



# Alliance for Historical Dialogue and Accountability

---

2013 Program Report



COVER PHOTOS (clockwise from upper left): AHDA fellows visit the 9.11 Memorial; a visit to the Statue of Liberty; a meeting at the offices of UNDEF; a discussion with curator Valerie Paley at the New York Historical Society.

# Table of Contents

---

- Forward ..... 2
- Introduction ..... 3
- Alliance for Historical Dialogue and Accountability ..... 4
  - The Network ..... 4
  - Annual Conference ..... 4
  - The Center for Human Rights Documentation & Research ..... 5
  - The Fellowship Program ..... 6
    - Cleber Kemper ..... 8
    - Titi Yu ..... 10
    - Darija Marić ..... 12
    - Daphne Lappa ..... 14
    - Sadiyah Boonstra ..... 16
    - Dahlia Scheindlin ..... 18
    - Mikang Yang ..... 20
    - Jamil Alfaleet ..... 22
    - Nataša Govedarica ..... 24
    - Serhat Resul Çaçan ..... 26
    - Sofia Dyak ..... 28
    - Tammi Sharpe ..... 30
  - Workshops & Seminars ..... 32
- Institute for the Study of Human Rights ..... 37
  - ISHR Staff ..... 37
  - AHDA Administration ..... 37

# Forward

---

Conflicts are often grounded in historical animosity, as is evident by current tensions and clashes around the world. The growing tension in North East Asia, for example, is grounded in the memory of historical conflicts which relate primarily to Japanese wartime atrocities and its colonial legacy. The Balkans, Turkey, and the Middle East are just a few other areas where historical animosity either dominates or shapes contemporary politics. Alas, conflict resolution professionals tend to overlook issues of historical justice and group memory in their efforts to address protracted conflicts. Despite this tendency, however, civil society, and in certain contexts, governments increasingly recognize the need to attend to those conflicts, and their impact on public opinion and politics. Likewise past atrocities receive greater attention in human rights advocacy and scholarship, and are motivated by the recognition that continuous historical injustices have to be redressed in order to solve current intra and interstate conflict, as well as structural discrimination.

In a variety of ways, the Alliance for Historical Dialogue and Accountability (AHDA) program seeks to further these developments, and to recognize and include history and memory as significant factors in conflict resolution. It is thus a great pleasure to be able to report on the second year of the Alliance for Historical Dialogue and Accountability (AHDA), housed at the Institute for the Study of Human Rights at Columbia University (ISHR). This relatively new field is exploring its way between conflict resolution and prevention on the one hand and transitional justice on the other. It goes beyond legal questions and beyond individual encounters, to address the identity of the group and the nation. The aims of the AHDA program come at an opportune moment: as the scholarship on historical conflicts expands world-wide, so does civil society advocacy, with the goal of advancing historical dialogue and countering the

nationalist mythologies that aggravate conflicts. The field includes a variety of political, social and cultural activities: from education and textbooks to the production of films (including documentaries), the establishment of museums and commemorations, the work of historical scholarship, oral histories and ethnographies, and formal and informal historical commissions.

AHDA's goal is to provide a virtual and physical space for advocates and scholars to compare and expand their experience and knowledge. ISHR is very pleased of AHDA's activities, which included a semester long International Fellowship program, hosting the third annual international conference, and establishing web presence that serves as a clearing house for many advocates who learn about a diverse range of related activities in other parts of the world.

We could not have done it without our partners and funders.

Robert Bosch Stiftung; Open Society Foundation – Turkey; International Center for Transitional Justice (ICTJ); International Coalition of Sites of Conscience; At Columbia University: Institute for Religion, Culture and Public Life; Center for Human Rights Documentation and Research; Columbia University Seminars: History, Redress and Reconciliation; Columbia University Seminar on Cultural Memory; Guantanamo Public Memory Project; Columbia Center for Oral History.

We are currently into our third year with a growing program and many aspirations. We invite you to connect with us, individually, and institutionally, and together we can further the cause of historical dialogue as a tool of redress and conflict resolution.

**Elazar Barkan,**  
**Director, Institute for the Study of Human Rights**  
**Professor of International and Public Affairs**

# Introduction

---

**T**he Alliance for Historical Dialogue and Accountability Program (AHDA) at Columbia University has expanded the work of the Institute for the Study of Human Rights in the growing field of scholarship and practice that seeks to examine and address the historical legacy of conflicts, and in particular the role and impact that the memory of past violence wields on contemporary politics, societies and cultures. The depth of interest in the program reflects the increasing recognition on the part of stakeholders that addressing a violent past and conflicting narratives about the past are integral tools in the work of reconciliation and democracy promotion.

As described below, the AHDA program consists of several different initiatives: its recently established virtual network serves as a resource for scholars, students and practitioners, and seeks to connect individuals working on issues of historical dialogue around the world; the annual conference elaborates on this goal by enabling individuals to meet and explore specific questions and themes in depth, and to share their research and practices with others in the field. Likewise the Center for Human Rights Documentation and Research is a resource for advocates and scholars and itself is an im-

portant tool for archiving the work being done in historical dialogue. Finally, the fellowship program enables a group of practitioners and scholars in the field of historical dialogue to come to Columbia for a semester of coursework, skills-building workshops, project development and networking opportunities that strengthen their work and the work of their organizations in the field of historical dialogue.

As reflected herein by the fellows and by our other programs, historical dialogue and accountability takes place in a variety of fields ranging from journalism and education to film and new media. These disciplines all contribute to the goals of historical dialogue, namely, enhancing public discussion about the past; understanding the uses and misuses of history; and creating a framework in which communities can reflect, share and debate their past in the quest for reconciliation and a more democratic future. We look forward to continuing to work with our AHDA fellows, our AHDA alumni, and the participants, contributors and supporters of the AHDA programs.

**Ariella Lang, Director**  
**Alliance for Historical Dialogue and Accountability**



The main gates to Columbia University

# The Alliance for Historical Dialogue and Accountability

## The Network

**T**he Dialogues on Historical Justice and Memory Network brings together scholars and practitioners concerned with historical dialogue, justice and memory in societies in which past and present conflicts or historic wrongs impinge on the present. As a network, it encourages interdisciplinary, transnational and comparative research and advocacy on issues relating to the memorialization and historicization of conflicts and historic wrongs, historical and transitional justice, the promotion of sustainable peace and participatory democracy, and reconciliation and historical dialogue. It aims to facilitate the exchange of knowledge across the divides of academic institutions, disciplines and fields, of national and local contexts, and of theory and practice. The Dialogues is a joint initiative of the Historical Justice and Memory Research Network (HJMRN), housed at the Swinburne Institute for Social Research, Swinburne University of Technology, in Melbourne, and of the Alliance for Historical Dialogue and Accountability (AHDA) at Columbia University. AHDA is collecting case studies and research in order to map instances of historical dialogue globally. With the support of our affiliates, AHDA will hold conferences and publish papers that analyze and present the degree of historical dialogue reached in different societies. To this end, the network serves as a virtual portal that connects practitioners, scholars and others interested in the field of historical di-

alogue by serving as a resource and information point on activities, research, and opportunities in the field. Moreover, the mapping of historical dialogue globally can serve as a basis for policy recommendations.

## Annual Conference

**E**ach December, AHDA holds a multi-day conference that brings affiliates – scholars and practitioners who work in the field of historical dialogue – together. These individuals have the opportunity to present their projects, scholarly papers, and case studies. The conference provides a space for networking, opportunities to share knowledge and experiences, and establishes AHDA's identity as a forum for historical dialogue. As an annual event, the conference is also used to explore different topics and challenges within the field, and to reach out to a wide cross-section of practitioners and scholars working in the field.

Our third annual conference (and the second to be held at Columbia), "Historical Justice and Memory: Questions of Rights and Accountability in Contemporary Society," took place from December 5-7, 2013. The conference sought to explore questions relating to (but not limited to) the divide between theory and practice, the relationship between the academy and the practitioner; forging alliances between different groups within the society; questions of a shared language and broader access to resources. Primary consideration



Professor Jonathan Bush (far right), Columbia Law School, chairs a panel at the AHDA conference entitled, "Reparations, Redress, Reconciliation."

was given to the following themes: sharing sacred spaces; victims and perpetrators as victims; and historical dialogue as part of conflict resolution. Papers addressed these topics through the lens of memory studies, oral history, transitional justice, historical redress, religious studies and other disciplines. The three day conference included panels on topics such as, Contested Victimhood and the Politics of the Past in Divided Societies; Dialogue and Conflict Resolution in the Archives; The Legacy of Colonialism; Dialogue and Accountability in Post-Transition Brazil; Museum Exhibits and the Shaping of Public Memory; Indigenous Peoples and the Challenges of the State; History Education and the Multiplicity of Narrative.

## The Center for Human Rights Documentation & Research Columbia University Libraries / Information Services

**T**he CHRDR continued to acquire archival and primary source materials from human rights organizations and from individuals who have made significant contributions to human rights advocacy and education. In the 2012-13 fiscal year, we acquired approximately 1,222 linear feet of human rights archival collections. We transferred materials from several regional offices of Amnesty International USA and acquired a significant intake of Human Rights Watch records relating to Europe and Central Asia. Collections previously held at the Columbia Law School Library were moved to the Rare Book and Manuscript Library, which houses CHRDR materials. Those collections included the papers of Telford Taylor and Raphael Lemkin. We also acquired the papers of Professor Peter Juviler.

With the support of our "Documenting Advocacy" grant from the Council on Library and Information Resources, we hired a project archivist, Susan Kline, to process several human rights collections. Graduate students with an interest in human rights have also been hired to assist with our processing. The Director of the CHRDR, Pamela Graham, held workshops with the Human Rights Advocates and the AHDA Fellows in the Fall of 2013 and has offered instructional sessions to undergraduates and graduate students in Columbia's human rights programs. In October the CHRDR hosted a one-day conference on Transitional Justice in Brazil, featuring a visit of the Amnesty Commission of Brazil, part of that nation's Ministry of Justice. Human rights defenders from the United States and Brazil were honored by the Brazilian government. This spring the CHRDR will celebrate the acquisition of the



(Top) AHDA alumnus Murat Celikkan speaks about plans to create a regional network focused on Historical Dialogue. (Middle) A sample of archival documents from the CHRDR. (Bottom) Participants at the conference, "Brazil: Amnesty, Transitional Justice and the Legacies of Dictatorship," hosted by the CHRDR and co-sponsored by (among others) ISHR.

Gay McDougall South African and Namibia Papers with an interactive dialog and panel discussion on human rights advocacy among scholars and activists.

