
Alliance for Historical Dialogue and Accountability

2014 Program Report



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Forward

Interstate and intrastate conflicts are often grounded in historical animosity, as is evident by current tensions and clashes around the world. The persistent tension in North East Asia, for example, is grounded in the memory of historical conflicts that relate primarily to Japanese wartime atrocities and its colonial legacy. Recently, pressure has been building on China to recognize its responsibility for historical violence. The war in Ukraine is rationalized by historical claims to territory and identity. 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, civil society, and in certain contexts, governments increasingly recognize the need to attend to those conflicts, and their impact on public opinion and politics. Colombia is the latest example where a formal Historical Commission was included in the peace negotiations. 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 resolve 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 third year of the AHDA program, housed at the Institute for the Study of Human Rights (ISHR) at Columbia University. This relatively new field is expanding chronologically and meth-

odologically on the work done by 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 a 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: The Armenian General Benevolent Union; Gulbenkian Foundation; Robert Bosch Stiftung; The Government of Catalonia: Culture Department; Open Society Foundation – Turkey; at Columbia University: the Institute for Religion, Culture and Public Life (IRCPL); the Center for Human Rights Documentation and Research; Columbia University Seminars: History, Redress and Reconciliation; Columbia University Seminar on Cultural Memory; The Guantanamo Public Memory Project; The Heyman Center for Humanities.

We are currently into our fourth 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



Elazar Barkan with the 2014 AHDA Fellows

Introduction



The 2014 AHDA fellows.

The Alliance for Historical Dialogue and Accountability Program (AHDA) at Columbia University has expanded the work of the Institute for the Study of Human Rights (ISHR) 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 expanding 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 is itself an important 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.

The variety of activities and work that the AHDA program supports and develops reflects the fact that, historical dialogue takes place in a variety of fields ranging from journalism and education to history 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, PhD
Director, Alliance for Historical Dialogue and
Accountability Program
Institute for the Study of Human Rights

The Alliance for Historical Dialogue and Accountability

The Network

The Dialogues on Historical Justice and Memory Network (www.historicaldialogues.org) 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 Network 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. The website aims to explore and post activities happening around the world in the emerging field of historical dialogue. With the support of our affiliates and the larger community of advocates and scholars who are connected by the Network, AHDA holds conferences, organizes workshops, and publishes papers that analyze and present the degree of historical dialogue reached in different societies. To this end, the network serves as a vir-

tual portal that connects practitioners, scholars and others interested in the field of historical dialogue by serving as a resource and information point on activities, research, and opportunities in the field.

Annual Conference

Each December, AHDA holds a three-day conference that bring together scholars and practitioners who work in the field of historical dialogue. 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 fourth annual conference, "Human Rights and Memory," took place on December 4-6, 2014 at Lund University in Sweden. The conference featured 45 panels with about 100 speakers from all over the world including Canada, Australia, England, Nigeria, Spain, Hungary, Germany, the United States, and Brazil. The panel discussions engaged in themes such as literature, film, the communication of memory and human rights, the role of remembrance in human rights education, cosmopolitanism and transitional memory, trans-border cultural practices and grass-roots initiatives, the role of memory in conflict, conflict reso-



(Left) Vannessa Hearman, University of Sydney, presents at the conference. (Center) The conference was held at Lund University. (Right) Attending an event.



(Left) Celebrating the conclusion of the program with Graeme Simpson and Louis Bickford. (Center) Workshop at WITNESS. (Right) The AHDA fellows at the United Nations.

lution and the extension of transitional justice beyond retributive justice. Some of the paper titles included “Transitional Justice in Established Democracies: A Political Theory,” “The Good Old Days at Guantánamo: Using Memory to Understand a Black Site,” “Imaginary Trials: War Crime Trials and Memory in former Yugoslavia,” and “Experiences on Memory, Truth and Justice in South America.”

Keynote speakers included Professor Klaus Neumann from Swinburne University of Technology, Melbourne, Dr. Erica Lehrer from Concordia University, Professor Gunlog Fur from Linneaus University, Sweden, Dr. Tyrell Haberkorn from the Department of Political and Social Change at the Australian National University, Professor Samuel Moyn from Harvard University, and Wulf Kansteiner from Aarhus and SUNY Binghamton University.

The Center for Human Rights Documentation & Research

Columbia University Libraries/ Information Services

The Center for Human Rights Documentation & Research (CHRDR) continues 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. The Council on Library and Information Resources’ Hidden Collections Grant provided ongoing support for a project archivist to process collections. Finding aids are now available for the Gay J. McDougall South African and Namibia Papers and we began processing the records of Physicians for Human Rights. With the assistance of processing archivists, the Director of the

CHRDR, Pamela Graham, held workshops with the AHDA Fellows in the Fall of 2014 and conducted sessions on archival research with undergraduate and graduate students in Columbia’s human rights programs.

A pilot project to develop the Archive on the Legacy of Conflict in South Asia was formally launched in December 2014, in partnership with ISHR and the Armed Conflict Resolution and People’s Rights Project at the University of California, Berkeley. The Human Rights Web Archive, a digital project to capture and archive human rights related websites now includes over 600 human rights organizations worldwide, along with the websites of national human rights institutes and individual bloggers. CHRDR’s web archiving work has been featured in numerous CHRDR lectures and presentations to scholarly, library, and cultural heritage forums.

The Fellowship Program

Historical dialogue is a growing field of scholarship and practice that engages with the legacy of historical violence and its ties to contemporary politics. It is predicated upon the belief that the memory of past violence has a central impact on social, political, and cultural processes in conflict, post-conflict and post-dictatorial societies, and an engagement of this past is necessary for conflict transformation and democracy promotion. To this end, the goal of historical dialogue is to counter the manipulation of history and the antagonistic representation of historical violence that results from attempts to promote identities that themselves contribute to increased tension and hostilities among identity groups, fomenting vengeance and a spiraling pattern of violence. Thus,



(Top Left) Discussion and meeting at Clinton Global Initiatives (Right) Tour and workshop at the United States Holocaust Memorial Museum in Washington, D.C. (Bottom Left) The AHDA fellows at UNDEF.

historical dialogue treats the past as a factor of conflict that must be addressed if a better future is to be created. In addition, historical dialogue focuses on the communal memories of conflict —memories that often pre-date living individuals. Although recognizing the importance of holding individuals accountable, historical dialogue does not focus on legal justice or retributive policies, but rather on engaging opposing sides of the conflict, acknowledging responsibility and guilt in their various manifestations, acknowledging and leveraging the central role of history in understanding conflict, and exploring restorative action at the group level (e.g. through museums).

In other words, contrasting memories of the past are part of identity politics that embody a central cause of conflict; by engaging all sides of the conflict about their pasts, historical dialogue scholars and practitioners promote conflict prevention and de-escalation, and enable less sectarian description and analysis of the memories of the violent past. The expectation is that historical dialogue contributes to building sustainable peace, or transforming animosities, by fostering understanding for alternative perspectives, and facilitating the construction of a new public perception of the past.

As an emerging field, more work needs to be done to expand on the impact, efficacy and implementation of work in historical dialogue. Our fellowship program seeks to contribute to the field 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 expectation is that the projects that the fellows develop during the course of the fellowship will be implemented upon their return to their home communities.

The success of the third year of the AHDA fellowship program was due in no small part to ISHR's lengthy history of working with educators, scholars, advocates and practitioners to strengthen the skills and knowledge of those working in the field of human rights. As 2014 fellow Subha Ghale states, "The fellowship curriculum and academic courses exposed me to great ideas and constantly inspired me to stretch the limits of my imagination. Living and learning in a vibrant and culturally diverse place like New York City further enriched my experience."



The AHDA fellows at the Museum of Modern Art.

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 one to two Columbia University courses of their choice, relevant to their particular context or approach to historical dialogue.

The eleven AHDA 2014 fellows were chosen by a selection committee from a large pool of applicants from over 40 countries; the fellows came from Brazil (United States), Kenya, Kosovo, Lebanon, Nepal, Pakistan, Serbia, Spain, Tunisia and Turkey 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 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. Ariella Lang, AHDA director, developed the AHDA

curriculum and worked closely with the AHDA fellows, providing support, networking engagements, and overall guidance throughout the semester. Professor Elazar Barkan, Director of ISHR, and founder of the AHDA program led a seminar for AHDA fellows that met over the course of the semester. Stephanie Grepo, Director of HRAP, an annual training program for human rights activists from around the world, was a frequent collaborator and partner in activities and events. Liz Sevchenko, Director of the Guantanamo Public Memory Project, helped develop the AHDA curriculum, and led a series of workshops for the AHDA fellows.

