friendship between groups of people who consider themselves as enemies. Still, it is possible to find mechanisms that make this friendship possible.²³⁷

The second form of dialogue that is pertinent to our research is the dialogue of action. It is a collaboration between Christians and non-Christians with a primarily anthropological aim: the development and liberation of the human being. Thus, through the dialogue of action, Christians and non-Christians are invited to come together to create conditions for development that respect the dignity of the human person and lead to the realization of the common good and social justice. The liberation of peoples, which is the second goal of the dialogue for action, requires social justice. It is a matter of fighting against injustice and poverty, which oppress the human being. Such a dialogue fulfills the function of Christ's mission to free prisoners, to make the blind see, to set the oppressed free (Lk 4: 16). That is why Fitzgerald and Borelli rightly assert

²³⁵ Marianne Farina, SCS, Friendship: Cultivating Theological Virtue in J. Fredericks and T. Tiemeier, eds., *Interreligious Friendship after Nostra Aetate*, 59.

²³⁶ Jules Isaac (1877-1963), a French Jew, rightly said that friendship was the starting point from which Jews and Christians could join together to correct "certain inexact theological conceptions, essentially opposed to the Spirit of Christianity, and certain erroneous interpretations of the Gospel of love that have led to antisemitism," referenced in James L. Fredericks, Introduction in J. Fredericks and T. Tiemeier, eds., *Interreligious Friendship after Nostra Aetate*, 1-2.

²³⁷ One can rely on "joking kinship ties" that exist in some cultures in Chad. But these links can also be extended to ethnic groups, as in the case of Burkina Faso between the "Mossi and Samo" peoples.

that this form of dialogue also has profound theological value. For them, “to work for the integral development of human beings, to strive to liberate people from unjust structures of oppression or poverty is to share in the building up of the Kingdom of God. Lay people who engage in this form dialogue are truly instruments of God’s love, helping to fulfil the prayer of Jesus, ‘your kingdom come’.”²³⁸ Likewise, Kuruvachira understands the dialogue of action as a dialogue of deeds and collaboration with others for goals of a humanitarian, social, economic, or political nature, which are directed towards human liberation and advancement.²³⁹

We consider the dialogue of life and the dialogue of action as two main poles for founding the inter-religious dialogue that can respond to the need for reconciliation in Chad. To be more involved in the process of reconciliation, the Catholic Church must renew its relations with all social strata and work in collaboration with them for the social development of society. If interreligious dialogue begins with an exchange of life, then reconciliation can then only be achieved if the partners in the dialogue consider each other with respect for their cultural and religious identity. In other words, the exchanges of life and action must be accompanied by an ethics of consideration as a basis for interreligious dialogue specific to the Chadian context.²⁴⁰

²³⁸ Fitzgerald and Borelli, *Interfaith Dialogue*, 75.

²³⁹ Kuruvachira, *Interreligious Dialogue in Dialogue and Mission*, 9.

²⁴⁰ That is why, according to Professor Paul Weller, there are four principles of dialogue: dialogue begins when people meet each other. Dialogue depends upon mutual understanding and mutual trust. Dialogue makes it possible to share in service to the community. Dialogue becomes the medium of authentic witness, referenced in Prof Paul Weller, “Four Principles of Dialogue: Christian Origins – Wider Ownership? Unedited Transcript,” January 9, 2009, 3.

2.2. Developing the Ethics of Consideration

According to Wilfrid Okambawa,²⁴¹ in 1 Corinthians 8: 1-13, Paul elaborates an ethics of consideration of the other person, and especially for the one who is weak, that takes priority over one's interests and privileges – even when one's position would be correct. This ethic is so far-reaching that one renounces one's own rights in order to promote the well-being and the salvation of the other.²⁴² Indeed, in 1 Cor. 8: 1-13, Paul talks about idolatry and all that related to it in the Church of Corinth. Paul warns his contemporaries (the strong, those with knowledge) against attitudes that rob the weakest in the community of their conduct. In doing so, for Paul, it is the strong who sin because they prefer to exercise freedom rather than abstain out of respect for others:

But take care that this liberty of yours does not somehow become a stumbling block to the weak. For if someone sees you, who know, dining in an idol's temple, will not his conscience, if he is weak, be strengthened to eat things sacrificed to idols? For through your knowledge, he who is weak is ruined, the brother for whose sake Christ died. And so, by sinning against the brethren and wounding their conscience when it is soft, you sin against Christ (1 Cor. 8: 9-12).

