



Recognition

Reparation

**Reconciliation**



**100**  
1918 - 2018

The Light and Shadow of Historical Trauma

**ABSTRACTS - PRESENTATIONS**

**Aghogho AKPOME**

*University of Zululand*

**Distrust And Victimhood In Post-conflict Rwanda In Paul Rusesabagina's An Ordinary Man**

My paper interrogates discourses of distrust and victimhood in *An Ordinary Man* (2007), the autobiography of Paul Rusesabagina, hero of the award-winning feature film, "Hotel Rwanda". The aim of the article is to highlight the ways in which such discourses have been engendered by historical inequities between Hutus and Tutsis as well as by institutional practices that serve the self-preserving interests of the country's ruling elites. The article also explores the demonstrable implications of these discourses on Hutu-Tutsi relations in particular, and the country's on-going social and political reconstruction in general, as these are reflected in Rusesabagina's narrative. The discussion is set within the context of a representative depiction of recent and not-too-recent developments with particular regard to state and national politics in Rwanda.

**Biography:**

DLitt et Phil, English from the University of Johannesburg; lectures English at the Department of English, Unizulu; research interests include narratives of nation, literary historicisation, postcolonial studies, difference and identity, African studies, post-conflict reconstructions, otherness, etc

**Jose Fernando Serrano AMAYA**

*The University of Sydney*

**The Pedagogies And Politics of Reconciliation: Mapping Social Practices for Social Change in Colombia, S. Africa, Colombia**

In the rich literature defining 'reconciliation' the agreement seems to be the lack of agreement about what reconciliation is. In spite of different meanings and practices to implement it, reconciliation generally requires the transformation of previous violent patterns of interaction and the learning of new (non-violent) ones. In practice, reconciliation is education and a social pedagogy for the management of conflicts. However, when connecting pedagogy and reconciliation, there is the tendency to focus on the instrumental dimension of pedagogies. In this tendency, education is a tool to obtain or to promote reconciliation. Therefore, if reconciliation is not yet obtained, education is to be blamed. Using case studies from Australia, Colombia and South Africa, and mapping educational practices currently used to support reconciliation, this paper will suggest a different perspective. The social practices that give meaning to reconciliation act as an ecology of epistemologies about ways to deal with conflicts, produce social change and create social acts. They are also places for contestations. Learning from a bottom-up perspective and looking more from a pedagogical approach rather than a philosophical or political sciences definition, there are possibilities for critical and alternative reconciliation pedagogies.

**Biography:**

Fernando Serrano-Amaya is currently Thomas and Ethel Mary Ewing Postdoctoral Fellow at the School of Education and Social Work, The University of Sydney. He is PhD from the same University and received a Master in Conflict Resolution (University of Bradford, UK, 2004) and a BA in Social Anthropology (Universidad Nacional de Colombia, 1994). He has developed his career as researcher, consultant and lecturer. He has extensive experience working for NGO, international cooperation agencies and state institutions in Colombia. His research interests includes youth violence, gender and sexual violence, peace building and social policies. He is currently researching the pedagogies and politics of reconciliation in Australia, Colombia and South Africa. His most recent publication is *Homophobic Violence in Armed Conflict and Political Transition*, Palgrave McMillan, 2018.

**Penelope ANDREWS**

*University of Cape Town*

**Andrea DURBACH**

*University of New South Wales*

**Linda GREENE**

*University of Wisconsin-Madison*

**Louise Chappell**

*Australian Human Rights Institute, UNSW*

**'Hope and Disenchantment': Reparations and Reconciliation in a Comparative Context**

What is the appropriate response to the legacies of historical wounding that extend beyond the generation that experienced the trauma directly? When communities have suffered collective trauma in the aftermath of violent pasts, how are these events asserted, interpreted and redressed? What are the limitations of courts, truth commissions and other strategies of public testimony established to advance national recovery and healing?

Our panel will focus on these questions in a comparative context, by examining developments in South Africa, Australia, the USA and the International Criminal Court. In particular, we examine the 'unfinished business' of reconciliation and reparations in these contexts by examining attempts to redress the contemporary harm of historical conflict. In Australia, symbolic and substantive projects have been devised to deal with the legacy of dispossession of Indigenous Australians. In South Africa, the success or otherwise of the Truth and Reconciliation remains contested. In the USA, Black Lives Matter and the rise of virulent racism with the Trump presidency have tested the goals of the civil rights struggle. And the International Criminal Court, established as a global justice initiative, continues to draw criticism for failing to advance the rights of victims of atrocity crimes.

**Jesse ARSENEAULT**

*Concordia University*

**The Radical Collectivity of Pests: Lessons From Underground**

Vermin and pest are categories of animality that—following Clapperton Mavhunga’s work—often serve as figurative foundations for rendering multitudes ungrievable and eradicable in political and ecological violence. This paper’s inquiry begins with Rawi Hage’s novel *Cockroach* as a starting point for exploring multiple examples of postcolonial fiction that posit the radical collectivity inhabited by what Donna Haraway calls “chthonic ones” (2016, 53). In the age of the Anthropocene’s campaigns of human and animal genocide, this paper argues, turning to pestiferous life might trouble categories presumed to be subhuman, and offer regenerative modes of cohabitation in post-traumatic ecologies.

**Biography:**

Jesse Arseneault is an Assistant Professor of Global Anglophone Literature at Concordia University in Montreal, Canada. He also co-directs the inter-university Society, Politics, Animals, and Materialities (SPAM) Group with Rosemary Collard. His work primarily focuses on nonhuman life in Southern African fiction.

**Evelyn Saavedra AUTRY**

*University of Georgia*

**The Politics of Reconciliation: Testimony and Trauma after The Peruvian Internal Armed Conflict (1980-2000)**

The Peruvian internal armed conflict (1980-2000) between the Shining Path and the State, resulted in approximately 75,000 deaths, 15,000 forced disappearances, and thousands of displaced people. According to the Peruvian Truth and Reconciliation Commission, the principal victims were 80% Quechua-speaking peasants of the Andes. In this conflict indigenous women were not only the foremost victims, but were also accused of State terrorism. In this study, I examine testimonies from imprisoned Eliza Ramos Delgado and Eusebia Huayanca Tintaya, both self-identified as Andean women and self-declared innocent. My aim in this study is to discuss historical trauma to address national reconciliation discourses regarding Shining Path women.

**June BAM-HUTCHISON**

*University of Cape Town*

**Genocide and Epistemicide: Beyond Truth and Reconciliation Commissions**

Having survived the brutal effects of colonialism and land dispossession, South African indigenous Khoisan-descendant communities (particularly women and children) bear the brunt of alcohol abuse, domestic violence and murders on the Cape Flats. The limitations of South Africa's TRC is well known for its severe limitations in addressing the deep intergenerational woundedness in these communities. This paper explores how our society can possibly restore social and economic justice for the Cape Flats KhoiSan-descendant communities (especially for women and children) through contextualised socially engaged precolonial research programmes and memorialisation aimed at addressing the loss of knowledge of the land, landscape and healing by looking at practical examples of memorialisation and pertinent issues emerging from fieldwork research.

**Remains, Disruptions and Remembering**

This paper discusses the KhoiSan epistemologies prevalent on the Cape Flats based on interviews with a small group of elders from the Griqua-descendant community. They speak of their KhoiSan practices that were prevalent until the 1940s such as cattle killing rituals and medicinal use of plants and their related memory archive. These have become suppressed memories and knowledge forms as those interviewed have been lumped under the homogenous 'non-African' 'Coloured' race construct under apartheid and their knowledges and epistemological rites have been buried and made invisible in its concomitant 'extinct' public discourse.

**Biography:**

Dr June Bam-Hutchinson is head of Section of the Department of African Studies at the University of Cape Town. She leads on the National Institute of the Social Sciences and Humanities (NIHSS) catalytic pre-colonial historiography project for the NRF Chair. Her research interests are in Khoi identities and social justice, critical issues in heritage, school history education and in de-colonial discourse and practice. With Christopher Saunders, she edits the peer-reviewed and accredited Bulletin of the National Library of South Africa. She lectures on the African Studies Master's degree programmes and the African Studies undergraduate Major.

**Zeina BARAKAT**

*Friedrich Schiller University*

**Overcoming victimhood - A personal transformation from Palestinian perspective**

Since seventy years, Palestinian and Israelis has been in this intractable conflict. Zeina Barakat will talk about her experience in this conflict and how she encountered victimhood during her upbringing with hate, enmity, demonizing the other. A certain national narrative of the Palestinian people was embedded in her psyche. Both being exposed to a different culture and distanced from the home country transformed her believes and perceptions of victimhood by seeing the conflict from a different angle. The process resulted in refusing to adopt the victimhood identity. This change of perspective liberates to reconciliation, first with oneself (intra-personal) and at the same time with the other (inter-personal).

**Biography:**

Zeina Barakat is a Jerusalem-born Palestinian. She obtained a Bachelor's degree from Bethlehem University (2005) and went on to do a Master's degree in Regional Studies at Al-Quds University (2006); Dr. phil. Friedrich Schiller University of Jena, Germany (2016). Her publications include *From Heart of Stone to heart of flesh: Evolutionary Journey from Extremism to Moderation* (Munich 2017); *Sexual Harassment*, one of the few books in Arabic dealing with this taboo topic in Arab society. She is co-author of *Holocaust: Human Agony: Is there a Way out of Violence* (2012), which is a case study dealing with a personal transformation from extremism to moderation. She taught at al-Quds University in Jerusalem, al-Istiqlal University in Jericho, Friedrich Schiller University in Jena, and Europa-University Flensburg.

**Stephanie BIRD**

*University College London*

**Comedy and the Representation of Historical Trauma**

This paper argues for the importance of comedy in cultural representations of historical trauma and suffering, thereby seeking to rebalance approaches to representation that have privileged negative sacralization, melancholy and tragedy. Comedy's refusal of congruity is one of its key characteristics, and comedy's interpretative duality can in different ways contribute to and extend our understanding of suffering and trauma. Walter Benjamin refers to comedy as 'the essential inner side of mourning', drawing attention to its necessary role as part of a healing process. This process involves work, and arguably the healing potential of comedy, and its contribution to reconciliation, springs from its interpretative openness and its often disturbing demand for different perspectives on a difficult and disturbing past. Furthermore, and part of the challenge presented by the inclusion of a comic aesthetic in texts that are concerned with traumatic events, comedy demands that we be cognizant of our pleasure in the aesthetic transformation of historical trauma. Indeed, comedy can be vital in frustrating the reader's desire for redemptive narratives and in its refusal to pacify unease.

I will discuss comedy with reference to the work of Imre Kertész, Augusto Roa Bastos, Gabriel García Márquez, and Jonathan Littell.

**Biography:**

Stephanie Bird is Professor of German Studies at University College London. She has published on topics ranging from the interaction of fact and fiction in the biographical novel, the relationship of female and national identity, and the representation and ethics of shame. Her latest book, *Comedy and Trauma in Germany and Austria after 1945: The Inner Side of Mourning*, analyses how the comical interrogates the expectations and ethics of representing suffering and trauma. It does so by integrating a critique of dominant paradigms, such as that of trauma and of victim identity. She is currently working on an AHRC-funded interdisciplinary project on the representation of perpetrators of Nazi violence, with a particular emphasis on questions of justice.

**Kara BLACKMORE**

*London School of Economics and Political Science*

**Advocacy Memorials: Linking Symbolic And Material Reparations In Uganda**

This paper blends theory and practice to present observations of memorials that are officially recognized, and those that are obscured, thus providing evidence about grassroots forms of arts and commemoration. The memorials discussed are understood through participatory action research across Uganda. Since independence as a British Protectorate, the nation has been deeply impacted by ongoing violence, absent of any unified state-driven memorial practices. Comparatively those memorials in areas with influence from humanitarian and development actors tend to be intertwined in advocacy and visibility for material reparations. For example, the massacre sites devoted to recognition around the Lord's Resistance Army versus Government of Uganda war.

Based around the UN Principles, memorials and symbolic reparations are meant to bring solidarity and create reconciled citizens in the aftermath of mass violence. Yet the conciliatory or healing power of memorials is yet to be fully understood, especially in African contexts where peace agreements go unsigned, perpetrators are still in power and conflicts are ongoing in neighboring countries. The proposed analysis targets the symbols used in memorial practice, coupled with the performative architecture of memorial spaces, to identify the symbolic terms and conditions for social repair; thus illuminating tense political memory battles in Uganda.

**Biography:**

Kara Blackmore is an anthropologist and curator who works at the intersections of arts and heritage in the aftermath of violence. She has more than a decade of experience working with governments, NGOs and cultural institutions curating difficult knowledge. To reflect on her six-years of working in Uganda, she has undertaken a PhD at the London School of Economics and Political Science. She is also the curator for the Politics of Return arts residency and exhibition between 32<sup>o</sup> East|Ugandan Arts Trust and the Firoz Lalji Centre for Africa. Her recent exhibitions include: Enduring Exile, Uganda Museum, May-June 2017; Colonial Crime Scene, IZIKO South African Museum, September 2017; Weights and Measures: Portraits of Justice, Johannesburg Holocaust and Genocide Centre/Constitution Hill March-April, 2017.

**Jelke BOESTEN**

*Kings College*

**Sites of Commemoration and Feminist Imaginations in Peru**

This paper examines sites of commemorating Peru's internal armed conflict through an analysis of how women's agency and gendered harms are represented in memorial sites and museums. First, commemorating women's reproductive work during the conflict subverts the heroic masculine narrative of violence and suffering. While women's use of motherhood as an identity may allow for political mobilization in a patriarchal society, celebrating those mobilizations may actually politicize motherhood, rather than confirm gendered stereotypes. Second, women's mobilization against poverty and violence is also labelled as community work, taking the politics out of it. Third, specific gendered harms are included in the national memory museum but are exceptionalized from overall narratives of political violence and contemporary struggles for gender justice.

**Biography:**

Dr Jelke Boesten is Reader in Gender and Development at the Department of International Development, King's College London. Her research focuses on violence against women and the ramifications for policy in Latin America. Her latest book, *Sexual Violence During War and Peace. Gender, Power and Post-conflict Justice in Peru* received the Flora Tristan Best Book Award of the Latin America Studies Association-Peru section and was published Spanish translation with the Biblioteca Nacional del Perú in 2016. In 2010 she published *Intersecting Inequalities. Women and Social Policy in Peru*, with Penn State University Press. She has published widely on gender justice in Peru in international journals and books, as well as on gender, HIV/AIDS and activism in East Africa. She is currently interested in transformative gender justice, feminism, memory and the arts, as well as sexual violence against girls.

**Jaco BOTHA**

*Stellenbosch University / Radboud University Nijmegen*

**Transfiguring a 'diseased social imaginary'**

This contribution aims to view the Noordhoek retreat through the lens of what theologian Willie Jennings calls a 'diseased social imaginary'. A facilitated process of sharing our narratives of whiteness helped us become aware of both the implicit and explicit traditions, practices and stories that wove our individual identities into a common 'white' identity. By making use of the work of James Smith, this contribution aims to show how such narrative work, done in intentional and liminal spiritual spaces, can begin to unravel utopian white imaginaries by means of an eschatological imagination.

**Margaret BURNHAM**

*Northeastern University*

**Monica Munoz MARTINEZ**

*Brown University*

**Melissa NOBLES**

*Massachusetts Institute of Technology*

**Melynda PRICE**

*University of Kentucky*

### **Histories of Racial Violence in the US: Digital Collaborations and Dissemination**

Researchers in the academy and beyond seek new leverage on familiar questions about the extent, nature, and legacy of historical racial violence in the US. This Roundtable brings together scholars and advocates who seek to understand and address connections between contemporary violence, conflict and inequality and our much longer history of race-related political violence. Recent studies have informed and encouraged renewed organizing to redress the enduring harms of historical racial violence – efforts that seek to facilitate trust-building, reconciliation, and transformative justice.

Using digital and computing tools to amass, analyze and disseminate data, these researchers are able to capture stories that were previously invisible. As a dynamic instrument for public engagement and community organizing, the digital medium allows for the emergence of an “undercommons” that becomes central to how people in the communities most affected by the events engage with the past and frame their present-day realities.

The Roundtable participants are engaged in several distinct projects that rely on digital tools, methods, and structures to enhance the debate over the meaning of past racial violence in the US. They grapple with questions of not just what, but how, information is conveyed and presented to the public. How does one represent a history of loss through digital mediums? What kinds of meanings, experiences, ambiguities, and emotions are diminished in the digital realm? What otherwise obscure patterns are revealed by visualizing data? As collaborators, how shall we aggregate our diverse collections and expand our data sets while retaining the integrity of our unique projects? What price does the open source/remix culture impose on our ability to control the interpretation and authenticity of these traumatic events? How can we accommodate the needs of different audiences – professional researchers, activists, grieving families, policymakers?

### **Biography:**

Distinguished University Professor of Law and African American Studies, Northeastern University. I [Margaret Burnham] am Founder and Director of the Northeastern Civil Rights & Restorative Justice Project; the CRRJ/Nobles Archive is the most comprehensive collection of materials on racially motivated homicides. I have convened researchers creating digital archives of race-related political violence in the US

**Stephanie CAWOOD**

*University of the Free State*

**Gendered (in)securities And The Memorialization Of Struggle: Dynamics Of Memory, Space And Gender In Post-liberation South Africa And Uganda**

This paper considers the intersection of historical trauma and memory and the challenges difficult histories may hold for the memorialization of liberation struggles in South Africa and Uganda. Non-material incentives that are more ideological are becoming increasingly important for revolutionary governments to sustain their legitimacy. With revolutionary governments aging in Uganda (NRM) and South Africa (ANC), and post-liberation populations becoming younger, they have to find a way to direct how liberation struggles are remembered and memorialized so as to maintain their own legitimacy. In this way, mythical constructions of collective memory can come to underpin narratives of liberation that serve as political capital for younger generations. The question then is what happens when revolutionary governments have to deal with the more difficult heritage of struggle? This presentation considers what happens to women's experiences in these collective memory narratives and the making of places. The central question is: In what ways are places and rituals of memorialization gendered and what does it mean for difficult liberation heritage such as sexually-based violence experienced by women during liberation struggles? In attempting to answer this question, South African and Ugandan cases will be considered in comparison to examples from across Africa.

**Biography:**

I am Senior Lecturer in the Centre for Africa Studies and Programme Director of the Africa Studies programmes. I received my PhD from the UFS on the rhetoric of Nelson Mandela and successfully led an oral history project funded by the NHC related to sacred sites in the Eastern Free State from 2008-2010. I was instrumental in bringing the Free State Indigenous Knowledge Systems Documentation Centre funded by the DST to the Centre where it has been located since 2013 under my supervision. Currently, I hold a Newton Advanced Fellowship from the British Academy which has allowed me to conduct research with my research partner, Dr Fisher, from the University of Birmingham on the memorialization of liberation struggles with special focus on Uganda and South Africa. In 2013, I went to the University of Bologna on an EUROSA staff exchange scheme and in 2016, spent three months at the ASC Leiden as a visiting research fellow. I teach and supervise in the Africa and Gender Studies programmes. As a scholar, I work in the interdisciplinary spaces between Africa and Gender Studies with particular interest in matters related to culture, gender, and cognitive rhetoric.

**Rajendra CHETTY**

*University of the Western Cape*

**A Decolonial Humanities And The Poor Revolution**

The aim of this paper is to examine social inequality in post-apartheid South Africa through the emancipatory lens of Fanon's revolutionary humanism. In their critical analysis of human rights discourse, Mignolo and Spivak focus on the question of 'who speaks for the human in human rights?' and the problem of experts who address the denial of rights among the subaltern, concomitant with the disauthorization of their interpretive perspective. The poor are engaging in the process of affirming their humanity as witnessed in the increased civil society protest. The silence of the liberation activists in the academe has led to us standing outside the 'real' struggles of the disenfranchised masses.

The call is for the creation of a new kind of humanities education, a 'de-colonial humanities'. The epistemological problem must be central to the next phase of social transformation. The objective conditions of global impoverishment and oppression should be at the centre so as to encourage critical dialogical encounters and epistemic disobedience. The humanities ignore the world outside the university – a performative contradiction of denying humanity in the very process of seeking to affirm human rights. The decolonial humanities are found mainly outside universities – in social, artistic, and intellectual movements. Contributing to those projects is critical for securing progressive and transformative social change. The lack of substantive attention to the lived experience and condition of the marginalized is a continuation and reinforcement of colonialism.

**Biography:**

Rajendra Chetty (PhD) is a postcolonial scholar and professor of language education at UWC. His research interests are critical literacy, theories of marginalisation and Commonwealth writings. He was a 2016 Fulbright scholar at the City University of New York and received the medal of honour in 2016 by the Education Association of South Africa for his research in education.

**Juliana CLAASSENS**

*Stellenbosch University*

**Hidden Wounds: Exploring an Intersectional Understanding of Violence in Jeremiah 5-6**

Beyond the virulent portrayal of imperial violence in Jeremiah 5-6 that is rightly described as “terror all around” (Jer 6:25), one also finds other forms of violation that are no less injurious (cf. the repeated reference to “wounds” in Jer 6:7, 14). This paper proposes that it is important also to recognize forms of structural violence in this text that take into consideration factors such as gender, race and class that manifest itself as hidden wounds, which, if left unattended, may fester and return with a vengeance. This paper argues that a more nuanced and multi-faceted understanding of violence in the book of Jeremiah is helpful in dealing with the complex manifestations of violence in many contexts today. Drawing on recent discussions in the wake of social protest movements such as #RhodesMustFall, #OpenStellenbosch, #FeesMustFall, I propose that an intersectional understanding of violence that recognizes that the deep wounds caused by poverty, racism, sexism, xenophobia, and homophobia will come back to haunt us if we do not engage in what Shelly Rambo calls “wound work” (Resurrecting Wounds: Living in the Aftermath of Trauma, p 92), i.e., surfacing and attending to the wounds caused by structural violence.

**Biography:**

Prof Juliana Claassens is Professor in Old Testament and Chair of the Department of Old and New Testament at the Faculty of Theology, Stellenbosch University. She moreover serves as the Director of the Gender Unit at the Faculty of Theology. Her most recent book *Claiming Her Dignity: Female Resistance in the Old Testament* has been published with Liturgical Press (2016). She is also the author of *Mourner, Mother, Midwife: Reimagining God’s Liberating Presence* (Westminster John Knox, 2012) and *The God who Provides: Biblical Images of Divine Nourishment* (Abingdon, 2004).

**Erdem COLAK**

*University of Amsterdam*

**The Deconstruction of National Images Via Contemporary Art In Turkey From 1990s To The Present Time**

Starting from 1990s, many contemporary artists from Turkey begun to tackle with the question of national visuality throughout deconstructing some characteristic images of the nation such as flag, military uniform, Atatürk busts/ monuments/ posters etc. Following Macarena Gómez-Barris' denotation, these deconstructed images create alternative memory symbolics against memory symbolics of the state hegemony. This study will trace the trajectory of these images and try to show that, with its all rises and falls, there is an ongoing line of alternative memory symbolics in contemporary art in Turkey ranging from 1990s to Gezi Park Resistance. By examining exhibitions, works of art and theoretical discussions appeared in local magazines, this study aims to reveal how these works of art both contribute to the construction of the front "Never Again!" against traumatic events caused by the state and promote the discourse "Another World is Possible" in the case of Turkey. Moreover, this kind of cracks in visuality of the state also pave the way for revisiting Turkish art history writing which will also be discussed in the paper.

**Biography:**

Erdem Colak is an artist and PhD student at Amsterdam School for Cultural Analysis (ASCA). He received his MA degree from University of Birmingham and BA degree from Middle East Technical University, both in the field of political science. He is mainly interested in the theoretical, practical and institutional relationships between contemporary art and politics after 1989.