Ongoing collaborative activities include our role as a repository for collections gathered through the Guantánamo Public Memory Project, and an pilot project to develop an archive on conflict in South Asia in partnership with the Armed Conflict Resolution and People's Rights Project at the University of California at Berkeley. Finally, we continue to develop the Human Rights Web Archive, a digital project to capture and archive the websites of over 500 human rights organizations worldwide.



## The Fellowship Program

**H**istorical dialogue remains disconnected as a field and underutilized as a mechanism for addressing conflict. Prominent activists and academics in conflict and post-conflict countries engaged in the process of historical dialogue share similar challenges, including:

- Minimal dialogue between like-minded peers, often a result of geographical and political isolation
- Insufficient exchange between disciplines who work under the umbrella of historical dialogue
- Limited knowledge of best practices
- Little access to available resources, including funding opportunities and conferences
- Lack of a recognized and clearly defined field with which those working on historical dialogue can identify

Our fellowship program, seeks to contribute to the field of historical dialogue by building a network of historical dialogue advocates; by fostering a dynamic academic environment for Fellows to initiate and develop new projects in the field of historical dialogue; by facilitating discussion about the past in their respective societies. The projects that the fellows develop during the course of the fellowship are implemented upon their return to their home communities.

The success of the second year of the AHDA fellowship program was due in no small part to the Institute's lengthy history of working with educators and scholars, advocates and practitioners, to strengthen the skills and knowledge of those working in the field of human rights. As 2013 fellow Cleber Kemper wrote, "The program broadened my understanding of the field of historical dialogue; the combination of workshops, classes, networking opportunities and site visits was very dynamic, and working with a mix of practitioners and academics challenged me to explore my human rights work in new and exciting ways."





(Left page: clockwise, from top left): (1) AHDA fellows tour the United Nations. (2) Elazar Barkan and Ariella Lang, pictured with AHDA fellow Jamil Alfaleet. (3) Liz Ševčenko explores the digital platform of her Guantanamo Public Memory Project. (4) Fellows and other participants between sessions at the AHDA conference.

(Right page, top to bottom): (1) EU Special Representative for Human Rights, Stavros Lambrinidis, speaks at an ISHR event. (2) Workshop and meeting at the Russian Tea Room.

The AHDA curriculum includes four types of sessions: seminars with scholars and other experts in historical dialogue, exploring major theoretical issues and on-the-ground case studies; capacity building workshops that focus on practical skills important to the work of historical dialogue; site visits to relevant organizations working in historical dialogue, to observe their practices, learn more about their strategies, and meet their leadership and staff; finally, fellows have the opportunity to enroll in a Columbia University course of their choice, relevant to their particular context or approach to historical dialogue.

The twelve AHDA 2013 fellows were chosen by a selection committee from a large pool of applicants from over 40 countries; the fellows came from Brazil, Burma (United States), Croatia, Cyprus, Indonesia (Netherlands) Israel, South Korea, Palestine, Serbia, Turkey, Ukraine, and the United States to deepen their understanding of historical dialogue and related fields such as transitional justice, oral history, memory studies, and conflict resolution. Throughout the fellowship, they developed specific projects in the field that will be implemented upon their return to their home communities.

ISHR staff generously contributed their time and expertise to developing the AHDA curriculum and to shaping the program. Professor Elazar Barkan, Director of ISHR, is also a Professor of International and Public Affairs and Director of the Human Rights Concentration at Columbia's School of International and Public Affairs. Stephanie Grepo directs the Human Rights Advocates Program (HRAP), an annual training program for human rights activists from around the world, and the model in many ways for the AHDA program. Liz Sevchenko, director of the Guantanamo Public Memory Project, helped develop the AHDA curriculum. Ariella Lang, AHDA program director, also worked closely with Jillian Carson, who provided administrative support for the program.

## The Fellows

We asked the Fellows to share with us what historical dialogue means to them, and how their work connects history and human rights advocacy. Each entry is followed by details regarding the fellows' activities during their time in New York City.



## CLEBER KEMPER

The Special Commission of Murders or Disappeared for Political Reasons of the Secretariat for Human Rights of the Presidency of the Republic  
BRAZIL

I was born in a small town in the south of Brazil, called Bagé. This is the same city where Emilio Garrastazu Médici, the third dictator of the Brazilian Military Dictatorship, was born. Médici was the name of my cousins' school; I remember people bragging about how close they were to the family of the ex-dictator. Nowadays, it is still possible to find cities in Brazil but especially in Bagé, where parks, streets, and schools carry the name of someone who was responsible for the most repressive period of the Brazilian Dictatorship. Under Médici's government, for example, torture, disappearances, censorship, exile and others human rights violations were commonplace; they were considered a trivial practice.

As a child, I moved to the capital of the southern State in Brazil, Porto Alegre. On one hand, Porto Alegre is the city of the World Social Forum and of Participatory Budgeting; on the other hand, the largest avenue to access the city is named Castelo Branco. Humberto de Alencar Castelo Branco was a military leader and the first president while Brazil was under Military Regime; he was responsible for abolishing all existing political parties in Brazil and for ending the direct election of the President. In Porto Alegre, I lived in a building inaugurated by the fourth Military Dictator, Ernesto Geisel. As a child, I always wondered why all these names-- Médici, Castelo Branco, Geisel – were omnipresent and yet at the same time no one was able or willing to talk about them. How could the simple utterance of a name cause such discomfort? Why were my parents unable to answer me, indeed, asking me to stop speaking about these individuals? Slowly I began to discover that I had lived under a dictatorship in my first years of life and while I was trying to understand what happened, Brazilian society was surrounded by strong pressure to forget.

This pressure to forget was not only official, nor did it simply relate to the history of the government and society around me. My grandparents left Germany for Brazil, and my family has a thousand "untouchable topics" when it comes to personal and family history as well. To this day, I do not know why my grandparents left Germany; why they always lived with fear in their eyes; why they chose to live hidden in the countryside when they reached Brazil. I never understood why they asked my father not to teach me their dialect, despite the fact that they never learned Portuguese, nor why they burnt their documents. I know only two things about their past: the surname of my grandfather was Jacob, and others with the same family name can be found on lists of Holocaust victims.

I am quite sure the silence that surrounds my family history and the political silence that defined my childhood inspired me to become involved with the International Humanitarian Law Research Study Group, an association that changed my personal and professional trajectory. My work with this group led me to study law, alongside the international business management course I had initially begun. I took additional courses in the Human Rights Specialization in Participation, Citizenship and Human Rights program, and I also had the opportunity to study global issues, conflict mediation, peace and conflict studies.

I have been researching and working in International Humanitarian Law and International Human Rights Law since 2005. Before coming to New York City, I worked on the identification and solution of legal claims regarding Brazil's dictatorial legacy, as well as the implementation of initiatives in contribution to the execution of the Inter-American Court of Human Rights' ruling on cases of forced disappearance, torture and execution of people during the time known as "Araguaia Guerrilla," *Gomes Lund et al versus Brazil* ('Guerrilha do Araguaia'). More specifically, I worked as the General Substitute Coordinator of the Special Commission of Murders or Disappeared for Political Reasons of the Secretariat for Human Rights of the Presidency of the Republic on cases of recognition and compensation programs to serve the families of those killed or disappeared during military regime rule.



(Left): Speaking at the conference, "Brazil: Amnesty, Transitional Justice and the Legacies of Dictatorship."

(Right): Cleber meets Warren Hoge during a meeting at IPI.

I believe that my personal, academic, and professional experience have instilled in me a strong belief that dealing with the past matters because we can change the others life, we can stop the intergenerational trauma and we can build a better society based on democracy and peace. While discussing the legacy of dictatorship in Brazil remains a challenge with amnesty laws in place to protect human rights violators, the public awareness has begun to expand as a result of the establishment of the National Truth Commission in 2011, now causing the society to slowly examine its violent past. The project I developed as an AHDA fellow relates to the final report of the Brazilian National Truth Commission, which will be published in December 2014, and which examines the period of the military regime in Brazil. The second component of this project was to create an opportunity for the population to say something to the victims, with the intention of building empathy and recognition for victims, and in so doing to deconstruct the national myths glorifying the military that continue to hold sway today. As I mentioned earlier, I lived the longest part of my life in Porto Alegre, the city of the World Social Forum, and I truly believe that "another world is possible."

#### Mentors

Pamela Graham, Director of Area Studies and Global Resources Library Program, Columbia University

Pablo Piccato, Professor in the Department of History, Columbia University

#### Classes:

Human Rights Reparations Under Domestic and International Law;

Politics of History and Reconciliation

#### Networking:

International Center for Transitional Justice (ICTJ)

Interpeace

International Peace Institute (IPI)

Sites of Conscience

Facing History and Ourselves

The United Nations Democracy Fund (UNDEF)

Global Arts Corps

Tenement Museum

#### Rockefeller Brothers Fund (RBF)

Center for Human Rights Documentation and Research, Columbia University

Center for Brazilian Studies, Columbia University

Advanced Consortium on Cooperation, Conflict, and Complexity (AC4), The Earth Institute, Columbia University

New York University Law School

#### Speaking Engagements:

"When a state cannot find its citizens: looking for victims of enforced disappearances in Brazil, the Araguaia Guerrilla case," Brazil: Amnesty, Transitional Justice and the Legacies of Dictatorship Conference, Columbia University

"(In)visible Victims: repression, fear and terror, the case of the Araguaia's Guerrilla peasants," Alliance for Historical Dialogue and Accountability Conference, Columbia University

"The Truth of repression and the Memory of the resistance: from the National Truth Commission's Report to the Local findings," AHDA Project Presentation, Columbia University



## TITI YU

Futuro Media Group  
BURMA (UNITED STATES)

As a documentary filmmaker, I am a believer in the power of stories. History is full of powerful stories that can illuminate, heal, and open possibilities for greater understanding. My past work, for example, has always involved the dissemination of information and the representation of a diversity of views that enables people to make their own informed opinions. This work hopefully inspires debate and conversation among viewers; it has certainly given me a greater appreciation for the human experience.

I also see the media as an essential part of human rights work, and as a useful mechanism for historical dialogue initiatives. While truth and reconciliation commissions and the International Criminal Court have been essential in restoring the dignity of victims and establishing egregious atrocities such as genocide and rape as war crimes, lasting peace in countries emerging from conflict can only be attained when communities face their past, when victims can tell their stories, and when the traumas they have suffered are acknowledged. This is where my work is most relevant, as I seek to create a forum where victims can come together to not only confront their oppressors, but share in each other's traumatic past.