To prevent the weak from turning away from their belief, Paul proposes these: “Therefore, if food is a cause of my brother's falling, I will never eat meat, so that I may not cause my brother to fall.” (1 Corinthians 8: 1-13) We could also paraphrase his words as follows: “If one particular drink causes a brother or sister to fall, I will forever refrain from consuming that drink.”

However, I know that, in principle, there is nothing wrong with consuming it. In other words, if what I do might hurt someone, I should not do it. You must refrain from acting even if you have

²⁴¹ Wilfrid Okambawa, SJ., is the biblical theologian from Benin (West Africa). He is interested in the question of biblical and ethical interpretative hermeneutics.

²⁴² Wilfrid Okambawa, *The Ethics of Consideration as a Solution to the Problem of Food Offered to Idols (1 Corinthians 8: 1 – 13)* in Yiu Sing Lucas Chan, James Keenan, and Ronaldo Zacharias, *The Bible and Catholic Theological Ethics*, ed., James F. Keenan (Maryknoll, New York: Orbis Books, 2017), 79.

the right or freedom to do so. Or, if what one is doing is not personally sinful yet may be a sin for someone else, it is necessary to refrain from engaging in that activity if one's participation will encourage someone else to participate in it. It is in this sense that Okambawa calls this voluntary restriction of freedom, the ethics of consideration to solve the problem of meat consecrated to idols. For him, if one is to receive attention, one must show concern to the other person by renouncing privileges, and there must be healthy persons who show consideration to the weak.²⁴³ He specifies that the ethics of consideration is not the ethics of a permissiveness that enslaves. It is the ethics of authentic freedom because the subject who freely restrains his freedom manifests liberty that is superior to libertinism or unrestrained freedom.²⁴⁴ The ethics of consideration is an ethics of love, such as it goes beyond the law that is codified in terms of what is permitted and what is forbidden. So importantly, the ethics of consideration becomes ethics of liberation, which guarantees not only the freedom of the other person but also, and necessarily, one's own freedom, which attains its summit thanks to its readiness to set limits to itself, to go beyond oneself in self-renunciation.²⁴⁵

If, according to Okambawa, the ethics of consideration is a solution to the problem of food offered to idols, then for me, this ethics could become a fundamental element of interreligious dialogue to respond to the challenge of reconciliation in Chad. I retain two consequences of the ethics of consideration for interfaith dialogue. First, the ethics of concern is a warning about the bad influences one can have on others. That is why Okambawa argues that the ethics of consideration expresses respect, a look back. And second, the ethics of consideration points out

²⁴³ Wilfrid Okambawa in Yiu Sing Lucas Chan, James Keenan, and Ronaldo Zacharias, *The Bible and Catholic Theological Ethics*, 82.

²⁴⁴ *Ibid.*, 87.

²⁴⁵ *Ibid.*, 89.

the way we should behave towards others who do not share our faith. In this way, it implies, on the one side, solidarity between the person who exercises consideration and the person who is given attention, and on the other hand, it necessarily implies a discernment.

For the ethics of consideration helps interreligious dialogue to respond to the challenge of reconciliation in Chad, three attitudes are required from Chadians: willingness to reconcile (1), willingness to integrate diversity (2), and willingness to develop solidarity (3).

2.2.1. Willingness to Reconcile

For interreligious dialogue to lead society to reconciliation, it is fundamental that all those involved in or suffering the effects of the conflict demonstrate a willingness to be reconciled. Willingness is a critical predisposition in the process of reconciliation. It is the faculty of freely determining one's actions according to rational motives, the power to do or not to do something, or disposition of character that leads to firm decision-making and to bringing decisions to a conclusion without weakness, by overcoming all obstacles.²⁴⁶ Associated with reconciliation, willingness becomes that determined impetus that continually leads to settlement. If this free, dynamic, and confident willingness for reconciliation is lacking in the process of conflict resolution, then the disputes will continue. We are specifically talking about goodwill, that is to say, that which is optimistic and which disposes of human beings to believe in themselves and in the possibility of the conversion of society. It is this will that must lead one person to another to engage in the dialogue. Thus, the lack of a successful reconciliation process may stem from the refusal of perpetrators' willingness to move towards reconciliation. For example, in Chad,

²⁴⁶ Pearson ELT, *Longman Dictionary of American English*, 5th edition (Pearson Education ESL, 2014), 1148.

experience shows that the persistence of the farmers-herders' conflicts is a problem of the willingness of farmers and herders themselves to commit to reconciliation.