**Felicity COLLINS**

*La Trobe University*

**Antonio TRAVERSO**

*Curtin University*

**Mick BRODERICK**

*Murdoch University*

**Susannah RADSTONE**

*University of South Australia*

**Modes of Recognition And Reparation In Film And Media In 'the Global South'.**

This panel examines the role of screen culture in working through the traumatic aftermath of colonial dispossession and slavery in Australia, military dictatorship in Chile and genocide in Rwanda. The panel builds on a dossier of essays on Screen Genres of Reconciliation, published in *Critical Arts*, 31.5 (2017) and proposes 'the Global South' as a framework for exploring inter-generational processes of recognition and reparation. The panel members will give an overview of current research before opening the session for general discussion of how to conduct a large-scale comparative study across the Global South.

"You Are Here: Reconciling from the other side." This paper looks at a four provocative, satirical and irreverent documentaries produced by Indigenous filmmakers and broadcast on television in the context of the 2017 "Uluru Statement from the Heart" which rejected Constitutional recognition and called for truth-telling, treaties, and an Indigenous voice in parliament.

"Confronting reconciliation: post-dictatorship, second-generation documentary and the figure of the secret service collaborator." This paper discusses three recent Chilean documentary films that interrogate official, restorative narratives by confronting the ambivalent nuances of the dictatorship's traumatic legacy by focusing on the secret service collaborator.

"Rwanda's Gacaca cinema: screen testimony & national reconciliation." Post-genocide gacaca courts were intended to bring about healing and reconciliation in the "New Rwanda", though their efficacy was widely regarded as compromised. This paper examines a range of Rwandan productions to elicit the cultural impact of gacaca in both fictional narratives and as documentary testimony.

"Boomerangs, Blocks and Shocks." Taking the Australian media's recent interest in historical and contemporary slavery, this paper asks whether mediated memories of slavery are best approached as instances of multidirectional memory, or whether alternative approaches might shed more light on processes of (mis)-recognition in Australia today.

**Biography:**

Felicity Collins has a PhD in Cinema Studies and is a Reader/Associate Professor in Screen Studies in the Department of Creative Arts and English at La Trobe University. She is the author of *Australian Cinema After Mabo* (with Therese Davis) and has published widely on recognition, reconciliation and the mediation of history, memory and trauma in film and television, with

recent articles on the Blak Wave of Indigenous filmmaking in *The Routledge Companion to Cinema and Politics*, *Contemporary Publics*, *Continuum* and *Critical Arts*. She is the editor with Jane Landman and Susan Bye of the *Wiley-Blackwell Companion to Australian Cinema* (forthcoming).

**Elmarie COSTANDIUS**

*Stellenbosch University*

**Rita DE CASTRO ENGLER**

*State University of Minas Gerais, Brazil*

**Stephane CONRADIE**

*Stellenbosch University*

**Neeske ALEXANDER**

*Stellenbosch University*

**Gera DE VILLIERS**

*Stellenbosch University*

### **Visual Redress At Stellenbosch University**

In South Africa there is an urgent need for redress – for an embracing of justice, responsibility and equality. The transition from apartheid to democracy was about liberating a majority who were denied basic political and socio-economic rights. Visual redress can be seen as an attempt to right the wrongs of previous and current powers by removing hurtful symbols of apartheid, social injustice and misrecognition and remedying the harm that has been caused by these visual symbols through compensation by means of new visual symbols. Visual changes on the Stellenbosch University campus need to be addressed – specifically through new art installations and campus signage. Research conducted over the last four years has suggested a need for more extensive and engaged discussion with all stakeholders on campus as the first necessary step in addressing and then transforming the aesthetics and hence politics of the shared space of the Stellenbosch University campus. We propose to further utilise the critical and social potential of the arts to probe these issues in an open-ended way – to create the scaffolding for students to explore issues of racial discrimination, social justice, hegemony, exclusion, cultural expression, history, pain and identity with their peers and fellow campus members through creative projects.

#### **Biography:**

Elmarie Costandius is an associate professor in Visual Arts and coordinates the MA in Visual Arts (Art Education) at Stellenbosch University, South Africa. She studied Information Design at the University of Pretoria and continued her studies at the Gerrit Rietveld Academy, Amsterdam, and completed a master's in Globalisation and Higher Education at the University of the Western Cape. Her PhD in Curriculum Studies (Stellenbosch University) focused on social responsibility and critical citizenship in art education. Elmarie received a Teaching Fellowship from the South African Department of Education in 2011–2013, in 2013 the HELTASA CHE National Excellence in Teaching Award and in 2016 the Teaching Advancement at University (TAU) Lifelong Fellowship. She published her first book with Professor Eli Bitzer, titled *Engaging higher education curricula: A critical citizenship education perspective*, in 2015 and in 2016 edited the book *The relevance of critical citizenship in Africa* with Professor Freeborn Odiboh from the University of Benin, Nigeria. Elmarie has published in the field of art education, critical citizenship, decolonisation and social justice in various journals in South Africa and abroad.

**Shahram DANA**

*Griffith University*

**The Limits of Atrocity Trials To Recognize And Reconcile Past Trauma: Why They Failed & How To Improve Them.**

International trials dominate the global community's response to mass atrocities. Proponents claim that atrocity trials make crucial contributions to recognition of the trauma of mass violence and to reconciliation essential to avoiding transgenerational urges for revenge. This paper critiques these claims by applying the perspectives of legitimacy theory to examine institutional and normative shortcomings of atrocity trials. The paper identifies specific internal failures of atrocity trials that damaged its moral or legal legitimacy. It also analyses why atrocity trials frequently encounter external factors that challenge their social legitimacy. These shortcomings impede their capacity to contribute to reconciliation. Understanding this dynamic contributes to new knowledge regarding the limits of atrocity trials to address transgenerational repercussions arising from violent pasts and perceived historic victimhood. Moreover, the tendency of atrocity trials to narrate a rigid dichotomy between "victim" and "perpetrator" profoundly challenges its social legitimacy and capacity to achieve reconciliation. However, this paper also claims that social legitimacy is not static and theorizes how moral or legal legitimacy may over time turn the tide on future generations perceptions of social legitimacy. This paper hopes to contribute to new knowledge about the dynamic relationship between atrocity trials, reconciliation, and collective healing.

**Biography:**

Shahram Dana, Senior Lecturer, Griffith University Shahram Dana is a public intellectual, academic, trial lawyer, and advisor engaged a broad range of scholarly and professional activities in the areas of criminal law, international law, transitional justice, human rights, and international criminal justice. His passion is fueled by a firm conviction that social policy must be deployed in a manner that optimizes law's capacity to deliver prosperity, security, and justice for all humanity. This commitment to the oneness of humanity has guided his work at the United Nations prosecuting war crimes, crimes against humanity, and genocide; as a commissioner investigating torture by police; as a trial lawyer for indigent persons in the United States, and as a law teacher and scholar in North America, Europe, and Australia. Shahram's research focuses on the law and politics of international criminal justice mechanisms in protecting human rights and shaping world order and international law. His scholarship has been cited by leading international law scholars and practitioners in law reviews, briefs to courts, and NGO reports. His article *Beyond Retroactivity to Realizing Justice* received wide acclaim for advancing the normative foundation of fundamental principles of criminal law in international law. Shahram has advised on inter-governmental initiatives regarding international criminal justice and human rights in domestic legal systems. The Hague Academy for Judicial Expertise invited him to conduct training courses for high-level government officials, lawmakers, judges, and prosecutors from countries in Asia and Europe. And, the International Law Initiative invited him to be the lead facilitator in their training program for legal professionals from more than twenty African countries at the African Center for Legal Excellence in Uganda. Shahram has worked as a law academic or practitioner in Asia, Australia, Europe and North America, and travelled to

more than 55 countries.

**Stephen Temitope DAVID**

*Stellenbosch University*

**Lack of return in Nigeria-Biafra Civil war literature: A case for healing?**

At the end of the civil war in January 1970, a declaration of ‘no victor no vanquished’ was made; consequently, an iron curtain was drawn on that traumatic event. This abrupt closure foreclosed further engagements with the war in a manner that imposed a “code of silence”(Ejiogu 2013) on its historiography. However, in the face of this silence and silencing, memory and remembrance(s) of the war continue to fuel a virulent demand for secession.

Thus, I argue that narratives of the conflict question its “closure” through what I call ‘lack of return.’ Relying on Van der Merwe and Gobodo-Madikizela’s conception of narratives as spaces of healing, I bring two fictional accounts – *Sozaboy*, *Roses and Bullets*; and two memoirs: *There was a Country* and *The Last Train to Biafra* – into conversation to examine how they call attention to the freshness of the wounds and trauma of the war through stories that lack denouement.

**Biography:**

Stephen is a PhD candidate in the Department of English Studies, Stellenbosch University. His research examines the tooling of historical remembrance(s) in secessionist agitations in Nigeria. He has published journal articles in this area.

**Graham DAWSON**

*University of Brighton*

**Reparative Remembering, Cross-community History-making And The Legacies Of The Northern Irish Conflict On West Belfast Interfaces**

This paper explores the collaborative, cross-community peace-building work of the Dúchas Oral History Archive at Falls Community Council, which works in partnership with other community organisations from both sides of the interfaces between republican and loyalist areas in West Belfast, to develop experiential storytelling as a 'tool of reconciliation'. In connecting local memories across these geographical, social and political divides, Dúchas promotes grassroots agency and cross-community dialogue in 'dealing with the legacies of the past'. These stem from a shared but conflicted local history since the mid 1960s, of fragmentation between and within communities hit by industrial decline and urban regeneration, polarised by sustained political violence from 1969 until the early 21st century, and physically divided for nearly fifty years by the Cupar Way 'peaceline' wall. Drawing on my own recent experience of collaboration on a cross-community history project led by Dúchas, the paper investigates the strategies developed by the Archive to build relationships and to acknowledge and negotiate the complexities of this history, in the context of the British State's management of the peace process. The Archive's practices are considered in relation both to Lederach's advocacy of 'transformative platforms' supporting local people to engage with 'long histories of deeply damaged relationships ... while seeking new ways to move beyond the grip of ... historical patterns'; and to my own concept of a 'reparative remembering' that is open to the memories of the other, and generates fresh perspectives on the past that enable 'something new to happen'.

**Biography:**

Graham Dawson, PhD, is Professor of Historical Cultural Studies and Director of the Centre for Memory, Narrative and Histories at the University of Brighton, UK

**Wietske DE JONG-KUMRU**

*University of Flensburg*

**Western-European Mis/Perceptions of Victimhood**

From the Dutch perspective, especially in Reformed Christian circles, Apartheid South Africa was a white country with a black problem until very late into the Apartheid era, despite the Dutch experience with Nazi occupation and its racist ideology. Today, Dutch recognition of Palestinian victimhood is hindered by a similarly unrelenting belief in the moral virtue of the Israeli regime as “the only democracy” in the Middle East. How does the case of secularized Netherlands’ reluctance to recognize others’ oppression still reflect Christian ideologies of victimhood – and how may postcolonialism help deconstruct them?

**Biography:**

Wietske de Jong-Kumru is Professor of Protestant Theology at Europa-University Flensburg since 2016. Her research focuses on theology of the religions and interreligious learning. She studied Protestant Theology in Kampen (the Netherlands), and as an Erasmus Exchange student in Berlin (Germany). Wietske completed her PhD thesis on Post-colonial Feminist Theology and graduated at the Protestant Theological University in Amsterdam. From 2014 to 2015 she was a research assistant at the chair for Religion and Mission Studies at Johannes Gutenberg University in Mainz (Germany).

**Liezl DICK**

*University of the Free State*

**Marguerite MULLER**

*University of the Free State*

**Just another tale of volatile times: Making sense of experiences with transformation in higher education**

This study is a collaborative narrative trans-disciplinary project which has roots in creative nonfiction and creative autobiography, and an expression of experiences of #fallism, transformation, decolonization, race, identity and social justice. In this paper, we follow a fictional visual narrative approach to make sense of our experiences with transformation in higher education as residence heads at the University of the Free State, South Africa. Our theoretical understandings of the possibilities of narrative research is grounded in nonrepresentational theory and post qualitative inquiry, which results in a non-linear narrative. Furthermore, by draw on the Deleuzian understanding of a narrative construction of the self; the paper is written by a multiplicity, which makes the disturbance of a Cartesian understanding of subjectivity possible. The transformative possibilities of narrative lies in the affective connections it makes possible and visual methods helps to connect human experience and expression. Therefore, our visual narrative sets to highlight the everyday experiences of educators working in the higher education space. We will be looking at guilt, shame and trauma in volatile times; #fallism confronts whiteness with the material demands of the youth, violence abd the limitations of interracial engagement.

**Rebecca Clare DOLGOY**

*Carleton University*

**Adaptive Reuse in Post-Conflict Architectures: Re-purposing Bricks In London And Berlin**

While bricks are ubiquitous throughout the world, they are also always local. Composed of earth, bricks bear traces of particular environments. Whether hand-thrown or machine-produced, bricks carry marks of their makers. Because of their porosity and proximity to traumatic events, bricks absorb prints and echoes of historical woundings. This paper offers a close examination of how re-purposed bricks can facilitate reconciliation initiatives and commemorative work through their inclusion in key pieces of post-conflict architecture. My paper begins by laying out the salient epistemological and ontological considerations inherent in brick making process through engaging with Indigenous and transcultural critical lenses. I then offer a brief transnational survey of re-purposed bricks (e.g. The South African Constitutional Court Building, Shingwauk Residential School in Canada, the Hiroshima Factory Wall Bricks in Japan). I conclude by giving a close reading of a set of bricks in London that were used by architect Julian Harrap to restore the Royal Arsenal (damaged during the Blitz), and that inspired the brickwork in Berlin's Neues Museum (damaged during the Battle of Berlin). These bricks embody reconciliation between British and German practitioners and are emblematic for other reconciliation projects.

**Biography:**

Rebecca Clare Dolgoy's research addresses transformations of public memory in urban landscapes in dialogue with broader transcultural and transnational trends. Her work also explores transdisciplinary and collaborative methodologies in Memory Studies. She is currently a postdoctoral fellow and contract instructor at Carleton University, and visiting fellow at the Institute for Cultural Inquiry in Berlin. She regularly collaborates with museums and other partner organizations in order to facilitate public engagement with heritage. She holds a DPhil in Modern Languages from The University of Oxford.

**Erik DOXTADER**

*University of South Carolina*

**Reconciling Words – The Unspeakable Question Of Language In The Midst Of Violence**

The loss of the word haunts the promise of reconciliation. In the wake of her detention, Hilda Bernstein observed, “the language of apartheid is a totally necessary part of its ideology. In apartheid, words served to divide, denigrate, and subjugate; words were twisted in order to co-opt expression and distort truth; words were taken to deny humanity. Words were used to attack the very promise of language itself. Not unique to apartheid, such violence led Vaclav Havel to reflect on the promise of transition as the near unspeakable problem of recognizing language as a question, as something that can be neither discounted nor taken for granted. In the wake of crimes against humanity, the path of reconciliation may hinge on recognizing that there are no untainted and undistorted words; that the connection between expression, meaning, and action has been broken; that the terms, rules, and norms of discourse have been corrupted. This paper reflects closely on what violence does to language as such. It contends that reconciliation is the question of how to recognize language in the wake of barbarism, that violence which has long marked the denial and deprivation of a capacity to speak.

**Biography:**

Erik Doxtader is a Professor of Rhetoric at the University of South Carolina and a Senior Research Fellow at the Institute for Justice and Reconciliation in Cape Town. His research focuses on classical and contemporary problems of rhetorical discovery and creativity, including the phenomenological experience of language, legal violence and human rights, and the dynamics of recognition and reconciliation in deeply divided societies. His work has been supported by the MacArthur Foundation, the Social Science Research Council, the Mellon Foundation, the South African National Research Foundation, and the Australian Research Council. Doxtader’s recent books include *The African Renaissance and the Afro-Arab Spring: A Season of Renewal* (Georgetown/UCT), *In the Balance: South Africans Debate Reconciliation* (Jacana), and *Inventing the Potential of Rhetorical Culture* (Penn State). His 2009 book, *With Faith in the Works of Words: The Beginnings of Reconciliation in South Africa*, was awarded the Rhetoric Society of America’s Book Prize. At present, Doxtader is completing a monograph, entitled *The Barbarism of Transitional Justice*. He lives in Columbia, South Carolina, Cape Town, South Africa, and Regina, New Mexico.

**William ELLIS**

*University of the Western Cape*

**Curating the indigenous in the KhoiSan outside**

In the present context of a KhoiSan revival indigeneity is being curated in a speculative space that I term the “Khoisan outside.” The KhoiSan outside includes a wide range of aesthetic and artistic ventures that circulate as artefacts, fragments, displays and even commodities outside the formal realm of academia, the organization or the state. These include independent artists, museum spaces, t-shirt sales, graffiti artists, herbalists, writers and ritual specialists. This paper examines these aesthetic practices and how the actors and actants curate an indigeneity that moves beyond the usual mourning and healing.

**Shari EPPEL**

*Ukuthula Trust/Solidarity Peace Trust*

**Reburials, Memory and the Politics of ‘Reconciliation’ In Matabeleland, Zimbabwe: ‘Gukurahundi’ and Intergenerational Repercussions**

During the 1980s in newly independent Zimbabwe, Prime Minister Robert Mugabe commissioned a killer brigade, the “Gukurahundi Brigade” to roll out in Matabeleland. This was to settle old scores with ZAPU, the political opposition, who fought the war of liberation with ZANU, Mugabe’s party. This brigade killed an estimated 20,000 civilians, while beating, raping, and burning property of tens of thousands. The era ended in December 1987, through the forming of a de facto one-party state. This period of history has since then been totally silenced, with no memorials to those who lost their lives, no publicly acknowledged history of the events and no reparations. The consequences have been dire in terms of silencing and obscuring knowledge. The trauma has passed on to the next generation: they bear the burden of expressing what their parents cannot. During 2018, an uncertain political space has opened, in which the National Peace and Reconciliation Commission has rolled out into all provinces. During their initial meetings it became apparent that deeply pained second generation survivors are under-informed about what actually transpired, leaving room for historical invention and a strong desire to know more. This paper tracks their quest to be heard and to become informed, and will include key informant interviews with this generation and the leaders of separatist groups in Matabeleland.

**Biography:**

I have a Masters in Forensic Anthropology, and am currently registered for a Doctorate at UCT, Anthropology Dept. I am Director of Ukuthula Trust/Solidarity Peace Trust in Zimbabwe and have worked with rural communities affected by the 1980s massacres for more than 20 years

**Vanessa FARR**

*University of the Free State*

**What lies beneath: Economic Apartheid, the Cape Flats Aquifer and Drought as Opportunity**

The City of Cape Town remains not only engraved by historical, apartheid-era violence, but shaped by the deepening racialized economic segregation of the past quarter century. This paper discusses the Phillippi Horticultural Area and the Cape Flats Aquifer it protects, as sites exposing how white capital continues to exploit the descendants of the indigenous and forcibly imported inhabitants of the Cape Flats, and as foci for emerging resistance strategies to counter the inter-species and ecological trauma of ongoing racialized spatial division, as revealed by the deepening drought.

**Biography:**

Vanessa Farr is a Research Fellow at the Centre for Africa Studies at the University of the Free State. She has published on issues related to gender and armed conflict around the world, including on Palestinian women and the peace process; contemporary Libyan woman; and the gendered politics of polio eradication in war-torn Afghanistan. She is the co-editor of two books: *Back to the Roots: Security Sector Reform and Development* (Münster: LIT, 2012) and *Sexed Pistols: The Gendered Impacts of Small Arms and Light Weapons* (UNU Press, 2009).

**Francesco FERRARI**

*Friedrich Schiller University Jena*

**Perspectives On Forgiveness And Reconciliatory Processes From Vladimir Jankélévitch's Moral Philosophy**

Jankélévitch's conception of "lived time" constitutes the frame to understand his forgiveness theory and a philosophical approach to forgiveness and reconciliation. According to his book *L'irréversible et la nostalgie*, time has two dimensions: ratifying nature laws, it is irreversible, whereby, expressing a moral individual decision, it might become irrevocable. Expressing consent or resistance towards the irreversible, time is experienced as "lived time". From this axioma, I explore the spectrum of moral feelings, which paves or obstacles reconciliatory processes, focusing on their temporal connotation. Ressentiment, remorse, repentance and nostalgia are moral feelings, which express a resistance towards time. Jankélévitch calls them "diseases of temporality". Forgiveness, from the other side, constitutes a possible healing. I outline to which extent there are, according to Jankélévitch, different forms of true forgiveness and their correspondent forms of pseudo-forgiveness: forgiveness as an event vs. forgiveness as temporal decay; forgiveness as an act of grace and love vs. forgiveness as excusing someone; forgiveness as a personal relationship with the other vs. forgiveness as forgetting or self-healing. My research also considers Jankélévitch's dualism of time as instant-kairos vs. time as interval-kronos and its consequences for ethics, like a distinction between instant-virtues (like courage) and interval-virtues (like loyalty).

**Biography:**

Francesco Ferrari holds a PhD degree from the University of Genoa for a dissertation on Martin Buber (*Religione e religiosità*, Mimesis: Milan 2014), and is currently a post-doctoral researcher at the FSU-Jena and coordinator of the doctoral school 'Religion Conflict Reconciliation' at the Jena Center for Reconciliation Studies. His current work focuses on the role of "lived time" and the impossibility and necessity of an "hyperbolic ethics" in reconciliation and in forgiveness processes, with a focus on Jewish moral and religious philosophy of the 20. Century (Jankélévitch, Derrida, Arendt, Améry, and Buber). He translated selected works of those authors in Italian, and he is co-editing Martin Buber's *Werkausgabe* vol. 11: *Schriften zur politischen Philosophie und zur Sozialphilosophie*.

Tarryn FRANKISH

*Durban University of Technology*

### **E(race)ing The Past: Narratives of “born-free” South Africans**

Young people, we are told, hold the hope and promise of new futures. By examining stories of race and racism told by young South Africans, from different racial, class and geographical backgrounds in KZN, this paper enquires into the transmission of intergenerational trauma and memory which is a consequence of - and psychological legacy to - South Africa's Apartheid history. Rainbow nation ideals allows young South Africans to psychologically distance themselves from horrible histories by imagining themselves free from the structural and psychological constraints of Apartheid. However the need to trace talk about race in past narratives and enduring experience/s of racism resist erasure. While they attempt to forget and build hopeful lives in the present and future free from race we see, instead, how memory and experience/s of racism come to underpin 'born-free' stories. Engaging with narratives in this manner allows us to ask if we can meaningfully think of the second generation as 'born-free' at all and offers insight into the specific ways that young South Africans navigate their complicated relationship with time after Apartheid, sitting ostensibly on the hinge between generations. In doing so the paper reflects on the notions of a non-racial South Africa and reconciliation.

#### **Biography:**

I have a masters in Psychology from UKZN and am studying toward a PhD with the Vrije University Amsterdam and the University of the Witwatersrand. My areas of interest include identity and narrative studies in psychology and critical research theory.

**Lill Tove FREDRIKSEN**

*University of Tromsø – The Arctic University of Norway*

**Lill-Ann KÖERBER**

*Aarhus University*

**Recognition and Reconciliation in Postcolonial Scandinavia: Sápmi, Greenland, and the U.S. Virgin Islands**

This panel brings together three case studies of recent and ongoing processes that re-negotiate the legacies of Scandinavian colonialism: Greenland, the Caribbean U.S. Virgin Islands (the former Danish West Indies), and Sápmi (the transnational territory of the Indigenous Sami people in Northern Scandinavia).

The Scandinavian countries (Sweden, Norway and Denmark) are often exempt from histories of European expansion, imperialism and enslavement. Indeed, narratives of Scandinavian exceptionalism claim the innocence and benevolence of these countries, and – if at all acknowledged – mere marginality or complicity with colonial endeavours. What is more, an ideology of colourblind anti-racism developed in the decades after WW II has made it difficult to discuss issues of race and racism, including the countries' histories of institutionalized race theory and race biology, and the still prevalent but seldom addressed conflation of national affiliation and whiteness. However, the hegemony of such self-images is currently being challenged from the point of view of former colonies, Indigenous peoples, and national minorities. Such calls for the recognition of the contestedness of a shared past, and of an uneven distribution of privileges, force the national majorities to re-consider their self-understanding. In the colonized territories, they give rise to processes of institutional and mental decolonization and debates about compensation and reconciliation. In short, it is the aim of the panel to investigate and present the current state of coloniality in the region and the (former) overseas territories, and political and artistic strategies to deal with, and possibly remedy, past and present violations and injustices.