The progress made toward democracy in Burma seems nothing short of miraculous. But Burma has much work to do before it can be declared a functional democracy. The film project I developed as an AHDA fellow looks at the larger story of how to build a democracy and free press through the personal and political journey of a group of Burmese journalists. Their story is complicated by the fact that they were victims of the regime, having spent years in prison, some tortured for their work. The question that the film addresses is what happens to a country after the revolution is over? How can a beleaguered country formerly under the control of a military regime build a civic dialogue? How will this newly emerging free press grapple with issues of pluralism and the rights, for example, of ethnic minorities? What does independent journalism mean in a nation where, while censorship rules have eased, reporting the wrong story can still land you in jail? The increasingly open society of Burma has not only enabled the opportunity for a more responsible journalism to emerge; it has created an occasion for journalists to explore their past and to record the human rights abuses that have affected them and others. Equally important, this documentary seeks to spark a larger conversation in Burma, to ask what journalists can do to create more awareness and sensitivity about human rights abuses in the country, and in so doing to move the community toward a more open society in which human rights of all its citizens are respected and celebrated.



(Top): Titi and others at a workshop at Witness.  
(Bottom): Visiting the United Nations.

#### Mentor

David Phillips, Director, Peace-building and Rights Program, the Institute for the Study of Human Rights, Columbia University

#### Classes

Conflict Resolution

Politics of History and Reconciliation

#### Networking

Interpeace

Sites of Conscience

Facing History and Ourselves

Ford Foundation

The United Nations Democracy Fund (UNDEF)

Tenement Museum

Center for Human Rights Documentation and Research, Columbia University

#### Speaking Engagements

"A Country in Transition: Developing Civic Dialogue in Burma," AHDA Project Presentation, Columbia University



## DARIJA MARIĆ

Documenta – Center for Dealing with the Past  
CROATIA

I graduated from The Faculty of Humanities and Social Sciences, University of Zagreb, with a degree in sociology. I have been involved and working in the civil sector since my collegiate days and I have been working at Documenta – Center for Dealing with the Past since 2009.

Like almost every person in Croatia, I have experienced war and still experience its consequences. In my opinion many of today's problems in Croatia, such as violence, corruption, and unemployment have their roots in the recent wartime past. This is the reason I became interested in human rights issues with a focus on dealing with the past and conflict resolution.

The conflicts in former Yugoslavia are incredibly complex. There are tensions and disagreements over events leading to the conflict and there is a lack of factual evidence and critical public dialogue about the events from the past and their ongoing consequences. Due to this confused history, I felt that I needed a better understanding of this history based on facts and critical considerations. I wanted to encourage nonviolent conflict resolution and peace-building in schools, informing young people about the process of dealing with the past as well as encouraging people to reject discrimination and hate speech.

This was the reason I got involved with the work of non-governmental organizations in Croatia during my college education. First through "Human rights and democratic citizenship curriculum" through The Faculty of Humanities and Social Sciences, University of Zagreb and, then in "Peace studies," a one year program of the NGO Centre for peace studies. During my Peace studies education in 2006 I volunteered with the International conference "Establishing the truth about war crimes and conflicts" in Zagreb. The aforementioned conference was the first activity of what later became an Initiative for RECOM – Regional Commission Tasked with Establishing the Facts about All Victims of War Crimes and Other Serious Human Rights Violations Committed on the Territory of the Former Yugoslavia in the period from 1991–2001. This initiative consists of a network of more than 1800 non-governmental organizations, associations, and individuals who represent and promote the activities towards the establishment of a RECOM. After briefly volunteering for Documenta in those activities, I later started a full-time coordination of regional activities of the Initiative and have since been working on encouraging the process of collecting facts about the past, process of truth-telling, reconciliation and peace building what I firmly believe is a sound basis for the development of a peaceful society.

Currently at Documenta I coordinate field research for the oral history project "Unveiling Personal Memories on War and Detention from 1941 until today." The project includes the creation of a web platform with a collection of 400 video-recorded testimonies on a wide range of war experiences in Croatia with the use of oral history as a method to collect and open up individual memories on past traumatic events from a wide range of perspectives, including those of minorities, victims, women, war veterans, etc. The aim of the project is to affirm personal memories of all interested witnesses and protagonists of historical events and preserve them from permanent loss. Through recording and transferring of subjective experiences it is possible to get a deeper insight into seemingly hidden aspects of political turmoil and conflict. The project combines oral history methods of collecting personal memories, with innovative ICT techniques in order to make these sources accessible and searchable via Internet for a wide range of audiences, as well as to serve as a basis for different artistic, educational, documentary and research projects.

As an AHDA fellow, I focused on refugee issues during and after the war in Croatia. The aim of my project is to try to increase awareness, empathy and a deeper understanding of suffering and losses experienced by different ethnic groups during and after the war in Croatia. To achieve this I will organize an interactive,



(Left): Fellows meet the Tenement Museum's Vice President of Education, Annie Polland (center).  
 (Right): Celebrating a birthday in NYC.

thought-provoking exhibition based on video recorded personal experiences and memories with the use of oral history as a method. Besides raising awareness in the general population, an important aspect of this project is to stimulate mutual understanding among the people who had similar destinies but on different sides in the conflict.

#### Mentor

Carol Gluck, George Sansom Professor of History and Professor of East Asian Language and Cultures, Department of History and Department of East Asian Languages and Cultures; Chair, Weatherhead East Asian Institute Publications Program, Columbia University

#### Classes

Narratives of WWII

Oral History Workshop

Politics of History and Reconciliation

#### Networking

International Center for Transitional Justice (ICTJ)

Interpeace

International Peace Institute (IPI)

Sites of Conscience

Facing History

Ford Foundation

The United Nations Democracy Fund (UNDEF)

Global Arts Corps

Tenement Museum

Rockefeller Brothers Fund (RBF)

Harriman Institute

Center for Human Rights Documentation and Research, Columbia University

UNHCR

Open Society Foundation

#### Speaking Engagements

"Personal Memories of War and Detention in Croatia from 1941 until Today: Making Private Experiences Public as a Means of Mobilizing Support and Developing Understanding," Center for Oral History, Columbia University

"Burning Issues of Human Rights in the Western Balkans: The Perspective of Practitioners," East Central European Center and Harriman Institute, Columbia University

"Social Movements in the Western Balkans," New York University

"Remembering Loss: An Oral History Project in Croatia," AHDA Project Presentation, Columbia University



## DAPHNE LAPPA

Association for Historical Dialogue and Research  
CYPRUS

I have studied history and I am currently completing my PhD at the European University Institute of Florence, Italy. My doctoral project addresses the issue of religious conversion of Jews and Muslims to Christianity in the early modern eastern Mediterranean. Since 2011 I have worked for the multi-communal Association for Historical Dialogue and Research (AHDR) in Nicosia, Cyprus. My research interests evolve around the notion of coexistence in diversity, namely how religiously and ethnically diverse communities structured their interaction in the pre-modern and modern era. I have experience in the fields of social and cultural history and have worked with archival material of diverse periods and nature. I am also particularly interested in the use of new technologies in history as a way of minimizing the gap between academic and public history.

Working at AHDR has given me the opportunity to combine academic research in the area I am most interested in, coexistence in diversity, with a quest for devising ways to have an impact on the wider society. This is particularly relevant in a place like Cyprus, where historical issues and issues of coexistence still carry significant weight. When looked at from today's perspective of a rapidly changing and diverse world, the purity and strict boundaries that nationalism endorses and seeks to impose seem just like a brief interlude in a long story of mingling and coexistence. Yet, the discourse of nationalism is still powerful, and its influence seems to increase due to the current global economic crisis. Accordingly in Cyprus, as in other ethnic-conflict-ridden places, there is an urgent need for history education and public history that moves beyond the dominant national narratives and explores its multicultural past.

Within the framework of the AHDA fellowship I worked on a historical GIS project that focuses on the physically divided city of Nicosia. Due to its proximity to the buffer zone, the historic walled city of Nicosia had been for years an abandoned, devastated place with dilapidated houses, invisible to the city's native inhabitants, and where only immigrants lived. Quite recently a gentrification process began, especially in the city's southern part. Although this partially gives back life to the city, it does no justice to its memory—indeed, often it even erases it. In this historical GIS project I explore ways in which technology might help unveil the memory of the city: what was life like here before, when the walled city was at its heart and center? How was this fragmented geographical, cultural, conceptual and psychological landscape formed? In order to answer these questions, I aim to develop a series of graphically powerful and user-friendly on-line interactive maps, which will visually narrate 20th century Nicosia's transformations by identifying the city's urban growth and its communities' residential allocation and gradual displacement, while also capturing stories of coexistence and rupture in the city's public spaces. These maps will provide a visual, alternative narrative of Nicosia as a religiously and ethnically shared but also contested space in the late 19th and 20th centuries, in an effort to redress the multiple fragmentations that the city's body and memory have undergone.





### Mentor

Karen Barkey, Director of Undergraduate Studies; Director, Institute for Religion, Culture, and Public Life, Professor of Sociology and History, Columbia University

### Classes

Tools and Craft of Multi-Platform Storytelling

Politics of History and Reconciliation

### Networking

Sites of Conscience

Facing History and Ourselves

Ford Foundation

Tenement Museum

Center for Human Rights Documentation and Research, Columbia University

### Speaking Engagements

"Religious Conversion in the Venetian Casa dei Catecumeni and the Conceptual Boundaries of the Notion of Fluidity," Institute for Religion, Culture and Public Life, Columbia University; also presented at The Hellenic Heritage Foundation Chair in Modern Greek History at York University

"Mapping Nicosia: Understanding a History of Division," AHDA Project Presentation, Columbia University



(Top): Celebrating Thanksgiving in New York.  
(Bottom): Daphne and other fellows preparing for an upcoming seminar.



## SADIAH BOONSTRA

VU University Amsterdam  
 Organization for Visual Progression  
 INDONESIA (NETHERLANDS)

Being of Indonesian descent and growing up in the Netherlands, Indonesia has always been part of my life. I became increasingly oriented towards my country of birth during my work as an exhibition maker in the Tropenmuseum in Amsterdam. Founded as a Colonial Museum its most important collections come from Indonesia, a former Dutch colony. My personal and professional background merged in dealing with issues of memory and representation with regards to the history and culture of the Netherlands and Indonesia. What interested me as an historian is how the past gains meaning in the present and consequently shapes the future. I pursued this topic further in my doctoral research that focused on the politics of cultural heritage in the context of Dutch colonial and Indonesian history. Those in power control the representation of history and culture in writings and institutions, such as museums. Because cultural heritage is meant to celebrate the history and cultural expressions of people, histories that are painful or difficult to remember are silenced and hidden.