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. A list of networking visits that fellows had the opportunity to join, as well as members of the Columbia community (networking@Columbia) who made themselves available to individual fellows are listed under each fellow's profile. Similarly, the courses fellows selected and the presentations they made are noted.



RANA TANVEER ALI

The Express Tribune, Senior Reporter
PAKISTAN

As a journalist from Pakistan, I find it incredibly important to engage in historical dialogue in order to spread awareness and seek solutions for critical issues of the present. The issue that I have sought to address through my work specifically involves the treatment of religious minorities, and in particular the Ahmadi Muslim Community, who comprise five million of Pakistan's total population and who have been subject to severe persecution by the state and society for decades. The condition of the Ahmadis may be traced through historical decisions made by the state and amendments added to the Constitution that have infringed on a majority of their rights, especially their right to religious freedom.

Members of the Ahmadi Community, who claim to be Muslims but are considered apostates by the state, are persecuted for preaching their beliefs, introducing themselves as Muslim, making their places of worship appear as mosques and displaying any verses from the Quran.

Due to the gravity of the circumstances, Ahmadis are taking refuge in different countries and opting to leave Pakistan with a bid to practice their religion freely. Since the 1980s the Pakistani government constitutionally declared them non-Muslim despite their strong claim of being Muslim. Hundreds of their men, women and children have lost their lives due to their faith. Even the Pakistani media, which is dominated by mainstream prejudices, does not give proper coverage of the atrocities committed against them. Therefore, as a journalist, I believe it is incredibly important to address these issues publicly so that proper redress and action may be taken to alleviate discrimination.

In 2010, an Ahmadi was killed in my neighborhood—Ferozewala Sheikhpura. Despite repeated requests from the bereaved family, the accused assailant was not arrested because he was an influential figure of the majority religious clergy and also had the support of a local parliament member. At the time I was working for the Daily Times, an English newspaper. I anonymously submitted several articles on the incident and the injustice that ensued, and eventually, as a result, the accused was arrested. However, after serving only a few days in the police station in order to placate the bereaved family, the police let them go. Ever since this incident, I decided to become a voice for the marginalized religious minorities in Pakistan.

During my time at Columbia, I developed a project to end religious fanaticism against the Ahmadiyya Muslim Community. Since this topic is met with great sensitivity in Pakistan, where fanaticism and religious intolerance are increasingly unbridled, I am taking steps to implement this project by holding conferences, lectures at schools, and publishing pamphlets for public distribution as initial steps in addressing a topic with a long history of injustice, violence, and discrimination in Pakistan.



(Left) Rana attends an AHDA event. (Right) Rana and Oriol at the Museum of Chinese in America

Networking@Columbia

Karen Barkey, IRCPL and Department of Sociology

Syed Akbar Zaidi, MESAAS Department

Jerusha Tanner Lamptey, Union Theological Seminary

Classes:

Covering Human Rights, Lonnie Isabel

Religious Identity and Politics in the Middle East and South Asia, Karen Barkey

Networking Organizations:

Ahmadiyya Muslim Community: New York & Maryland

Alliance for Peacebuilding

American Non-Governmental Organizations
Coalition for the International Criminal Court

Auschwitz Institute for Peace and Reconciliation

Center for Human Rights Documentation and
Research (Columbia University)

Clinton Global Initiatives

Committee to Protect Journalists

Ford Foundation

Freedom House

Global Arts Corps

Human Rights First

Human Rights Watch

International Center for Transitional Justice

International Coalition of Sites of Conscience

International Research and Exchange Board

IREX (International Research and Exchanges
Board)

Museum of Chinese in America

Museum at Eldridge Street

Museum of Tolerance

Philantropia

Robert F. Kennedy Center for Justice and Human
Rights

South Asia Association, Columbia University

UN Democracy Fund

UN Development Programme

United States Holocaust Memorial Museum

United States Institute of Peace

WITNESS

9/11 Memorial Museum

Speaking Engagements:

“Origins of the Conflicts – Pakistan,” *Religious Wars in Early Modern Europe and the Contemporary Islamic World*, CUNY Graduate Center

The Role of Place and Identity in Historical Dialogue: the Ahmadi Community in Pakistan, AHDA Mini-Conference, 2014



INES AMRI

Will and Citizenship Organization (OVC), President
TUNISIA

I am from Tunisia, a country that has been living with tensions between sectarian and religious groups and where identity has been used as a political weapon for propaganda. Before founding my NGO, I worked on several individual initiatives in my local community that addressed issues of identity and religion. One of the individual projects that had a strong impact on my local community was a conference just after the October 2011 elections entitled “History in the Flesh: Unfolding the Tunisian Identity.” The topics explored addressed how Tunisia has more than 3,000 years of “histories” and how the nation’s identity is multiple—not restricted solely to an Arab-Muslim identity. The speakers discussed the difference between Islam and political Islam and how political Islam has led to human rights violations, in particular with regard to freedom of conscience, equality between men and women, and freedom of expression.

The Tunisian Revolution has opened up a platform for anyone to speak out and express him or herself. This has been a very positive change that encourages democratic principles. However, at the same time, such changes have inherently challenged the inclusiveness and unity of Tunisian society. There has been a rise in sectarian and ideological conflicts as a result, and these tensions have diverted our attention from the real issues that we suffer from as a nation such as (but not limited to!) educational shortcomings, human rights violations, problems with transitional justice processes, to name but a few. While at Columbia, I developed a film project that seeks to draw the attention of the public to the post-revolution challenges facing Tunisia. At the same time, the film seeks to emphasize the multiplicity of histories that Tunisian identity embodies, and that too often are forgotten in the revolutionary zeal and rhetoric of the present. Visual documentation speaks to a wide public, and developing a film that addresses questions of identity, the history of colonialism in Tunisia, and the role citizens can take in better defining this fragile, transitional moment in which we find ourselves, will contribute to the construction of a more inclusive society. This film thus seeks to create a platform of dialogue where dealing with the past 55 years of oppression is at the core of the national debate.



(Left) Outside the United States Holocaust Memorial Museum in Washington, D.C. (Right) Ines at the Washington Memorial in D.C.

Networking@Columbia:

Yasmine Ergas, School of International and Public Affairs

Elisabeth Lindenmayer, School of International and Public Affairs

Classes

The International Human Rights Movement: Past, Present, and Future, Louis Bickford

Oral History : Fieldwork, Production, and Archiving, Amy Starecheski

Politics of History & Reconciliation, Elazar Barkan

Networking Organizations

American Non-Governmental Organizations Coalition for the International Criminal Court

Auschwitz Institute for Peace and Reconciliation

Campaign Legal Center

Center for Human Rights Documentation and Research (Columbia University)

Clinton Global Initiatives

ESCR-Net

Ford Foundation

Freedom House

Global Arts Corps

Human Rights First

Human Rights Watch

International Center for Transitional Justice

International Coalition of Sites of Conscience

IREX (International Research and Exchanges Board)

Museum of Chinese in America

Museum at Eldridge Street

Museum of Tolerance

Office of the Secretary General's Envoy on Youth

Philantropia

Robert F. Kennedy Center for Justice and Human Rights

TUNESS

UN Democracy Fund

UN Development Programme

United to End Genocide

United States Holocaust Memorial Museum

United States Institute of Peace

Washington Institute for Near East Policy

WITNESS

9/11 Memorial Museum

Speaking Engagements

Presentation for undergraduate human rights students on historical dialogue and human rights challenges in Tunisia

The Association for Women's Rights in Development (AWID) International Human Rights Movement Class with Professor Louis Bedford

Opportunities with Local Human Rights Organizations, Panel Discussion with SIPA students

From Past to Future: Historical Dialogue, Conflict Transformation and the Next Generation in Tunisia, AHDA Mini-Conference 2014



SUBHA GHALE

National Indigenous Women's Federation,
Project Coordinator
NEPAL

As the Project Coordinator of the National Indigenous Women's Federation in Nepal, I am constantly dealing with conflicts related to historical discrimination and violence towards excluded communities, especially indigenous women. The mission of NIWF is to ensure constitutional, legal, political, social, cultural, religious, educational, economic and cultural rights of indigenous women. It also seeks to ensure the rights of indigenous women in ethnic, linguistic, and regionally autonomous areas through indigenous women's organizations.