**Lill Tove FREDRIKSEN**

*University of Tromsø – The Arctic University of Norway*

**Who Owns Our Story of the Norwegianization Policy?**

The Norwegian state has a long history of assimilation of the Sámi people. The school, along with the church, was part of the Norwegian authorities' policy of Norwegianization toward the Sámi. This period lasted from 1850 to roughly 1980. Children from all over the Sámi area were sent to residential schools, and they were alienated from their parents, their language and their traditions. In 2017, the Norwegian Parliament decided to establish a truth and reconciliation commission to investigate what happened in those schools, and what impact this has had on the Sámi community. The presentation is a personal comment, placed in a historical and a present-day perspective.

**Rebekka FRIEDMAN**

*King's College London*

**Activism, Diaspora Politics And The Disappeared: Intergenerational Memory And Everyday Struggle In Northern Sri Lanka**

The paper will explore legacies and efforts to address unaccounted violence in Northern Sri Lanka. Focusing on Sri Lanka's war-related disappearances, it highlights discourses and strategies of activists and war-affected communities. It will look at how narratives and understandings of conflict, recovery and justice become shaped by positionality and distance in sometimes gendered and politicized ways. It will examine how different narratives of war, memory and the past affect the everyday perceptions, practices and imaginaries of (post-)conflict justice and return in the present. Set against the backdrop of an exploration of diaspora politics and political mobilization in a militarized and ethnically-divided society, the paper examines ideas of nostalgia, trauma and an intergenerational transfer of political memory. It seeks to understand how encounters with a collective past are performed in the everyday work and life of activists. The paper speaks to wider literatures on hybrid peace and the positioning of the 'international' and 'local' actor in peace work. It draws on concepts of nostalgia politics, traumatic memory and the everyday in struggles to restore normalcy and address unaccounted atrocities after violence.

**Biography:**

I am assistant professor in International Relations at King's College London. My research and teaching focus on peace-building, reconciliation, healing, transitional justice, gender and peace-building. I have a particular focus on long-term and less visible legacies and forms of harm in protracted social conflict. I have carried out research in Peru, Colombia, Sri Lanka and Sierra Leone. I am currently working on a two-year research project on gendered experiences of marginalization and recovery (<https://hiddenvoices.co.uk/>).

**Ulrica Fritzson**

*Church of Sweden*

## **The Capacity of Narrativity in the Realm of Guilt, Transgression and the Need for Healing**

There is an important connection between Restorative Justice and Reconciliation that emerges in the word Restitution: "The return of something to the original state." When a crime is committed this becomes both a deep needed cry for and an impossibility. The punitive system doesn't recognize that life entails a certain amount of suffering that cannot be fully accounted for within the realm of punishment. Crime creates languages of trauma and of guilt. The connection between Restorative Justice and Reconciliation lies therefore in the art of narration. It is about bringing these two languages (not together) but into a safe enough environment, creating space for responsibility and acknowledgement.

Through the narrative capacity as "vicarious imagination", "fragility calls for action", "narrative transformation of the action", I will argue for the importance of the inter-subjective scene in which one is asked what one has done, or a situation in which one tries to make plain, what one has done and for what reason. The "changing of focus paradox" that emerges in the narrative process helps the perpetrator as the capable and suffering human being he/she is, to take on existential guilt, acknowledge the victim and strive for rehumanization.

### **Biography:**

Doctor of Theology, Minister in the Church of Sweden, Founder of the Reconciliation group in Sweden. During 6 months in 2017 I was an affiliated researcher at the Historical Trauma and Transformation group at Stellenbosch University. I have also worked with perpetrators at Pollsmoor Prison with Restorative Justice for many years.

**Catherine GILBERT**

*Harris Manchester College*

**Carrying the Burden: Genocide Commemoration in the Rwandan Diaspora**

In the aftermath of the 1994 Genocide against the Tutsi in Rwanda, many Rwandans left the country and have settled in Europe and North America. Commemoration of the genocide continues to play a central role within these diasporic communities, and this paper proposes an examination of commemorative practices taking place within the Rwandan community living in the UK, focusing in particular on the involvement of the children of survivors in commemorative events. Initial research carried out during the commemoration period in April 2018 shows that the younger generations are often a driving force behind these events, playing an active role in keeping the memory of the genocide alive and transmitting this memory to the host community. Yet what is the cost of shouldering the weight of this traumatic memory? How to strike a balance between imposing a heavy burden on the younger generations and building a sense of resilience and responsibility for the future? As we approach the 25<sup>th</sup> anniversary of the genocide, this paper will provide a critical interrogation of the importance of commemoration in transmitting this traumatic historical past and negotiating the impact of the painful legacies of the genocide on the younger generations.

**Biography:**

Dr Catherine Gilbert is a Marie Curie Postdoctoral Research Fellow at Ghent University, Belgium. Her project, 'Genocide Commemoration in the Rwandan Diaspora', investigates the impact of place and displacement on commemorative practices within diasporic communities. She recently published her first monograph, *From Surviving to Living: Voice, Trauma and Witness in Rwandan Women's Writing* (Presses universitaires de la Méditerranée, 2018). Other recent publications include an article in the *Australian Journal of French Studies* (2018), as well as chapters in the edited volumes *Translating the Postcolonial in Multilingual Contexts* (Pulm, 2017) and *Rwanda Since 1994: Stories of Change* (forthcoming, Liverpool University Press, 2019). She is currently co-editing, with Professor Kate McLoughlin and Dr Niall Munro, the volume *On Commemoration: Global Reflections upon Remembering War* (Peter Lang, 2020).

## **Shirley GUNN**

*Human Rights Media Centre*

### **The 1985 “Trojan Horse” Massacres in Two Cape Town Townships: Athlone and the Untold Story of Crossroads**

The Athlone Trojan Horse Massacre is etched in our collective memory. On 15 October 1985, at the height of repression & resistance, the Joint Operation Command (JOC) consisting of the defense force, the police & railway police were instructed to stop stone throwing. JOC's plot, with heavily armed men hidden inside crates on the back of a railway truck, was to lure stone throwers. When stones were hurled at government vehicle as it weaved down Thornton Road in Athlone, the men stood up in the boxes and fired live ammunition into the crowd, killing Michael Miranda (11), Shaun Magmoed (15) and Jonathan Claassen (21) and injuring many others. The security forces arbitrarily arrested twenty youth and 13 were charged with public violence. The massacre in Athlone caused a public outcry and made international headlines. The inquest into the Athlone deaths saw an unprecedented outcome: 13 JOC members were found guilty of murder in the Wynberg Magistrate Court but the AG failed to prosecute them. Mr Magmoed then launched a private prosecution that was unsuccessful and the 13 got off scott-free. A decade later, the SATRC held a special hearing into the Trojan Horse Massacre.

What was suppressed throughout these truth-finding endeavors was that the JOC executed a similar operation in Crossroads on 16 October 1985 deploying the same method killing two youths, Mabhuti Vetman (20) and Goodman Mali (21). The Crossroads community was shocked into submission and silence. This two-pronged attack went unnoticed until HRMC published *If Trees Could Speak: The Trojan Horse Story* in 2007. The individual paper to the conference consists of a multi-media presentation by Shirley Gunn that communicates this traumatic apartheid story and ongoing efforts to build bridges between the two racially divided communities around this shared history.

#### **Biography:**

B.Soc.Sci.SW HONS Shirley Gunn began her working career as a community social worker, activist & trade unionist while working for the ANC political underground in the early 80s and then full-time for Umkhonto we Sizwe, the underground armed wing of the ANC. Having trained in Cuba and Angola, Shirley worked in the command structure of the Ashley Kriel Detachment in Cape Town that was operational until the armed struggle was suspended in 1992. Shirley testified to a women's Human Rights Violation hearing of the TRC in 1997. She and Haroon, her baby, were tortured, were found to be victims of gross human rights violations. Shirley is a founder member of the Khulumani Support Group for Survivors of Apartheid Violence and Torture in the Western Cape, and serves as a national Khulumani board member. For the past eighteen years, Shirley has served as director at the Human Rights Media Centre (HRMC) focusing on oral history and on its multi-media dissemination for human rights education, awareness and activism. HRMC has engaged in oral history training, intergenerational dialogues since 2010, art and memory work in South Africa and Liberia, Kenya, South Sudan, Sri Lanka, Cote d'Ivoire and Guinea, community memorialisation projects: The Langa Memorial and the Trojan Horse Memorial, and work with refugees from war-torn African countries. From 2013 to 2017, Shirley managed the Ashley Kriel Detachment Life Story Project to be published

in a book. HRMC has published over 130 life stories that include: refugees, survivors of apartheid, women, youth, intergenerational stories, stories of blind and partially sighted men and women. HRMC has produced four documentary films and a multi-media exhibition titled: Breaking the Silence: A luta Continua that highlights the unfinished business of the TRC. HRMC is a founding member of the SACTJ.

**Anthony [Tony] HAMBURGER**

*Ububele-The psychotherapy & Educational Trust*

**Case Illustrating The Use Of Idealised Nostalgia, Love And Hatred In Transgenerational Transmission Of Trauma In A German-Jewish Refugee Family And Its Relevance For South Africa.**

The Holocaust and the contemporaneous Second World War are standard, useful and appropriate examples of events researched in the study of intergenerational transmission of trauma. This paper, using psychoanalytical theory of trauma and nostalgia, will illustrate how a German-Jewish refugee couple, who found refuge in South Africa, each in their own differing way, dealt with their devastating loss of country as well as the murder of relatives.

The husband and wife's individual and quite contradictory reaction to their trauma is described. These differing mental states will be shown to have specific psychological defensive functions for each of them separately as well as having a role, both positive and negative, in their marital relationship. The unconscious transmission [projection] of these conflicted parental emotional states as experienced by their son [the author of this paper] is explored. The paper examines how as a white South African the parents' transmitted trauma played a complicated part in his life, specifically in the context of South Africa's traumatic history of prejudice and racial bigotry. Finally thoughts are expressed on how vital the understanding of the intergenerational transmission of South Africa's traumatic national and social occurrences becomes in our efforts at authentic transformation.

**Biography:**

Tony Hamburger is a clinical psychologist for over 30 years, working as a psychoanalytic psychotherapist. In 2000 together with his wife Hillary, they founded Ububele an NGO in greater Alexandra Township, Johannesburg. Ububele serves Alex as a provider of specialized mental health services such as: mother-infant home visiting support, early intervention with new mothers at primary clinics and maternity wards. Ububele also trains intern psychology masters students. In addition Ububele has run a training in group therapy for 15 years.

**Alexander HARTWIGER**

*Framingham State University*

**Inherited Trauma: Palestinian Exilic Narrative and Materiality**

This paper explores the inherited trauma of al Nakba for Palestinians in diaspora and how the historical reverberations manifest themselves materially. Specifically, this work engages with Hala Alyan's intergenerational novel, *Salt Houses*, to illustrate how Palestinian displacement and the subsequent memory of loss is materially situated in structures like the home away from home. Ultimately, this paper examines the spatial and temporal distances from the point of violation and considers how narrative and aesthetic strategies might address the ways in which the trauma of a nation is narrated from the position of exile.

**Biography:**

Alexander Hartwiger is an Assistant Professor of English at Framingham State University. His work on world literature and human rights related topics has been published in collections by MLA, Routledge, and Rodopi Press and the journals *New Global Studies* and *Postcolonial Text*.

**Kyla Jane HAZELL**

*Restitution Foundation*

**“Making Right” For Historical Wrongs: Youth Exploring Social Restitution for a New South African Future**

How can young South Africans, often contentiously called “born free,” continue the incomplete project of restitution? A small group of young facilitators – working together with the Restitution Foundation – recently piloted a series of Youth Dialogue workshops exploring the importance of restitution in South Africa with learners in two of Cape Town’s privileged high schools. Our workshop model, developed in conversation with interested learners from these schools, aimed to confront the essential and overdue project of “making right” for historical injustice. The dialogues recognise that restitution is a future-oriented as well as historical project, the sustainability of which depends on the imagination and commitment of younger generations. At this stage, we have focused on youth who benefit from the concentration of privilege drawn from an unequal past, recognising their position as potential advocates for or against change. It proposes that the privileged, white community in particular needs to embrace its restitution responsibility, independently committing to the redistribution of resources. This comes at a time when black South Africa is arguably growing tired of guiding and waiting for white citizens to reluctantly “catch up.” Political education, such as is undertaken in these dialogues, is needed for young people raised with the blinkers of privilege to grasp the enormity of apartheid as a crime against humanity. Such recognition potentially opens possibilities for meaningful, community- and even youth-led restitution initiatives before it becomes “too late”. With input from an inter-generational panel, we would like to discuss our reflections on the dialogues thus far, including an interrogation of insights gained from the project, methodology used, key themes explored, and the theoretical and practical context in which our conversations occurred. We invite critical engagement from conference participants and hope the roundtable discussion can have a very positive influence on this project going forward.

**Biography:**

Kyla holds an MPhil in Justice and Transformation from UCT as well as a BA (Hons) in Law, Politics and Philosophy from the University currently known as Rhodes. Her work is concerned with the realization of socio-economic rights as key drivers of change and healing. Originally from Cape Town, Kyla works closely with Ndifuna Ukwazi and Reclaim the City as well as the Restitution Foundation. Through this, she has developed a keen interest in the place of art and creativity in activism, explored through dialogue and popular education. She is currently based in Zithulele, Eastern Cape, where she works as Communications and Research Officer for Axiom Education NPC.

## **Sonja HEGASY**

*Leibniz-Zentrum Moderner Orient*

### **“Our forbidden places”: Intergenerational Dynamics of Historical Trauma in Postcolonial Morocco**

This presentation deals with intergenerational dynamics of historical trauma in post-colonial Morocco. It focuses on the documentary ‘Our forbidden places’ (2009) by Leila Kilani. Kilani accompanied four families that filed claims for recognition of past crimes as well as reparation requests with Morocco’s Equity and Reconciliation Commission (ERC) of 2004/05. One layer of the film carves out the conflicting views of three generations how to acknowledge, transmit or conceal this specific family trajectory. Whereas some of the older generation, the parents and partners of the disappeared, are not seeking to know with absolute certainty what happened to their loved ones, their children and grandchildren are with the advent of the ERC demanding detailed clarification of the fate of their (grand)mothers and fathers. In the ‘leaden’ years of the 1970s and 1980s some relatives of the disappeared changed their names and family histories in order to protect their children. At the same time they thus denied them access to this violent past. Making use of Marianne Hirsch’s concept of ‘post-memory’, this contribution examines the painful moments when lived memories clash with acquired memories. Though not its first preoccupation, Kilani’s film documents the conflicting feelings of guilt and shame, not necessarily from the older to the younger but also vice a versa.

#### **Biography:**

I studied Arabic and Islamic Studies at the American University in Cairo, the University Witten/Herdecke, the University of Bochum and Columbia University in New York, where I completed my M.A. in 1990. I received my Ph.D. from Free University of Berlin with a thesis on ‘Public Space, State and Civil society in Morocco’ in 1996. Currently, I am the vice-director of the Leibniz-Zentrum Moderner Orient (ZMO) in Berlin. I have recently co-edited: *The Social Life of Memory: Violence, Trauma, and Testimony in Lebanon and Morocco*. New York: 2017 (with N. Nikro)

**Barbara HENKES**

*University of Groningen*

**Margriet VAN DER WAAL**

*University of Groningen*

**Paul TICHMANN**

*Iziko Slave Lodge Cape Town*

**Martine GOSSELINK**

*Rijksmuseum Amsterdam*

### **Transcontinental Identifications and Confrontations in Commemorating Slavery Pasts**

A big exhibition on slavery is planned at the Rijksmuseum in Amsterdam on Dutch involvement in worldwide slavery for 2020. In this light, we propose to host a panel of which the purpose will be for academics and practitioners to reflect on the effect of contemporary Dutch and South African practices through which the slavery past and its (traumatic) legacies in the present - are commemorated in the two countries.

Our goal with this panel will be to investigate the following:

- How is the commemoration of the slavery past (at local, regional, national and transnational level) interrelated with contemporary understandings of belonging and community in the two national contexts (Netherlands and South Africa)? A clearly, related issue here concerns scrutinizing the extent to which practices of commemoration respond and accommodate (or not) participation by diverse publics and audiences (the ethnic and cultural complexity that constitutes the contemporary social fabric).
- How does the logic of 'here or there' (South Africa as the locus of slavery practices, the Netherlands as the locus of economic administration) work in our contemporary understanding of slavery and ownership of slavery legacies and its impact on identity-related issues?

#### **Biography:**

**Barbara Henkes**, Senior Lecturer Contemporary History, University of Groningen (NL):

MappingSlavery.nl is the name of the project some 20 historians are working on, in collaboration with students, local and regional archives and museums in the Netherlands. The results are a website and booklets about locations that form the starting point for narratives about Dutch involvement in slave trade or slavery. In this way, we both want to increase public awareness about the implications of this traumatic past for today's social fabric in the Netherlands, and create a more inclusive, transnational history. But does it work? How can we ensure that our website, booklets and tours not only lead to just some additional knowledge but also have paradigmatic consequences?

**Paul Tichmann**, Curator of Iziko Slave Lodge, Cape Town (SA): Slavery arrived in South Africa via the Dutch East India Company and the Cape was a slave society for more than 176 years. It had a profound impact on South Africa's political economy. Since 1998 the Slave Lodge in Cape Town commemorates this past. Under the umbrella theme, 'From human wrongs to human rights', exhibitions explore the long history of slavery and its legacy in South Africa. My contribution focuses on the ways we present this narrative and on visitors' reactions. In addition,

we focus on the input of our museum's collection on the investigation and representation of Dutch complicity in the slave trade and slavery at the Cape in Dutch museums.

**Martine Gosselink**, Head of the Rijksmuseum's Department of History, Amsterdam (NL):

The Rijksmuseum is working on the representation of the involvement of the Netherlands and the Dutch in colonialism and slavery through exhibitions, publications and the expansion of the museum collection. Which objects do we want to collect and show in order to present this history - and do they reflect the different perspectives involved in this controversial history? The exhibition *Good Hope on South Africa & The Netherlands* (2017) received both enthusiastic reactions and sharp criticism. In my contribution I will reflect on the Colonial Terminology project and the Provenance Research Project for the Colonial Collections to discuss multiperspectiveness in future exhibitions, such as on *Slavery* (2020) and *Revolusi* (on the Indonesian decolonization 1945-1949) (2021).

**Margriet van der Waal**, Prof. Literary and Cultural Studies, University of Groningen/University of Amsterdam (NL):

In my contribution, I will consider textual practices of commemorating traumatic pasts in the Netherlands and South Africa by focusing on recent literary and hip-hop texts in Afrikaans and Dutch that deal with the slavery past. The focus will be on the work these texts do to recover the cultural memory of slavery in a contemporary context. The purpose is to investigate these texts as re-inscribing this traumatic past and its dehumanizing practices as public interventions into contemporary debates about Dutch and South African social subjectivity and historical interrelatedness.

**Nicki HITCHCOTT**

*University of St Andrews*

**The Documentary Pact in Fiction From Rwanda**

Since the Genocide against the Tutsi in 1994, a small but significant number of writers from Rwanda have sought to make sense of what happened in their country through fiction. These writers include genocide survivors, Rwandan exiles, a former RPF soldier, a human rights worker who resisted the genocide and the son of an alleged perpetrator. Despite their different relationships with the genocide of 1994, these writers' works share the common yet paradoxical feature that is an emphasis on truth claims in their fiction. Each of them tries to convince readers of the veracity of their fictional stories with documentary features ranging from paratextual apparatus and historical facts to footnotes and photographs. This paper will suggest that such attempts to authenticate fictional narratives create what we might call a documentary pact. Through its emphasis on believability, the documentary pact creates a relationship of empathy between a genocide story that might otherwise be dismissed as unfamiliar or implausible and a reader who might otherwise struggle to believe that story. Emphasizing the importance for Rwandan writers, particularly survivors, of eliciting empathy from their readers, this paper will show that documentary fiction is an effective means of appealing to our shared human experience.

**Biography:**

Nicki Hitchcott is Professor of French at the University of St Andrews. Her most recent book is *Rwanda Genocide Stories: Fiction after 1994* (2015) and she leads the AHRC project *Rwandan Stories of Change*.

**Stephen HOPKINS**

*University of Leicester*

**Irish Republicanisms and The Politics of Radical Nostalgia**

This paper analyses the fashion in which the Irish republican 'family' has approached the memories and legacies of the violent conflict from 1969-1998, especially during the centenary commemorations of the 1916 Easter Rising. All parts of the fragmented republican 'family' claimed fidelity to the Rising, and honour the memory of previous generations of republican rebels. The 'ownership' of the 'revolutionary struggle' has become a subject of bitter contestation. The paper argues that 'the Republic of the imagination' (Townshend) has been a critical site for republicans to project a radical nostalgia for the past, and the sacrifices of its adherents. Both the 'mainstream' movement of Sinn Fein, and so-called 'dissident' groups simultaneously look backwards and forwards, whilst claiming that they remain committed to completing the national revolution. Using the arguments of Muro (2005) and Glazer (2010), the paper examines three myths that characterise Irish republican nostalgia: the 'Golden Age'; the myth of decline; and regeneration/redemption. Dissidents argue that SF has forsaken the sacrifices of the past; the revolutionary struggle has been neutered. They utilise a 'strategic nostalgia', which serves to keep alive the movement in the hope of better times ahead.

**Biography:**

Dr Stephen Hopkins is Lecturer in Politics at School of History, Politics and International Relations, University of Leicester, UK.

## **Chantal INGABIRE**

*Community Based Sociotherapy*

### **Trauma-informed restorative justice through community based sociotherapy**

Restorative justice, when trauma-informed, has a great potential to effectively complement retributive and distributive justice and as such contribute to sustainable peace in post-conflict settings. An evidence-based example of a programme illustrating such effect is community-based sociotherapy in Rwanda with its focus on the left-overs of Gacaca. An outcome study indicates that sociotherapy generates a process of genuine healing and reconciliation within families and communities as well as wider social change. The challenge is how to scale-up this program without losing its trauma-informed characteristics - including a safe environment, choice, a culture of social learning and collaboration, and rebuilding damaged capacities.

#### **Biography:**

Chantal Ingabire works as a senior researcher for Community Based Sociotherapy Program in Rwanda. She holds a master's degree in Medical Anthropology from the University of Amsterdam and a PhD in Public Health from Maastricht University, the Netherlands. She coordinated various programs and research projects with a particular focus on social and behavioral aspects. She is currently exploring the interlinkage between mental health, psychosocial support, and peacebuilding processes with a particular emphasis on youth. She is involved in a study exploring the mechanisms of intergenerational transmission of memories and the impact on second generation's self-representations. She has authored various scientific publications.

**Margaret JACOBS**

*University of Nebraska-Lincoln*

**Putting Children First: Indigenous Child Removal, Truth, And Reconciliation In Canada, Australia, And The United States**

This paper explores how the long-buried history of Indigenous child removal finally gained traction within both Canada and Australia and led to the Stolen Generations Inquiry in the 1990s in Australia and the Truth and Reconciliation Commission in Canada from 2009-2015. The paper also examines why the United States as a nation has NOT engaged in any public reckoning around Indigenous child removal, despite parallel histories with Australia and Canada. Additionally the paper inquires into why Indigenous child removal has generated more sympathy in Canada and Australia than other abuses against Indigenous peoples and contemplates whether this focus on Indigenous children has led to substantive healing, greater empowerment, and increased sovereignty for Indigenous peoples. Australia's Inquiry and its 1990s Decade of Reconciliation seemed so promising, but it took another decade to wrest an apology out of the government, and since then the federal government has resisted more substantive reparations. Canada's Indian Residential School Settlement Agreement offered financial redress to Indigenous survivors of the schools and its TRC developed a comprehensive list of action items to reverse the ill effects of child removal. It remains to be seen if this effort will advance Indigenous people's rights in Canada. As for the United States, activists have had to pursue truth and reconciliation efforts at the grassroots level, including the Maine-Wabanaki Truth and Reconciliation Commission, in the face of national indifference and intransigence.