The mass violence of 1965 in Indonesia is such a silenced history. A coup attempt that was blamed on the Communist Party resulted in mass violence that led to a power shift from Sukarno to Suharto. My interest in this topic was raised when I carried out extensive research for my doctoral research on the wayang performance practice in Indonesia in 2009 and 2010. I learned that many puppeteers were seriously affected by the violent events because many were affiliated to LEKRA, a cultural organization that was linked to the Communist Party. I followed the most famous puppeteers for over a year, but none of them wanted to talk to me about the topic. Many other people were also reluctant and told me that the events were too sensitive to discuss. The silence covering this painful history surprised and shocked me.

Because history is essential for a sense of belonging, identity, and citizenship, it is important that citizens feel accurately represented in their country's history. Therefore, the history of Indonesia should ideally be a shared one, to which all citizens feel related and in which all can recognize themselves, even if this history is difficult and painful. Historical dialogue can work towards coming to terms with difficult pasts. In my opinion, Indonesian society cannot develop towards a healthy future without historical dialogue about this black page in its contemporary history.

I wanted to contribute to opening up discussions about 1965 and channel my skills and knowledge to engage with society. Therefore, the project I have been working on at Columbia aims to overcome societal division and historical conflict, and build peace in contemporary Indonesia over the mass violence in 1965 through the creation of an interactive multimedia platform for historical dialogue. The platform aims at creating a better understanding about the events through the recording, preserving, and sharing of multiple stories and experiences of the events of 1965. It seeks to foster public discussion on the long-term socio-political impact of violence and trauma and stimulate historical dialogue both inside and outside Indonesia. Bringing together the voices of victims, perpetrators, witnesses and bystanders to open up discussion and share each other's stories, histories and experiences is crucial, because all these groups with different make up Indonesian society and together should shape a more peaceful and more democratic future.



(Left): Sadiyah on a group outing in lower Manhattan. (Right): Attending a panel discussion.

#### Mentor

Liz Ševčenko, Director, Guantánamo Public Memory Project at the Institute for the Study of Human Rights, Columbia University

#### Classes

From Oral History to Literary Narrative

Oral History Workshop

Politics of History and Reconciliation

#### Networking

Interpeace

International Peace Institute (IPI)

Sites of Conscience

Facing History and Ourselves

Ford Foundation

The United Nations Democracy Fund (UNDEF)

Global Arts Corps

Tenement Museum

Rockefeller Brothers Fund (RBF)

Center for Human Rights Documentation and Research, Columbia University

International House

#### Speaking Engagements

"Intergenerational Dialogue: History and the Memory of Violence in Indonesia, 1965-1966," Alliance for Historical Dialogue and Accountability Conference, Columbia University

"Remembering Atrocity: Indonesia in 1965," AHDA Project Presentation, Columbia University

"Oral History and the Kurdish Oral Tradition," Columbia University

"International Youth Issues: A Panel Discussion," Vassar College



## DAHLIA SCHEINDLIN

Pollster and Political analyst  
ISRAEL

When I moved to Israel from the US in 1997, the country appeared headed toward peace; lingering violence was thought to be the death throes of a conflict that would end, with just a few more years of political effort. I became part of that effort, working in politics to elect leaders who promised to advance the peace agreement envisioned by the late Yitzhak Rabin.

That vision collapsed with the outbreak of war between Israelis and Palestinians once again in 2000. As the entire diplomatic route was destroyed, the conflict moved into a holding pattern: Israel held the territories and Palestinians held onto bitter resistance to Israeli rule, through violence or through political means. The following decade saw a terrible tension between Israeli society traumatized by violence, and as a result perpetuating a human rights disaster of ongoing, de facto rule over Palestinian society, which lacks self-determination and basic rights.

Over the years, my work as a public opinion researcher and political strategist moved between politics and civil society, and was focused on getting Israeli society to support and demand progress towards conflict resolution. But it became increasingly clear that the Israeli-Palestinian conflict is stuck not only between the competing needs of the present; it is also held hostage to conflicting and often directly opposing interpretations of the past.

The past, specifically the events around Israel's independence in 1948, continue to serve as the fundamental symbol of trauma for the Palestinians. The "Nakba," or the catastrophe that created the first generation of Palestinian refugees, has not been redressed to this day, and Palestinians demand historic justice. For Israelis, the very same events serve as their moment of triumph over the forces of existential destruction that nearly extinguished Jewish life in the 20th century, and are conflated with Arab hostility. The essential role these same events play in each side's identity made their competing claims almost intractable. At present, those claims about the past have become a primary obstacle to healthy relations between Arabs and Jews inside Israel, and conflict resolution between Israel and the Palestinians.

Realities on the ground now make a peace agreement appear increasingly distant and unrealistic. As Palestinians lose hope and Israelis lose interest, Palestinians cling to their narratives of the past, but Israel's refusal to recognize that narrative escalates tensions in the present. The project I have developed through AHDA explores how Israeli society can confront and address the Palestinian experience of the Nakba, its national trauma, without viewing this narrative as an existential threat to their own identity. The goal is to divorce the historical narrative and dialogue from unpopular policy positions simply by telling the stories of people who lived through the events – Palestinians but also Israelis themselves. Whether current peace negotiations surprise everyone and succeed, or fail as they have up to now, the deeper acceptance of one another's experience of the past is essential. As an Israeli, I believe that helping Israel understand the events of the Nakba will benefit Israelis and Palestinians alike.



(Left): Touring the United Nations.

(Right): Dahlia presents her work at a talk sponsored by Columbia's Center for Israel and Jewish Studies.



#### Mentor

Jack Snyder, Robert and Renee Belfer Professor of International Relations in the Department of Political Science and the Saltzman Institute of War and Peace Studies, Columbia University

#### Classes

From Oral History to Literary Narrative

Transitional Justice

Politics of History and Reconciliation

#### Networking

Interpeace

International Peace Institute (IPI)

Facing History and Ourselves

Ford Foundation

The United Nations Democracy Fund (UNDEF)

Tenement Museum

Rockefeller Brothers Fund (RBF)

Center for Human Rights Documentation and Research, Columbia University

New America Association

Century Foundation

#### Speaking Engagements

"Nakba Refugees: Spoke in the wheels of Israeli-Palestinian conflict resolution," Alliance for Historical Dialogue and Accountability Conference, Columbia University

"Polls and Peace: Israeli and Palestinian Public Opinion and the Ongoing Peace Talks," University of Pennsylvania

"Confronting History: Israel, the Palestinian Nakba, Past and Future," AHDA Project Presentation, Columbia University

"Israeli Public Opinion: Does the Peace Process have a Chance?" Center for Israel and Jewish Studies, Columbia University



## MIKANG YANG

Asia Peace and History Education Network  
SOUTH KOREA

The autumn of 2013 will be a time that I will always remember. My time at Columbia University's ISHR, AHDA Program was both challenging and valuable for many different reasons. First of all, although I have worked in the field of historical conflicts and historical reconciliation for more than 20 years, I have never thought about the world's historical conflicts in a systematic manner, nor have I been able to contextualize my own work in a wider framework. Because the main focus of my activities on the historical conflicts between the China, Korea, and Japan, my thoughts and attention have focused solely on these regions of the world. Through this program I have been able to widen and deepen my understanding by sharing with and learning from fellows from other places in the world. The road to historical reconciliation is immensely challenging, and I believe deeply that each determined individual who ventures down this path can make a meaningful contribution to historical reconciliation. Having said that, there is immense satisfaction and reward in knowing that we do not work alone. The work of activists can be isolating, but by bringing together fellows from different places, who work on different areas within historical dialogue, has been inspiring; it has instilled a strong sense of solidarity in me, and has given me renewed vigor and knowledge with which to return to my work.

My background in historical dialogue emerges from my experience working on issues relating to "comfort women," or sex slaves, many of whom were Korean, who were forced to serve Japanese soldiers before and during WWII. While increasing numbers of former comfort women in Korea sought acknowledgement and redress for the abuses they suffered at the hands of the Japanese military, official Japanese narratives have remained resistant to acknowledging or speaking about this crime. It was in this context that I discovered that history not only recalls the past, but leads us to raise questions about how to deal with past problems and what I might do to help resolve these very thorny, unsolved issues. When Japan deliberately left out the history of comfort women in its text books, for example, I raised this issue and initiated a social movement to publish a common history book created by researchers and civil society experts from Korean, Japan, and China. This initiative was born from my belief that it is our responsibility to narrow the gaps of historical perceptions and to produce a common, shared history for younger generations.

It was incredibly valuable for me to be able to introduce the recent efforts in the areas of Japanese Military Sexual Slavery and Japanese History Textbooks to the historical dialogue program at Columbia, and to the wider community of scholars and practitioners interested in historical dialogue. I placed particular emphasis on the need to be clear and honest when introducing topics such as the publication of Joint History Textbook by civil society actors in Korea, Japan, and China since 2000, and to discussions regarding pro-Japanese collaborators in Korea because these topics are not readily available overseas, even in the United States. Indeed, one topic that I became particularly interested in as a result of my conversations with other fellows and the larger community at Columbia (and beyond) is precisely the categories of victim, perpetrator, bystander and collaborator. In Korean-Japanese relations, issues relating to bystanders and collaborators have been overlooked, and much research remains to be done. In respect to these aspects, I plan on widening my interest and effort to connect these parts into my future academic research and work as an activist.

The project I developed while at Columbia sought to create common ground among East Asian civil society actors/stakeholders – China, Japan, and Korea in particular—in discussions regarding historical reconciliation and the disputed issues relating to World War Two that continue to cause great tensions between and among these three nations. To do so, I developed a proposal to create a common core curriculum that could be taught and instituted in Japan, China and Korea, in which disputed historical issues would be taught through a peace

(Left): Group outing to the Statue of Liberty.  
(Right): Mikang Yang with ISHR director, Elazar Barkan.



education methodology, from a global perspective. The curriculum would be based upon a summer institute where teachers and students from all three countries could come together to discuss the content and model the classes to be taught in their home communities.

The historical issues that I have developed into my project relate to only one central tension in Northeast Asia; the other issue, and one that I have consistently thought about throughout these past four months, regards the recent deterioration of Korean-Japanese relations, particularly with regard to territorial issues. I continue to ask myself what I can do to help rebuild that relationship, and how I might be able to approach this matter as a practitioner. In the matter of Korean-Japanese relations, some areas for exploration are not all that different from my previous work: we must listen to the stories of victims, and converse with people from various levels of Korean and Japanese civil societies. In order to achieve this work, activists, researchers, policy makers, and various experts must put their heads together. It is not easy, but historical reconciliation does not happen naturally. Nonetheless, the interest, effort and work of one person can make it that much closer to reality.