Indigenous peoples constitute 35.81 percent of the total population of Nepal. Since the formation of the Nepali state, they have been excluded from mainstream social, political, economic and cultural spheres. Indigenous peoples formed the bulk of those who suffered most during the decade-long armed conflict, especially at the hands of the state. The armed conflict is considered one of the most critical periods in Nepal's history. Over 15,000 people lost their lives; 1,500 were forcefully disappeared (largely by the state); tens of thousands were displaced; and thousands were injured and maimed. At the root of the conflict was a long history of discrimination against various groups on the basis of caste, ethnicity, class, and gender, which the Maoist revolution sought to ameliorate.

Indigenous peoples have disproportionately low representation in the state structure and decision-making positions. Decisions are made by and in the interest of high caste groups who occupy key positions in all sectors. The overall economic and social status of indigenous peoples also continues to be much lower than that of dominant groups. The situation of indigenous women is even bleaker. They are doubly marginalized – as indigenous people and as women. For this reason, my project places the concerns of indigenous women at the center and focuses on the most disadvantaged indigenous ethnic groups.

Addressing inequality and injustice requires thoughtful engagement with the historical processes that have led to current disparity. Ignoring history can leave the conflict unresolved and foment future conflicts. Established fields for addressing conflicts such as transitional justice and conflict resolution have not adequately dealt with the root causes of conflict, such as structural violence and its impact. Future reparation policies thus need to take into account the marginalization faced by indigenous peoples.

The project I developed while at Columbia is guided by this important observation. The project is anchored to policies related to protected areas in Nepal, specifically national parks. Policies related to nature conservation began in the late 1950s. These policies (and later ones) had drastic consequences for indigenous and local communities living in those areas. My study aims to shed light on the distinct experiences and challenges faced by indigenous communities in such areas.

National parks are an ideal site for my study, because it is in these sites that the basic rights of marginalized indigenous groups and local communities get most blatantly thwarted and violated. Protected areas constitute over 20 percent of Nepal's total area, and most protected areas have been established in the ancestral homelands of indigenous peoples without consultation, and without considering the impact of such legislation on indigenous and local communities whose lives are closely intertwined with nature. Indeed, the land, forests and rivers in these areas form the basis of survival, culture, social patterns, and knowledge systems of indigenous people. These resources have been one of the main sources of conflict between the Nepali state and indigenous people.

The process of dispossessing indigenous people in the name of conservation and development has increased in pace and intensity in recent years. While there has been some progress in terms of recognizing the concerns of indigenous and local communities in recent years, the power to control the protected areas largely remains in the hands of the state, ruling class and the army. Consequently, the idea of protected areas, which holds immense value for many in Nepal and elsewhere, is fraught with contradictions, particularly for those at the receiving end of such measures.

Women in indigenous communities are the main food producers, knowledge holders, and transmitters of culture. They have a very important and valuable role in our society. But their voices are rarely heard and their role constantly overlooked – by the



(Left) Subha at the Museum of Modern Art. (Right) Subha presenting at the AHDA Mini-Conference

government, by non-government programs, and even by their family and community. Using oral history methodologies, I seek to gather the voices and perspectives of indigenous women, and to hear their side of the story. As a method of documenting life experiences, oral history is consistent with the oral tradition of indigenous communities. Therefore it is a particularly culturally appropriate method for collecting first-hand experiences of indigenous women. Some of the broad questions I explore with them will be about their memories from the past (before the protected areas were established), their present challenges, how they cope, and the kind of change they hope to see.

Aside from collecting these oral histories, the immediate output of this project is a report that will hopefully contribute to future policy decisions regarding indigenous communities, and particularly women. Beyond this, I hope to use my findings, observations and information to advocate for indigenous women's rights at various forums. To that end, my association with organizations that work with indigenous women will be of great advantage. I will share my work with indigenous women to inspire them to articulate and share their distinct experiences.

Networking@Columbia

Yasmine Ergas, School of International and Public Affairs

Elsa Stamatapoulou, Institute for the Study of Human Rights

Amy A. Starecheski, Center for Oral History

Classes

Critical Approaches to Women's Studies, Elizabeth Bernstein

Politics of History & Reconciliation, Elazar Barkan

Writing Wrongs: Trauma, Memory and the Politics of Repair, David Scott

Networking Organizations

American Non-Governmental Organizations Coalition for the International Criminal Court

Auschwitz Institute for Peace and Reconciliation

Center for Human Rights Documentation and Research (Columbia University)

Clinton Global Initiatives

Federation of Indigenous People of Nepal in America (FIPNA), US chapter

Ford Foundation

Freedom House

Global Arts Corps

Human Rights Watch

International Center for Research on Women

International Center for Transitional Justice

International Coalition of Sites of Conscience

International Network for Economic, Social and Cultural Rights

International Research and Exchange Board

IREX (International Research and Exchanges Board)

Museum of Chinese in America

Museum at Eldridge Street

Museum of Tolerance

Philantropia

Robert F. Kennedy Center for Justice and Human Rights

UN Democracy Fund

UN Development Programme

UN World Conference of Indigenous Peoples

United States Holocaust Memorial Museum

United States Institute of Peace

WITNESS

9/11 Memorial Museum

Speaking Engagements

Presentation for undergraduate human rights students on historical dialogue and human rights challenges in Nepal

Opportunities with Local Human Rights Organizations, Panel Discussion with SIPA students

Victims, Perpetrators and the Legacies of Violence in Nepal, AHDA Mini-Conference 2014



RABA GJOSHI

Youth Initiative for Human Rights, Executive Director
KOSOVO

Shortly after I graduated university in Kosovo, I became involved with the Youth Initiative for Human Rights (YIHR), an organization that seeks to protect victims of human rights violations, establish new connections in the region among the post-war generation, and particularly involve the youth in the process of transitional justice by promoting the truth about the wars in former Yugoslavia. The reverberations of gross human rights violations that occurred in the former Yugoslavia are still felt, but this discourse has been completely silenced over the years. Indeed, I experienced this silence myself as a child. Working at YIHR opened up this silence for me and encouraged me to uphold the responsibility of engaging with others in discussing the past and enabling me the opportunity to contribute to the process of building a democratic society we Kosovars so greatly desire.

The war in Kosovo was conducted through mass deportations and the killing of civilians. Following the military intervention of NATO in April 1999, the deportation of citizens to Albania and Macedonia only intensified. Additionally, the intensification of the conflict in different localities, resulted in internal displacement, with many citizens relocating to Pristina, only to later be deported by train. However, despite the gravity of these events, this carefully planned and successfully implemented campaign of deportations is rarely spoken about in Kosovo today. Therefore in 2012, with the YIHR- Kosovo, I initiated a project entitled “Train Museum” with the Pristina Municipality, which aims to document the deportations, and create a space for historical dialogue and collective memory. At this stage, the project is focused on dialogue, outreach components, involvement of the local community and victims along with documentation and planning.

This is the first project of its kind in Kosovo. The fellowship has thus been immensely helpful in ensuring the successful implementation and completion of the museum. Aside from providing opportunities for developing a network of professionals who were able to consult with me on some of the challenges such a project presents, the fellowship provided me the opportunity to reflect on public history and museums in particular as a historical dialogue mechanism, and to explore what mechanisms might strengthen the objectives of this project.



(Left) Meeting with Louis Bickford at the Ford Foundation. (Right) Raba and Elazar Barkan.