**Biography:**

I am the Chancellor's Professor of History and Director of the Women's and Gender Studies Program at the University of Nebraska-Lincoln. In 2015-16 I served as the Pitt Professor of American History and Institutions at Cambridge University. For twenty years, I have been studying Indigenous child removal by the settler colonial governments of the United States, Canada, and Australia. I have published 35 articles and 3 books, including *White Mother to a Dark Race: Settler Colonialism, Maternalism, and the Removal of Indigenous Children in the American West and Australia, 1880-1940* (2009); and *A Generation Removed: The Fostering and Adoption of Indigenous Children in the Postwar World* (2014). *White Mother* won the 2010 Bancroft Prize for the best book in American history from Columbia University. I have been the recipient of grants and fellowships from the Carnegie Corporation, the National Endowment for the Humanities, the Fulbright Commission, the Spencer Foundation, and the American Council of Learned Societies. I have been a consultant on 3 documentary films and have given more than 70 presentations worldwide. My current research includes the Genoa Indian School Digital Reconciliation Project, which aims to digitize, describe, and make accessible materials related to the Genoa (Nebraska) U.S. Indian Industrial School, and "Does the U.S. Need a Truth and Reconciliation Commission," a book project that compares truth and reconciliation efforts in relation to Indigenous child removal in Canada, Australia, and the United States

**Angela JANSEN**

*Community Based Sociotherapy*

**Chantal Marie INGABIRE**

*Community Based Sociotherapy*

**Memorizing forwards in the aftermath of genocide and gacaca in Rwanda**

The 1994 genocide against the Tutsi stands out for its unprecedented level of participation by ordinary citizens in committing hundreds of thousands, often cruel, face-to-face killings. Soon after the genocide had ended, the Rwandan government implemented a range of transitional justice mechanisms, the main ones being the community justice courts Gacaca (nationwide in operation from 2005 to 2012) which led to large-scale imprisonment of people convicted of genocide crimes, a national reconciliation program, and different forms of memorialisation in public spaces. How do Rwandans, whether as survivors, perpetrators, or bystanders, navigate this social landscape? How do they come to terms with a violent past in more contained and private spaces and how do they memorize about the future? How is the next generation marked by the genocide and its aftermath, and how do young people respond to the memories transmitted to them in public as well as private spaces and other genocide legacies? These questions will be addressed based on different studies conducted within the context of a community based sociotherapy program effectuated in Rwanda since 2005. The theoretical framing will include as key concepts traumatic memories, restorative justice (healing and reconciliation), narrative, identity, intergenerational transmission, and sustainable peace. The respondents of the studies consist of imprisoned genocide perpetrators, community members with different socio-historical backgrounds, and descendants of genocide victims and perpetrators. Each presentation will reflect on their respondents' memorizing and some of the challenges faced in building a sustainable peace following a history of violent conflicts.

**Angela JANSEN**

*Community Based Sociotherapy*

**Narrative identity formation among Rwandan genocide perpetrators**

Self-understanding of perpetrators of mass crimes remains an understudied topic around the world. The study to be presented focuses on the narration by eight prisoners in Rwanda convicted of genocide crimes of key episodes in their lives. It builds on narrative identity theory and uses a life-stories approach. The stories collected are a selective reconstruction of an autobiographical past that rationalizes the horrific crimes committed; minimizing individual responsibility and strengthening collective responsibility. The narrative identity displayed entailed elements of abandonment, ambiguous collective identities, a struggle with one's sense of accountability, and an imagined positively transformed future self.

**Wimke JURGENS**

*Stellenbosch University*

**Plotting the 'Noordhoek retreat' within a holistic anti-whiteness pedagogy**

'Single identity work' in an anti-whiteness pedagogy is necessary but dangerous. A safe shared identity space is conducive to many forms of learning and self-reflection. On the other hand, whiteness thrives in safe, isolated, homogenous groups. Single identity work should accordingly only be done as part of a holistic anti-whiteness pedagogy. It may accordingly be useful to plot single identity work within a holistic anti-whiteness pedagogical model, according to the following three scales: 1) safe – unsafe, 2) single identity – multiple identities and 3) mind – soul.

**Betina KAPLAN**

*University of Georgia*

**Public and Private Memories in the Representation of the “Desaparecidos.”**

During and after the last dictatorship in Argentina (1976-1983) the claim of truth and justice has assigned a predominant space to the photographs of the “desaparecidos.” The purpose of this paper is to reflect on the mediation of the visual in private and public memory particularly in recent cultural production in Argentina. Through the work of visual artists who rely on photographs to represent the absence of the “desaparecidos,” I will analyze how the private story is transcribed into public memory and, vice versa, the dynamics established when a public narrative claims to recover the experience of intimacy and whether these representations recognize the fragmented and contradictory stories from excluded voices and demand multiple ways of seeing.

**Biography:**

Betina Kaplan, Ph.D Columbia University 2002, is an associate professor at the University of Georgia where she teaches Latin American literatures and cultures. She is the author of “Género y violencia en la narrativa contemporánea del Cono Sur “ (Támesis, 2007) and is currently working on a project on representations of “desaparecidos.” She is one of the founder members of “Red Interdisciplinaria de Estudios de la Memoria Social” (RIEMS, Interdisciplinary Network for Studies of Social Memory).

**Stefanie KAPPLER**

*Durham University*

**Annika BJORKDAHL**

*Lund University*

## **The Creation of Transitional Spaces: Professionalization and Commercialization of Museums and Memorials of Genocide**

In the age of globalization, local memories of past violence are often dislocated from their material places, as remembrance is transpiring in transnational memory spaces. Historical events and commemorative memory practices increasingly transcend national boundaries and change the way memories of historical violence, atrocity and genocide are represented in the transnational memoryscape. This article explores how the professionalization and commercialization of museums and memorials of genocide and crimes against humanity are modes of 'making the past present' and 'the local global'. It does so by translating local memories into global discourses that are comprehensible to and recognizable by a global audience. Local memories of violence are located in particular places and this article probes how these places are changed into transnational memory spaces through processes of professionalization and commercialization. In so doing, we disentangle local memory places (understood as material, physical sites) from transnational memory spaces (understood as immaterial, ideational spaces) in order to investigate the transformation of local places of memory into transnational spaces of memory. At the same time, we show that, whilst these processes are often understood interchangeably, professionalization and commercialization are separate mechanisms and tend to be used strategically to translate memory discourses to specific audiences. We therefore find that these processes work as translation mechanisms between sites and audiences on a transnational level. Collectively as well as individually, they constitute and speak to a moral discourse of 'never again' on the one hand, and the political economy of memory of 'dark tourism' on the other hand. The article illustrates this theoretical reasoning with empirical findings from fieldwork in South Africa where we zoom in on Robben Island outside Cape Town and Bosnia-Herzegovina where we focus on the Galerija 11/07/95 in Sarajevo, which commemorates the atrocities committed in Srebrenica in 1995.

### **Biography:**

I am an Associate Professor in Conflict Resolution and Peace-Building at Durham University and hold a PhD from the University of St Andrews. I previously acted as Director of the Archbishop Desmond Tutu Centre for War and Peace Studies (Liverpool Hope University). I am particularly interested in the contested and transformative nature of local imaginations of peace and have conducted fieldwork in Bosnia-Herzegovina, South Africa, Cyprus, Brussels, Northern Ireland, Kosovo and the Basque Country. My main research interests include critical approaches to peacebuilding and memory politics, specifically with respect to the Balkans, Cyprus and South Africa as well as the spatial and temporal dimensions of international intervention. In this, I have investigated the role that artists can play in peacebuilding processes to break through established categories and provide narratives that challenge dominant discourses.

**Cathy-Mae KARELSE**

*Self*

**Sarah Malotane HENKEMAN**

*University of Cape Town*

**Shafika ISAACS**

*Independent Consultant, Community-builder and Consciousness Coach*

**Lucille MEYER**

*Chrysalis Academy*

**Creating A Just World In Which We Meet Our Past With Acceptance, Compassion And Love: Approaches, Strategies, Policies And Tools Responsive To The Realities Of Trauma**

In a context of deepening inequalities, can holistic development strategies and innovative digital spaces cohere to open up and add value to the social justice project? Trauma impacts the body, brain and mind, causing disconnection and disengagement personally and socially. Emergent modalities that interrupt trans-generational trauma include: (i) holistic approaches deploying traditional wisdom cultures, relational practices of deep listening, witnessing and dialogue to facilitate inner and collective healing processes that foster individual and social reintegration; (ii) transdisciplinary frameworks that expose and disrupt symbolic, structural, psychological and physical features of violence, trauma and denial; (iii) novel uses of digital spaces and technologies to explore new vistas for expanding equitable access to holistic healing opportunities, knowledges and communities that kindle recognition, reconnection and human thriving, while combating the dangers the cyber-world can reinforce; and (iv) consultative community-engaged processes informed by interests, needs and narratives that encourage co-production, innovation, leadership and dignity. These models recognise the whole physical, emotional, mental, spiritual human being and foster reconnection with self, family, community and society. Critical of commercialised, individualised wellbeing models that centre ‘experts’, bypass communities and derail social justice, we discuss concrete, scalable enterprises that foster psychosocial capital as foundational to a positive developmental trajectory. Our examples include: (i) Chrysalis Academy’s Afro-Eastern holistic approach to personal transformation (refined over two decades) that recognises the embodiment of trauma, engages the human impulse for life/hope, and cultivates a literacy of the body-mind-spirit to promote transformative agency; (ii) the “intersectional framework” which reveals visible and invisible micro/macro forces of transhistorical trauma and promotes structural and personal transformation; and (iii) deployment of digital tools, applications, systems and strategies to promote holistic healing agendas such as therapeutic refugee education, and the effective use of social media by women and youth to spread experiences and stories of war, strife and solidarity.

**Biographies:**

**Cathy-Mae Karelse** works in holistic health policy and teacher training to de-marginalise groups, decentre whiteness and decolonise knowledges, systems and methodologies. She is Director of Clear Mind Institute and works as an independent critical diversity consultant-disrupter to foster community-led models of human thriving. She has an MA from the University

of Cape Town, an MSc from Middlesex University and is currently a doctoral candidate at the School of Oriental and African Studies on secular mindfulness in the context of advanced racial neoliberal capitalism in the US and UK.

**Sarah Malotane Henkeman** is a practitioner/scholar who produces knowledge from the standpoint of the oppressed as self-determination and as a counterpoint to colonial knowledge production. She holds the following qualifications BA (Psychology); HDE (Guidance & Counselling); and a B.Soc.Sci (Hons in Criminology) from the University of Cape Town (UCT, SA); an MA in International Conflict Analysis from University of Kent at Canterbury (UKC, UK), and a D.Phil in Conflict Resolution & Peacebuilding from the University of KwaZulu Natal (UKZN, SA), as well as various conflict resolution practitioner certificates.

**Shafika Isaacs** works with a wide range of local and global organisations as an independent digital learning consultant, community builder and qualified professional consciousness coach. The focus of her work is on how the affordances of digital technologies can be appropriated in support of equitable, quality learning for all. She has an Executive MBA from the University of Cape Town and obtained a Master of Science in Science and Technology Policy from Sussex University. She is currently pursuing doctoral studies at the University of Johannesburg, on the life-worlds of underperforming township boys in Soweto, where she is currently based.

**Lucille Yvonne Meyer** is currently the Chief Executive Officer of the Chrysalis Academy. Previous positions held include Deputy Director General in the Presidency of TM Mbeki. She is a Yoga Therapy teacher and a Trauma Release Exercise (TRE) Facilitator. She is passionate about innovative approach to personal transformation among youth who are continuing to bear the brunt of the deepening inequality in South Africa. She has an MBA; M.Ed. and an Mphil in Management Coaching and recently completed her Doctorate in Education at the Cape Peninsula University of Technology, titled Youth experiences of a holistic approach to personal transformation: A narrative inquiry.

**Kathryn KEEBLE**

*Deakin University*

**Who Gets to Speak In Australia? Leah Purcell's *The Drover's Wife* as Counter-narrative Of Domination, Repression and Oppression.**

Unlike South Africa, Australia has yet to come to terms with its violent colonial past. Like many South African playwrights, contemporary Australian playwrights have produced theatre that attempts to show how Indigenous people were seen or not seen in the past and to question that representation. *The Drover's Wife* is a dramatic twenty-first-century reworking of an iconic nineteenth-century Australian short story. Adapted by Australian Indigenous playwright, Leah Purcell, the play deals with silenced voices, particularly, the continuing silencing of the indigenous female in the colonial situation. Conservative forces attacked Purcell's audacity to rework an Australian classic, coining a new term to describe it: 'Revenge Black Lit'. This paper explores the criticism levelled at Purcell where any questioning of the old colonial paradigm is reduced by conservatives to a 'black armband' view of our history and a spark threatening to re-ignite the 'history wars'.

**Biography:**

Kathryn Keeble teaches at Deakin University, Australia. Keeble has published in *antiThesis*, *Double Dialogues*, *Historical Records of Australian Science*, the anthology *Food and Appetites: The Hunger Artist and the Arts* (2012) and *Award Winning Australian Writing* (2010). She is Arts reviewer for the refereed journal *Double Dialogues*, dealing with the discourse and practice of the arts: visual arts, film, multimedia, dance, music, creative writing and theatre.

**Lill-Ann KÖRBER**

*Aarhus University*

**Commemorating Colonialism: Denmark and the US Virgin Islands**

The year 2017 saw the centennial commemoration of the transfer of the former Danish West Indian Islands to the United States. The paper will discuss aspects of the commemorative events and debates pertaining to issues and potentials of recognition, reparation, and reconciliation: Danish narratives of innocent colonialism; renewed, but yet unfulfilled, claims for apologies and reparations; and the public sculpture project «I Am Queen Mary» (2018) by artists Jeannette Ehlers (DK/Trinidad) and La Vaughn Belle (U.S. Virgin Islands) as an offer to embody transatlantic entanglements, to integrate shared yet conflicting histories, and to facilitate reconciliation.

**Biography:**

Lill-Ann Köerber is professor of Scandinavian Literature, Media and Culture at Aarhus University, Denmark. She holds an M.A. and a Dr.phil. in Scandinavian Studies from Humboldt-Universität zu Berlin, Germany. She has worked at the universities of Oslo and Bergen, both in Norway, and was a research fellow at the University of Cape Town in 2014. Her work focuses on the legacy and remembrance of Scandinavian colonial history, in particular the transatlantic slave trade. Related research interests include Greenlandic contemporary culture, Scandinavian Arctic discourses, and past and present relations with Africa and the Caribbean as represented in Scandinavian literature, art, and film.

## **Reinhart KÖSSLER**

*Retired*

### **Seeing Like A State' – Entanglements In Coming To Terms With A Genocide**

The paper will address the postcolonial entanglement which has resulted in the seemingly contradictory situation of the on-going government negotiations between Namibia and Germany concerning the consequences of the 1904-1908 genocide in what was then called German Southwest Africa. The paper draws a connection between the decade long refusal of German diplomacy to accede to the language of genocide, only revised in 2015, and the continuing denial of the need for reparation or compensation which has informed the official German approach ever since. At the same time, the Namibian government finds itself in a quandary, where their German interlocutors deny the need for reparation, which meets a wide consensus in Namibia, and at the same time, majoritarian sections of the victim communities in Namibia contest the legitimacy of the Namibian government to negotiate and speak in their behalf. Besides issues of dealing with a dire colonial past, this also raises issues about the writ and legitimacy of the postcolonial state.

#### **Biography:**

Retired, former director of Arnold-Bergstraesser-Institut, Freiburg, Germany, professor in the Department of Political Science, University of Freiburg, Visiting Professor and Research Associate, Institute of Reconciliation and Social Justice, University of the Free State Studies in sociology, Eastern European history, social anthropology and Chinese studies in Heidelberg (Germany), Leeds (UK) and Münster (Germany). Published widely on issues of sociology and theory of development, social theory, political sociology, ethnicity and memory politics, regional focus Southern Africa with special emphasis on Namibia.

**Caleb LAUER**

*Balsillie School of International Affairs, University of Waterloo*

**Reconciliation in Canada Beyond Rights: Land and Sovereignty**

The Canadian government has committed itself to the policy and rhetoric of “reconciliation”. The goal, it is said, is to come to terms with colonial injustices—in particular, the experiences of residential schools and their intergenerational social, economic, and legal repercussions—endured by Indigenous peoples in Canada. The Canadian government has endorsed the 94 “Calls to Action” published with the Truth and Reconciliation Commission of Canada’s 2015 final report, and has committed to pursuing these recommendations entirely within the framework of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). However, these government and state-sanctioned articulations of what “reconciliation” will entail in Canada are notable for the conspicuous absence of any provisions for land return as redress for colonial injustices, despite clear demands for such redress made by various actors, including many Indigenous groups, activists, and scholars. I argue that the issue of land return requires conceptualizing reconciliation beyond the rights discourse that predominates in the Canadian case, and that at the heart of the Canadian reconciliation question lies a particular problem: the extent to which the Canadian state can abide Indigenous peoples being competitors for sovereign privilege.

**Biography:**

I am a PhD Global Governance student at the Balsillie School of International Affairs, University of Waterloo in Canada. I am researching the relationship between discourses of reconciliation and discourses of sovereignty.

**Rosario Figari LAVUS**

*University of Kassel*

## **The Reparative Dimensions of Domestic Human Rights Trials In Argentina**

This paper analyzes why and in which ways prosecutions can contribute to repairing the damage cause to victims of mass atrocities, by examining the implementation of human rights trials in Argentina that began in 2006 to prosecute those responsible for human rights violations during the military dictatorship (1976-1983). The analysis of human rights prosecutions as a mechanism for reparation entails the consideration of the impact of trials not only on the legal sphere but also on the social context, since changes in society are echoed in turn in victims' feelings and everyday lives. This presentation examines the effects of human rights trials by considering perceptions of victims participating in these processes in the recent period as well as of other key informants such as lawyers, prosecutors and judges participating in the trials. These testimonies show how trials can become a centerpiece of social and personal reparation by responding to victims' rights and needs. The term reparation refers to a process of change by which counters the long-term effects of state violence and impunity, empowering victims and providing them with new possibilities of action and enabling them to have the same guaranteed rights to justice as other citizens.

### **Biography:**

Rosario Figari Layus is lecturer at the University of Kassel in Germany. She holds a PhD in Political Science from the Phillips University of Marburg. Her areas of work and research are transitional justice, human rights, and political violence. She has worked as a researcher and lecturer at various institutions including the University of Buenos Aires, the Free University of Berlin, University of Heidelberg, the Institute for Interdisciplinary Research on Conflict and Violence (IKG) at the Bielefeld University and the University of Konstanz in Germany. She is the author of several books such as the reparative Effects of Human Rights trials. Lessons from Argentina (Routledge), for which she received the prestigious Doctoral Studies Award of the Philipps University of Marburg in Germany.

**Wendy LAMBOURNE**

*University of Sydney*

**Raphael MANIRAKIZA**

*University of Sydney*

**Psycho-Social Community Programs in Post-civil War Burundi and for Refugees and Asylum Seekers Living in Australia: A Comparative Approach**

This paper explores the role of psychosocial community programs in supporting people to deal with collective and historical trauma associated with genocide and other mass violence. It takes a comparative approach to studying the types of methods employed and perceptions of their impact in two different settings: in post-civil war Burundi and with asylum seekers and refugees who are living in Australia. Field research interviews conducted in both countries reveal a number of factors that can facilitate healing, reconciliation and the building of more resilient, inclusive and nonviolent communities. These factors include the provision of a safe space for the recognition of harm, education about the impact of trauma, sharing painful memories, developing empathy, engaging in creative activities, working together, building self-esteem, experiencing empowerment and building social capital. The findings suggest more emphasis on psychosocial peacebuilding to address legacies of trauma in order to promote community resilience and contribute to ending cycles of violence.

**Biography:**

I am currently Senior Lecturer, Department of Peace and Conflict Studies, University of Sydney, Australia. I have an Honours degree in Psychology from the University of Melbourne, postgraduate qualifications in International Relations and International Law from Australian National University, and a PhD in Sociology from the University of Sydney. My research over the past 20 years has focused on healing and reconciliation, transitional justice and peacebuilding after genocide and other mass violence with a regional focus on sub-Saharan Africa and Asia/Pacific. My recent publications include chapters in *Advocating Transitional Justice in Africa* (Springer, 2018), *Restorative Justice in Transitional Settings* (Routledge, 2016) and *Breaking Intergenerational Cycles of Repetition* (Barbara Budrich, 2016).

**Kar Yen LEONG**

*Tamkang University*

**Hole in The Ground: Haunted Places And Memory In Post-authoritarian Indonesia**

The nation, according to scholars, is often 'imagined' through various elements such as the media, education, ideologies and of course language. Aside from these, the nation is also a space where the landscape is constructed and utilised as a way to shape how its citizens should perceive the 'nation'. Throughout the three decade long authoritarian rule of president Suharto, Indonesia underwent massive physical changes through countless development projects in an attempt to break from its chaotic past. However, the idea of a nation is not just circumscribed by what is celebrated or visible but also by what is 'silenced'. During the transitional period between the Sukarno and Suharto administrations in the mid 60's, approximately 500,000 to 1 million suspected leftists, communists and dissidents were incarcerated and disappeared with the state justifying its actions as being necessary for Indonesia's security. Thus, even 20 years after the downfall of Suharto's authoritarian regime the incident continues to be an unspeakable 'open secret'. This paper posits that beneath Indonesia's modern veneer, lie 'pockets' of spaces which physically mark this hidden history. For this paper I ask how Indonesians conceive and tell of this 'unmentionable' history through narratives which surround places of death and violence, particularly those associated with the events of 1965. This research looks at how Indonesians utilise tales of hauntings as a way to bypass the taboo which surround the event. I state that the attempt at doing this, through tales of ghosts, hauntings and the supernatural is an indication of Indonesians wanting to better comprehend what was otherwise an 'incomprehensible' event. Also, despite the state's best efforts in creating a vacuum on the event, I state that these sites of violence, provide researchers an insight into the legacy of violence in many of these 'transitional' states.

**Biography:**

Dr. Kar-Yen Leong has is currently an assistant professor at Tamkang University's Department of Global Politics and Economics. He has an abiding interest in human rights, Southeast Asia and how both are intertwined

**Adam LEVIN**

*University of Pretoria*

## **Trauma and National Building in Elie Wiesel's Dawn And Sindiwe Magona's Mother To Mother**

Through a close analysis of Elie Wiesel's *Dawn* (1960) and Sindiwe Magona's *Mother to Mother* (1998), this paper will explore how works of Holocaust literature and post-apartheid literature document the impact of historical trauma on the process of nation building. *Dawn* focuses on a young Holocaust survivor who joins a Jewish freedom fighter group, intent on reclaiming Palestine as a Jewish homeland. At the centre of *Mother to Mother* is the factual narrative of a Guguletu youth who having suffered from both the political and social ramifications of apartheid, joins a movement intent on taking back the land that was stolen from the African people. Both these texts focus on how traumatic memory is integral to shaping the nation building narrative. Yet, the different histories they represent, suggests that they each explore traumatic memory from contrasting vantage points. *Dawn* explores it from the psychological perspective of the Holocaust survivor-witness. In contrast, *Mother to Mother* is preoccupied with how traumatic memory occurs on a societal level. In considering these differences, I will demonstrate how these texts, when considered alongside one another, provide challenging new ways through which to explore historical trauma and its impact on the development of the nation building narrative.

### **Biography:**

At present, I work as a senior English Literature lecturer at Pearson Institute of Higher Education. I have recently completed my PhD in English through the University of Pretoria, focusing on the representation of historical trauma in works of Holocaust literature and post-apartheid literature. I have published work looking at how works of young adult dystopian literature can be used to teach young readers about the nature of Holocaust trauma.