**Mentor:**

Charles Armstrong, The Korea Foundation Professor of Korean Studies in the Social Sciences, Department of History, Columbia University

**Courses:**

Voice of the Witness

Politics of History and Reconciliation

**Networking:**

International Center for Transitional Justice (ICTJ)

Interpeace

Sites of Conscience

Facing History and Ourselves

Ford Foundation

The United Nations Democracy Fund (UNDEF)

Global Arts Corps

Tenement Museum

Rockefeller Brothers Fund (RBF)

Center for Human Rights Documentation and Research, Columbia University

United States-Japan Foundation

**Speaking Engagements:**

"History, Memory and the Work of Reconciliation in East Asia," AHDA Project Presentation, Columbia University

"Comfort Women and the Voice of the Witness," Columbia University

"Happy Community," Sermon for Boston Korean Community

"History Conflicts and Reconciliation," Special Lecture, Washington, DC Korean Community

"Faith and History," Sermon for the Los Angeles Korean Community



## JAMIL ALFALEET

University of Gaza  
PALESTINE

I became an advocate for dealing with the past because, as one can see so urgently in the Middle East, the past and the legacies of the past have a direct impact on the present. Indeed, history and conflicting perceptions of history are perhaps the most important factors in the Palestinian-Israeli conflict; the interpretation of history is used to both justify and negate claims, to vilify the enemy, to glorify each community's own rendering of the issue at stake. It goes without saying, then, that genuine reconciliation in the Middle East cannot be achieved without addressing the contested narratives between so-called "historical enemies," since historical perceptions (or mis-perceptions, as the case may well be) are at the core of the attitudes, motivations and emotions that have stymied the peace process for far too long.

As the Director of International Affairs at Gaza University, and as a political scientist by training, I have sought to build bridges and initiate dialogues across a number of divides. As director of International Affairs, I oversee all social and public activities between Gaza University and other local and international organizations, particularly universities and NGOs. As a scholar, I have conducted research on the history of the Palestinian Liberation Organization (PLO), the history of Islamic radical movements, political Islam and the changing nature of European attitudes towards the Palestinian issue. As an educator, I teach courses on Middle Eastern Politics, the Arab-Israeli Conflict, EU Foreign Policy towards MENA Countries. I also coordinate a number of open courses that are available online, and which I see as a mode for enabling students in Gaza to engage in dialogue and scholarship with students from around the world. As an activist, I have focused my efforts internally, trying to explore and improve the social fabric of Gaza. I have produced a number of documentaries in Gaza on the economic situation, the "tunnels economy," and sewage/pollution problems in the area. I also run an orphanage in Gaza for abandoned or orphaned children.

The aim of the project I developed as an AHDA fellow is to a center for peace and development studies in Gaza. In order to establish peace with our Israeli neighbors, we need to strengthen civil society among Palestinians and this is precisely the focus of my project. That is, a negotiations process in and of itself is not enough to bring about an end to the conflict; this center challenges Palestinians to tackle the violence within their local communities—from an increase in armed political conflict to lawlessness, fanaticism and social disintegration. By engaging schools, families, and communities the center will create workshops that build a culture of dialogue that is at present virtually non-existent in Palestinian societies. In addition, the Center will work closely with and build the capacity of Palestinian NGOs engaged in long-term peace endeavors. A just peace cannot be imposed from 'above'; it can only be grown by inclusion and dialogue between all groups in society. This extends from the home and neighborhood to the regional, national and international communities. The center thus seeks to advocate and facilitate dialogue within the Palestinian community that enables young Palestinians to face their past and shape their future. In so doing these young people will gain a civic identity that will allow them to play a central and active role in changing their sociopolitical reality and rebuilding their communities, and in contributing to dialogue and peace initiatives within a broader, regional context.

### Mentor

Bruce Robbins, Old Dominion Foundation  
Professor in the Humanities, Columbia University

### Classes

Middle East Conflicts and Global Security  
Tuesday

Conflict Resolution

Politics of History and Reconciliation





(Left): A discussion with New York Historical Society curator, Valerie Paley. (Right): The main gates of Columbia University.

### Networking

International Center for Transitional Justice (ICTJ)

Interpeace

International Peace Institute (IPI)

Sites of Conscience

Facing History and Ourselves

Ford Foundation

The United Nations Democracy Fund (UNDEF)

Global Arts Corps

Tenement Museum

Rockefeller Brothers Fund (RBF)

Christians for Justice and Peace in the Middle East

Center for Palestine Studies, Columbia University

Peace Learning Center (University of Indiana)

Center for the Study of the Middle East  
(University of Indiana)

Global Arts Corps

Center for Human Rights Documentation and  
Research, Columbia University

Rondine D'Oro

J Street, Columbia University Chapter

Davis Peace and Diplomacy Initiative

Breaking the Silence

### Speaking Engagements

"Arab spring and Transformation in the Middle East," Middle East Dialogue Group, SIPA, Columbia University

"Islamic political parties and democratization in Arab countries," International House

"Gaza and the Arab Spring," The Gaza Visioning Project of Indiana University-Purdue University Indianapolis, Christians for Peace and Justice in the Middle East, Indianapolis Peace and Justice Center Present and the American Friends Service Committee

"Arab Spring – Revolutions and Transformation in the Middle East," Christians for Peace and Justice in the Middle East, The Gaza Visioning Project of IUPUI, and the Indianapolis Peace and Justice Center

"This Gaza Life," Indiana University-Purdue University Indianapolis

"Exploring the Israeli/Palestinian Conflict," Center for Palestine Studies - Columbia University.

"Historical Dialogue and the Palestinian – Israeli Conflict," Columbia University

"Peace and Development Studies in Gaza: A Strategic Plan," AHDA Project Presentation, Columbia University

Panel Chair, "Conflicting Histories and Dialogue in Active Conflict Zones," Alliance for Historical Dialogue and Accountability Conference, Columbia University



## NATAŠA GOVEDARICA

Heartefact Fund  
SERBIA

I was born in peacetime Yugoslavia, but my childhood and teenage years in Bosnia and Herzegovina were defined by the onset of war. During this period, my family fled to the Montenegro coast, where we were fortunate to be relatively safe. As a youngster, however, perhaps the most difficult aspect of life was feeling completely cut off from my community, from my friends, from my family in this period. My solution to this sense of disconnectedness was to join the radio amateurs speaking through the radio waves was the only form of communication during the Bosnian War. I used the airwaves to speak with ordinary citizens; to connect families under the siege with loved ones who had fled to other places. Perhaps the oddest experience of using the radio in these ways was the collapse of any boundary between public and private. News of pregnancies and births, of marriages and divorces, of arguments and friendships, was broadcast to the public. But in many ways, the war was a time when the private became public, and when politics became personal. The community established through the airwaves enabled me not only to connect with my family and to help others connect with theirs; it gave me personal insight into what was going on in the field. This was of vital importance in terms of forming attitudes and opinions in a time of media brainwashing and nationalistic propaganda in Serbia and Montenegro.

The power of being given a voice is something that has remained with me, particularly as my country recovers from war. Indeed, belonging to the ethnicity of perpetrators of the worst war crimes one could imagine, the aftermath of war has itself raised complex issues on a personal and societal level for me. I constantly seek ways to raise my voice against crimes and injustices that were committed, to acknowledge and comfort victims, to redress nationalistic rhetoric and policies.

The power of voice is what has also led me to use socially engaged theatre as a means for confronting the past and determined my educational and professional background. I earned a BA in Dramaturgy from the Academy of Performing Arts, University of Sarajevo, and an MA cum laude in Human Rights from the University of Sarajevo and University of Bologna. My MA thesis explored film as a medium for human rights awareness raising. More recently, I co-authored the theatre play "Hypermnesia," which tackles childhood memories of individuals from Bosnia, Serbia, and Kosovo, and I published, "A Land of Uncertain Past," a study addressing the politics of memory in Serbia from 1991 - 2011.

The political reality of Serbia, where I currently live, continues to be one of denial—denial of the role and responsibility Serbia had in the wars and atrocities committed in the 1990s. This denial is accompanied with predominantly ethnocentric discourse that seeks to further challenge attempts to address the human rights violations and the terrible violence and suffering wrought on society. But these challenges also remind me of the power of civil society initiatives, and the power of the voices of individuals; they provide me with the day-to-day inspiration and obligation to continue my work.

This background is also the inspiration behind the project I developed as an AHDA fellow. This project includes the development of a documentary theatre performance that examines the aftermath of the Prijedor ethnic cleansing and war crimes committed there (case also called the *Prijedor genocide*). The perspectives of perpetrators have also been documented and researched to a certain extent, as seen in the trial testimony and in the nationalist rhetoric that continues to define their thinking. The vast majority of the population of this region can be defined as bystanders, and as such they have mostly stayed silent. This silence marks this project's point of departure. By collecting 30–35 oral histories of teenagers from a typical secondary school class in 1992 in Prijedor, the project explores the trajectory of their lives from pre-war days to the present time. These oral histories will then be transformed into a theatrical production following the methodology



(Left): Natasha contributes to the Q&A after a panel discussion. (Right): At the AHDA conference.

of documentary theater. Hosting such a performance in Prijedor would hopefully create a non-threatening platform for provoking dialogue through artistic means; recalling a common past, a past rooted in the youth is not only not threatening, but it will hopefully stimulate empathy and connections between individuals and communities who now see themselves as the essence of "Other." It would also present wide range of local perspectives, providing also the aspects of the right to a remedy to the victims. The creation of such a platform would be enable artists and activists to engage with the broader public which is usually excluded from traditional NGO projects.

#### Mentor

Mary Marshall Clark, Director, Center for Oral History, Columbia University

#### Classes

The Art of Witness: Memorials and Historical Trauma

From Oral History to Literary Narrative

Politics of History and Reconciliation

#### Networking

International Center for Transitional Justice (ICTJ)

Interpeace

Sites of Conscience

Facing History and Ourselves

Ford Foundation

The United Nations Democracy Fund (UNDEF)

Global Arts Corps

Tenement Museum

Rockefeller Brothers Fund (RBF)

Harriman Institute

Center for Human Rights Documentation and Research, Columbia University

#### Speaking Engagements

"Human Rights in the Balkans," University Writing Program, Columbia University

"Burning Issues of Human Rights in the Western Balkans: The perspective of Practitioners," East Central European Center and Harriman Institute, Columbia University

"Social Movements in the Western Balkans, New York University

"Transitional Justice and the Balkans: A Case Study," The New School for Social Research

"The Former Yugoslavia and International Criminal Law," The New School for Social Research

"Transitional Justice and Post-Conflict Societies: the Balkans," The New School for Social Research

"The Role of Theatre in Conflict Resolution in the Balkans," Alliance for Historical Dialogue and Accountability Conference, Columbia University

"Theatre and the Art of Witness," Barnard College

"Once Upon a Time: Oral History and Historical Dialogue in the Balkans," AHDA Project Presentation, Columbia University



## SERHAT RESUL ÇAÇAN

Mulberry Tree Association  
TURKEY

As an historian and member of the Kurdish minority of Turkey in the 21st century, I feel an obligation to be involved in the field of human rights in my home country, and in particular to engage in the field of historical dialogue and memory. Growing up amidst the mass human rights violations in Turkey in the 1980s, for me it feels almost inevitable that I would investigate and study not only this episode of Turkey's history but Turkey's long history of conflict. Even in the early 1990's, the human rights situation in Turkey remained distressing. Kurds were being attacked and killed in mountain regions, villages, cities and police centers. Political activists, human rights advocates, journalists, and citizens were constantly under threat. Rather than ignore this situation, I endeavoured to become an activist and advocate for human rights.