Networking@Columbia

Aleksandar Boskovic, Slavic Languages

Alexander Cooley, Political Science

Elisabeth Lidenmayer, School of International and Public Affairs

David Philips, Institute for the Study of Human Rights

Classes

Human Rights in the Western Balkans, Tanya Domi

Museum Anthropology: History and Theory, Brian Boyd

Writing Wrongs: Trauma, Memory and the Politics of Repair, David Scott

Networking

American Non-Governmental Organizations Coalition for the International Criminal Court

Auschwitz Institute for Peace and Reconciliation

Center for Human Rights Documentation and Research (Columbia University)

Clinton Global Initiatives

Ford Foundation

Freedom House

Global Arts Corps

Human Rights Watch

International Center for Transitional Justice

International Coalition of Sites of Conscience

IREX (International Research and Exchanges Board)

Museum of Chinese in America

Museum at Eldridge Street

Museum of Tolerance

National Democratic Institute

Philantropia

Robert F. Kennedy Center for Justice and Human Rights

UN Democracy Fund

UN Development Programme

United States Holocaust Memorial Museum

United States Institute of Peace

WITNESS

9/11 Memorial Museum

Speaking Engagements

Speaker at the panel discussion of *Majority Starts Here* documentary, Columbia University

Representing and Interpreting *Traumatic History*, *Auschwitz Institute for Peace and Reconciliation (AIPR)* and the *National Museum of the American Indian (NMAI)*

From Past to Future: Historical Dialogue, Conflict Transformation and the Next Generation: A Refugee Museum in Kosovo, AHDA Mini Conference 2014



ASENA GUNAL

Anadolu Kültür / DEPO, Program Coordinator
TURKEY

I am the program coordinator of DEPO, an initiative of Anadolu Kültür which is an organization in Turkey that contributes to building a Turkish society that sheds its prejudices, finds nourishment and enrichment through differences and where cultural diversity is not perceived as a source of conflict but rather, a source of wealth. Our work involves dealing with the past as a tool to challenge dominant nationalist narratives and advocate a culture of political accountability. Historical dialogue is designed to address the conflicts between nations, violations against minorities/opposition groups, ethnic conflicts or crimes against humanity committed during wars serve to constitute a political culture respectful of peace, democracy and human rights. Historical dialogue thus paves the way for developing mechanisms to avoid similar atrocities and injustices in the future. Historical research with a victim-based approach is one of the main methods of this dialogue that can be pursued through journalism, education, founding of sites of conscience, formal and informal historical commissions, new media, documentaries, oral histories and ethnographies, documentary and contemporary art exhibitions. Anadolu Kültür / DEPO has been active in new media, films, oral history projects, and exhibitions based on historical research in order to integrate obscured parts of the past into public memory.

With DEPO, I coordinated an exhibition and edited a book titled *Never Again! Apology and Coming to Terms with the Past*. The exhibition comprised eight cases of official apologies for human rights abuses from around the world. While the exhibition made no explicit reference to Turkey, the viewers themselves made connections and urged the Turkish state to apologize for its crimes through notes in the visitor's book. Based on this overwhelming feedback I am developing a new exhibition and publication project focusing on eight historical crimes in Turkey, all of which need to be reconciled in order to solve ongoing ethno-religious and political conflicts, including the 1915 Armenian Genocide, the 1938 Dersim Massacre, the forced disappearances of the 1990s and the 2011 military attack on Roboski. All of these crimes were either committed by the state or by state-sanctioned proxies. While these incidents of state violence are today voiced on an unprecedented scale, little discussion has taken place with regard to possible redress. Such a discussion would transform the rhetoric of protest to more constructive and future-oriented policies that have the potential to impact the general public and policy-makers. The exhibition will bring together official documents, photos, testimonies, memoirs, newspapers, and documentaries on these past events along with documenting the state of recent civic activism on these issues. Through such a multiplicity, different ethnic, religious and political groups would hear each other's stories.

Turkish society is undergoing a period in which the hegemony of official historiography as well as the policies of absolute denial are continuously being undermined by the desire of citizens to learn the truth, pursue justice and adhere to their conscientious obligations. However, this process faces many obstacles. Doubts, fears and defensive reflexes remain strong, and the state seems determined to pursue its denialist policies. It is feared that an official apology will pave the way for demands of compensation and that the acknowledgment of past crimes will erode the sovereignty of the state. Aside from these nationalist reflexes, state-sanctioned restrictions on freedom of expression continue to grow. Based on past experiences, nationalist media outlets are likely to target the project. The country's fast changing agenda is another challenge in trying to focus on particular issues and raise awareness. A different type of challenge might be related to the selection of cases. For instance, during the apology exhibition we were frequently confronted with the question of "why did you cover this crime but not the others?" There has been a growing body of knowledge and civic and artistic production on all these atrocities, which can be considered an opportunity but also a challenge in conceptualizing the project.



(Left) Meeting on the Columbia campus. (Right) Raba, Asena, Oriol and Petar at the ISHR reception.

Institutional collaborations are very much based on personal networks and face-to-face encounters remain important. The AHDA program has given me the opportunity to develop sustained relationships of exchange, collaboration and transnational solidarity. Through these acquaintances we can develop collaborative projects and continue updating each other about the local situations, which also means being able to create transnational publics and support in the struggle against the human rights violations we face. In turn, I had been able to offer my institutional, activist and advocacy networks in Turkey, the Balkans and the Middle Eastern context that I have cultivated in the fields of academia, publishing, and the cultural sector. Having worked in an independent art and cultural organization for the past five and a half years, I was able to offer unique insights into how to build inclusive arts programs to raise awareness for struggles in transitional justice and reconciliation.

Networking@Columbia

Karen Barkey, Sociology

Armen Marsoobian, Philosophy

Classes

Museum Anthropology: History and Theory, Brian Boyd

Writing Wrongs: Trauma, Memory and the Politics of Repair, David Scott

Networking Organizations

Alliance for Peacebuilding

American Association of University Women

American Non-Governmental Organizations Coalition for the International Criminal Court

Auschwitz Institute for Peace and Reconciliation

Center for Human Rights Documentation and Research (Columbia University)

Clinton Global Initiatives

Ford Foundation

Freedom House

Global Arts Corps

Human Rights Watch

International Center for Transitional Justice

International Coalition of Sites of Conscience

IREX (International Research and Exchanges Board)

Museum of Chinese in America

Museum at Eldridge Street

Museum of Tolerance

Philantropia

Robert F. Kennedy Center for Justice and Human Rights

Tenement Museum

UN Democracy Fund

UN Development Programme

United to End Genocide

United States Holocaust Memorial Museum

United States Institute of Peace

Washington Institute for Near East Policy

WITNESS

9/11 Memorial Museum

Speaking Engagements

To Stick Your Neck Out: Projects in Armenian-Turkish Reconciliation, Southern Connecticut State University

Representing and Interpreting Traumatic History, Auschwitz Institute for Peace and Reconciliation (AIPR) and the National Museum of the American Indian (NMAI)

Moderated film screening, *Buka Barane* (a documentary on the impact of the war between the Kurdish Guerrillas and the Turkish army on a Kurdish village, upon the children), Columbia University

Victims and Perpetrators: Legacies of Violence. Remembering Historical Violence in Turkey, AHDA Mini-Conference 2014



NAYAT KARAKOSEOGLU

Global Dialogue, Strategic Fund for Turkey Program, Program Officer
TURKEY

As the program officer for Global Dialogue's Strategic Fund for Turkey, a program that focuses on a broad spectrum of human rights issues, my work relies heavily on memory and the recognition of social trauma that results from past events. Like many other nation-states, the history of nation building in Turkey is a history of violence, victimization and human rights violations that have affected many different groups at different times. Since its establishment, the Turkish state discourse, through education, direct and indirect censorship, and other means, has dictated what must not be forgotten and what must not be remembered. Information on past crimes remained sealed in official archives and remained largely unspoken of in the public arena. Remembering and recognizing those past crimes and sharing the pain of the victims are requirements of a working democracy and of social peace.

Remembering is not easy, as it comes with the burden of responsibility to speak and to act. And yet, not dealing with the past, which often results in ongoing social trauma, has its consequences as well. The survivors can heal themselves through recognition of their pains. Establishing dialogue between the parties, truth commissions, sites of memory, documentation of past crimes and abuses, using visual methods such as documentaries and exhibitions are important methods for successful historical dialogue. I see my contribution as developing and implementing a site of conscience and memory that deals with past traumas and taboos.

Creating sites of memory has been an important means for remembering, raising awareness, creating empathy and dealing with violent pasts. Armenian journalist Hrant Dink was assassinated on January 19th, 2007, in front of the offices of the Turkish-Armenian weekly newspaper, Agos, which was founded and edited by Dink. He had been struggling for the reconciliation of Armenians, Turks and Kurds. He also worked toward establishing dialogue and positive relations among Turkish citizens, the Armenian diaspora and citizens of Armenia. He always emphasized the significance of dealing with the past and the sharing each other's pain for social peace and mutual understanding. His assassination evoked people's consciences and many people became involved in such efforts.