**Leda LOZIER**

*University of Georgia*

**Body performance: an environmental stimuli in the collective memory of gendered violence in Guatemala**

In “The body keeps the score: memory and the evolving psychobiology of post traumatic stress”, Bessel A. Van der Kolk discusses studies that have shown that people who have suffered from traumatic experiences such as rape and torture become conditioned to environmental stimuli, such as images, spaces, sounds, smell, etc. Exploring this idea, this work analyses the ways in which the performance work of Guatemalan artist Regina José Galindo becomes an environmental stimuli that seeks to trigger the collective memory of the structured and systematic history of violence against women in Guatemala.

**Hein LUBBE**

*North West University*

**Lack of pursuit of post-TRC prosecutions hampering an already fragile process of transformation, reconciliation and development in South Africa**

When the TRC and the Amnesty Committee reached the end of their mandates in 1998 and 2003 respectively, the TRC recommended that more than 300 cases should be prosecuted. These involve people whose applications for amnesty have failed and those who simply chose not to participate in the proceedings. The question of prosecuting apartheid-era crimes is, according to critics, politically loaded as some believe that prosecutions are necessary to conclude the TRC process while others feel they could prevent reconciliation. After 33 years in the relentless pursuit of truth and accountability, the case of Nokuthula Simelane, a 23 year old girl who acted a courier for the ANC's armed wing, is one of the only cases that has been pursued by the National Prosecuting Authority (NPA). On 8 February 2016, the NPA announced that it will charge four former apartheid security policemen with her murder and kidnapping. And in early January 2018, it was reported that the family of Ahmed Timol, an anti-apartheid activist who was tortured and killed by police in 1971, is pushing state prosecutors to act against three former police officers linked to the murder. Clearly the State has no political will to prosecute the cases recommended by the TRC, and the impact the "unfinished business" has on victims, their families and South African society in general challenges our democracy and hampers the fragile process of transformation, reconciliation, development and reconstruction of South African society.

**Biography:**

Hendrik Johannes Lubbe was born in Pretoria, South Africa on 23 October 1982. Currently an associate professor at the Law Faculty of the North-West University, Potchefstroom Campus, he specialises in international law, international criminal law, transitional justice and the law of evidence. Lubbe obtained his LLB degree from the North-West University, Potchefstroom Campus, South Africa (NWU) in 2005. In 2006, he obtained his LLM degree from Pretoria University, South Africa. In 2010, Lubbe earned his PhD degree at Tilburg University in the Netherlands (UVT) with a thesis entitled "Successive and Additional Measures to the TRC Amnesty Scheme in South Africa: Prosecutions and Presidential Pardons" under supervision of Professors W.J.M. van Genugten and M.S. Groenhuijsen. His thesis was published as an academic monograph by Intersentia Publishers in Belgium in October 2012.

**Linda MANN**

*Georgetown University*

**Voices of Georgetown University Enslaved Descendants: A Way to Meaningful Repair**

A consortium of 48, U.S. universities known as Universities Studying Slavery (USS) are examining their slave past and developing policies of atonement. Through commemorative sites and educational programs, initiatives focus on reorienting history and honoring the slaves who built and sustained these colleges. Policies are mostly developed within existing university structures and thus remain prey to continued White hegemony. Accordingly, policies are void of enslaved descendants' voices. A yearlong oral history project documented the voices of Georgetown University (GU) enslaved descendants to explore if the university's conciliatory and commemorative acts provided restorative justice. Research questions sought to understand what restoring justice meant to direct descendants; how have descendants understood their identity; and, with a recent awareness of their enslaved history, has their identity altered? Findings suggested that their identity as African Americans is extremely complex due to their ancestors' enslavement, continued racial atrocities post-slavery and centuries of oppression. Meaningful repair would mean an investment in accessible education facilities. Enslaved descendants noted a lack of economic resources and educational background to attend GU due to continued systemic racism. University-situated memorials were perceived as sites of conflictual sentiments and respondents suggested that the creation of commemorative acts should be developed alongside descendants.

**Biography:**

Dr. Linda J. Mann has a Ph.D. in education policy from George Mason University. She was the recipient of the Outstanding Dissertation of the Year Award in 2015 for her case-study of a government-sponsored restorative justice policy. Dr. Mann continues her work on restorative justice as Vice-President of Research for the Georgetown Memory Project (GMP). The GMP is an independent research institute dedicated to uncovering empirical data on United States sponsored enslavement practices and policies and its modern day impacts. In addition, Dr. Mann has been an Adjunct Professor of Social Science since 2013. Dr. Mann has extensive training in archival, ethnographic and oral history research.

**Borislava MANOJLOVIC**

*George Mason University Korea*

**Historical Narratives and Representations of the Collective Trauma of Guernica: Search For Sustainable Peace Through Education**

The question this study is attempting to address is how can education in post conflict settings be used as a tool for promoting sustainable peace and the formation of a critical and accountable citizen. Such humanistic function of education is challenged in situations where society has been wounded as it often happens during and after the war. This study claims that challenges are fundamentally connected to the problem of historical narratives, especially those related to collective traumas, their use and role in shaping the views of the future generations. Narratives about the contentious past, and particularly collective traumas, are considered an important part of the cultural capital and collective identity of a society serving as a nation-building tool that unifies and glorifies the “in-group”. They can also serve to mobilize people along ethnic lines, which can lead to tensions and conflict. The aim of the study is to examine historical narratives and representations of the collective trauma of Guernica, the epicenter of the Basque identity and culture. The presentation concludes with an outline of the innovative strategies in education that promote critical thinking and accountability which can counteract the toxicity of divisive historical narratives.

**Biography:**

Borislava Manojlovic is the Assistant Professor of Conflict Analysis and Resolution at George Mason University, Korea. She is an expert in conflict analysis and resolution, atrocities prevention, dealing with the past and education in post-conflict settings. Her most recent book *Education for Sustainable Peace and Conflict Resilient Communities* was published by Palgrave Macmillan in 2018.

**Martin LEINER**

*University of Jena*

**Barakat ZEINA**

*University of Jena/JCRS*

**Truth, Victimhood And Reconciliation**

The panel presents and discusses studies undertaken in the DFG project "Heart of Flesh- not Stone" where all four scholars worked together. Especially issues such as:

- differences between victimhood as identity and being a victim
- retraumatization through denial of victimhood
- trust and the reception of apologies
- obstacles to empathy (Trauma, in-group solidarity, non-recognition of the other)
- Non-recognition of the other as a way to avoid feelings of guilt and shame

The discussion will link the scientific research to an evaluation of the Israeli-Palestinian conflict.

**Biography:**

Leiner Martin studied Philosophy and Protestant Theology in Tübingen, received a doctorate in New Testament in Heidelberg, was Professor for Systematic Theology in Neuchâtel Switzerland from 1998-2002 where he directed an institute for hermeneutics as well as the institute of ethics at University of Geneva. Since 2002 ordinary Professor for Protestant ethics in Jena. Since 2008 working on Reconciliation Studies in an transdisciplinary Approach. Since 2013 founding director of Jena Center for Reconciliation Studies. Since 2015 extraordinary Professor at Stellenbosch University, Faculty of Theology.

**Paul MASON**

*Rhodes University*

**Resisters to Conscription In 1980s: South Africa: Troubled Legacies**

The proposed paper concerns the traumatic psycho-social effects or afterlife of the practice of conscription in 1980s South Africa. Particular attention is paid to damage wrought on the lives of resisters to conscription. Brief discussion of a wide range of strategies of resistance draws from a paper presented at the Legacies of the Apartheid Wars (LAWS) conference in 2014, as well as from three journal articles that focused on memoirs, novels by gay writers, songs and short stories. The body of the paper envisaged for this conference involves the reworking of a chapter from my PhD thesis. This chapter comprised an analysis of interviews of seven male and one female resister who confronted conscription via performance of the 'options' of exile, publicly announced refusal to serve, activism for the End Conscription Campaign (ECC), internal exile or draft-dodging, and combat for Umkhonto we Sizwe (MK), armed wing of the ANC. Analysis of this testimony is underpinned by Paul Ricoeur's exploration – in his essays "Personal Identity and Narrative Identity" and "Life: a Story in Search of a Narrator"—of the ways in which such narrativisations participated in frequently doomed attempts at securing a workable adjustment to post-apartheid realities.

**Biography:**

Paul Mason is a post-doctoral Research Associate in the Department of Literary Studies in English at Rhodes University, as well as lecturer and supervisor in the MA in Creative Writing Programme at the same university. His special area of interest is representations of masculinity in a range of literary genres. He is currently researching representations of black masculinity in the prose works of Thando Mqgolozana, Siphiwo Mahala, K. Sello Duiker and Dambudzo Marechera. He is a published poet and author of short stories.

**Anna MENYHÉRT**

*University of Amsterdam*

## **Historical Trauma and Bystander Indifference: How Digital Immersion Can Increase Empathy**

This paper investigates how the digital can be used to revisit the traumatic past in a way that facilitates trauma processing and fosters empathy; examining the role of empathy in understanding historical trauma in the digital age. Unprocessed traumas make a long-lasting impact on individuals and societies. They block channels of progression: create 'frozen currents', series of unprocessed collective traumas in cultural memory. Traumatized societies find it difficult share their own trauma and to empathize with others. They easily fall prey to political manipulation and populist ideas, as we see in several Central/Eastern-European countries, among them Hungary, turning towards illiberal democracy. In my current Marie Skłodowska-Curie research project I have been developing the new field of digital trauma studies. I examined the impact of social media on trauma processing in Facebook groups such as 'The Holocaust and My Family'. My research focuses on how silence, the defining element of trauma at several levels, can be counteracted by the novel possibilities of communication on social media. In this paper I will talk about the next stage of my research. I will present a conceptual outline of how digital immersion (playing videogames) can increase the empathy of the viewers and thus help counteracting bystander indifference in a historical context.

### **Biography:**

Anna Menyhért is a Senior Marie Skłodowska-Curie Individual Research Fellow at the University of Amsterdam, working on a project on trauma studies in the digital age.

**Eline MESTDAGH**

*Ghent University*

**Shaping Futures by Reclaiming Pasts. Decolonial Contestations of Colonial Memory in Post-colonial Belgium (2010 - Present)**

Demands to 'come to terms' with historical injustice have internationally been subjected to fierce criticism. With its strong focus on remembrance, scholars deemed it a retrospective politics, at the expense of a future-oriented one, resulting in an 'olympics of suffering' that keeps open the wounds of the past and obstructs societies from moving on. In this paper, I confront these critiques by analysing the emergence of a particular form of memory activism around the Belgian colonial past since 2010. After decades of colonial amnesia, this past has re-entered the political agenda in the aftermath of the 50th anniversary of the Independence of the Democratic Republic of Congo. I discuss, firstly, how the memory initiatives and the 'congomania' of that year have ensured further silences not only about the past itself, but also about the links between the colonial past and the present. Secondly, based on first results of extensive fieldwork among networks of memorial activists in Belgium, I discuss how these silences about historical continuity are increasingly contested through the construction of alternative 'memories' in which the colonial past is not something passed that needs to be retrospectively 'restored', but an ongoing injustice that requires present-day and future-oriented answers.

**Biography:**

Doctoral researcher at the Ghent University History Department, investigating memory conflicts on the public (re)presentation of the Belgian colonial past.

**Friederike MIETH**

*Independent Scholar*

**Making Memory Meaningful: Reflections from Sierra Leone**

This presentation is based on ethnographic research conducted in Sierra Leone on everyday practices of dealing with the past of the 1991-2002 civil war and on people's response to the work of transitional justice mechanisms in the country. Given that the Sierra Leonean civil war was not an inter-group conflict, and that the perpetrators of the violence have a rather low status in today's society, this is an interesting case to consider when examining the role of memory and memorials in communities' efforts to deal with the past. In this context, where violence was not perpetrated systematically but in a chaotic and arbitrary way, there is little resonance to memorials as mere reminders of suffering. Many Sierra Leoneans thus have an ambivalent response to public places of memory, many of which were established by transitional justice actors. Rather, people would like to see the root causes of the conflict addressed. Comparing this case with contexts where identities linked with past injustice remain more relevant, like South Africa, the paper analyzes how particular experiences of violence shape the need for public acknowledgement and redress, and offers reflections on what issues play a role in making memory meaningful for coming generations.

**Biography:**

Friederike Mieth is a social and cultural anthropologist with a research focus on social recovery after mass violence, the impact of transitional justice, and the links between transitional justice and social transformation. Mieth works as an independent researcher in the field of transitional justice and was a 2016/17 "Dealing with the Past" Research Fellow at the Robert Bosch Academy, Berlin, and a 2018 Visiting Scholar at the School of International Service, American University, Washington, D.C. Mieth completed her PhD in 2014 at the Center for Conflict Studies, Philipps University Marburg, Germany, and is co-editor of *The German Compensation Program for Forced Labor: Practice and Experiences* (Foundation Remembrance, Responsibility and Future, 2017), and *Transitional Justice Theories* (Routledge, 2014).

**Ana MILOŠEVIĆ**

*Katholieke Universiteit Leuven*

**Memorial fatigue - The Case of the Western Balkans**

This paper examines the processes of coming to terms with the past and contentious negotiation about what to remember and what to forget. It asks what is the role of the past in the process of European integration is, and whether as a result of the Europeanisation we can observe the emergence of a European memory. Scrutinising the EU Accession process of Croatia and Serbia I ask why and under which conditions domestic actors pursue alignment with the EU memory politics, beyond formal conditionality, as well as what are the outcomes of these memory adjustments. Taking these questions on board, this paper unravels the mechanisms of Europeanisation of memory politics by examining the complex and multifaceted interaction between the EU and domestic actors which drives legal, institutional and normative change

**Biography:**

Ana Milošević is a PhD candidate in Political Science at the KU Leuven in Belgium. Her upcoming PhD thesis scrutinises the impact of Europeanisation on memory politics in Croatia and Serbia, for which she was given the Carlos V European research award in 2017. Ana's research interests cover collective memories, identities and European integration of the post-conflict societies with a special focus on coming to terms with the past. In addition, she is conducting research on grassroots memorialisation in response to the terrorist attacks in Brussels and Paris.

**Nena MOČNIK**

*University of Turku*

**(Un) Canning The Victims: Ethno-Drama As A Critical Embodied Respond To Toxic Narratives About Bosnian Survivors Of War-related Sexual Violence**

After the short theoretical, historical and contextual introduction of the use of rape as a weapon during the war in Bosnia in 90s, this presentation offers a short visual examination into the mainstream narratives and representations, created by academia and popular culture in the last 20 years. The lecturer discusses how the limited discourse created the image of vulnerable, powerless and socially (also sexually) dead individuals that furthermore contributed to weaken the normalization and stabilization of the post-war social life. Bringing in body-based research approaches, where survivors as research participants are able to both, reenact their painful pasts and critically examine their oppressive present, the lecturer presents how moving away from traditional narrative/testimonial and/or verbal research methods helped to break down certain harmful narratives and offer the survivors not only the new ways of testifying, expressing and exploring their stories but also by empowering them through this process to plan and apply concrete changes in symbolic reparation processes. In order to address the problematic and ethically questionable impacts of academia and other social stakeholders to survivors post-war lives, the lecturer created one hour-long monologue, 'Canned' and presented it to the broader public. In this interdisciplinary art work, she displays the politics of production of knowledge about war-rape survivors and how certain mainstream narratives are 'canned', preserved and guarded inside of specific social institutions.

**Biography:**

Dr. Nena Močnik is a postdoctoral researcher at Turku Institute for Advanced Studies and assistant professor at School of History, Arts and Culture Studies, University of Turku, Finland. Her new book, "Sexuality after War Rape: From Narrative to Embodied Research" (Routledge 2017) addresses the sexuality of survivors, and challenges the stereotypical and victimized images and narrations and their harmful effects on the political, social and economic status of the survivors. In 2014 she was a Fulbright visiting researcher and applied drama practitioner at University of Southern California; in 2015, a Brown International Advanced Research Institute Fellow and BIARI grant receiver and a guest researcher at University of Copenhagen and in 2016, the International Centre on Non-Violent Conflict (Tufts University) Fellow. She facilitated numerous training courses and workshops from community theatre and applied drama internationally and authored several forum theatre performances and her own monodrama "Canned". In Fall 2016 she was a New Europe College EnTe Fellow, where she drafted her current project on the role of motherhood and collective memory in continuation of culture of violence and (un)successful reconciliation aftermath of war. She is the 2017-2018 Bank of Montreal Visiting Scholar in Women's Studies at the Institute of Feminist and Gender Studies, the University of Ottawa.

***Thato MOKOENA***

Sterkfontein Psychiatric hospital

***Ahmed MOHAMED***

University of Pretoria

**Black South Africans' Reflections on the 'rainbow Nation' And 'reconciliation'**

24 years into democracy there is a seeming lack of resolution. Instances of overt and covert racism, as well as anger and frustration have emerged increasingly as reflected in recent events such as violent service delivery protests as well as the emergence of movements such as Fees Must Fall. Thus there is value in investigating the lived experiences of South Africans at this point in time in an attempt to understand the apparent discontent which calls into question the national narrative of reconciliation that proliferated post-1994, and was fortified by the TRC. The overall aim of this study, therefore, was to explore black South Africans' lived experiences of the 'rainbow nation' and 'reconciliation' in contemporary South Africa. The analysis of transcripts from in-depth interviews with black South Africans revealed a number of themes. These themes constellate to illustrate that the black experience of living in South Africa appears incongruent with the intentioned meaning of 'rainbow nation' and 'reconciliation'. This calls into question the nature, extent and meaning of reconciliation in South Africa, and requires of us to think critically about such endeavours and what, as it has become clear, is in fact a highly complex, interwoven, multi-layered and continuous process.

**Biography:**

Thato Mokoena is currently a trainee clinical psychologist completing her internship at Sterkfontein Psychiatric Hospital. I graduated with a Bachelor's degree in English and Psychology as well as a BSocSc Honours in Psychology both from the University of Cape Town. I am presently in the process of finalising her MA (Clinical Psychology) dissertation upon which this presentation is based, at the University of Pretoria. I am a young, passionate black woman in South Africa, questioning everything I have been taught to believe about myself and my blackness. I am excited to hopefully be part of the larger community that shifts the trajectory for the disenfranchised in South Africa, whatever that looks like. Learning excites me and being challenged on my position forces me to grow

**Vanessa MONTESI**

*University of Lisbon*

**Nadeem Aslam's "The Wasted Vigil". Individual And Cultural Trauma And The Value Of Empathy In The Aftermath Of The 9/11 Attack**

In this paper I examine how the cultural trauma related to the 9/11 terrorist attack and to the subsequent invasion of Iraq has been addressed by Nadeem Aslam's *The Wasted Vigil*. According to Alexander (2003), cultural trauma does not directly correspond to the terrible event but is socially constructed as a response to it and involves what Jan Assmann calls communicative and cultural memory (2008). Each text dealing with an historically traumatic event contributes to the building of a social narrative of trauma and to the way this narrative is built. I will present *The Wasted Vigil* not only as a representation of trauma but as an example of a contemporary sentimental education. *The Wasted Vigil* appeals to "broadcast empathy" (Keen, 2006) by allowing polyphonic voices to emerge and by pointing to shared vulnerabilities. What I will attempt to do in this paper is to analyse how *The Wasted Vigil* uses emotions and empathy to educate the reader by supporting each voice's right to express its social and personal reasons and by embodying Butler's calls for the need to place our "newfound vulnerability" within that of others "who live parallel and equally, if not more, vulnerable lives" (Gauthier, 2013: 7).

**Biography:**

Vanessa Montesi is a PhD student in Comparative Studies and an FCT scholarship holder at the University of Lisbon; she is a member in training of the Centre for Comparative Studies (CEC) of the same university; she holds a BA in Modern Languages and Literature from the University of Bologna (Italy) and graduated in 2016 in Translation Studies at the University of Sheffield (UK).

**Alexandra S. MOORE**

*Binghamton University*

**Docupoetics and the Security State**

This paper examines the role of docupoetics in addressing violence perpetrated by the US security state in the 'war on terror.' Whereas the U.S. justified kidnapping, torture, and indefinite detention against suspected terrorists with the language of national emergency, state documents and their redactions situate abuses in the 'war on terror' in the longue duree of US imperialism and domestic racism. Blending what Philip Metres has termed documentary "language of evidence" with poetic "language of transcendence," Solmaz Sharif's *Look* and Metres' *Sand Opera* make sensible the light and shadow of historical trauma.

**Biography:**

Alexandra S. Moore is Professor of English and Director of the Human Rights Institute at Binghamton University. In addition to numerous essays and chapters, she is the author most recently of *Vulnerability and Security in Human Rights Literature and Visual Culture* (2015) and co-editor of *The Routledge Companion to Literature and Human Rights* (with McClennen, 2015) and *Teaching Human Rights in Literary and Cultural Studies* (with Swanson Goldberg, 2015), among other volumes.

**Raya MORAG**

*The Hebrew University*

**Perpetrator Trauma, Current Israeli Cinema, and Speaking Truth to Power**

This paper proposes a new paradigm for trauma and cinema trauma studies – the trauma of the perpetrator. Breaking over 100 years of repression of the abhorrent and rejected perpetrator figure, this paradigm is driven by the emergence of a new wave of Israeli documentaries that focus on the ethical, not the psychological, trauma suffered by the Israeli soldier who has participated in atrocities and violations of human rights while facing Palestinian civilian populations. Perpetrator trauma films, attempting to break hegemonic processes of silencing, propose what Foucault calls a parrhesiastic act, a “fearless speech” activity of truth-telling. Analyzing prominent examples like *To See If I'm Smiling* (Tamar Yarom, 2007), *Waltz with Bashir* (Ari Folman, 2008), *Z32* (Avi Mograbi, 2008), and *Censored Voices* (Mor Lushy, 2015) presents the subject position of the post-traumatic perpetrator whose parrhesiastic act is, I claim, not a low-key political act, but rather a fully critical and analytical commitment to mobilizing the ethical stand of the viewer. Finally, the paper seeks an exploration of what perpetrator trauma teaches us not only as a counter-paradigm to victim trauma, but as a reflection on the complex intertwining of the two paradigms in the twenty-first century collective new war political unconscious.

**Biography:**

Raya Morag's research deals with post-traumatic cinema and ethics. She is the author of 'Waltzing with Bashir: Perpetrator Trauma and Cinema' (2013).

**Erin MOSELY**

*Chapman University*

**When History Kills: Trauma, Reconciliation, And History-Making in Post-Genocide Rwanda**

“In Rwanda, history kills!!” This statement, emphatically expressed by a group of Rwandan academics just a few short years after the catastrophic 1994 genocide, serves as the conceptual premise of my paper. In the aftermath of such violence—violence that history itself was seen to foster and fuel—what would happen to the Rwandan historical field, as well as its theorists and practitioners? I examine this question by looking at the specific ways in which History came to be viewed as a personified agent of genocidal destruction in the Rwandan case, but with reference to the global comparative dimensions of this phenomenon in an era of human rights, transitional justice, and "Never Again." In so doing, I aim to move beyond a simple political story of victors rewriting the past to a more culturally and historically embedded account reflecting longer-term tensions in Rwanda around historical knowledge production and the nature of the archive, as well as the close-knit relationship between history and suffering, which in recent years has led to what we might productively explore as a kind of 'trauma epistemology.' This paper also engages with the theme of reconciliation, approaching it as a globally produced and state-mandated discourse that has shaped (and in some cases delimited) historical production in Rwanda in particular ways over the past 25 years.