As we have already said, since reconciliation is a way to rebuild inter-community relations that have been broken by conflict, I suggest that Chadians be trained or practiced in acquiring the willingness for reconciliation and making it their primary objective. This willingness to forgive can be an opportunity for fruitful encounter and dialogue. Of course, there are structures such as the Justice and Peace Commission and the Committee for Muslim Affairs that work on reconciliation, but what I offer as a novelty is to help Chadians to become accustomed to the practice of goodwill. This willingness consists of a love of social welfare and the training of responsible and dynamic fidelity in commitments by cultivating community spirit.

Cultivating a community spirit means that every Chadian always sees him/herself as being in a relationship with the community. A human being is a being in a relationship, and he/she lives this relationship in a community. Human life has meaning only if it is in relation and synergy with other human lives. Human beings can only truly flourish when they are bonded with other people. That is why Thomas Aquinas argues that the good of the whole is "more divine" than the right of the parts because each person is related to the entire community as a part of the whole. Then, the person is, in her/his entirety, engaged in and ordained to the common good of society.²⁴⁷ Thus, human life does not make sense if it is not ordered to the community. For Jacques Maritain, "in each person, there is a desire to want to live with others because, in each one, there is an overabundance of willingness to communicate oneself to others and with others. The human personality tends by nature to communion."²⁴⁸ Tshiamalenga Ntumba rightly

²⁴⁷ Jacques Maritain, *The Person and the Common Good* (New York: Charles Scribner, 1947), 446.

²⁴⁸ *Ibid.*, 435.

maintains that in human sociability, there is the primacy of *we* over individual subjectivity, in which society takes precedence over the individual.²⁴⁹ In a sense, human society is a system in which the whole is necessarily superior to the parts: “I am because we are.”²⁵⁰ Each person is a member of a community whose communion strongly binds it to others. In this community, everyone shares the joys and sorrows of others; what others live affects each person in one way or another. What makes communion of someone with other members of the community is the good life they share and celebrate together. In this sense, Chadian people are invited to practice the attitude of togetherness (*ubuntu*).²⁵¹ For Desmond Tutu, African peoples are made for togetherness, for friendship, for the community, for a family that they are created to live in a delicate network of interdependence.²⁵² The African idea of *ubuntu* indicates that the human self is a product or creation of the community or society. In a sense, each of us is the product of human sociality and the community. Thus, each person should be encouraged to develop the spirit of society rather than the individualistic spirit that can divide and alienate it from others. The individualistic mind is too reducible and does not allow one to see the positive factors in other people; it rejects the desire to integrate people.

²⁴⁹ Tshiamalenga Ntumba, « Langage et Socialité : Primat de la ‘Bisoïté’ sur l’Intersubjectivité, » in Semaine Philosophique de Kinshasa, Catholic Church, and Conférence épiscopale du Zaïre, *Philosophie Africaine Et Ordre Social: Actes De La 9e Semaine Philosophique De Kinshasa Sous Le Haut Patronage De La Conférence Épiscopale Du Zaïre Et Avec Le Concours Financier De La Fondation Konrad Adenauer Du 1er Au 07 Décembre 1985* (Kinshasa: Faculté de théologie catholique, 1985), 57.

²⁵⁰ Oscar Bimwenyi Kweshi, *Discours théologique négro-africain: Problème des fondements* (Editions Présence Africaine, 1981), 599.

²⁵¹ *Ubuntu* is a term from Nguni languages in South Africa that expresses African communitarianism, referenced in Augustine Shutte, *Philosophy for Africa*, Reprint edition (Cape Town: University of Cape Town Press, South Africa, 1993), 46.

²⁵² Tutu, *No Future Without Forgiveness*, in William T. Cavanaugh, Jeffrey W. Bailey, and Craig Hovey, eds., *An Eerdmans Reader in Contemporary Political Theology* (Grand Rapids, Michigan/Cambridge: Eerdmans, 2012), 488.

2.2.2. Willingness to Integrate Diversity

Desire to integrate diversity is also one of the determining factors the ethics of consideration that the Chadian community needs to construct interreligious dialogue. Indeed, for an interfaith dialogue to produce reconciliation and peaceful and harmonious coexistence, the members of Chadian society are called to consider diversity as wealth and not as a weakness. For example, each person has to accept the fact that different views can coexist in a society. However, this difference should not be viewed as opposition, but as complementary. That is why diversity should be seen as a provision for dialogue.