Being a member of a minority group in Turkey, I had already heard references to and seen traces of other atrocities in Turkey's past. As a child playing near the ravines and caves that dot the countryside where I was raised, for example, I would occasionally stumble upon the remains of Armenians who had been killed there. Elderly members of the Kurdish community would recall their memories of these killings. As traces of the Armenian genocide disappeared, new bones began to be discovered, this time of Kurdish victims, first in the mountains and then in the valleys. Survivors and family members of victims again recalled the atrocities that led to these murders and disappearances. These stories, like the earlier ones, included narratives about people who had been killed or disappeared; about individuals who had survived and about those who had committed crimes.

Hearing these stories and personal narratives ignited my fascination with oral history as a field of study, and with life stories of people from different generations in particular. In Turkey, the Kurdish population occupies a unique "third space" in the history of human rights violations. During the Armenian genocide, for example, the Kurdish population was divided in terms of its actions and responses. Some Kurds, mainly due to religious loyalties, were perpetrators of crimes against Armenians; others Kurds sympathized and protected their Armenian neighbours. As third party observers, as an oppressed ethnic minority, but also as a group who themselves included perpetrators and/or collaborators, Kurdish memory of these atrocities is a complex and important contribution in any attempt to create a shared narrative in Turkey that seeks to face the past and, hopefully, come to terms with it.

The project I developed during the AHDA Fellowship program at Columbia University endeavours to create dialogue in the present through history and memory. Through my project, I seek to understand how Kurdish people have remembered and memorialized past atrocities by collecting oral histories. The project asks how the killing and oppression of Armenians, Assyrians, Kurds, and other ethnic and religious minorities in Turkey is remembered within the Kurdish community, and how the difficult binary between victim / perpetrator has been grappled with among a minority that is itself discriminated against.

(Left): Visiting Lower Manhattan. (Right): Serhat with tour guide, Andrew Gold at the Museum of Tolerance.



Turkey still faces divisions among its diverse population. Along with anti-democratic rules and laws that still exist, human rights are still regularly threatened in Turkey. In my opinion, this is a result of our undiscussed and unresolved past. In general, people do not know or ignore past atrocities and try to move forward without addressing these memories. However, it is impossible to create a peaceful future without understanding the past. By making these Kurdish oral histories available to the public, by creating dialogue within the Kurdish community, this project marks one step towards a less divided, less conflicted Turkey.

#### Mentor

Armen Marsoobian, Nikit and Eleanora Ordjanian  
Visiting Professor in the Department of Middle Eastern, South Asian and African Studies, Columbia University

#### Classes

From Oral History to Literary Narrative  
Politics of History and Reconciliation

#### Networking

International Center for Transitional Justice (ICTJ)  
International Peace Institute (IPI)  
Facing History and Ourselves  
The United Nations Democracy Fund (UNDEF)  
Global Arts Corps  
Tenement Museum

#### Speaking Engagements

"Remembering the Past: Kurdish oral narratives and the Armenian Genocide," Alliance for Historical Dialogue and Accountability Conference, Columbia University

"Kurdish Public Memory Project," AHDA Project Presentation, Columbia University

"Oral History and the Kurdish Oral Tradition," Columbia University

"International Youth Issues: A Panel Discussion," Vassar College



## SOFIA DYAK

Center for Urban History of East Central Europe  
UKRAINE

I am currently the director of the Center for Urban History, a research institution focusing on public history projects in Lviv, Ukraine. Before taking this position, I was involved in developing and realizing research projects, exhibitions, workshops, and summer programs dealing with preservation and oral history in western Ukraine, a region often described as a borderland, known for its diversity before the WWII. My research interests include the post-war history of border cities, heritage practices and urban planning in post-catastrophic cities, as well as city branding.

I believe that dealing with the past is as much about what was before as what is now and what society could become. My interest in Historical Dialogue started with my family. Both my parents trace their roots back to the region of Galicia (now Ukraine), a home to Polish, Jewish, Ukrainian, German, and other communities. Throughout my secondary education I saw how different stories were told at school and at home in the 1980s, and then how new stories were presented through the 1990s after the collapse of the Soviet Union. Studying abroad in Hungary and Poland made me not only more aware of complexity of the past, the issue of human rights, and legacies of dictatorship in society, but also the importance of public history and its applied side. Interactions between societies and the built environment became the focus for my PhD project. My home, Ukraine, is a country still haunted by phantoms of the past, dealing with the past is the only way to build an open, tolerant and inclusive society. Dialogue is about communication, but in my own experience I think it is important to go beyond a two-dimensional definition and seek a “multi-logue.” This is of particular importance in places like Eastern Europe, where in the past, multiple ethnic and religious communities lived together, and where most initiatives to approach the past focus only on a two way dialogue. I believe that projects that give space to participation and engagement, challenging top-down models, are most successful.

For my AHDA fellowship project I developed an urban history project that reflects the rich Jewish past of Lviv, which housed two synagogues and a study house in its Jewish quarter, all of which were destroyed by the Nazis in World War II. The Holocaust not only marked the destruction of these sites, but also the obliteration of historical narratives that were associated with the city’s multi-ethnic past.

This project thus seeks to develop these spaces to commemorate, symbolize and reveal the historical tradition of the buildings destroyed, and to imbue these sites with a new role in the everyday life of the city as places of memory, and as places where the atrocities of the past can ignite further discussion of challenges to contemporary Ukrainian society regarding diversity, discrimination and xenophobia.



(Left): Sofia presents her project proposal to scholars and colleagues. (Right): Viewing the Manhattan skyline by boat.

#### Mentor

Michael Stanislawski, Associate Director, Institute for Israel and Jewish Studies; Nathan J. Miller Professor of Jewish History, Literature and Institutions, Columbia University

#### Classes

Approaches to International and Global History

Topics in American Studies / Museum, Memory and Public Culture

Politics of History and Reconciliation

#### Networking

Interpeace

Sites of Conscience

Facing History and Ourselves

Ford Foundation

The United Nations Democracy Fund (UNDEF)

Global Arts Corps

Archives and Public History at NYU

YIVO

Harriman Institute

Center for Human Rights Documentation and Research, Columbia University

New York Historical Society

#### Speaking Engagements

"Memory and History in Public Places: The Synagogue Square Project in Lviv," Columbia University

"Synagogue Square Site: Awareness, Memory, and Preservation in Lviv," World Monument Fund, New York

"Synagogue Square: 'Living Memorial' and Educational Tools," Sites of Conscience Coalition

"'Doing History': Public Outreach, Applied History and Research Challenges in Eastern Europe," Stetson University

"Returns to a New Place': (Post)War Experiences and Making Home in Soviet Lviv after 1944," Harriman Institute, Columbia University

"Ukraine's Euromaidan: A Roundtable Discussion," Harriman Institute, Columbia University

"Synagogue Square: Past, Awareness, and Preservation in Lviv," AHDA Project Presentation, Columbia University

Panel Chair, "Contested Histories, Divided Memories: Historical Dialogue and Conflict Resolution in Eastern Europe," Alliance for Historical Dialogue and Accountability Conference, Columbia University



## TAMMI SHARPE

(Whitney M. Young Fellow)

Birmingham Civil Rights Institute/United Nations  
UNITED STATES

My interest in the past grew out of two different but mutually reinforcing paths, one very much anchored in my professional history at the United Nations, and one that emerges from my family history. Having worked for many years with the United Nations High Commissioner for Refugees, as well as with the United Nations Department of Peacekeeping and the Peacebuilding Support Office, I became familiar with historical dialogue through reconciliation campaigns and projects, Truth and Reconciliation Commissions, war crime prosecution, and peace education. These experiences built upon one-on-one interviews I conducted in the process of documenting refugees' persecution through which I got to know who these people were before their flight, and why they fled. While a haunting experience, it was equally rich in gaining firsthand knowledge about the causes and consequences of conflict and political oppression.

This haunting did not end with the refugees' return. In Angola, Iraq, Liberia and Sierra Leone I grappled with the multitude of challenges for recovery and peace: social, economic, political, security. From the social perspective, I queried: How does one heal after brutally killing, maiming, and/or raping other humans? How does the survivor heal and regain a sense of physical and emotional security? How does the survivor forgive and live in the same community with those responsible for the atrocities? Addressing past human rights violations has emerged as critical to the healing process and as vital to building a social contract that will enable state institutions to create the environment for an evolving, positive peace.

In trying to answer these questions, I turned to my own country's history and became a fellow at the Birmingham Civil Rights Institute (BCRI). This position allowed me to explore the impact of the Civil War and segregation in American society from a peace-building lens. My studies into slavery and segregation in the U.S. are driven by personal and professional motivations. I originate from the Eastern Shore of Maryland, where Harriet Tubman and Fredrick Douglass were born into slavery. My town, Cambridge, went through a tumultuous period at the end of segregation. I understand segregation to be the result of not fully addressing the thorny history of slavery in this country at the end of the American Civil War. I am also the descendant of a slave owner, and have grandparents who stood on the sidelines during the struggle to end segregation. As an American with deeply personal attachments to this history of violence and discrimination, I feel a sense of responsibility to learn more about it and to try to contribute my own work to better understanding and acknowledging a period of American history that continues to reverberate. As someone involved in peace operations in other contexts, I am also drawn to the possible lessons that can be extrapolated from this study that might be useful in stabilization efforts elsewhere, particularly in terms of measuring the importance of addressing human rights violation vis a vis other competing peace and recovery tasks.