**Biography:**

Ph.D. in African Studies, Harvard University (2016); M.Sc. in Human Rights, The London School of Economics and Political Science (2006) I am an assistant professor of African history at Chapman University. My research interests include the politics of history and memory in colonial and postcolonial Africa, the impact of human rights archiving on historical research, and the increasing turn to legal frameworks and vocabularies in managing legacies of violence and injustice. I am also very interested in post-conflict artistic and cultural production as a potential counterpoint to official state narratives. Geographically, my work focuses on the Great Lakes region (Rwanda, Burundi, DRC, and Uganda), though I have also done comparative research on South Africa, Kenya, and Sierra Leone. My current book manuscript, “The Future of Rwanda’s Past: Human Rights, Atrocity Archives, and the Remaking of History after Genocide,” examines the changing political, legal, and archival landscape in Rwanda since the 1994 genocide, and its broader consequences for the Rwandan historical field. Beyond the academy, I have been involved in various other projects, including ongoing work with the Genocide Archive of Rwanda; research for the landmark Mau Mau reparations case in London’s High Court; the development of a traveling history exhibit in partnership with the National Museums of Kenya; and youth empowerment and arts advocacy in Goma, DRC as a volunteer with Yolé Africa.

**Steven NELSON**

*University of Memphis*

**Shayla KOLHEIM**

*University of Memphis*

**Sheron DAVENPORT**

*University of Memphis*

**Jamel MAJOR**

*University of Memphis*

**Teresa Leary JENKINS**

*University of Memphis*

**Shelanda SIMMONS**

*University of Memphis*

**Kirbi TUCKER**

*University of Memphis*

## **Contemporary Education Policy As Continued Racial Violence Against Black Americans**

The educational system in the United States has been theorized as antiblack. Furthermore, schools in the United States have been theorized as a site of Black suffering. Our roundtable discusses various manifestations of antiblackness in education policy in the United States as examples of the myriad ways that Black peoples continue to suffer racialized violence and oppression in the United States. In particular, our roundtable will discuss antiblackness in the inequitable provision of early childhood education, in disparate disciplinary outcomes in the primary and secondary schools, and in unequal access to opportunities for higher education. The results of these manifestations of antiblackness are inequitable educational, occupational, and social outcomes for Black peoples in the United States. It is here that our roundtable intersects with two of the conference themes: legacies and aftermaths of historical trauma. To this end, we theorize contemporary education policy in the United States as a continued pattern of racial violence against Black people. We also theorize contemporary education policy in the United States as a violation of international human rights treaties. Although the majority of our roundtable addresses the development, implementation, and evaluation of education policy in the United States, we include an analysis of the ways in which mass media has been used to justify the racial subjugation of Black peoples. We employ tenants of film and video studies to assert that the hegemonic narratives about Black peoples in the United States serves to disrupt both national and international understandings of the breadth and depth of suffering that Black peoples in the United States experience, especially in the educational system.

**Steven NELSON**

*University of Memphis*

**Educational Racism In The United States And International Human Rights Violations: Evaluating Urban Education Policy As The Dispossession, Containment, Dehumanization, And Disenfranchisement Of Black**

In 2016, Margalynne J. Armstrong pondered the following question in the Santa Clara Law Review: “Are we nearing the end of impunity for taking Black lives?” She framed her scholarship around issues of police brutality and related issues of police brutality to the consistent and persistent racial subjugation of Black peoples in the United States. Ultimately, Armstrong concludes with a hopeful analysis of how the changes in the political climate of the United States might contribute to the end of impunity for taking Black lives. Our paper is a rebuttal to Armstrong’s work. In expanding Armstrong’s analysis, I argue that the taking of Black lives is a more comprehensive undertaking than would be suggested in Armstrong’s work. I employ a critical race analysis of the dehumanization of Black peoples in the United States to answer Armstrong’s research question. In particular, I consider the ways in which Black urban dwellers’ lives are taken via urban education policy and the cultural politics of urban education. In conducting this research, I reframe Armstrong’s question using DuBois’ three-part assessment of whether Black Americans have achieved equity: whether 1) Black peoples have equitable access to quality educational opportunities and outcomes, 2) there are laws that make Black peoples second-class citizens, and 3) Black peoples have unrestricted access to the political franchise. The answer to these questions in the urban education context is, “no”. I, therefore, conclude that Armstrong is too hopeful of the impending end of impunity for ending Black lives.

**Biography:**

I am an Assistant Professor of Leadership & Policy Studies at the University of Memphis (Memphis, Tennessee, United States). I earned a Ph.D from the Pennsylvania State University and a J.D from the University of Iowa College of Law (Iowa City, Iowa, United States).

**Chijioke Kizito ONAH**

*Goethe University of Frankfurt*

**Postcolonizing Trauma Studies: The Recognition-Solidarity Nexus In Uwem Akpan's Say You're One Of Them.**

Postcolonial trauma theory is concerned with broadening the tenets of traditional trauma theory as conceptualized in the 1990s by Eurocentric scholars so that it can account for the everyday experiences of living in the Global South where violence, discrimination, oppression, poverty, etc, can make life traumatic. This emendation contributes to the effort to globalize the theory. This paper attempts to show the recognition-solidarity nexus as modes of experiencing and working-through a collective traumatic event. Recognition-solidarity nexus is hinged on the idea that in the course of traumatic events, victims might work-through their trauma by identifying with their fellow victims, and by so doing, create a new form of community which aid them to achieve survival. Craps and Buelens argue that listening to the trauma of another can contribute to cross-cultural solidarity and to the creation of new forms of community, and this, for Cathy Caruth would mean that Trauma Studies has achieved it's ethical aspiration of forming "link between cultures." Uwem Akpan's collection of short stories, *Say You're One of Them* embodies the traumatic experiences of people in violent situations in Africa. This text would be used to explore the Recognition-Solidarity nexus in collective trauma, using postcolonial trauma theory paradigm.

**Biography:**

Chijioke Kizito Onah is a Masters student of Anglophone Literatures, Cultures and Media at Goethe University of Frankfurt. He studies Transcultural Anglophone Literature and Cultural Memory. He is presently an Erasmus plus exchange student at Utrecht University, Netherlands.

**Siv ØVERNES**

*University of Tromsø*

**We are still around - the indigenous that never perished**

Indigenous identity claims presently occur in areas where external validation has been lacking on grounds of colonization, acculturation and assimilation. Still, and as indigenous people's movements and revival show, prior under-communication of these identities does not imply their non-presence. A continued relevance of indigenous belonging exists, despite traumas and changes due to colonialism. Focusing on the situation of the Sea Sami in Northern Norway and the KhoiSan in South Africa, some thoughts are presented on how to understand indigeneity, continuity and belonging in post-colonial contexts where marginalization marks heritage.

**Dean PEACHEY**

*The University of Winnipeg*

**Reconciliation in Canada: Short-Lived Rhetoric or Lived Reality?**

In 2015, the Truth and Reconciliation of Canada released its final report containing 94 Calls to Action or recommendations. The Commission's mandate was to examine the legacy of forced removal of Indigenous children from their homes to residential schools that sought to strip children of their language and culture, and assimilate them into European dominated Canadian society. But the Commission's report also addressed broader aspects of the colonization of Indigenous peoples in Canada, and the discrimination and continuing structural inequities that plague the country. The Commission's report popularized the term "reconciliation," and has sparked serious discussion for the first time in governmental, business, and civil society sectors about how Canada can come to terms with its colonizing history and the current challenges. So what exactly does reconciliation mean in this context? This paper reports on themes emerging from a series of focus groups with both Indigenous and non-Indigenous Canadians exploring citizens' understandings of reconciliation, and what will be required to move beyond talk to substantive progress.

**Maria POWER**

*University of Liverpool*

**Contested Symbols As Initiators Of Dialogue: Faith-based Approaches to 'post-conflict' Reconciliation In Northern Ireland**

The conflict in Northern Ireland (1968-1998) has left a bitter legacy of division within society which, despite the perceived success of the peace process, has yet to be meaningfully addressed. Many people there still suffer PTSD and other trauma related illnesses as a result of the 'troubles' which civil society, in the absence of governmental leadership, is finding innovative ways to address. Although the conflict was largely motivated by ethnic, socio-economic and political factors, symbols, such as flags and religious artefacts came to play a significant role in fuelling division between the communities in Northern Ireland. Much of this division was based upon the development of myths around such artefacts which fuelled the 'othering' so central to ethnic division there and added further nuance to the sectarianism that developed as a response. This paper, based upon 25 interviews with members of faith-based groups in Northern Ireland, will demonstrate how such artefacts are used as a means of opening up avenues of dialogue between formerly hostile communities in Northern Ireland. It will explore how this process has worked, and the role that faith and spirituality has played in the participants' responses to one another, before concluding with the lessons that can be learnt for community-based dialogue in societies where the legacy of violence remains despite an apparently successful peace process.

**Biography:**

Maria Power, PhD is Lecturer in Religion and Peacebuilding at the University of Liverpool. She is the author of the critically-acclaimed *From Ecumenism to Community Relations: Inter-Church Relationships in Northern Ireland* (Dublin, 2007) and in 2011 edited *Building Peace in Northern Ireland*. She is currently completing a monograph exploring the theology of peace and reconciliation developed by Northern Ireland's Cardinal Cahal Daly, and is the Principal Investigator on the *Beliefs, Values, and Worldviews at Work* project. She is a regular contributor to print and broadcast media on matters relating to reconciliation and dialogue

**James PRATT, JR**

University of California, Irvine

**Geoff WARD**

University of California, Irvine

**Nick PETERSEN**

University of Miami

**Aaron KUPCHIK**

University of Delaware

## **Legacies of Lynching in the South and Racially Disparate Corporal Punishment In Southern Schools**

The present study considers whether practices of corporal punishment in public schools, which are concentrated in southeastern U.S. states, relate to historic lynching in the region. Utilizing school-level data, we examine these relationships in a series of multi-level logistic and negative binomial regression models. After controlling for a host of school- and county-level controls, our results reveal that rates of corporal punishment for both Black and White students are higher in areas with a history of lynching, although the relationship is particularly pronounced for black youth. These results point toward both a general and race-specific legacy effect. We discuss potential mechanisms linking histories of lynching with corporal punishment in public schools, and implications for research and policy. We recommend abolishing school corporal punishment given existing evidence of ineffectiveness and harms, its use in violation of civil rights, and our findings of an association with histories of racial violence. The practice likely perpetuates inter-generational traumas of racialized violence, socio-economic marginalization, and race-based exclusion. Given ties to lynching, the abolition of school corporal punishment presents a racial reconciliation opportunity likely to promote collective well-being in areas where this condemned practice endures.

### **Biography:**

James Pratt, Jr. is a PhD student in the Department of Criminology, Law and Society at the University of California, Irvine with a Master in Social Ecology from Irvine and BA in Psychology from Morehouse College. He is interested in the relationships among law, violence, and culture. Using ethnographic and survey methods focused on phenomenology and ontology, he studies legacies of racial violence and desire in the southern black belt and institutions. James has presented work at the American Society of Criminology, Law and Society, Association of Black Sociologists, and Western Society of Criminology annual conferences and has published in the Journal of Criminal Justice Education and a chapter in the forthcoming 'Homicide and Violence Crime' by Emerald. He has also served as a program coordinator for the Summer Training for Excellence in Education Research (STEER) Program at UCLA.

**Helgard PRETORIUS**

*Stellenbosch University / Vrije Universiteit Amsterdam*

**Wimke JURGENS**

*Stellenbosch University*

**Jaco BOTHA**

*Stellenbosch University*

**Theresa EDLMANN**

*Stellenbosch University*

**Wilhelm VERWOERD**

*Stellenbosch University*

**“I Am – The Brutal Thing Itself”: A Case Study Of Confronting Whiteness Through ‘single Identity Work’**

To what extent is so-called ‘single identity work’ among white people an appropriate response to the challenges of recognition, reparation and reconciliation in South Africa today?

This question will be explored by inviting the audience into a space of testimony and critical self-reflection by a panel of three participants of a three-day retreat undertaken by twelve religious leaders in February 2018, Noordhoek, Cape Town. The participants of the retreat were all white Afrikaners. They all belong to the Dutch Reformed Church of South Africa (an institution with explicit historical ties to the construction and promotion of the Apartheid ideology). The focus of the retreat? Confronting their whiteness and privilege in the hope of becoming more available to the specific challenges surrounding recognition, reparation and reconciliation in their (predominantly white, Afrikaner) faith communities. After an introduction to the form and content of the retreat, including a narrative about its build-up, three participants of the process will provide critical self-reflections intended to tease out some of the core issues, questions and potential lessons to be drawn from the event and its aftermath. The aim is not to advocate for such shared identity work, and even less to promote a model to be replicated in other contexts. The goal is simply to bear witness to the beginnings of a continuing journey of tending to poisonous forms of whiteness in a way that invites critical reflection and dialogue.

## **Helgard PRETORIUS**

*Stellenbosch University / Vrije Universiteit Amsterdam*

### **Strangers to ourselves?**

The term 'single identity work' may obscure the extent to which such work is saturated with experiences of otherness. Drawing on the work of phenomenologist Bernard Waldenfels – for whom otherness is a 'lived and incarnate absence' that 'originates in ourselves' – and the psychoanalyst Julia Kristeva – for whom 'the stranger is neither a race nor a nation' as 'we are strangers to ourselves' – this contribution suggests that part of the value of the Noordhoek retreat was the way in which experiences of otherness became thresholds to deeper intimacy with others and ourselves – without collapsing the gap.

**Andrea PURDEKOVA**

*University of Bath*

**Erosion of Memory in Post-war Burundi: Public secrets and the labour of the negative across three sites of mass violence**

This paper investigates unofficial commemoration practices, interaction with sites of memory and the fate of the materiality of memory – mass gravesites and their remains – in the context of Burundi's stalled transitional justice (TJ) process and ongoing political crisis. The focus lies on postwar spaces where material remnants of a violent past struggle against new layers of developmental, infrastructural build-up and political disincentive. The article explores three concrete sites of violence in Burundi- Bugendana, Kivyuka and Gitega- as these confront different forms of erasure and displacement of memory, ranging from physical removal and misplacement of remains to symbolic delinkage. In the process, the notions of the public secret, the labor of the negative and truth as revelation are revisited. The paper closes with reflections on the latest developments in Burundi and what these spell for the

**Biography:**

I am Senior Lecturer in Conflict and Security at the University of Bath. I have previously worked as Lecturer and Junior Research Fellow at University of Oxford where I have also obtained a DPhil in International Development.

**Carse RAMOS**

*Rhode Island College*

**Names Given to Children Born as a Result of Rape and Other Violations: The Intergenerational Transmission of Trauma and Memory Through Naming Practices**

This paper will explore the intergenerational transmission of trauma through naming practices during or directly following acute periods of conflict. Specifically, it will look at women imparting their experiences of trauma, atrocity, violation, and loss through the names they give to children born as a result of rape or other violation, as well as the societal placement and response to such practices. Starting from chance encounters during fieldwork in Uganda on victimhood vis-a-vis the Lord's Resistance Army, the paper will also pull from Rwanda and parts of Latin America.

**Biography:**

Carse Ramos is Assistant Professor of Sociology and Justice Studies at Rhode Island College. She also lectures in the Social Integration program at ELTE University in Budapest. Ramos earned her BA in Sociology from New York University, a Juris Doctor with a concentration in International Law and Human Rights from the Benjamin N. Cardozo School of Law in New York, and an MA in Nationalism Studies from Central European University in Budapest. She is a current PhD candidate in Anthropology and Sociology at the Graduate Institute of International and Development Studies in Geneva and will be defending her dissertation in June 2018. Her research lies at the nexus of victimhood ascription, transitional justice, and the formation of collective narrative in the African Great Lakes region. She has also served as a consultant for the International Holocaust Remembrance Alliance and Cardozo Law's Atrocity Prevention Legal Training Program.

**Aleksandra RYCHILCKA**

*University College London*

**Not All Wounds Bleed: Suffering Hysteria, Hysteria as Suffering**

Not all wounds bleed. The wound of Philoctetes, a mythological Greek hero and the protagonist of Sophocles's play *Philoctetes*, festers and produces a terrible smell. The odour becomes unbearable to his companions who banish Philoctetes to the island of Lemnos, where the wounded hero spends the next ten years in isolation. During the period of abandonment the stranded Philoctetes undergoes severe changes - just like the unhealed injury to his leg produces a terrible smell, the mental suffering demonstrates itself through hatred.

I propose that Philoctetes' tragic condition results in a double edged 'thorn in his spirit' - one that hurts him just as much as it hurts others. I reread Sophocles's play and Edmund Wilson's renowned essay 'The Wound and the Bow' (1942) to provide an alternative imagery to that of the wound; one that would more accurately capture the torment of suffering that remains invisible and incomprehensible to one's surroundings. Philoctetes undergoes insufferable pain but those around him only get to smell the festering odour. His suffering is unpleasant, uncomfortable to others. No less disagreeable is cultural hysteria.

In reference to the conceptual framework developed by a Polish psychiatrist and humanist, Antoni Kępiński, I discuss the experience of cultural hysteria as a separate form of suffering that does not correspond conceptually with trauma theory. The presentation proposes a model of suffering that would not require translating one's pain into another conceptual language, but allow it to resound in its own voice.

**Biography:**

Aleksandra Rychlicka is a doctoral student at UCL School of Slavonic and East European Studies. Her thesis 'The Language of Hysteria in the Writing of Dorota Masłowska' offers a new approach to the concepts of memory and suffering. Rychlicka argues that distinct histories of collective remembrance produce particular value systems that shape how groups perceive and articulate pain. . She is also screenplay writer and novelist. Her first novel 'Opowiadaj mnie zawsze od nowa' appeared in Poland in 2015.

**Adebayo SAKIRU**

*University of the Witwatersrand*

**Of Victims, Perpetrators And The 'In Between': The Memory Of Love And The Curious Case Of Complicity In The Sierra Leonean Civil War**

To account for the ambiguous spaces and subject positions between victims and perpetrators in conflict situations, scholars have come up with labels to capture these moral entanglements, some of which include, 'the grey zone', 'implicated subject', 'bystander', and 'the complicit'. The Sierra Leonean Civil War, which lasted for eleven years, is replete with instances of moral conundrums which posed a serious challenge for the TRC set up after the war. By the end of the war, over fifty thousand people had died with about two million displaced and four thousand bodies dismembered but quite interestingly, many individuals did not fit into the victim/perpetrator binary. In view of this, Aminatta Forna provides a refreshingly profound angle to this complexity in *The Memory of Love*, a novel set in the prelude and aftermath of the war. She engages with the issue of complicity as a subject position in the Sierra Leonean Civil War. In this traumatic realist novel, we see the critical place of complicity in the death of a nation, how it fanned the embers of the war and made reconciliation even more complicated in postwar Sierra Leone. This study examines the psychology of complicity in the aftermath of a violent history in *The Memory of Love*. It seeks to address these questions: what does it mean to be complicit in a historical violence? What is the place of guilt, shame and denial in complicity? How are the descendants of the complicit implicated in this situation? How do we measure participatory intention and contributory action in a story of violence? Is it possible to be morally but not criminally complicit? When does silence become acquiescence and when does acquiescence become complicity? More importantly, this study investigates how complicity is situated in the discourses of reconciliation and reparation in the Sierra Leone.

**Biography:**

I am currently doing my PhD in the Department of African literature, University of the Witwatersrand. My current research is on representations of memory in African narratives.

**Emilia SALVANOU**

*Hellenic Open University*

**Traumatic Pasts and Memory Cultures In 20th Century Europe**

Historical wounding and haunting legacies have become central issues of the way we relate to the past over the last decades. The density of historical time from the second half of the 20th century onwards has led to the flourishing of discussions on traumatic pasts and of memory cultures. Although the aim has almost univocally been recognition and reconciliation, in many situations the context became perplexed and resulted even in the perpetuation of the trauma culture. When do memory cultures function towards the recognition of diverse cultural pasts and when do they become stagnating elements that oppose the resolving of the entanglements of the past? The proposed paper aims to deal with our multiple relations to the past and the way that trauma, as a psychoanalytic and as a cultural concept, becomes an aspect of this relation. It will specifically focus on the case of displaced populations and forced migrants in Southeastern Europe during the 20th century and early 21st century (namely, those caused by the two World Wars and the current migration “crisis”) and examine the way migrants and refugees dealt with the experience of dislocation and shaped their collective and cultural memories. What are the conditions under which a wound becomes a trauma? How a trauma is transmitted to the next generation and what are the fine lines between traumatic silences, cultural traumas, and politicized traumatic memories? And finally, what are the preconditions that facilitate the resolving (*vis a vis* to the perpetuation) of the trauma in the way the future is envisaged? How do memory-intermediates facilitate the process of reconciliation? These are some of the questions the paper is going to address, through an overview of the experience of dislocation at the south end of Europe.

**Biography:**

I am a historian, specializing in 20th-century European History and specifically in memory studies in the context of forced migration. My book on the Shaping of Refugee Memory in 20th century Greece was recently published.

**Margarita SAONA**

*University of Illinois at Chicago*

**Haunting Sites and Touching Memories: Activism, Art, and Symbolic Reparations in Peru**

Since 2003, when the Truth and Reconciliation Commission in Peru presented its report about the atrocities committed by the Shining Path and the government armed forces, Peruvian artists, activists, and survivors have created memory initiatives in diverse communities, using a variety of media. While the Peruvian TRC recommended symbolic reparations in their report, many of these initiatives have not come from the state, but from independent organizations and individuals. In this paper I will focus on some of the efforts by the “Museo Itinerante Arte por la Memoria” and by artists affiliated with the Peruvian Team of Forensic Anthropology. These initiatives appeal to the public by creating an affective response through experiences that involve a phenomenology of space in ways that defy traditional memorials. These mechanisms are important alternatives to the narrative form of memory articulated by other initiatives, because they appeal primarily to our sense of being in space.

**Biography:**

Margarita Saona studied linguistics and literature at Pontificia Universidad Católica del Perú. She received a Ph.D. in Latin American literature from Columbia University in New York. She lives in Chicago, where she is head of the department of Hispanic and Italian Studies at the University of Illinois. She is interested in issues of memory, cognition, empathy, and representation in literature and the arts. She has published numerous articles, two books on literary and cultural criticism, *Novelas familiares: Figuraciones de la nación en la novela latinoamericana contemporánea* (Rosario, 2004) and *Memory Matters in Transitional Perú* (Londres, 2014), two books of short fiction, *Comehoras* (Lima, 2008) and *Objeto perdido* (Lima, 2012), and a book of poems, *Corazón de hojalata/Tin Heart* (Chicago, 2017).

**Helen SCANLON**

*University of Cape Town*

**Jelke BOESTEN**

*Kings College*

**June BAM-HUTSCHISON**

*University of Cape Town*

**Gender Justice, Narratives of Gender-based Violence And Memory Politics In Comparative Perspective**

This panel will be debating a variety of ways in which narratives of gender-based violence that emerge in post-conflict settings are mediated through the prevailing politics of memory. In particular, it will examine the silencing and erasure of specific gendered harms as well as different strategies that have emerged intended to unsettle harmful gender norms. Papers will be focused on gender justice issues in Peru, South Africa, Zimbabwe, Kenya, Liberia and Sierra Leone: all countries grappling with abusive pasts as well as ongoing high levels of violence against women. The papers explore an array of gender justice concerns ranging from limitations posed by truth seeking initiatives, the reinforcement of gender stereotypes evident in memorial arts and truth commission reports, the continued erasure and marginalization of specific communities from explanations of political violence and the dangers evident in interpretations of narratives of gender-based violence. The panel will also pay attention to examples of women's mobilizations to ensure the inclusion of their experiences in order to consider what is needed for "gender-inclusive" recognition, reparation and reconciliation.

**Helen SCANLON**

*University of Cape Town*

**Confronting or Distorting the Truth: Narratives of Sexual Violence in the Sierra Leone, Liberia and Kenyan Truth Commissions**

This paper explores the nexus between truth-seeking processes and gender justice drawing on the narratives of sexual violence that were revealed during recent truth commissions in Liberia, Sierra Leone and Kenya. While a variety of gender-based justice claims emerged following the conflicts in each of these contexts it was narratives of sexual violence that these Commissions' proved most responsive to. The paper will assess whether the limited engagement by truth commissions over what constitutes gender-based violations has promoted essentialist view of masculinities and sexual violence and a narrative where men are perpetrators and women are victims. It will also reflect on how truth-seeking processes could better confront histories of gendered harms.