Diversity as a disposition to dialogue implies the dynamics of exchange. The dynamic of exchange supposes that each partner of a conversation remains open to accept the opposite opinion from the other partner. To enter into dialogue is to allow that we are not always right. In other words, discussion requires humility on the part of the partners in dialogue. Unfortunately, before, during, and after the civil war in Chad, the different political actors only dialogued with people who shared their opinions. For these actors, to enter into dialogue is to destroy the outlook of the others. What the political actors did was to try to eliminate the diversity of opinions so as not to be contradicted. To reduce difference is *ipso facto* to suppress dialogue and consequently to deny the ontological nature of the human being.²⁵³ Because the human being is a being of dialogue, it is the dialogue that makes it to be relational. Living in a society already presupposes being in contact with other human beings, and this relationship with others is possible thanks to human being's capacity for dialogue. It is by dialoguing that the possibility of

²⁵³ Tshiamalenga Ntumba, *Ethique et société. La société comme système et communauté dialogante* « Bisoïste, » in Association des Moralistes Zaïrois, *Crise Morale et Vie Économique Au Zaïre : Actes de La Deuxième Rencontre Des Moralistes Zaïrois, Kinshasa, Du 11 Au 16 Novembre 1985*, Etudes des moralistes zaïrois: 2 (Zaïre: Association des moralistes zaïrois, 1986), 147.

reconciliation can be offered. For Pope Francis accepting diversity is essential for peace and reconciliation²⁵⁴ because war often begins with “the inability to accept the diversity of others,” which fosters attitudes of “domination born of selfishness and pride.” That is why the path of reconciliation is a summons to discover in the depths of our hearts the power of forgiveness and the capacity to acknowledge one another as brothers and sisters.²⁵⁵

The will to integrate diversity also consists of considering humanity as people who complement one another. Thus, political actors, as well as civilians in Chad, should consider themselves all as people who belong to a community whose inadequacies are assumed by the sufficiency of others. Complementarity implies the acceptance of diversity as wealth and not a problem. The difference should be seen as the set of potentialities that can only be realized with the help of all. Complementarity makes it possible to build a human community based on substantial and diversified values. With the complementarity, obstacles are transformed into means that enrich the members of society. For complementarity to bear fruit, people must be free and available to welcome and analyze the contradictory opinions of one another. In this way, complementarity requires a sense of solidarity as responsibility that can help each Chadian to assume its faults.

²⁵⁴ According to Pope Francis, for peace be possible, one needs reconciliation first within because if our hearts are shattered, it is difficult to create peace in society. Peace is not about a negotiated settlement but the conviction that the unity brought by the Spirit can harmonize every diversity in a new and promising synthesis, a “reconciled diversity, referenced in Pope Francis, *Evangelii Gaudium : Apostolic Exhortation on the Proclamation of the Gospel in Today’s World* (Vatican City: Libreria Editrice Vaticana, 2013, http://www.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html, no. 230.

²⁵⁵ Courtney Mares, “Pope Francis Message for the 2020 World Day of Peace,” *The World Needs Peacemakers Open to Dialogue, Forgiveness*, last modified December 12, 2019, accessed March 20, 2020, <https://www.catholicnewsagency.com/news/pope-francis-the-world-needs-peacemakers-open-to-dialogue-forgiveness-76683>.

2.2.3. Willingness to Develop Solidarity

The ethics of consideration also requires the development of solidarity between people. According to John Paul II, solidarity is “a firm and persevering determination to commit oneself to the common good; that is to say to the good of each individual because we are all responsible for all.”²⁵⁶ Thus, solidarity implies both the commitment of everyone to work for the common good²⁵⁷ and responsibility.

However, to construct the ethics of consideration on which interreligious dialogue is based, we shall consider solidarity instead as accountability. Solidarity as responsibility is essential in the ethics of concern because it allows a person to feel concerned about the situation of its dialogue partner. According to H. Richard Niebuhr, to be responsible means to be engaged in dialogue, to answer questions addressed to us, to defend ourselves against attacks, to reply to injunctions, to meet challenges.²⁵⁸ In this way, to be responsible is to be faithful in doing one’s tasks. Thus, our action is reliable when it is a response to work in a continuing discourse or interaction among beings forming a continuing society. In other words, being responsible always puts us in a relationship of solidarity in a community. Responsibility thus becomes an impetus that animates us to respond concretely and consistently to the challenges that face us because, for Timothy E. O’Connell, to be human is to be accountable for oneself. And to be responsible, in

²⁵⁶ Pope John Paul II, ed., *Sollicitudo Rei Socialis: Encyclical Letter on Twentieth Anniversary of Populorum Progressio*, Publication / Office of Publishing and Promotion Services, United States Catholic Conference no. 205-5 (Washington, D.C: Office of Publishing and Promotion Services, United States Catholic Conference, 1988), no. 38.