Every year on January 19th, thousands of people gather in front of the Agos newspaper offices and commemorate him. That location has gained high symbolic meaning and value. With the project that I have implemented, I am aiming to formulate a model for how the place where the Agos newspaper offices were located in 2007 could be turned into a site of conscience and memory. I used my time in New York to explore sites of conscience, learn about the best examples, as well as the effective techniques and methods for the creation of such a site of memory.

One of the main outcomes of this special fellowship program has been the establishment of a network between the fellows and the institutions that fellows are affiliated with. I met with other fellows from different countries and our connection will be able to pave the way for the implementation of joint projects in various fields.



(Left) Nayat and Petar partner up for a workshop activity. (Right) Celebrating at the ISHR reception..

Networking@Columbia

Karen Barkey, Sociology

Armen Marsoobian, Philosophy

David Phillips, Institute for the Study of Human Rights

Classes

Politics of History & Reconciliation, Elazar Barkan

Transitional Justice, Graeme Simpson

Networking Organizations

American Non-Governmental Organizations
Coalition for the International Criminal Court

Auschwitz Institute for Peace and Reconciliation

Center for Human Rights Documentation and
Research (Columbia University)

Center for Strategic and International Studies

Clinton Global Initiatives

Ford Foundation

Freedom House

Global Arts Corps

Human Rights Watch

International Center for Transitional Justice

International Coalition of Sites of Conscience

International Research and Exchange Board

Museum of Chinese in America

Museum at Eldridge Street

Museum of Tolerance

Philantropia

Robert F. Kennedy Center for Justice and Human Rights

UN Democracy Fund

UN Development Programme

United to End Genocide

United States Holocaust Memorial Museum

United States Institute of Peace

Washington Institute for Near East Policy

WITNESS

9/11 Memorial Museum

Speaking Engagements

To stick your neck out: Projects in Armenian Turkish Reconciliation, Southern Connecticut State University

"Armenian Turkish Dialogue Projects"
Georgetown University

The Role of Place and Identity in Historical Dialogue, Turkey, AHDA Mini-Conference 2014



ORIOLOPEZ-BADELL

European Observatory on Memories,
University of Barcelona Solidarity Foundation, Project Coordinator
SPAIN

The past exerts an extraordinary influence on the way a society develops its present. Therefore, if a country has experienced turbulent events in its past, it needs to address them in a timely manner. All societies must choose how to remember past human rights abuses; how they do so is critical for democratization and creating sustainable peace.

As a historian and researcher, I am constantly analyzing key moments in Spain's history in order to address their consequences today. In this context, I am implementing a project that deals with the consequences that still exist in Spain after a troubled past during the twentieth century. Spain's transition to democracy occurred after 40 years of an oppressive military dictatorship. In July 1936 a military coup d'état led to the outbreak of the Spanish Civil War (1936-1939). The victory of the military rebels led by General Franco ushered in a long authoritarian regime, bringing about 500,000 people into exile and a hard repression against those who refused to support the dictatorship. With the restoration of democracy in the mid-1970s, the Parliament passed an amnesty law that did not confront the past.

My project, supported by the University of Barcelona through the European Observatory on Memories, is not focused on blaming the transition as the origin of all current problems but identifying moments in Spain's recent history where things could have been done differently and trying to address these issues now. In particular, the project aims to analyze the poor reparation and memorial policies that have been implemented by successive governments in this country since the shift to democracy. The target audience is the so-called "grandchild's generation" that has been crucial in opening up Spain's past after decades of silence. This is the generation that has begun to ask questions and investigate recent history without fear. The aim is to provide the necessary tools to the youth to reflect about the past in order to achieve a more democratic future.

The AHDA fellowship program has been an excellent opportunity to improve my experience and education in the field of history and memory at one of the most reputable universities in the world. I acquired a solid theoretical basis for the use of historical dialogue to address adequately the conflicts of the past. The training I received at Columbia University was further strengthened by real examples and specific strategies relating to implementing historical dialogue mechanisms on the ground, and exploring the ways in which historical dialogue can play a constructive role in shaping cultures of democracy.



(Left) Oriol and Lynn at the African Burial Ground Memorial. (Right) Certificate ceremony at the conclusion of the AHDA program.

Networking@Columbia

Jesus Rodriguez-Velasco, Latin American and Iberian Cultures

Joaquin Barriendos Rodriguez, Latin American and Iberian Cultures

Liz Sevchenko, Guantánamo Public Memory Project/ISHR

Classes:

Politics of History & Reconciliation, Elazar Barkan

Writing Wrongs: Trauma, Memory and the Politics of Repair, David Scott

Networking Organizations:

American Non-Governmental Organizations Coalition for the International Criminal Court

Auschwitz Institute for Peace and Reconciliation

Center for Human Rights Documentation and Research (Columbia University)

Center for Strategic and International Studies

Clinton Global Initiatives

Ford Foundation

Freedom House

Global Arts Corps

Human Rights Watch

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International Center for Transitional Justice

International Coalition of Sites of Conscience

International Council of Museums

International Research and Exchange Board

Museum of Chinese in America

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Museum of Tolerance

Philantropia

Robert F. Kennedy Center for Justice and Human Rights

Tenement Museum

UN Democracy Fund

UN Development Programme

United States Holocaust Memorial Museum

United States Institute of Peace

WITNESS

9/11 Memorial Museum

Speaking Engagements:

Representing and Interpreting Traumatic History, Auschwitz Institute for Peace and Reconciliation (AIPR) and the National Museum of the American Indian (NMAI)

The Role of Place and Identity in Historical Dialogue, Spain, AHDA Mini-Conference 2014



LYNN GHASSAN MAALOUF

Act for the Disappeared, Co-founder and Senior Researcher
LEBANON

I am the co-founder and vice president of Act for the Disappeared, a Lebanese organization that engages citizens, particularly the youth, in an effort to address Lebanon's past legacy of enforced disappearances. Our work supports a meaningful and sustainable solution that addresses the issue of people who disappeared during the Lebanese civil war through university and school training sessions, public workshops and media engagements.

Historical dialogue is based on the premise that every society must address and deal with the conflicts of its past in order to overcome current cycles of violence and to build sustainable immunity to recurrences of violence or repressive practices in the present. A number of methods and tools have been identified and utilized as mechanisms that facilitate this process that address the right to the truth, to justice, and to reparation. Historical dialogue is about creating the space to understand the fears, motivations, beliefs, and experiences of individuals and organized groups, but also to understand their expectations in order to shape a better future. In my country, where the consequences of impunity coupled with memory erasure are both severe and multi-faceted, I have found myself focusing on collecting facts about the conflict, developing platforms to share narratives of the conflict, and developing tools to increase knowledge and strengthen stakeholders' advocacy efforts.

About thirteen years ago, I was an accidental witness to a scene that I found to be so heart-wrenching yet so emblematic of my country's situation, that it spurred me onto a journey of seeking to understand what has taken place in my country, listening to stories and trying to share them, and becoming actively engaged in advocating for the need to address our past and ongoing conflicts in a manner that breaks the cycles of violence. The scene that unfolded before me that day was that of two women, standing alone in the rain, shouting "We want them back!" to a line of ministers who were disappearing one after the other into a building where they were to conduct their weekly cabinet meeting. I saw security men hold these women back, while the ministers barely threw them a glance as they hurried inside. This is how I learned about the plight of the families of the missing in Lebanon. No one at the time spoke openly about this

Issue; it was still taboo. I later spoke to men who had been detained for 13 years in Syrian prisons, who had returned to Lebanon but were shunned by society and were too afraid to speak out. I learned about people who were tortured in detention centers in Israeli-occupied South Lebanon. I learned about Palestinian refugees whose families had been wiped out in the camps two decades earlier and who continued to be ghettoized and ignored. It is by listening to these individual stories over the years that I believe I have a better grasp over the fragmentation ripping through the social fabric of Lebanon today. I learned at a personal level to shed my own preconceptions and construe a firm belief in the need to struggle for a rights-based society, without which the people living in this country will remain hostage to geopolitical, domestic political and economic stakes, and become more vulnerable to the continuing violence. One of the cornerstones of this struggle is dealing with the past.