**Biography:**

Dr Helen Scanlon is the convenor of the Justice and Transformation Programme in the Department of Political Studies at the University of Cape Town, South Africa. Until 2011 she was the Director of the International Center for Transitional Justice's (ICTJ) Gender Justice Programme where she worked on issues of post-conflict transformation. Before joining ICTJ Helen was a Senior Researcher at the Centre for Conflict Resolution in South Africa, working on peace-building in Africa. She holds a Ph.D. in South African history from the School of Oriental and African Studies at the University of London and has published widely on the subject of gender, peacebuilding and transitional justice.

**Nathalie SEGERAL**

*University of Hawaii*

**Writing for (post)colonial recognition: Women from Tahiti and New Caledonia moving beyond victimhood**

This paper examines the literary production by women from Tahiti and New Caledonia, two French colonies in the South Pacific, and the ways in which these writers use literature to re-inscribe their traumatic past into a more global and visible context and to move beyond victimhood, toward reconciliation.

Tahitian Chantal Spitz's recent texts on the transgenerational effects of the nuclear tests conducted by France from 1966 to 1996 (a newspaper article and an autobiographical novel, *Elles, Terre d'enfance. Roman à deux encres*) and Caledonian Déwé Gorodé's autofictions and essays will be read dialogically to highlight the shared tropes (non-motherhood, infanticide, tormented mother/daughter relationships, abortion, sterility, the Crab as trope for cancer) used by these writers in reclaiming their stories.

This paper argues that these women challenge the notion of "motherhood" often upheld as the last vestige of humanity in situations of extreme trauma while re-embodiment their stories through literature. The tropes they use create echoes among texts written with the voiced intention of re-inscribing their stories within the dominant narratives of global history and literary canons. I will also point to issues raised by their multidirectional approach to history and to a potentially problematic enduring of the Holocaust as paradigm for minority trauma discourses. Ultimately, this paper aims to start sketching a trans-insular feminist trauma theory in Francophone literature.

**Biography:**

I am an assistant professor of contemporary French and Francophone Studies at the University of Hawaii. My research, publications, and teaching focus on the articulation of gender, trauma, memory, and feminism in the second half of the 20th-century and the 21st-century. I mostly work on the Holocaust in a French context, the Rwandan Genocide, the Algerian War of Independence, and the South Pacific (Tahiti, New Caledonia, and Hawaii). My book manuscript titled 'Of Ghosts and Infanticides: Gendering Trauma in Contemporary Francophone Genocide Narratives' is currently under review at Stanford University Press.

**Anna SHEFTEL**

*Saint Paul University*

**Resilience as Neoliberal Mythology: Examining Narratives of Holocaust Survivor  
'Success' and 'Failure' in Canada**

Numerous scholars of Holocaust testimony have critiqued the hegemonization of Holocaust narratives, arguing that dominant narratives of what it means to have “survived” obfuscate the complexities of actual survivor experiences. One dominant narrative pertains to arrival in North America, where survivors were supposedly able to rebuild their lives and enjoy financial and social prosperity, integrating well into their new society. It is a narrative of survivor “success”. However, 1 in 4 Canadian Holocaust survivors live in poverty today. This population, whose story so diverges from those dominant narratives, has been understudied. This paper examines how scholars, social workers and other professionals who have worked with survivors have historically assessed their “resilience” and “success” since their arrival in North America. It argues that not only have the experiences of poor survivors been underrepresented, but that the work that does exist overemphasizes psychological barriers to success and neglects the social, political and other external factors that have kept survivors in poverty. Furthermore, this conceptualization of resilience fits into a neoliberal logic that ties the successful integration of immigrants to their capacity to contribute financially to their new economies, a narrative that remains powerful in public discourse about contemporary immigrants and refugees.

**Biography:**

Anna Sheftel is an associate professor of conflict studies at Saint Paul University in Ottawa, Canada. She has done oral history projects about wartime memory in Bosnia-Herzegovina and the public testimony practices of Holocaust survivors in Montreal. Her current project examines the life stories of Holocaust survivors who experienced sustained socioeconomic hardship in Canada. She has also published extensively on oral history practice and ethics, most notably in *Oral History Off the Record: Toward an Ethnography of Practice*, coedited with Stacey Zembrzycki, which won the Oral History Association’s 2014 Book Award. She completed her PhD in modern history at the University of Oxford.

**Zaira SIMONE**

*CUNY Graduate Center*

**Caribbean Reparations: Inside and Outside of Black Emancipation**

Increasingly, black geographies such as the Caribbean are using reparations as a means to further their political and economic position within a global landscape. Yet, justice as the objective of reparations, which is embedded in the material and ideological fabric of racial capitalism, obscures the forces of racial capital and denies the continuities of transatlantic slavery as elaborated by Lewis Gordon(2013), Rinaldo Walcott(2011) and Christina Sharpe(2016). Yet descendants impacted by transatlantic slavery and colonialism remain committed to justice. As Rinaldo Walcott(2011) insists, reconciliation is not a solution to amending the crimes of modernity, but he also refuses to abandon reconciliation. Therefore, how do we read contemporary demands for reparations for transatlantic slavery and colonialism? Can we situate the Caribbean's demands for redress as both within and outside of black emancipation? In conversation with both Abolitionist and Afro-pessimist framings, I consider both the limitations and possibilities in which black reparations and in particular the contemporary Caribbean's case for redress calls forth. More specifically, I explore how the Caribbean defines justice and institutionality as a solution to racial capitalism, which problematizes critical theorizations of black emancipation.

**Biography:**

Zaira Simone is a PhD student in Earth and Environmental Sciences (Human Geography) at the CUNY Graduate Center. She received her master's degree in Latin American and Caribbean Studies from New York University. She is interested in the discursivity of reparations for transatlantic slavery and colonialism. Her previous work has explored the politics of authenticity within Trinidad and Tobago's carnival.

**Penny SIOPIS**

*Self - UCT*

**Buhle KHANYILE**

*Independent researcher*

**Sweeping Currents: Violence and Redemption in 'Communion'**

A short film, 'Communion' (2011) by Penny Siopis is the subject of conversation between the artist and social psychologist and emerging artist, Buhle Khanyile. Using found footage from old home movies combined with text and music, the film 'imagines' the events leading up to and including the killing of Irish nun, Sister Aidan Quinlan, by a crowd of people protesting apartheid laws during the 1952 Defiance Campaign in Duncan Village, East London. Many of the crowd knew and loved Sister Aidan. In their conversation, Penny and Buhle tease out the themes and symbols imbedded in 'Communion', focusing on 'existential violence'. They think through a series of issues and questions raised by the film and the reverberations of these issues in post-apartheid intergroup relations. They consider the relationship between ethics and aesthetics in the treatment of trauma and assess the potential of art to offer different insights into complex events that go beyond the empirical and the factual.

Water as a symbol and metaphor for time and memory, forms a key 'figure' in their reflections. The film screening (5min 30sec) will form part of the presentation.

**Biography:**

Artist and honorary professor at Michaelis School of Fine Art, UCT. Works in painting, film and installation. Explores the intersection of personal and public histories in South Africa, shame, memory and materiality through 'the poetics of vulnerability'

**Susan SPEAREY**

*Brock University*

**Helene Strauss**

*University of the Free State*

**Jesse Arseneault**

*Concordia University*

**Vanessa Farr**

*Research Fellow, University of the Free State*

### **In Pursuit of Livable Lives: Exploring A Radical Politics of Co-habitation**

Hannah Arendt contends that in the face of the “unwilled adjacency” of historically hostile communities, an ethics of cohabitation impels each collectivity to ensure the sustenance and endurance of those who live beyond its boundaries of inclusion. More recently, Judith Butler has sought “to offer an ecological supplement to Arendt’s anthropocentrism” in order to counter the proliferation of conditions that reproduce violence, suffering and precarity, and to foster conditions germane to securing “livable lives” on the broadest scale (2012). Butler’s argument for the necessity of “a commitment not only to every other inhabitant of that earth but [...] to sustaining the earth itself” frames this panel’s concerns. Each paper takes up Butler’s shift in emphasis from the human subject to the conditions that support life as the focus of regenerative affective and ethical work in the aftermath of trauma. While working through traumatic histories that complicate conceptions of relationality and interdependency, we ask whether a less anthropocentric conception of the conditions that sustain life would not only counter ecocide and inter-species trauma, but also accelerate resistance to the persistent inequities and cycles of violence in contexts such as “post-apartheid” South Africa. The efficacy of regenerative work, we argue, turns on its openness to intersectionalities of approach and an acknowledgement of the interdependency of “imaginaries,” be they human, non-human, biotic or geologic.

**Susan SPEAREY**

*Brock University*

**Cultivating inhabitable ground: pedagogies for intersectional regeneration**

Speaking to the “intersectional environmentalism” of Kenya’s Green Belt Movement, Rob Nixon emphasizes how “a compound alliance of authoritarianism’s discounted casualties” responded to the “compound threats” of slow violence. Vigilantly attending to multiple, intersecting vectors of trauma’s transmissibility enabled the Movement to redress the “echoes of historical wounding” (cfp) by mobilizing complex regenerative networks. Likewise, as this paper discusses, the ecosystem of the university classroom is a network in which learners who are differentially attuned to traumatic relationships with environmental, genocidal and extractivist violence explore how strategic mobilization of small-scale intersectional reparative initiatives might precipitate longer-term and larger-scale regenerative work.

**Biography:**

Susan Spearey teaches in the English Department at Brock University in St Catharines Ontario Canada, and in two graduate interdisciplinary programs. Her research focuses on pedagogies of witnessing, trauma theory, postcolonial studies, postconflict cultural production, transitional justice and South African Literature and Culture. Recent publications include articles in *Safundi* and a chapter in *TEACHING HUMAN RIGHTS IN LITERARY AND CULTURAL STUDIES*, eds. Elizabeth Swanson Goldberg and Alexandra Moore.

## **Cristina STANCIU**

*Virginia Commonwealth University*

### **“Where Are The Children?”: The Politics Of Visual Representation And The Residential School Experience In Native North America**

In Indigenous contexts, images have functioned historically as political allegories, suggestive of the power of the settler state over Indigenous nations. Despite the saturation of “Indian”-inflected images in settler colonial representations, Indigenous and First Nations people in North America are still, for the most part, invisible. This presentation will interrogate the politics of settler-colonial uses of images of indigenous children in boarding and residential schools in the US and Canada. Part of a larger settler-colonial project of elimination through education (Patrick Wolf), boarding and residential schools aimed to “kill the Indian and save the man” (US) and to “kill the Indian in the child” (Canada). These institutions staged and used photographs of Native children strategically to document “successful” acculturation and to market the settler colonial agenda. Before-and-after photographs, I argue—at Carlisle Indian School in Carlisle, PA or at Regina Indian School, Saskatchewan—purport to document transformation as they omit and erase indigenous history and agency. As Maori scholar Linda T. Smith has argued, Indigenous communities have struggled for centuries to exercise a fundamental right: “to represent ourselves.” In the last three decades, indigenous artists have engaged in what Michelle Raheja calls visual sovereignty, the creative self-representation of Native artists, turning the archival absence into presence. I zoom in on an indigenous-curated exhibit about the legacy of residential schools in Canada, “Where Are the Children?” (2001), which I read as a salient example of indigenous visual sovereignty. By juxtaposing archival materials (photographs, text, maps, classroom textbooks, and government papers) with video stories told by contemporary survivors wrestling to voice a traumatic past, the Native-curated exhibit restores not only indigenous history but also visibility and agency in imagining a resilient Indigenous future.

#### **Biography:**

Cristina Stanciu (PhD, University of Illinois at Urbana-Champaign 2011) is an Associate Professor of English at Virginia Commonwealth University, where she teaches US Multi-Ethnic and Indigenous literatures, visual culture, and critical theory. Her essays have appeared in *American Indian Quarterly*, *Multi-Ethnic Literatures of the United States*, *Studies in American Indian Literatures*, *College English*, *The Chronicle of Higher Education* and other publications. She is the co-editor of *Our Democracy and the American Indian and Other Writings* by Laura Cornelius Kellogg (Syracuse UP) 2015 and the co-editor of a special issue of the journal *MELUS: Multi-Ethnic Literatures of the United States*, “Pedagogy in Anxious Times” (Winter 2017). She is completing a monograph, *The Makings and Unmakings of Americans: Indians and Immigrants in American Literature and Culture, 1879-1924*, which is under contract with Yale University Press. Her research has been supported by research grants at the Newberry Library and the Beinecke Rare Book and Manuscript Library, a post-doctoral fellowship from the American Association of University Women (AAUW), an NEH summer stipend award, and others

**Helen STRAUSS**

*University of Free State*

**Striking Rocks**

Taking the film *Strike a Rock* (dir. Saragas, 2017) as starting point, this paper attends to the affective charge of rocks – in both their material and symbolic forms – as a feminist challenge to violent extractivism’s intergenerational echo. The paper charts the ‘light and shadow of historical trauma’ (cfp) beyond the earth’s surface into the realm of nonlife (geos), the governance of which, Elizabeth Povinelli suggests, has important implications for the planetary futures of life (bios/zoe). At once a site of violence and activism, human and ecological loss, the land surrounding and beneath Lonmin Platinum, Marikana, is this paper’s steering focus.

**Biography:**

Helene Strauss chairs the Department of English at the University of the Free State, South Africa. Recent major publications include co-edited special issues of the journals *Interventions* and *Critical Arts*, and a book titled *Contemporary African Mediations of Affect and Access*, co-edited with Jessie Forsyth and Sarah Olutola (Routledge, 2017).

**Elizabeth SWANSON**

*Babson College*

**Alexandra MOORE**

*Binghamton University*

**Belinda WALZER**

*Appalachian State University*

**Alexander HARTWIGER**

*Framingham State University*

**Escape to The Real: Formal And Aesthetic Strategies For Representing Historical Trauma**

Literary theorists have long debated the role of realism in the representation of historical trauma and its after-effects, with proponents advocating strategies ranging from materialist forms bordering on reportage to the deployment of the fantastic meant to reveal truths that, in their extremity, defy the limits of the “real.” This panel explores this continuum, focusing upon the paradox that aesthetic innovations or strategies that seem to divert us from the political can in fact open space for deepened understanding of the legacies of historical trauma. How can cultural production reveal the impacts of systems of racialized violence that are closely tied to the development of the nation, and that are precisely denied and obscured by the progressive narrative of national identity that depends upon their effacement? In the absence of a formal Truth Commission or other reconciliatory mechanisms, how do literary and cultural texts deploy narrative and temporal strategies capable of bringing to light that which has been lost to history in order to contribute to more thorough workings-through of individual and collective traumatic effects? Our panelists explore the continuum of realist and hyper-realist strategies for representing atrocity, considering how literary and cultural texts, relieved of the demands of the historical or political chronicle, can make manifest the reverberations of historical trauma across generations and geographies.

**Elizabeth SWANSON**

*Babson College*

**Through the Door, Onto the Train: Mechanisms of Escape in Colson Whitehead's Underground Railroad and Mohsin Hamid's Exit West**

Unlike South Africa, the United States never has initiated a formal reckoning with its racist history, and the resultant denial of the atrocities of the past and their ongoing impacts in the present has contributed to the production of a deeply divided and violent nation. This paper explores the use of fantastical mechanisms of escape in Colson Whitehead's *Underground Railroad* (the train) and Mohsin Hamid's *Exit West* (the door) to resist historical denial and to enable survival in the current racist neoliberal order.

**Biography:**

Elizabeth Swanson is Professor of English at Babson College in Wellesley, MA. In addition to many essays and book chapters, Swanson is author of *Beyond Terror: Gender, Narrative, Human Rights* (2007) and co-editor, with Alexandra Schultheis Moore, of *Theoretical Perspectives on Human Rights and Literature* (2012), *Teaching Human Rights in Literary and Cultural Studies* (2015) and *Witnessing Torture: Perspectives from Torture Survivors and Human Right Workers* (2018).

**Silvia TANDECIARZ**

*College of William and Mary*

**Affective Transmissions: A Pedagogy of Memory for the Generation After in Post-dictatorship Argentina**

My talk focuses on an innovative pedagogical program in post-dictatorship Argentina inextricably tied to the question of memorial transmission. Addressed to generations of students who were born after the transition to democracy and didn't experience the history of State Terrorism (1976-1983) first hand, *Jóvenes y Memoria: Recordamos para el futuro* [Youth and Memory: Remembering for the future] seeks to shape the formation of historical subjects whose commitment to human rights, justice, and civic inclusion might ensure that never again proclaimed at dictatorship's end. Created in 2002 by the Comisión Provincial por la Memoria, the program sought to intervene in a public school system that, while committed to the curricular inclusion of this history, had not innovated much in its approach to teaching it. At a time when recollecting state violence still constituted an act of defiance, this extra-curricular program invited high school students to research how the authoritarian past had affected their own communities. Interpellated as agents of social memory, students designed research projects aimed at understanding daily life under dictatorship: they rescued biographies of the disappeared, examined forms of social complicity, and made visible the legacies of this violence in their localities. The viral growth of the program since its implementation—it now serves over 15,000 participants yearly—is but a small indication of its success. Drawing on student projects that reconstruct itineraries of Argentina's *desaparecidos* [the disappeared], I read these examples and the carefully choreographed repertoires that surround them through the lens of performance theory. Finding that both live and scripted components are key to such efforts, I explore the affective transmissions this memorial work makes possible for the generation after and the ethical concerns through which the young advance a politics of memory that is also a politics of human rights.

**Biography:**

Silvia R. Tandeciarz holds a BA and MA in English from Stanford University and a PhD in literature from Duke University. She is Alfred Ritter Term Professor of Modern Languages and Literatures at the College of William and Mary, where she has worked since 1999. A scholar in the field of Latin American Cultural Studies, she has published numerous articles on the intersections between memorial and human rights initiatives in post-dictatorship Argentina. She is the author of *Citizens of Memory: Affect, Representation, and Human Rights in Postdictatorship Argentina* (Bucknell University Press, 2017), and cotranslator with Dr. Alice A. Nelson of two books by the Chilean Intellectual, Nelly Richard, *The Insubordination of Signs: Political Change, Cultural Transformation, and Poetics of the Crisis* (Duke University Press, 2004); and *Masculine/Feminine: Practices of Difference(s)* (Duke University Press, 2004).

**Naomi TAUB**

*University of Illinois at Urbana-Champaign*

**The Post-traumatic Ethics Of Jewish Whiteness From James Baldwin To Tony Eprile**

In his 1967 essay, "Negroes Are Anti-Semitic Because They're Anti-White," James Baldwin claims that while assimilating into whiteness, Jews perpetually repress or, worse, arrogantly cast off, the cognitive dissonance of being both an example of moral victimhood in post-Holocaust Western consciousness and also frequent collaborators in racial and epistemological violence. Responding to Baldwin and his recent re-emergence, I argue that many contemporary Jewish authors address this painful hypocrisy by writing characters that are always-already implicated in whiteness, a phenomenon that meaningfully transcends both national boundaries and the horizontal victim-perpetrator axis. Specifically, I consider South African writer Tony Eprile's *The Persistence of Memory*, which follows a Jewish South African boy through childhood and into the army, where he witnesses an officer torturing an African child and is psychically paralyzed by his own complicity-by-inaction. Eventually, he testifies before a Truth and Reconciliation Commission, admitting he did nothing to stop these atrocities, thus implicating himself in white racial violence. This is precisely the moment that Baldwin calls for: the moment in which the Jewish subject confesses to his whiteness. In this way, Eprile depicts Jewish whiteness as an ethical designation, one which prevents a traumatic past from vacating one's responsibility to the violent present.

**Biography:**

Naomi Taub is a PhD candidate at the University of Illinois at Urbana-Champaign, where she is also affiliated with the Program in Jewish Culture and Society and the Initiative in Holocaust, Genocide, and Memory Studies. Her dissertation, "Distant Proximities: Whiteness and Worldedness in Transnational Jewish Literature since 1945," brings together texts from the US, South Africa, Israel, and the UK in order to demonstrate how contemporary Jewish literature continually stages multiple, multi-layered, and often post-traumatic racialized proximities that transcend national boundaries and ultimately reveal Jewish whiteness as always-already worlded.

**Christo THESNAAR**

*University of Stellenbosch*

**Transgenerational Reparation: A Dialogical Imperative to Relational Acknowledgement and Accountability**

At the recent funeral of Winnie Madikizela Mandela, President Cyril Ramaphosa, presented us with a new language to speak about our traumatic past that will continue to impact the current and future generations. He used words such as hurt, pain, woundedness and anger to voice the trauma experienced by the majority of the people in this country but also emphasize social healing. With this new language, he acknowledged the legacy of generational trauma and pain in our society and how this inheritance is transmitted to the current generation and will continue to be transmitted to future generations if we are not able to transform it. This legacy of transgenerational pain continues to turn victims into victimizers and in doing that, it keeps the conflict frozen. To transform the legacy of trauma and frozen conflict is about recognition, personal healing of survivors, the reparation of past injustices, and the building or rebuilding of relations. This contribution wants to determine if transgenerational reparation, based on the contextual theory of relational ethics, accountability and acknowledgement can contribute to find ways to break through the challenges of destructive transgenerational trauma that continues to keep 'frozen conflict' alive between generations.

**Biography:**

Christo Thesnaar is currently associate professor in the Department of Practical Theology and Missiology at Stellenbosch University, South Africa. His specialization in Practical Theology is in the sub-discipline of pastoral care and counseling. He published various articles and chapters in books locally and internationally on topics such as memory, trauma, justice, healing and reconciliation. He also participated in a number of research projects locally and internationally, including 'Religious Identity Construction and Community Building at the Intersections of the Rural, the Urban, and the Virtual' and 'Trauma, Memory, and Representations of the Past: transforming scholarship in the humanities and the arts '. He has a particular interest in research from a transdisciplinary approach on the broad theme of reconciliation. He also regularly presents papers at national and international conferences. He has a close relationship with the Jena Center for Reconciliation He is the founding member and councilor of the 'The Institute for the Healing of Memories' in South Africa.

**Eda Elif TIBET**

*University of Bern*

**Learning to be Freed Within Third Space: Deep Encounters with the Unaccompanied Asylum Seeking Youth in Turkey**

The asylum seeking youth often voyage emotionally through the many wounds they receive along the way. Having to endure the horrors of war and violence, they are often haunted by the memories of neglected traumatic childhoods. During a PhD field work period between 2015 and 2016 in Istanbul Turkey, together with the youth (from Afghanistan, Somalia, DRC, Iran and Syria) residing at a state care shelter for unaccompanied minor asylum seekers, we conducted participatory radio shows and photography workshops. Our gatherings provoked the emergence of what Bhabha calls as the third space that revealed hidden aspects of their emotional worlds as we looked carefully into the interstitial spaces of beyond and in between. Our conversations dealt with the feelings of loss, trauma, insecurity and guilt. While, a mixed group of youth attending high school were informing the post-colonial theory, a younger generation of Syrians were revealing their realities of being subjected to fatal human rights abuses. The many metaphors produced during the workshop, provided a deep encounter and recognition into their legacies of pain, suffering and triumph in ways that transformed present reality and representation throughout the minors' learning experiences in their search for freedom and survival.

**Biography:**

A PhD candidate on Social Anthropology at the University of Bern and research assistant at PH Bern. She holds an MPhil degree on Social Anthropology from the University of Kent (UK/2013) where she thought as a graduate teaching assistant. Being a Visual Anthropologist and an independent documentary filmmaker she produced award winning documentaries advocating for local livelihoods , migrant rights and social justice. Her most recent films ; 'Refugee Here I Am' (2015), 'Ballad for Syria' (2017). As part of the SNF project "Transnational Biographies of Education', Elif explores notions of agency and freedom in relation to transformation factoring in survival among the unaccompanied asylum seeking youth in Turkey. By adopting youth participatory action research (through radio shows and photography elicitation), she has conducted a year long fieldwork in Istanbul during the drafting processes of the EU & Turkey deal (2015/2017).