These interests led me to the project I have developed as an AHDA fellow. This project seeks to expand BCRI's current collection of oral histories, which contains interviews with more than 400 activists of the Birmingham Civil Rights Movement of the 1950s-1960s. These interviews provide rich first-hand accounts of individuals' becoming socially conscious, the organization and philosophy behind the Birmingham Movement, and reflections on participation some 30 years later. I seek to add to this collection interviews with members of the white community who either actively or passively opposed the Civil Rights Movement. These individuals' votes, membership in or consent of hate groups, and/or silence underpinned the legitimacy of segregation.





(Left): Enjoying the Upper West Side. (Right): Tammi speaks about her project and work at the Birmingham Civil Rights Institute.

These interviews seek to acknowledge the daunting challenges facing those fighting segregation; they also will provide insights into why some saw segregation as a legitimate system rather than appreciating it as an inhuman form of discrimination that fostered a climate of fear and impunity (e.g. activities of hate groups and police brutality). Greater understanding of their perspectives then and now helps to better assess how to counter racism and other forms of prejudices as well as enhance current race relations, and glean lessons from the American context may be invaluable for other contexts as well.

#### Mentors

Frances Negrón-Muntaner, Associate Professor of English and Comparative Literature, Columbia University

Melissa Milewski, ACLS New Faculty Fellow Professor in the Center for the Study of Ethnicity and Race and the Department of History, Columbia University

#### Classes

From Oral History to Literary Narrative

South after Reconstruction

Politics of History and Reconciliation

#### Networking

International Center for Transitional Justice (ICTJ)

Interpeace

International Peace Institute (IPI)

Sites of Conscience

Rockefeller Brothers Foundation

#### Facing History and Ourselves

Ford Foundation

Global Arts Corps

Tenement Museum

Winter Institute

Center for Human Rights Documentation and Research, Columbia University

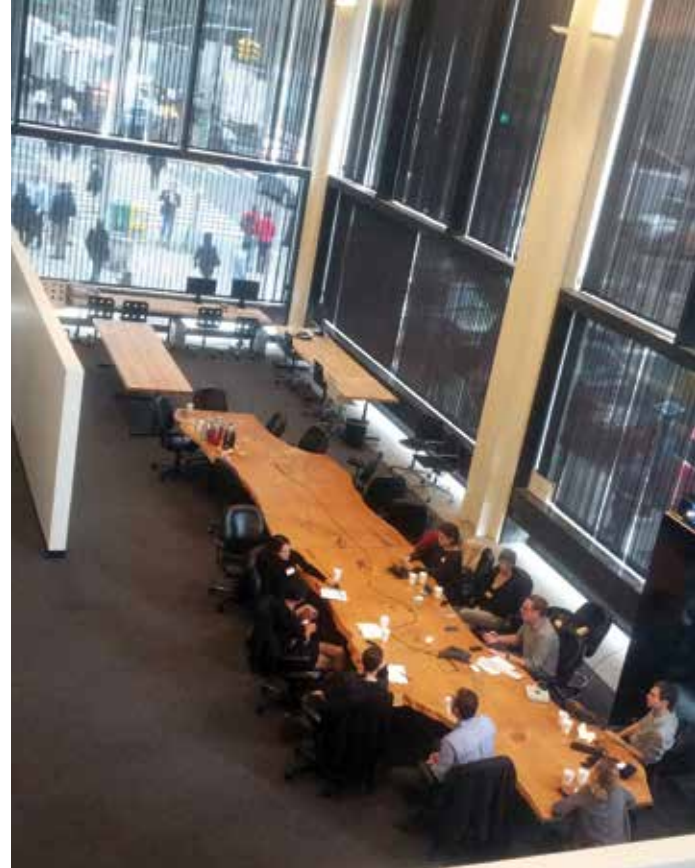
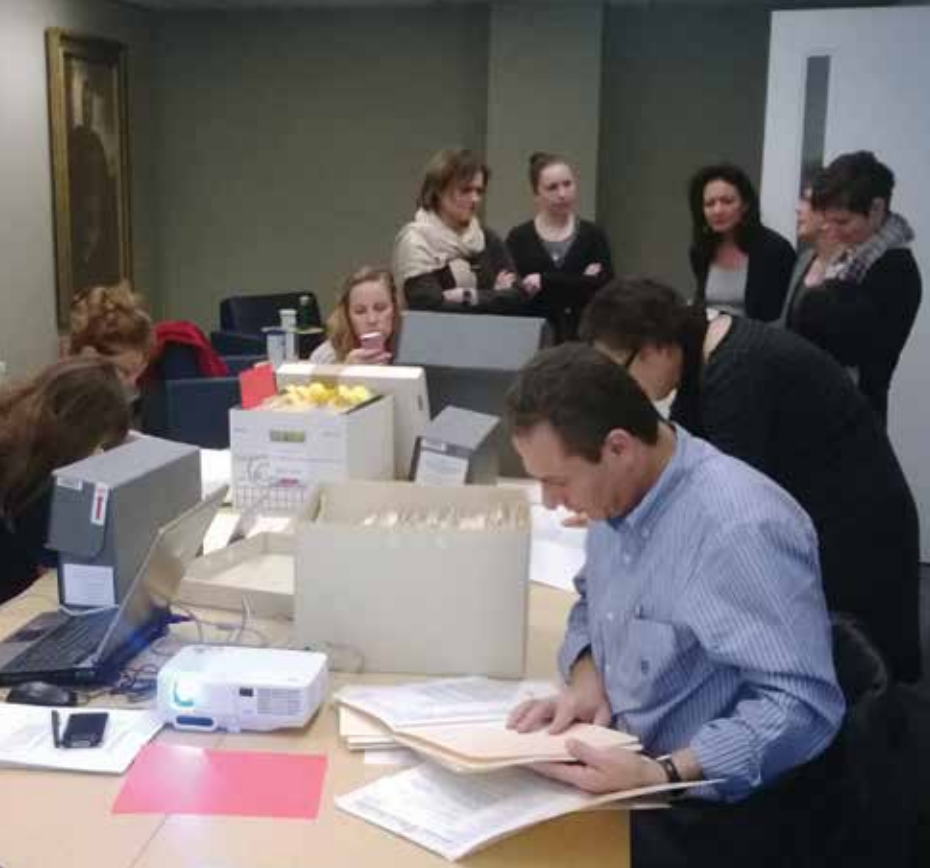
#### Speaking Engagements

"Remembering Segregation: The Legacy of Strife in Birmingham,"

Alliance for Historical Dialogue and Accountability Conference, Columbia University

"Reconciling with the Past - The Legacy of Segregation," AHDA Project Presentation, Columbia University

"(Oral) History and Segregation in the American South," Columbia University



(Left): AHDA fellows examine archival material relevant to their work during a workshop at CHRDR. (Right): Workshop with museum design expert, Paul Williams.

## Workshops and Seminars

**T**he AHDA curriculum includes a series of workshops and seminars that help the fellows explore the concepts and applications of historical dialogue. The program is deeply appreciative of the workshop and seminar instructors, who gave generously of their time, often making themselves available outside of scheduled sessions to ensure that fellows had the support and resources necessary to develop successful projects and to further their work in and understanding of the field of historical dialogue.

### Oral History and Truth Seeking

**Mary Marshall Clark, Columbia University**

Mary Marshall Clark is Director of the Columbia Center for Oral History and co-founder and director of Columbia's Oral History Master of Arts (OHMA) degree program, prior to which she was an oral historian and filmmaker at the New York Times. Mary Marshall has been involved in oral history movement since 1991, and was president of the Oral History Association in 2001-2002. Her workshop provided fellows with an introduction to oral history theories and practices and their implications for historical dialogue and accountability.

### Conflict Resolution in the Social Sciences

**Claudia Cohen, Columbia University**

Claudia Cohen is Senior Lecturer and Associate Director, International Center for Cooperation and Conflict Resolution at Columbia University. Her current research and practice interests include: strategies for preventing destructive conflict using a Participatory Action Research (PAR) paradigm with formerly incarcerated men and women; participatory case studies of conflict resolution systems in collaborative environments; the use of narrative to create qualitative models of conflict engagement and the impact of reflective practices on mediator efficacy.

### Fundraising

**Erik Detiger, Philantropia Inc.**

With more than a decade of experience working in the field of international philanthropy and fundraising, Erik Detiger provided the fellows with an overview of concepts and strategies in international fundraising. The workshop focused on fundraising from institutional donors and individuals.

## Center for Human Rights Documentation and Research

**Pamela Graham, Columbia University**

Dr. Pamela Graham is director of the Center for Human Rights Documentation and Research at Columbia University. In her workshop with the fellows, she described the Center's work archiving the materials of human rights organizations around the world. She discussed how archiving can become an effective tool for advocacy and coalition-building, and showed the fellows some of the archiving projects the Center is currently working on, and how it is relevant to the fellows' areas of work.

## Project Implementation and Communication

**Refik Hodzic, International Center for  
Transitional Justice**

Refik Hodzic joined ICTJ as director of communications in March 2011. For almost two decades, Hodzic has worked in transitional justice as a journalist, filmmaker as well as an expert in public information and outreach campaigns for international and national courts seeking justice for war crimes. He has focused on post-war justice and media primarily in the former Yugoslavia, Lebanon, and Timor-Leste.

## Advocacy and Campaigns

**Zeke Johnson, Amnesty International**

Zeke Johnson is the Director of Amnesty International USA's Security with Human Rights Campaign. He advocates for effective US security policies that comply with international law. His areas of expertise include drones, lethal force, torture and Guantanamo, where he has served as both a 9/11 commission observer and organizer for the largest national protests opposing the prison. He presented a workshop with the AHDA fellows on organizing effective human rights campaigns.

## Proposal Writing

**Ariella Lang, Columbia University**

Ariella Lang joined the Institute for the Study of Human Rights in May 2011. As director of the AHDA program, she oversees research and curricular development of activities relating to historical dialogue at the Institute. Dr. Lang oversees the AHDA fellowship program for scholars and practitioners who work in conflict and post-conflict societies, and who come to Columbia for a semester to learn about historical dialogue and its applicability in their local contexts. Dr. Lang received her M.A. and Ph.D. from Columbia University and her B.A. from the University of Chicago, and she has taught at Barnard College, Columbia University and Rutgers University. Her research interests include minority rights and cultures, genocide studies, and the relationship between religion and nationalism.

## Recording and Archiving Stories

**Virginia Millington, Storycorps**

Virginia Millington oversees the Recording and Archiving Department of Storycorps, which is responsible for the archiving and long-term preservation of up to 6,000 born-digital audio interviews annually and also ensuring that StoryCorps venues throughout the country are equipped to capture the highest-quality recordings possible.