²⁵⁷ The common good is the sum of those conditions of social life which allow social groups and their members’ relatively thorough and ready access to their fulfilment. The whole human race is consequently involved in the rights and obligations which result. Every group must take into account the needs and legitimate aspirations of every other group, and still more of the human family as a whole, referenced in Vatican Council II, *Gaudium et Spes: Pastoral Constitution on the Church in the Modern World*, 7 December 1965, N°26.

²⁵⁸ H. Richard Niebuhr and James M. Gustafson, *The Responsible Self: An Essay in Christian Moral Philosophy*, 1st. pbk. ed. (New York: Harper & Row, 1963), 64-65.

some sense, is to be obligated.²⁵⁹ Thus, a human being is always and already responsible for self and others. It is called to respond doubly: for oneself through the actions that he/she poses and for other people through the common humanity one shares with them. That is why Cain's answer to God in Genesis 4, 9 — "I do not know, am I my brother's keeper?" — has no place here. Living in society demands that one is responsible in one way or another, for what the other is.

Solidarity as responsibility requires Chadians to be aware that everyone belongs to the same society. Belonging to the same community means committing oneself together to the reconstruction of inter-human relations that have been destroyed by the conflict. This reconstruction necessarily involves the self-sacrifice and devotion of all those involved in the management of the republic. In other words, the control of the government must be a kind of priestly commitment in which each citizen will freely dispose of oneself to sacrifice, if necessary, for the good of others. For instance, Chadians must promote the love of their homeland to build their future with determination. In this way, solidarity as a responsibility might help the Chadian community to be aware of the values that unite them. Thus, Chadians should work, according to their own domain, to make a living, to respect others in their human dignity and coexistence in peace.

Conclusion

In this chapter, we have shown how the Catholic Church in Chad could act to respond to the challenge of reconciliation post-civil war. Indeed, the implementation of the reconciliation process in Chad requires a framework within which the Church must conduct its pastoral activities. This need for a framework for the application of the reconciliation process answers the

²⁵⁹ Timothy E. O'Connell, *Principles for a Catholic Morality*, Rev. ed. (San Francisco: Harper & Row, 1990), 67.

question: how should the Church act to become more involved in the reconciliation process?

Elements of responses to this question have led us to propose to the Church the restructuring and creation of its training institutions. Thus, since the conduct of reconciliation processes needs the support of both clergy and laity, the Church must provide these agents with consistent training. This training consists of diversification of the clergy's education and creation of a school for the laity. Also, it requires the Church to reorient its pastoral activities towards issues of reconciliation.

However, since the Chadian context is religiously multiple, we have suggested to the Church that reconciliation be guided and supported by some elements of interreligious dialogue, hence the need for the creation of a center for interfaith dialogue. The Church already has enough structures that can train people in the value of reconciliation and peaceful living together. Still, because of the specific orientations of each structure, the aspect of reconciliation seems to be sidelined. For this reason, it is desirable to create a center for inter-religious dialogue that focuses on issues directly related to reconciliation. If it is not possible to create a new center, it would be advisable to restructure the already existing institutions (such as CEFOD, Centre Al-Mouna) by adding a reconciliation department. Then, the aspects of interreligious dialogue such as the dialogue of life, the dialogue of action, and the ethics of consideration will constitute the contents of the formation program and sessions that will be animated in the center of interfaith dialogue. While our approach to interfaith dialogue has Catholic foundations, it has the advantage of approaching reconciliation in an ecumenical way.

General Conclusion

The 1979 civil war in Chad continues to manifest itself today through the effects it has created: aggravation of the North-South division, farmers-breeders conflict, difficult cohabitation between Christians and Muslims, recurrent political instability. The analysis of the formation of the conflict allowed us to show that the battle was of political origin. Still, external and internal factors contributed to the spread of the dispute to the civil level. From human losses to material damage and the destruction of socio-cultural and educational structures, the conflict has shaken Chadian society. This upheaval in society is such that reconciliation is an absolute necessity if we are to live together peacefully today.