Act for the Disappeared has embarked on an 18-month project that involves the creation of action groups of missing persons' relatives who would develop memorialization activities within their local communities. Since the project is focused on the issue of the missing, which is an ongoing struggle for the families, the conceptual development of memorialization initiatives will have to feed into that struggle, in a manner that raises awareness and gives recognition, but also seeks to encourage mobilization towards advocating for solutions. During the fellowship, I focused on memorialization directly related to the issue of the missing, in a manner that seeks to raise the profile of the victims and their families in a society that is still in the grips of forgetfulness. I explored the best possible practices in order to avoid the very real risk in my country, whereby any



(Left) AHDA fellows Kelen, Lynn, Nayat, Raba, Asena, Petar, Oriol. (Right) Lynn presenting at the AHDA Mini-Conference

memorialization could be perceived as a way of turning the page when no real truth-seeking effort has taken place. While in New York City, I also learned from other sites of memory that helped me develop project ideas that I presented to the cultural planning team and that gave me a thorough understanding of the shortfalls, challenges, and most effective practices of other experiences.

Networking@Columbia

Rashid Khalidi, MESAAS

Daniel Corstange, Political Science

Classes

From Oral History to Literary Narrative, Jerald Albarelli

Elements of Dramatic Narrative, Andrew Bienen

Networking

American Non-Governmental Organizations
Coalition for the International Criminal Court

Auschwitz Institute for Peace and Reconciliation

Center for Human Rights Documentation and
Research (Columbia University)

Clinton Global Initiatives

Ford Foundation

Freedom House

Global Arts Corps

Human Rights First

Human Rights Watch

International Center for Transitional Justice

International Coalition of Sites of Conscience

Museum of Chinese in America

Museum at Eldridge Street

Museum of Tolerance

Philantropia

Robert F. Kennedy Center for Justice and Human
Rights

UN Democracy Fund

UN Development Programme

United to End Genocide

United States Holocaust Memorial Museum

United States Institute of Peace

Washington Institute for Near East Policy

WITNESS

9/11 Memorial Museum

Speaking Engagements

Presentation and Film screening of Badna Naaref,
Columbia University

Presentation for undergraduate human rights
students on historical dialogue and human rights
challenges in Lebanon

Representing and Interpreting Traumatic History,
Auschwitz Institute for Peace and Reconciliation
(AIPR) and the National Museum of the American
Indian (NMAI)

Victims and Perpetrators, Legacies of Violence:
Lebanon, AHDA Mini-Conference 2014



KELEN MEREGALI

International Center for Transitional Justice, Program Officer
BRAZIL / UNITED STATES

I define dealing with the past in a human rights context: confronting historical legacies of abuse in an attempt to uncover what happened, identifying lessons for the future, and opening pathways for understanding multilayered experiences and investing in sustainable peace. I was born in Brazil, a country that struggles with the legacy of human rights violations perpetrated during its period of military dictatorships. My experiences at Brazil's Amnesty Commission (2007-2010) and the International Center for Transitional Justice (since 2011) made me an advocate of the right to know the truth as an important principle in dealing with the past. Victims, relatives, and communities have the right to tell the circumstances behind abuses. They should be able to reduce the number of lies that remain unchallenged in a society by creating a credible historical record. New perspectives of history may unfold if we give voice to victims, acknowledge wrongdoings against them, create spaces for dialogue among them and the perpetrators, promote story telling and memory, and facilitate processes of reconciliation. Historical dialogue may redress human rights violations by identifying their root causes and the underlying systems and processes that led to them, reducing the likelihood that it will happen again.

Canada has a devastating legacy of forced assimilation in Indian Residential Schools stemming from the 1870s, when children were ripped from their families and forced to learn new languages and religions. The children and grandchildren of those assimilated exhibit high rates of suicide and have lost a sense of history and community. Today Canada is addressing the problem through its Truth and Reconciliation Commission, which is preparing to deliver its final report. As an AHDA fellow, the project I created features a multimedia web-based platform encouraging active engagement, especially by young people, with the report. The platform includes an overview of the injustices that occurred; interactive social-media for sharing stories; and suggested questions for educators. The platform tells the stories of victims and their descendants to show the multi-faceted, inter-generational nature of harm and its impacts. The project aims to foster trust by breaking down the stereotypes that beget discrimination, while encouraging dialogue around future policymaking options for addressing the past. I see this as a pilot project that could serve as a model for other truth-seeking bodies, including those in Guatemala, Peru, and soon Maine (USA), Brazil and Tunisia.

The fellowship has enabled me to establish contact with a wide range of practitioners and scholars in related fields, who have helped to expand my approach to dealing with the past, oral history and memorialization. I have taken many practical lessons grounded in theory, which helped me to bridge gaps in the field of historical dialogue and transitional justice. I have been exposed to a variety of projects from different regions in an enriching experience to how different societies approach their past in diverse ways, deconstructing myths, fostering reconciliation and dealing in the present with inter-generational issues. I have been able to connect with leading professionals of human rights organizations from a variety of countries whose familiarity, different expertise and overview have assisted in refining the scope and approach of my project. I have also been mentored by terrific professors at Columbia and the Institute for the Study of Human Rights.

Throughout the fellowship, I have been encouraged to think critically about the full range of approaches available to societies confronted by a legacy of human rights abuse. My colleagues forced me to test my assumptions and to gain insights into the enormous potential that related fields of study offer for promoting reconciliation, and addressing intergenerational harms. I learned from experiences from diverse contexts about how societies have approached their past over time, deconstructing historical narratives, and how others challenged deep-rooted understandings of violence, their causes and consequences in their local contexts and/or area of expertise.



(Left) Kelen on the Columbia campus. (Right) Kelen presenting at the AHDA Mini-Conference

Networking@Columbia

Elsa Stamatapoulou, Institute for the Study of Human Rights

Classes

The International Human Rights Movement: Past, Present and Future, Louis Bickford

Politics of History & Reconciliation, Elazar Barkan

Networking

American Non-Governmental Organizations Coalition for the International Criminal Court

Auschwitz Institute for Peace and Reconciliation

Center for Human Rights Documentation and Research (Columbia University)

Clinton Global Initiatives

Ford Foundation

Freedom House

Global Arts Corps

Human Rights Watch

International Center for Transitional Justice

International Coalition of Sites of Conscience

International Network for Economic, Social and Cultural Rights

IREX (International Research and Exchanges Board)

Museum of Chinese in America

Museum at Eldridge Street

Museum of Tolerance

Philantropia

Robert F. Kennedy Center for Justice and Human Rights

UN Democracy Fund

UN Development Programme

United States Holocaust Memorial Museum

United States Institute of Peace

WITNESS

9/11 Memorial Museum

Speaking Engagements

From Past to Future: Historical Dialogue, Conflict Transformation and the Next Generation, AHDA Mini-Conference 2014



MUNINI MAGDALENA MUTUKU

National Cohesion and Integration Commission, Program Officer
KENYA

I am a Senior Program Officer at the National Cohesion and Integration Commission (NCIC) in Kenya, a semi-autonomous government agency that works at a national level to facilitate and promote a Kenyan society whose national values are harmonious and non-discriminatory for peaceful co-existence and integration.

My project focuses on the Turbi Massacre, a massacre of children, which occurred in July 2005 where approximately twenty children were killed on the grounds of Turbi Primary School as classes began that morning. The memory and shared trauma suffered by the surviving children and the community is continuous, intergenerational, and has caused a severe disruption to everyday life that cannot be ignored. The absence of processes, programs and structures that address the historically unresolved issues has further exacerbated the situation.

Unfortunately the Borana and Gabra communities in Turbi-Marsabit continue to experience violent conflicts that undermine progressive and inclusive development. The “Turbi Orphans” as the survivors are known, were denied the right to education, parental care, and a right to decent livelihoods as they could not provide for themselves. A historical dialogue process can provide an opportunity for the children to narrate and document their stories, create public awareness together with the community to address the trauma of their experience, seek reconciliation and redress for these conflicts. The society will develop ways of addressing their conflicts without violence, and engage the County Government of Marsabit, whom NCIC is currently working in partnership with, to facilitate reconciliation efforts.