## Historical Dialogue in the Classroom

**Karen Murphy, Facing History and Ourselves**

Karen Murphy is the Director of International Programs for Facing History and Ourselves. Major projects include the coordination of international fellows project and program related work for England, Northern Ireland, Rwanda, Colombia, the Czech Republic and South Africa, in addition to outreach for future projects, project development, research and writing, all particularly focused on transitional justice issues (Rwanda, South Africa, Northern Ireland, US, Germany are the major case studies). Her workshop explored some of the educational approaches and techniques Facing History employs in its work in post-conflict societies.

“The program broadened my understanding of the field of historical dialogue; the combination of workshops, classes, networking opportunities and site visits was very dynamic, and working with a mix of practitioners and academics challenged me to explore my human rights work in new and exciting ways.” — *Cleber Kemper, Brazil*

## Trauma and Dialogue

**Jack Saul, Columbia University**

Jack Saul is an Assistant Professor of Clinical Population and Family Health at Columbia University. He co-founded the Bellevue/NYU Program for Survivors of Torture in 1995 and was its clinical director until 1998 when he founded NYU School of Medicine's International Trauma Studies Program (ITSP), an independent post-graduate training and research institute in New York City and Uganda, which he also currently directs. In 1999, Dr. Saul established Refuge, a resource center in New York for survivors of political violence and forced migration, and a member of the National Consortium of Torture Treatment Programs. Dr. Saul has been a member since 2000 of the Kosovo Family Professional Educational Collaborative, which has been instrumental in the development of the community mental health system in post-war Kosovo. His seminar with the fellows explored trauma and its aftermath, and some methods for working with post-conflict societies.

## Designing and facilitating history-based dialogue

**Liz Ševčenko**

Liz Ševčenko is Director of the Guantanamo Public Memory Project at Columbia University. Prior to this work, she founded the International Coalition of Sites of Conscience, a network of historic sites that foster public dialogue on pressing contemporary issues. Before launching the Coalition, Ševčenko had over ten years of experience developing pub-

lic history projects designed to catalyze civic dialogue in New York and around the country. As Vice President for Programs at the Lower East Side Tenement Museum, she developed exhibits and educational activities that connect the dramatic stories of the neighborhood's immigrants past and present. Her workshops with the AHDA fellows focused on designing history-based dialogue and understanding further the meaning and application of historical dialogue.

## Transitional Justice and Historical Dialogue

**Graeme Simpson, Columbia University**

Graeme Simpson is a lecturer in law at Columbia Law School; he also works as an independent consultant and Senior Advisor to the Director General of Interpeace, an NGO which works in conflict and immediate post-conflict zones around the world. He has worked extensively on issues related to transitional justice, including work with the South African Truth and Reconciliation Commission, and on the transformation of criminal justice institutions in South Africa.

## Mapping and Digital Humanities Projects

**Jeremiah Trinidad-Christensen, Columbia University**

Jeremiah Trinidad-Christensen specializes in Geographic Information Systems (GIS) and mapping projects. He works with students and scholars on mapping projects, and helps them develop an on-line platform that supports and furthers their work.



(Left): Artist Chang-Jin Lee discusses her project, "Comfort Women Wanted," at an AHDA event at Columbia. (Right): A conversation between ICTJ president, David Tolbert, and Judge Thomas Beurgenthal.

“Through this program I have been able to widen and deepen my understanding by sharing with and learning from fellows from other places in the world. The road to historical reconciliation is immensely challenging [but] there is immense satisfaction and reward in knowing that we do not work alone.” — *Mikang Yang, South Korea*

## Video Advocacy

### Bukeni Waruzi, WITNESS

Bukeni Tete Waruzi is a human rights advocate and a field worker from Uvira, eastern Democratic Republic of the Congo (DRC), where he worked for over nine years on child soldiers and children affected by armed conflict. Among other projects, his advocacy and videos were instrumental in the International Criminal Court’s first trial on child soldiers.

## Public History and Genocide Prevention Projects

### Elizabeth White, United States Holocaust Memorial Museum

Elizabeth B. (“Barry”) White was appointed research director of the Center for the Prevention of Genocide in September 2012. Prior to that, she worked for nearly 30 years at the US Department of Justice, serving as chief historian and deputy director of the Office of Special Investigations and, most recently, as deputy chief and chief historian of the Human Rights and Special Prosecutions Section. In both positions,

she directed research for civil and criminal cases against the perpetrators of genocide, war crimes, Nazi persecution, and other human rights violations.

## Designing Museums, Memorials, and Exhibits

### Paul Williams, Ralph Appelbaum Associates

Dr. Paul Williams is a Senior Content Developer at Ralph Appelbaum Associates. Dr. Williams’ work for Ralph Appelbaum Associates involves the planning, research, and conceptualization of content for globally significant new museum projects, including the world’s first Arab Slavery Museum, and the International African American Museum. Prior to this position, Dr. Williams taught for several years in the graduate program in Museum Studies at New York University. Paul received his Ph.D. from the University of Melbourne, Australia, in Cultural Studies. In his seminar at Columbia, Dr. Williams explored the problematics of “exhibiting” trauma, or in general confronting violent pasts through visual media and museum modes.



(Left to right): (1) Johanna Michlic at a panel discussion about her work on the Holocaust in Postcommunist Europe. (2) Louis Bickford of the Ford Foundation speaks about the emerging field of historical dialogue. (3) Attending the AHDA conference.

# AHDA Administration

---

## Elazar Barkan

**Director, Institute for the Study of Human Rights  
Professor of International and Public Affairs and  
Director, Human Rights Concentration at the  
School for International and Public Affairs  
Columbia University**

Elazar Barkan is Professor of International and Public Affairs and the Director of the Human Rights Concentration at Columbia's School of International and Public Affairs, as well as Director of the Institute for the Study of Human Rights (ISHR). A historian by training, Professor Barkan was the founding director of the Institute for Historical Justice and Reconciliation (IHJR) in The Hague. His research interests focus on human rights and on the role of history in contemporary society and politics and the response to gross historical crimes and injustices. His human rights work seeks to achieve conflict resolution and reconciliation by bringing scholars from two or more sides of a conflict together and employing historical methodology to create shared narratives across political divides. Professor Barkan's other current research interests include refugee repatriation, comparative analysis of historical commissions, shared sacred sites, and the question of human rights impact, specifically with regard to redress and transitional justice.

## Veronika Burget

**Founder**

Veronika Burget is the co-founder and former Director of the Alliance of Historical Dialogue and Accountability at the Institute for the Study of Human Rights. She has broad experience in historical dialogue, transitional justice, and democracy promotion. She has worked as a technical advisor for the German development agency (GIZ) in Ramallah, focusing on capacity building of civil society organizations in the West Bank. Moreover she was the Middle East Regional Coordinator for the Institute for Historical Justice and Reconciliation (The Hague), coordinating history and reconciliation projects in the region. Prior to her work in the Middle East, Veronika was Project Manager with the Berlin Office of the Robert Bosch Stiftung, overseeing the foundation's history and reconciliation projects and media development programs in the Balkans. Veronika holds a Master's Degree in History from the University of Oxford (UK).

## Jillian Carson

**Program Coordinator**

Jillian Carson is the Program Coordinator for the Alliance for Historical Dialogue and Accountability (AHDA) and Indigenous Peoples' Rights Programs. Ms. Carson is a graduate of the Human Rights Studies Master's program at Columbia University. She received her undergraduate degree in Aboriginal History from the University of British Columbia.

## Ariella Lang

**Director, Alliance for Historical Dialogue and  
Accountability**

As director of the AHDA program, Ariella Lang oversees the curricular development of the fellowship program; she has worked to establish the Historical Dialogues network, a virtual resource for practitioners and scholars interested in historical dialogue; she organizes the annual historical dialogue conference at Columbia University, and she works to increase the collaboration between practitioners and scholars working on issues relating to historical dialogue. Dr. Lang has taught at Barnard College, Columbia University and Rutgers University, and her interests include minority rights and cultures, genocide studies, and the relationship between religion and nationalism. She received her Ph.D. in Italian Studies from Columbia University.

## Liz Ševčenko

**Curriculum Developer/Consultant**

Liz Ševčenko currently directs The Guantánamo Public Memory Project at ISHR, which seeks to build public awareness of the long history of the US naval station at Guantánamo Bay, Cuba, through an exhibit, digital media and teaching and research resources. She serves as consultant and curriculum developer for the AHDA program. Before coming to Columbia, Ms. Ševčenko was Founding Director of the International Coalition of Sites of Conscience, network of historic sites that foster public dialogue on pressing contemporary issues, prior to which she served as Vice President for Programs at the Lower East Side Tenement Museum. Ms. Ševčenko is ABD in history at New York University.

# Institute for the Study of Human Rights

---

**T**he Institute for the Study of Human Rights (ISHR) was established in 1978 at Columbia University as the Center for the Study of Human Rights. In spring 2010, Columbia University elevated CSHR to the level of an institute. ISHR is committed to its three core goals of providing excellent human rights education to Columbia students, fostering innovative interdisciplinary academic research and offering its expertise in capacity building to human rights leaders, organizations and universities around the world.

ISHR (then CSHR) was the first academic center in the world to be founded on an interdisciplinary commitment to the study of human rights. This remains one of our most distinctive features. We recognize that human rights research must transcend traditional academic boundaries, departments, and disciplines, reaching out to practitioners so as to address the ever-increasing complexities of human rights in a globalized world. ISHR's emphases on interdisciplinarity, engagement and globalism draw from and complement the strengths that have long characterized intellectual life at Columbia.

## ISHR Staff

Yotam Amit, Program Coordinator

Irene Atamian, Business Manager

Elazar Barkan, Executive Director

Jillian Carson, Program Coordinator

Kristina Eberbach, Director, Education

Yasmine Ergas, Associate Director

Danielle Goldberg, Coordinator, Peace-building and Rights

Stephanie V. Grepo, Director, Capacity Building

Ariella Lang, Director, Alliance for Historical Dialogue and Accountability

J. Paul Martin, Senior Scholar

David L. Phillips, Director, Peace-building and Rights

Liz Ševčenko, Director, Guantánamo Public Memory Project

Elsa Stamatopoulou, Director, Indigenous Peoples' Rights Program

John Washburn, Adjunct Research Scholar, International Criminal Court Program

Janine White, Program Coordinator

# Support

The Institute for the Study of Human Rights  
is very grateful to the following for their  
support of the 2013 programs:

Center for Human Rights Documentation  
and Research (Columbia University)

Columbia University Seminars:  
History, Redress and Reconciliation

Columbia University Seminar on  
Cultural Memory

Institute for Religion, Culture and Public Life  
(Columbia University)

Open Society Foundation - Turkey

Robert Bosch Stiftung

Whitney M. Young

We would like to thank Ryan Koopmans for the photographs  
he took of the AHDA 2013 conference.