

PROPOSITIONS

attached to the thesis

THE PAST IN THE PRESENT: Segregation and Relational Peacebuilding in Ambon

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1. Religious segregation in Ambon is coloniality of power manifested. *This thesis.*
2. A study about segregation in Ambon requires to be positioned in an understanding of modernity/coloniality projects in different stages of Ambon history since European colonial time to the present-day Indonesian (post)colonial politics. *This thesis.*
3. At the core of the explored peacebuilding practices in Ambon throughout and following the 1999-2004 wars, is to bring back to life the relationality of *Orang Basudara* — a deeply rooted cosmology and everyday practice of being related to one another despite differences and tensions across history. *This thesis.*
4. Relational peacebuilding practices in Ambon throughout and following the 1999-2004 wars are a form of decolonial peacebuilding. *This thesis.*
5. More than intellectual labour, decolonial research is a spiritual journey into one's self. *This thesis.*
6. Peace and wars are both relational.
7. On (de)coloniality: trauma is transgenerational, but so is healing.
8. We do not choose our privileges, but we can choose what to do with them.
9. Like seasons, time is a cycle where beginnings and ends overlap; the end of one is the beginning of another, the beginning of one is the end of another, and so the cycle continues.
10. There is a beginning and an end to everything; and so, sooner or later, the colonial too shall come to its end.
11. There is no running away from lessons life must teach you; of all life's lessons, to let go is the hardest but also the most beautiful.