As an AHDA fellow, I was able to engage with people that have learned to apply different historical dialogue mechanisms to instances of mass violence and trauma. I was able to gain more skills and knowledge on how to deal with similar situations. I also gained valuable contacts, the support of institutions that offer psycho-social support or counseling, and resources that can be used to engage such services to support historical dialogue and reconciliation processes that sometimes cause post-trauma. I was able to learn how to carry out an oral history project and how to design and carry out a public memory project. For my project, I seek to develop an oral history project that will depict the stories of the Turbi massacre, and enable survivors to speak about their experiences. Not only will such a public memory project function as a reminder that such heinous acts should not be allowed to happen again; the project is a first step in recognizing and acknowledging the plight of survivors and victims’ families.

Grappling with historically unresolved issues enables communities and individuals who have suffered violent conflict to learn to use historical memory as a means of coming to terms with the past and perhaps having a mediatory effect on their present reality. Indeed, we are not able to confront communal and individual pain, trauma and retaliatory elements if this history of violence is not addressed. As part of the reconciliation process, historical dialogue mechanisms are thus important tools to beginning to understand the underlying causes of conflict. In my work, the realities of historical injustice are a constant recurrence in many of the communities affected by conflicts and internal strife. It is thus imperative to reconciliation processes to organize community dialogue initiatives where all concerned parties participate, and tell their past (hi)story as they see it while others listen.



(Left) Munini and Kelen at the National Archives in Washington, D.C. (Right) Munini, Oriol, Raba and Petar following a meeting at IREX in D.C.

Networking@Columbia

Yasmine Ergas, School of International and Public Affairs

Kimuli Kasara, Political Science

Elisabeth Lidenmayer, School of International and Public Affairs

Classes

Oral History: Fieldwork, Production and Archiving, Amy Starecheski

Networking

American Non-Governmental Organizations
Coalition for the International Criminal Court

Auschwitz Institute for Peace and Reconciliation

Center for Human Rights Documentation and Research (Columbia University)

Clinton Global Initiatives

Ford Foundation

Freedom House

Global Arts Corps

Human Rights Watch

Institute for International Education

International Center for Transitional Justice

International Coalition of Sites of Conscience

International Republican Institute

IREX (International Research and Exchanges Board)

Museum of Chinese in America

Museum at Eldridge Street

Museum of Tolerance

Philantropia

Robert F. Kennedy Center for Justice and Human Rights

UN Democracy Fund

UNDP

United States Holocaust Memorial Museum

United States Institute of Peace

WITNESS

9/11 Memorial Museum

Speaking Engagements

Presentation for undergraduate human rights students on historical dialogue and human rights challenges in Kenya

“Practices in local and participatory peace building and state building,” *Leveraging Local Knowledge for Peacebuilding and State building in Africa*, International Peace Institute

Legacies of Violence in Kenya, AHDA Mini-Conference 2014



PETAR SUBOTIN

Balkan Investigative Reporting Regional Network, BIRN Hub,
Regional Development Officer
SERBIA

My decision to work professionally on issues related to the human rights violations and the challenges of dealing with the past in the context of the Balkans is related to my own experience as a teenager during which the wars in the 1990s occurred. It was easy at that time to fall into nationalistic narratives, and to take chauvinistic stands under the false pretense of patriotism. Indeed, while history was taught in schools, there was almost no opportunity to get a sense of the larger picture of what was happening in the Balkans. Textbooks, television, radio and print journalism promoted one-sided views of the conflict that, as we know today, played a crucial role in exacerbating tensions and violence in the wars of the 1990s. When a family member was killed during this period, I realized that I needed to find out more about the war and the role my country had played. This was a central motivation in my decision to pursue a career in media studies, as I wanted above all to take part in the shaping of the public's discourse surrounding its past actions, its identity, and the ways in which it remembered its past.

While working for the Public Broadcast Service, I realized how difficult – perhaps impossible—it is for objective media outlets to flourish in transitional societies. At the same time, however, I remain convinced that journalism and media reporting have an extremely important role in helping support democratic processes and in helping transitional societies deal with their violent pasts. With my current work at the BIRN Hub, I strive to contribute to a cultural change in the current media landscape in Serbia and in the larger Balkan region. I seek to help shape the public's opinion about transitional justice, and to promote discussion of the past by bringing to light the horrific crimes that were committed in the name of our people and our country.

Dealing with the past is particularly crucial amongst the younger generations so that the same violent mistakes are not made and there is a positive understanding between ethnic groups. It is the responsibility of future generations to open public discussion by exposing the horrific crimes committed in the name of our people and country.

My project aims to enhance reconciliation processes by raising awareness of general public on the events from recent history in Croatia and Serbia through TV reporting. The project directly leans on historical dialogue practices and theory. It highlights the importance of memory, exploring it thoroughly by using oral history tools and other interviewing techniques. The project focuses on the victims of war in 1990s, particularly refugees, and their testimonies that were never before told.

Due to significant media isolation in Western Balkan states, the general public is not aware of the atrocities that occurred and the terrible things people went through. Most importantly, the general public has never heard of the “humane resettlement,” an action instigated by both Croatia and Serbia—adding the word “humane” so that it would not be obvious that ethnic cleansing had taken place. The documentary aims to bring to the surface the humane side of people's interactions during the war.



(Left) Petar and Elazar Barkan. (Right) Petar presenting at the National Press Club in Washington, D.C.

Networking@Columbia

Tanya Domi, School of International and Public Affairs

Alexander Cooley, Political Science

Aleksandar Boskovic, Slavic Languages

Alexander Stille, School of Journalism

Classes

Approaches to International and Global History, Natasha Lightfoot

Politics of History & Reconciliation, Elazar Barkan

Networking Organizations

American Non-Governmental Organizations Coalition for the International Criminal Court

Auschwitz Institute for Peace and Reconciliation

Center for Human Rights Documentation and Research (Columbia University)

Clinton Global Initiatives

Ford Foundation

Freedom House

Global Arts Corps

Human Rights First

Human Rights Watch

International Center for Transitional Justice

International Coalition of Sites of Conscience

International Research and Exchange Board

IREX (International Research and Exchanges Board)

Museum of Chinese in America

Museum at Eldridge Street

Museum of Tolerance

National Democratic Institute

National Endowment for Democracy

National Press Club

Philantropia

Robert F. Kennedy Center for Justice and Human Rights

UN Democracy Fund

UN Development Programme

United States Holocaust Memorial Museum

United States Institute of Peace

WITNESS

9/11 Memorial Museum

Speaking Engagements

Presentation for undergraduate human rights students on historical dialogue and human rights challenges in Serbia

Moderated premiere of BIRN's documentary *Majority Starts Here* on dealing with the past among young people in the Western Balkans at Columbia University

Moderated screening of BIRN's documentary *Majority Starts Here* on dealing with the past among young people in the Western Balkans at National Press Club, Washington D.C.

Moderated premiere of BIRN's documentary *Missing You* about missing persons in BiH and the process of finding them; Harriman Institute

Moderated premiere of BIRN's documentary *Silent Scream* about victims of sexual violence during the war in Bosnia and Herzegovina; Harriman Institute and NYU

The Role of Place and Identity in Historical Dialogue: Serbia and the Power of the Media, AHDA Mini-Conference 2014

Washington, D.C. Trip

For the 2014 AHDA program, we were able to include for the first time an exciting and meaningful three-day trip to Washington, D.C where fellows had the opportunity to network with influential governmental and non-governmental organizations and relevant leaders in their areas of expertise. The fellows gained valuable insight into issues regarding historical dialogue, human rights and peace building for their specific regions and areas of focus, as well as general exposure to the various institutions. The trip also allowed fellows to network amongst themselves and to explore the historical highlights of the nation's capital. Below is a list of organizations and institutions with whom the fellows met:

Washington, D.C. Networking

- Freedom House
- United States Institute for Peace
- United States Holocaust Memorial Museum
- Robert F. Kennedy Center
- International Republican Institute
- Center for Strategic and International Studies
- International Center for Research on Women
- Alliance for Peacebuilding
- American Association of University Women
- United to End Genocide
- Public History Program
- Human Rights First
- National Democratic Institute
- International Research & Exchange Board
- American Islamic Council
- Public History Program, American University



(Top) Oriol, Ines, Subha, Raba and Nayat at the Washington Memorial in D.C. (Bottom) Subha, Raba and Nayat at the Washington Memorial.