Aware of the effects of the conflict that many populations continue to suffer, the government, civil society, and religious groups have taken enormous steps to bring Chadians closer together. However, these various attempts to resolve the conflict have not been successful, as the effects of the conflict continue to be felt to this day. On the one hand, the government has not used fair and adequate means to resolve the dispute. These inadequate means are due to the unwillingness of politicians who are not engaged in the process of determining the conflict. For these politicians, the longer the conflict persists, the more they benefit from it. The perpetuation of the farmer-herder conflict is one of the cases that shows the unwillingness of politicians to engage effectively in ending a community conflict. Or if we are still witnessing the perpetual conflict in Chad, it is merely because its roots have not been addressed and because there is a lack of an appropriate method for resolution.

On the other hand, most of the pastoral activities of the Catholic Church do not adequately correspond to the need for reconciliation that Chadian society needs. Our work focused on how the Church should act to be more involved in the reconciliation process. This perspective of the

work has led us to make a critical judgment on the pastoral activities of the Church. Thus, if the Church has been involved mainly in the socio-economic and cultural development of Chadian society, then much remains to be done by the Church in the area of reconciliation. In this way, given the Chadian context and the complexity of the conflict, we have proposed to the Church an appropriate approach to an agreement that could be adapted to the Chadian context for use in its pastoral ministry.

Indeed, from my point of view, before being communal or relational, reconciliation is, first and foremost, a personal process. It is an inner power that pushes a human being to surpass himself to meet the executioner, despite the violence. This internal energy enables human nature to see in the act of reconciliation, a strength that builds community and not a weakness or cowardice that locks human beings in on themselves and destroys them. That is why we have argued that such reconciliation can only be self-sacrifice and a dynamic process of conversion. However, for this reconciliation to be possible, three attitudes are required of the Chadian people. First, Chadians must forgive themselves by assuming an attitude that permanently opens them to the future. To forgive themselves, they must develop an optimistic capacity to love the future and to build it. They are thus invited to free themselves from the moral wounds of war through liberating procedures of listening and spiritual and psychological accompaniment. Likewise, for reconciliation to bear the expected fruits, restorative justice is needed. It is not punitive justice that Chadians need to recover, but rather justice that restores and re-establishes inter-human relations. And secondly, since the war has destroyed social structures, the Church is called to continue to perfect the search for peace and the construction of a collective national identity. This construction of unity and national identity is only possible if Chadians have first been reconciled, for without reconciliation, peace cannot be built on solid foundations. And

thirdly, since one of the causes of the conflict is the non-sharing of power, it is therefore fundamental that the principle of subsidiarity is applied in the country's political, administrative, and civil institutions. In this way, every Chadian will be allowed to exercise his or her right to citizenship by participating in the management of the country.

Reconciliation, as we have noted, is a dynamic process of conversion. To maintain this dynamic character of personal and community transformation, the Church needs to reinvigorate its pastoral line by strengthening its institutions. This revitalization of the ecclesiastical structures passes on the one hand through an adequate formation of the ministers of the Church who are the clergy and the laity. And on the other hand, this revitalization passes through inter-religious dialogue. Indeed, since it is priests and laity who bring reconciliation to the heart of society, they must be well equipped to carry out their work.

Likewise, since Chad is a secular country, an adequate reconciliation process must involve all the different religious strata present in Chad. It is in this sense that the creation of a center for inter-religious dialogue is an opportunity for the various religions to address issues related to religious tolerance and freedom that can support the reconciliation process. To this end, we have proposed to the Church the ethics of consideration as an essential factor for inter-religious dialogue that can lead to reconciliation. This ethic of restricting one's freedoms out of respect for someone else is crucial for a peaceful life. The ethic of consideration is also vital because it makes it possible to take into account the opinion of someone who does not necessarily share our faith. It is, therefore, an ethic of respect and love that goes beyond the law to consider the good of the person. The application of this ethic will require a threefold will on the part of Chadian society: a will for reconciliation, acceptance of diversity, and solidarity as a responsibility.

We are aware of the limitations of our approach to reconciliation as a factor in the resolution of the post-civil war conflict because of the complexity of the subject; however, it is sufficiently equipped to bring a new element to the reconciliation process in Chad. Firstly, it has the advantage of offering conflicting partners the attitudes and qualities that can be gained through daily exercises. And secondly, it makes every single citizen primarily responsible for reconciliation. Thus, if the Church uses our approach in its pastoral activities, then it would be more involved in the process of post-civil reconciliation in Chad.

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