(Left) Tour of the Museum of Chinese in America. (Center) Workshop with Facing History and Ourselves and the Auschwitz Institute that took place at the National Museum of the American Indian in New York. (Right) Group outing to listen to the Belgrade Philharmonic's performance at Carnegie Hall.

Workshops and Seminars

The 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.

Historical Dialogue as Conflict Transformation

Elazar Barkan, Columbia University

Dr. Barkan is Director of ISHR and a historian by training, with a particular interest in historical memory. Meeting with the fellows regularly throughout the semester, his seminar examines the goals, objectives and questions raised within the field of historical dialogue. Dr. Barkan seeks to explore these issues with fellows, with particular consideration to the theories and methodological approaches to historical dialogue.

Oral History Techniques and Methodologies

Nicki Pombier Berger

Ms. Berger is an oral historian whose current work focuses on disability. Among other projects, she is on the Board of Advisors for Three Generations, a non-profit dedicated to helping survivors tell their stories. Ms. Berger discussed implementation and interviewing strategies with fellows in her oral history workshop.

Oral History as Historical Dialogue Mechanism

Mary Marshall Clark, Columbia University

Ms. 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. Ms. Clark has been involved in the 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, interview techniques in oral history, and the application of oral history in historical dialogue projects.

"The time spent at Columbia University has been the most enriching professional and academic experience for me thus far. The networking opportunities have provided me with great professional resources that remained available to me even after my return back home. Also, the time spent in New York City was a tremendous lifetime experience." *Raba Gjoshi, Kosovo*

“The AHDA fellowship introduced me to people, institutions, museums, and sites; it provided me with the opportunity to see, learn, and discuss; it widened my perspective in ways that will be useful in implementing this particular project and future projects.” *Asena Gunal, Turkey*

Media Design Workshop: Web Design, Digital Media and Historical Dialogue

Alex Gil, Columbia University

Dr. Gil is a member of the Department of English and Comparative Literature at Columbia, and is the Digital Scholarship Coordinator in the Office of the Digital Humanities. In his workshop on digital and web projects, Dr. Gil spoke to fellows about the potentials and problematics of using web and websites as a vehicle for historical dialogue projects. He also spoke about the digital resources available at Columbia for fellows interested in developing media/websites on specific topics.

Fundraising for Historical Dialogue Projects

Erik Detiger, Philantropia Inc.

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

Human Rights Archives and Research with Historical Dialogue

Pamela Graham, Center for Human Rights Documentation, Columbia University

Dr. Graham is director of the Center for Human Rights Documentation and Research at Columbia University. In her workshop with the fellows, she explored the Center’s work archiving the materials of human rights organizations around the world, and the practical applications of such work. 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.

Capacity Building Workshop: Advocacy and Campaigns

Zeke Johnson, Amnesty International

Mr. Johnson is the Director of Amnesty International USA’s Security with Human Rights Campaign. His areas of expertise include drones, lethal force, torture and Guantánamo, 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.



The fellows at the 2014 ISHR Winter Reception with Ariella Lang and Elazar Barkan.



Fellows with AHDA program coordinator, Randi Aho.

Proposal Writing: Designing a Successful Historical Dialogue Project

Ariella Lang, Columbia University

Dr. Lang joined the Institute for the Study of Human Rights in May 2011. She has led the historical dialogue program since 2012. Her workshop focuses on helping fellows develop and articulate historical dialogue projects that they can implement upon their return to their home communities.

History Education and Historical Dialogue

Karen Murphy, Facing History and Ourselves

Dr. Murphy is the Director of International Programs for Facing History and Ourselves. Her work focuses on history education, particularly in communities where contested narratives about the past lead to pressing challenges regarding how to teach history. Her workshop explored some of the educa-

tional approaches and techniques Facing History employs in its work in post-conflict societies.

Historical Dialogue Methodologies and Practices

Liz Ševčenko, Guantánamo Public Memory Project/ISHR

Ms. Ševčenko is Director of the Guantánamo Public Memory Project at Columbia University, and co-director of the Humanities Action Lab at the New School. 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. In a series of seminars with the AHDA fellows, Ms. Ševčenko focused on designing history-based dialogue and understanding the meaning and application of historical dialogue.

“The AHDA Fellowship provided me with a necessary networking and learning platform which significantly influenced my knowledge and hands-on experience in dealing with the past. It brought me closer to the subject of memory and oral history and its importance, as well as to ways of storytelling, which I found very useful coming from a background in media. Finally, the greatest influence came from the fact that the group of fellows comprised of fantastic experts and activities from different parts of the world and whose different experiences and skill-sets changed my perspective of seeing things.”

Petar Subotin, Serbia



(Left) Munini discusses her work on reconciliation and integration in Kenya. (Right) Fellows and director Ariella Lang in the AHDA seminar room.

Transitional Justice and Historical Dialogue

Graeme Simpson, Columbia University

Mr. 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 that 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. In his discussion with the AHDA fellows, Mr. Simpson explored the relationship between historical dialogue and transitional justice, and the intersections and differences between the two fields.

Public History and Genocide Prevention Projects

Peter Fredlake, United States Holocaust Memorial Museum

Mr. Fredlake is Director of the Teacher Education and Special Programs at the United States Holocaust Memorial Museum, Washington, D.C. In his current position, Mr. Fredlake directs the professional development programs in Holocaust

education for teachers in the United States and around the world. In an initial workshop that Mr. Fredlake coordinated with the museum's Center for Genocide Prevention, fellows discussed the ways in which museums can address pressing human rights issues. In a follow-up discussion, Mr. Fredlake explored educational initiatives and the impact of public history in different geographical contexts.

Designing Museums, Memorials, and Exhibits.

Paul Williams, Ralph Appelbaum Associates

Dr. 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. He 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, and different strategies and challenges of confronting violent pasts through visual media and museum modes.

"Coming from a country that has a lot to say about the intricacies of both the past and the present and which is still struggling with the repercussions of its past, the fellowship was a space for me to learn more from my fellows about their countries' experiences. The comparative approach in history gave us a holistic picture of the l'état des lieux of our respective countries. As a mid-career professional practitioner, taking time out of my busy life to meditate on important questions at one of the most prestigious universities in the world was helpful to gain knowledge but also to build strong networks with worldwide experts in the field." *Ines Amri, Tunisia*

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
Institute for the Study of Human Rights
Alliance for Historical Dialogue and
Accountability**

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.

Randi Aho

**Program Coordinator
Institute for the Study of Human Rights
Alliance for Historical Dialogue and
Accountability**

Randi Aho is the program coordinator for the Alliance for Historical Dialogue and Accountability Program and the Indigenous People's Rights Program. Ms. Aho holds a Master of International Affairs degree from Columbia University's School of International and Public Affairs, where she concentrated in Human Rights and specialized in International Conflict Resolution. Ms. Aho has worked for Physicians for Human Rights and USAID/Senegal. She has published research on reparations for victims of sexual violence in the DRC and was a fellow with the Center for Victims of Torture and Midwest Coalition for Human Rights.

Ariella Lang

**Associate Director
Institute for the Study of Human Rights
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, and she works to increase 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.

Liz Ševčenko

Curriculum Developer/Consultant

Liz Ševčenko is Director of the Guantánamo Public Memory Project at Columbia University, and co-director of the Humanities Action Lab at the New School. 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.

Institute for the Study of Human Rights

The Institute for the Study of Human Rights (ISHR) was established in 1978 at Columbia University as the first academic center in the world to be founded on an interdisciplinary commitment to the study of human rights. ISHR is dedicated 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 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

Randi Aho, Program Coordinator

Irene Atamian, Business Manager

Elazar Barkan, Executive Director

Kristina Eberbach, Director, Education

Stephanie V. Grepo, Director, Capacity Building

Gergana Halpern, Program Coordinator

Ariella Lang, Associate Director, Institute for the Study of Human Rights

J. Paul Martin, Senior Scholar

Rachid Murad, Program Coordinator

Melissa Zeba Patel, Coordinator, Peace-building and Rights

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

Andrew Rizzardi, Program Coordinator/Communications

Liz Ševčenko, Director, Guantánamo Public Memory Project

Elsa Stamatopoulou, Director, Indigenous Peoples' Rights Program

John Washburn, Adjunct Research Scholar, International Criminal Court Program

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Columbia University Seminar on Cultural Memory

Institute for Religion, Culture and Public Life

Guantánamo Public Memory Project

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