**Cilliers VAN DEN BERG**

*University of the Free State*

**(Un)translatability And/of Trauma: "Elfriede Jelinek and Die Kinder Der Toten"**

Questions regarding the limits of representation have long since been central to trauma theory, as the latter has often been conceptualised as the ineffable, whether from a structural or historical perspective. Some developments have challenged these notions (e.g. McNally, 2003), but it does remain a normative point of reference in the field. Within translation theory the concept of untranslatability has gained traction in recent times, whether with reference to the linguistic or cultural limitations of translation or the underlying political terms accompanying the socio-political dynamics of the translating process (e.g. Apter, 2013). If both trauma and literary texts harbour a kernel of untranslatability, it begs the question as to how the respective instances of untranslatability can be related to one another: can trauma be translated from one context to another or can the attempts at representation be translated from one language to another? And what are the ethical frameworks for both the translation of trauma and its linguistic representation? This paper investigates Austrian novelist and Nobel prize winner, Elfriede Jelinek, with regards to possible instances of untranslatability. Focus is her work "Die Kinder der Toten" (1995) which deal, amongst others, with the Austrian coming to terms with the WWII past.

**Biography:**

Cilliers van den Berg is Senior Lecturer in German at the University of the Free State. He has a PhD in German (2003) and Afrikaans & Dutch (2009). His research is mainly comparative in nature and focuses on the interaction between literature and its socio-political context and the cultural coming to terms with "difficult pasts". Extended research visits at the University of Augsburg (Germany), Leyden University (the Netherlands) and Cornell University (USA).

**Louis VAN DER RIET**

*Stellenbosch University and Vrije Universiteit Amsterdam*

**Truth-Telling As Confession Of Guilt: Light Or Shadow?**

In what way does the religious practice and theological concept of confession of guilt cast a shadow or shine a light on dealing with historical trauma in truth commissions?

To confess guilt is to adhere to an obligation not only to discover the truth about yourself, but to make it manifest to others by means of ritual, process, or procedure. Within the frame of transitional justice, such forms of avowal or confession can also become attempts to speak the truth as demanded by the mandates of a truth commission. While truth commissions are non-religious, secular, quasi-judicial institutions, South Africa's Truth and Reconciliation Commission (TRC) demonstrated that it was indeed influenced in both its official mandate and in its enactment (the 'unofficial' mandate carried in by those participating in its functioning) by theological narratives.

Taking these premises as point of departure, this paper suggests that a nuanced theological understanding of truth-telling as the confession of guilt can shed light on the demands of recognition, reparation, and reconciliation on truth-telling and contribute to the interdisciplinary exchange between theology and transitional justice. This nuance includes exploring the embodied and performative dimensions of truth-telling. It thereby contributes to the theoretical foundations on truth and truth-telling in transitional justice, and suggests that this is essential for dealing with historical trauma and the legacy of the TRC in public life in South Africa.

**Biography:**

I am currently enrolled as a PhD candidate in the Desmond Tutu Doctoral Training Programme of the National Research Foundation in South Africa. This joint degree programme allows for enrolment at both the Vrije Universiteit Amsterdam and Stellenbosch University. I completed my undergraduate and postgraduate studies at Stellenbosch University (BTh, MTh, MDiv, PGDip – Theol.). My research is in the field of Systematic Theology, and the proposed title of my dissertation is: "Avowing Truth, Embodying Justice: A Theological Analysis of Truth-Telling in South Africa's era of Transitional Justice"

**Karina Elizabeth VÁZQUEZ**

*University of Richmond*

**Betina KAPLAN**

*University of Georgia*

**Leda LOZIER**

*University of Georgia*

**Evelyn Saavedra AUTRY**

*University of Georgia*

**Gender, Ethnic, and Spatial Dynamics in the Aftermath of Political Violence in Contemporary Latin America**

This panel proposes to analyze ways in which the experience of systematic violence against the social and the female body articulates into individual and collective discourses that might both contest and/or reproduce such forms of violence. We will particularly look into gender, ethnic, class, and spatial dynamics in the aftermath of political violence in three different Latin American countries: Guatemala, Perú, and Argentina. Through an array of diverse media including testimonial literature, performance, photographs, and the analysis of a fragment of the cityscape, this panel focuses on how the body is constructed, perceived, represented, and constrained to certain spaces and institutional practices. In such context, the body becomes a privileged locus of exploration and a point of reference from which to examine women and youth's roles within society. We raise questions concerning representation, official reconciliation narratives, the role of trauma and memory in the reconstruction of identity discourses. We have particular interest in looking into how the impacts of violence shape bodies, re-inscribing policies according to gender roles, social class, and ethnic backgrounds, and how they are emotionally articulated in visual/verbal discourses that imprint or erase in those bodies the notion of "victimhood," as part of postcolonial and neocolonial power relations.

**Karina Elizabeth VÀZQUEZ**

*University of Richmond*

**Through “Pico” Street: (Re)Wired Memories from State Terrorism in Argentina.**

What did the presence of ESMA, one of the most known clandestine detention and torture centers in Argentina during the last dictatorship (1976-1983) mean to the spaces surrounding it? Separated from the ESMA only by a wired fence, controlled by small posts with military guardians, the Raggio high school saw generations of students walk across the Pico street, run through the sport fields next to the ESMA Casino de Oficiales (torture chambers). This presentation analyzes the coalescence of these two spaces by focusing on specific traditional "gestures" in the educational institution, as well as its anomalies as a space located "next to a concentration camp," and its footprints in the memories of some of those students.

**Georgi VERBEECK**

*Maastricht University / University of Leuven*

**Denial: Attack On Memory And Truth. Lessons from the Holocaust and its Denial**

'Denialism' is often regarded as one of the most vicious attacks on our historical consciousness, aiming not only to distort but even to completely erase our memories of the past. The most extreme form of 'denialism' concerns the denial of the Holocaust, but there are less extreme and less well documented examples as well. It is no coincidence that Holocaust denial generally provokes sharp public controversy and, in some cases, firm political and legal responses. The memory of the Holocaust has delivered a standard measure for our understanding and awareness of other major historical traumas in different contexts. What is true for its acknowledgment necessarily also applies to its denial. Casting doubt about one of the greatest crimes in the modern history of mankind touches the limits of moral standing, and of political and social respectability. If the memory of the Holocaust serves as a central point of reference and comparison by which to judge the essence of other experiences of historical trauma - before and after the Jewish catastrophe – it will be interesting to see what we can learn from the attacks on the Holocaust to address the challenges posed by the calling into question of other gross human rights violations and crimes against humanity. The paper will look into what the mechanisms of Holocaust denial will ultimately teach us about comparable patterns within the wider spectrum of 'historical denialism' at large.

**Biography:**

I am a Professor of German History at the University of Leuven (Belgium) and Associate Professor of Modern History and Political Culture at the University of Maastricht (The Netherlands). I am a previous guest lecturer and professor at the universities of Pretoria and Sabah, Malaysia, and a previous research fellow at the Netherlands Institute for Advanced Studies (NIAS) in Wassenaar. I am currently an affiliated research fellow at the African Studies Center (ASC) at the university of Leiden. My research focuses on modern and contemporary history, the politics of memory and transitional justice.

**Rafael VERBUYST**

*Ghent University*

**June BAM-HUTCHISON**

*University of Cape Town*

**Siv ØVERNES**

*University of Tromsø*

**Williams ELLIS**

*University of the Western Cape*

## **Indigeneity and Historical Trauma Across Continuity and Change Among the Khoisan in Contemporary South Africa**

It is commonly assumed that the KhoiSan of Southern Africa have virtually perished as a distinct collective as a result of centuries of physical destruction and forced assimilation processes into the 'coloured' racial classification label. Studies on the KhoiSan have consequently implicitly or explicitly promoted an extinction paradigm by framing what was 'left' as quickly disappearing traces of a quaint and static culture to be captured by linguists, archaeologists and anthropologists. This perspective denies the possibility of a dynamic and contemporary KhoiSan identity or culture as it is premised on notions of acculturation and destruction. However, with increasing numbers of people publicly claiming and expressing KhoiSan indigeneity in a show of resilience, survival and continuity, the need for a paradigm shift in the post-apartheid era becomes apparent.

This panel explores alternative perspectives by drawing on data collected during ethnographic fieldwork among KhoiSan descendants, activists and artists across South Africa. Papers focus on the agency involved in the processes through which the KhoiSan engage with the violent legacies of colonialism and with notions of historical trauma through their contemporary experiences and expressions of indigeneity. The multifaceted nature of these processes is illustrated by examining wide-ranging topics such as memory, aesthetics, socio-economic marginalization and healing. Comparisons are also made with contexts elsewhere in the world — particularly North America and Scandinavia — where similar tendencies are identified. Ultimately, the panel prompts a reoriented research agenda for KhoiSan studies in order to relate the current developments to debates on recognition, indigenous revival and decolonization.

**Rafael VERBUYST**

*Ghent University*

**Khoisan Revivalism and the Therapeutics of History**

How and why do Khoisan activists in Cape Town engage with history in their expressions of indigeneity? The past is seldom approached as a factual account to be reconstructed in order to legitimize entitlement claims. Instead, historical events and figures are mostly engaged with through discourses and protests in relation to present-day experiences of socio-economic marginalization and criticism of 'coloured' identity. I argue that this 'therapeutic' engagement with the violent legacies of colonialism configures activists' calls for recognition and accounts for the growing appeal of Khoisan revivalism in Cape Town and beyond

**Biography:**

I am a PhD student at the History Department of Ghent University. My project examines contemporary Khoisan revivalism in Cape Town and is in collaboration with the University of the Western Cape.

**Wilhelm VERWOERD**

*Stellenbosch University*

**Transforming White Resistance to Historical Responsibility: Insights from Veteran Peacemakers**

This paper is intended as a contribution to “white work” in the current South African context, with a particular focus on the challenge of transforming widespread avoidance of/resistance to meaningful restitutive responsibility amongst former supporters and ongoing beneficiaries of Apartheid. I firstly highlight key insights that emerged from a Beyond Dehumanisation international research project of which I was the main co-ordinator and co-facilitator between 2012 and 2014. This project included interviews and reflective workshops with small groups of experienced peace workers, mostly from opposing, ex-combatant backgrounds, from Ireland/Northern Ireland, Israel/Palestine and South Africa. The complexity of reconciliatory responsibility is a prominent theme emerging from an initial analysis of transcripts. Sub-themes include the challenge of accepting individual and shared responsibility given the many pitfalls involved; the potential of “mutual responsibility” for transforming the dynamics of “victims vs. perpetrators”; a forward-looking sense of preventative responsibility; connections between responsibility and compassion; and the promise of “creative responsibility”. The second part of the paper begins to explore the relevance of these international peace practitioner insights in addressing the urgent need to widen and deepen acceptance of intergenerational historical responsibility, especially amongst white South Africans.

**Biography:**

MA (Oxford) PhD Philosophy (UJ) Research Fellow Beyers Naude Centre for Public Theology, SU Former lecturer in Philosophy, Stellenbosch University; former researcher South African Truth and Reconciliation Commission. I am a reconciliation/conflict transformation facilitator with international experience of working mostly in Ireland/Northern Ireland and also in Israel/Palestine. I am based in Lynedoch Ecovillage, outside Stellenbosch and am committed to the transformation of intergenerational legacies of Apartheid through research and facilitation.

**Elizabeth VIBERT**

*University of Victoria, Canada*

**Healing in The Soil: Community Building For Reconciliation, Resistance, and Resilience**

Founded in 1992, a women's community garden in northern Limpopo Province has provided a gendered space for healing, resistance, and resilience in post-apartheid South Africa. Hleketani Community Garden was established by some three dozen women in a former "homeland" village marked by trauma and violence – the material and emotional trauma of land dispossession; the political violence of the waning years of apartheid and transition to democracy; and the immediate trauma of food crisis. The farm's name, hleketani ("thinking" in xiTsonga), speaks to its imbricated political and therapeutic roles: the farm is a space where some of the most disadvantaged women in the country come together, across putative ethnic divides and kin lines, to think about how to make change. The farm's existence is an act of resignation and defiance. "No one is going to stand up for your rights," as farmer Sara MM puts it. "We decided to stand up for ourselves." This paper examines narratives of dispossession and violence shared by the women in a community-rooted oral history project, and the political judgment (Leebaw 2011) animating rural women's resilience and resistance – to racialised and gender-based violence, climate catastrophe, and economic and political marginalisation.

**Biography:**

Elizabeth Vibert is an historian at the University of Victoria whose research focuses on gender, poverty, colonialism, and food security. Trained as a colonial and Southern African historian at Oxford, she is the author or editor of three books and has published articles in *Gender & History*, *Ethnohistory*, *Journal of Contemporary African Studies* and elsewhere. For six years Elizabeth has been doing community-engaged research alongside women farmers at Hleketani Community Garden in South Africa. With director Christine Welsh, she co-produced and wrote the award-winning documentary film *The Thinking Garden* (2017), and is writing a book exploring rural women's life histories under apartheid and democracy.

**Christian VIUM**

*Aarhus University*

**Extended Dialogues: Reframing Colonial Archives Through Collaborative Photography and Exhibition-Making**

In this paper, I present and discuss findings from my recent four-year comparative anthropological research project 'Temporal Dialogues'.

The project is based on the repatriation of 'colonial' archive material to indigenous peoples in Central Australia (2014), the Brazilian Amazon (2015) and northeast Siberia (2017). In each place, I conduct in-depth photo-elicitation interviews with descendants of the people portrayed in the photographs in the archives. Our dialogical conversations serve as templates or scripts for subsequent collaborative photographic 're-enactments' and mises-en-scènes, in which we reframe the original material through an embodied dialogue. The material (old and new photographs, video, audio, and text) is subsequently analytically juxtaposed and exhibited in three dimensions in various forms of montages.

With a point of departure in empirical material from my work with Warlpiri and Arrernte people in Central Australia, I discuss how my interlocutors and I inhabited the dialogical space we created and how they used it as a means of articulating their concerns over complex contested political issues related to cultural encounters then and now. I recently revisited the communities I worked with in April 2018 and this paper will include a presentation of their views about our collaboration and the form it took in exhibitions.

**Biography:**

Christian Vium is a photographer, filmmaker and Post-Doctoral Research Fellow at the Department of Anthropology, Aarhus University. Primarily working on long-term projects anchored in participatory observation and in-depth collaboration, his work investigates the intersection between art, documentary, and the social sciences. Christian Vium is a FOAM Talent 2015, Lensculture Emerging Talent 2015 Grant Winner and is on the Critical Mass 2015 list. In 2016, he received the Prix HSBC pour la Photographie for his long-term project 'Ville Nomade' (The Nomadic City), which was published as a monograph in July 2016. Post Doc, PhD, MA Social Anthropology E.MA in Human Rights Award-winning photographer and filmmaker

**Kim WALE**

*University of Stellenbosch*

**Post-apartheid Trauma and Existential Despair: The Meaning of Healing in an Age of Chaos**

This paper asks whether our understandings of trauma and healing are relevant within an age of post-apartheid trauma, existential despair and chaos. It draws on the analysis of oral history data from three communities in the Western Cape who have experienced multiple layers of violence over time. On the one hand this article develops the concept of post-apartheid trauma to disrupt the notion that the haunting legacy we face in South Africa stems from the violence of the past alone. Conceptually post-apartheid trauma, as developed through the analysis of data across these three communities, tells us that new layers of violence and traumatic memory are structurally and psychologically reproduced in ways that knot past, present and future together and disrupt the boundary between inner experience and outer reality. On the other hand this article provides an experiential understanding of what it means to live-in and be-with post-apartheid trauma as a condition of existential despair and what this means for questions of healing and transformation.

**Biography:**

Dr. Kim Wale is a senior post-doctoral fellow in Studies in Historical Trauma and Transformation at the University of Stellenbosch. She is leading the analysis of a large dataset on transgenerational transmission of trauma, one of the initiative's flagship research projects, which is funded by the Mellon Foundation. She completed her PhD at the University of London (SOAS) in post-conflict development. She was project leader of the South African Reconciliation Barometer Survey at the Institute for Justice and Reconciliation. Her first major book titled *South Africa's Struggle to Remember: Contested Memories of Squatter Resistance in the Western Cape* was published by Routledge.

**Geoff WARD**

*Washington University in Saint Louis*

**Microclimates of Racial Meaning Attendant to Histories of White Supremacist Violence in the United States**

This talk examines the socially constitutive force of historical racial violence, dimensions and mechanisms of environmental impact, enduring questions, and remedial implications. I stress the importance of empirical scrutiny of racial violence since the nineteenth century, both for the development of critical race perspective on its social force and to inform oppositional movements. Areas plagued by histories of racial violence are further theorized as microclimates of racial meaning where legacies of this contention alter population characteristics, structural and emotional dynamics, and contemporary life chances. I close with consideration of remedy, encouraging more intermediate approaches to legal and policy intervention that may aid in acknowledging and interrupting environmental impacts of historical racial violence.

Note that I will present an updated version of the attached paper, published in 2016, where I will combine updates on empirical and theoretical, and practical work, related to this focus on "microclimates of racial meaning" attendant to histories of white supremacist violence in the U.S.

**Biography:**

I am an Associate Professor of African and African-American Studies at Washington University in St. Louis, MO, U.S. (beginning Fall 2018). I presently teach in Criminology, Law, and Society at UC Irvine (U.S.). I have been writing about haunting legacies of racial violence for nearly a decade. This includes an award winning book on the racist state violence of Jim Crow juvenile justice, and my current work on histories of racist violence in the U.S., their legacies, and implications for redress. I publicize this work online at: [racialviolencearchive.com](http://racialviolencearchive.com).

**Eva WILLEMS**

*Ghent University*

## **The Search For The Disappeared And The Pursuit Of Recognition In The Peruvian Highlands**

During the Peruvian civil war (1980-2000) over 15.000 people were forcibly disappeared by the army, the Shining Path and other armed groups. Remembrance as a way of dealing with the legacies of mass-violence gets an extra problematic dimension in cases of forced disappearance: How to mourn without a grave? How to remember the unknown? The legacies of forced disappearances demonstrate the paradox that according to Paul Connerton comes with forms of repressive erasure: "the requirement to forget ends in reinforcing memory" (Connerton 2011). Locating the bodies to provide them with a proper burial is not only a way of facilitating the process of mourning, it is also a means of recognizing the harm of the survivors. However, due to lack of engagement by the government, the search for the disappeared has been facing many difficulties since the recommendations made by the Truth and Reconciliation Commission in 2003. This paper will draw upon ethnographic fieldwork with family members of the disappeared to argue that the absence of acknowledgment of the Peruvian state towards the survivors is part of a larger historical injustice based on, among other factors, socio-economic exclusion. As such, the lack of commitment of the state to search for the disappeared can be understood as an injustice of the past that lasts in the present.

### **Biography:**

Eva Willems is a PhD candidate of the Research Foundation Flanders, affiliated to the History Department of Ghent University since 2014. Her research project on time, memory and victimhood in post-conflict Peru responds to the knowledge gap on contextual diversity in transitional justice processes on the one hand, and the lack of empirical studies on the nature and functioning of memory, time and historical consciousness in non-Western post-conflict societies on the other hand. She has conducted extensive fieldwork with survivors of the Peruvian civil war. Eva Willems is coordinator of the interdisciplinary research collective TAPAS/Thinking About the Past and a member of the Ghent Institute for Public History. Supervisors: Prof. Dr. Berber Bevernage, Prof. Dr. Stef Craps, Dr. Mijke De Waardt, Dr. Lieselotte Viaene.

**Diane WOLF**

*University of California*

**Intergenerational transmissions of trauma—a critique: Recognizing trauma among less empowered groups**

The intergenerational transmission of trauma (ITT) has gained global scholarly and popular notice. There is a vast international literature on this topic, focused in particular on the children of Jewish Holocaust survivors (COS). Scholars in Psychology and Memory Studies tend to argue that Holocaust survivor-parents have transmitted their traumas or postmemories to their children, the second generation, who then may pass it on to the third generation.

My research critically analyzes this literature for its assumptions about monolithic outcomes as well as the neglect of other non-traumatic family memories. In addition, I submit that it is crucial to situate claims of victimization among COS and their children within the structures of race and class in the contemporary US. My paper will analyze what we know about the ITT and postmemories of groups that also have endured genocide such as African Americans, Native Americans, and Cambodian Americans. Due to the ongoing marginalization of these populations, they are highly likely to suffer from intergenerational transmissions of trauma but are neglected in the literature. Without downplaying the trauma some COS may experience, I argue that it is crucial to move beyond the Holocaust, to acknowledge and recognize trauma among less empowered groups where multi-directional memory has not worked to their benefit.

**Biography:**

I am a Professor of Sociology, a feminist, and an active member of the Human Rights Program on my campus. I take a critical approach to some aspects of Holocaust Studies, always questioning basic assumptions. I also argue for comparative work on genocide, including the Holocaust. Currently, I am on sabbatical at the Center for Research on Anti-Semitism at the Technical Univ. in Berlin, until 9/1/18. I was the Director of the Jewish Studies Program for 10 years at UC Davis until recently and always engaged in interdisciplinary and collaborative programming, fought for free speech on campus with regard to Palestine, and continue to do so. My research and teaching interests are Family, Gender, Memory, Trauma, Immigration, Field Methods. My PhD is from Cornell University and my BA is from the Univ. of California, Berkeley.

**Ralf WÜSTENBERG**

*Europa Universität Flensburg*

**Wietske de JONG-KUMRU**

*Europa-Universität Flensburg*

**Zeina BARAKAT**

*Friedrich-Schiller-University Jena*

**Thies MÜNCHOW**

*Europa Universität Flensburg*

### **Recognition, Reconciliation, And Perceptions Of Victimhood – Panel Exposé**

Victim-survivors of systemic and interpersonal violence are perceived in different ways, through various lenses, from inside as well as outside perspectives. Their self-perception may differ radically from their oppressors' and from a third party's perception of them. This panel deliberates how this applies to the cases of Palestine, South Africa, and East-Germany. The panel asks about the self-perception of victimhood and agency in situations of systemic oppression, and goes on to interrogate the perceptual frame used by Europe and the West as third parties. How do people recognize their own and other people's victimhood? How do third parties deliberate the moral issue of doing justice to both parties in a conflict situation? What is the political, religious and philosophical context of European ideologies of victimhood, esp. of "other" people's victimhood? How does a Western ideology of other people's victimhood relate to the ongoing legacy of colonialism and imperialism? Why is a certain "type" of victim or survivor embraced while another is not bestowed with recognition? What are the effects on victim-survivors of the call to forgive and adapt to an envisioned post-conflict society? Which understanding of reconciliation is guiding the different perceptions of victimhood? What exactly is a victim called to reconcile with? In all of these questions, "the coming to terms with the painful past" – to cite a slogan from the TRC – is at stake.

## **Ralf WÜSTENBERG**

*University of Flensburg*

### **Recognition as condition for intra-personal Reconciliation – the cases of South Africa and Germany**

Focussing on a comparison between the self-perceptions of victimhood in Germany (after the fall of the Berlin wall) and South Africa (after the transition to democracy), this paper will shed light both on the similarities (e.g. self-perceptions as survivors rather than victims; reconciliation as recognition of the sufferings and the struggle against injustice) and on the differences (in the case of South Africa Truth telling played a crucial role for intra-personal reconciliation; in the case of Germany recognition was granted by legal rehabilitation and material compensation). Finally, the paper will raise the question, if any those factors can foster reconciliation in the intractable Palestine-Israeli-Conflict.

#### **Biography:**

Ralf K. Wüstenberg is Professor for Systematic Theology at Europa-University Flensburg and a Senior Research Associate at the Von Hügel Institute for critical catholic inquiry (VHI), University of Cambridge, UK. His research interests cover the fields of international Bonhoeffer research with focus on secularism and 'religionless Christianity', political ethics research on reconciliation and transitional justice in South Africa and Germany; interreligious research on Muslim-Christian Relations. His publications include: *The Political Dimension of Reconciliation in South-Africa and Germany* (Grand Rapids: Wm. B. Eerdmans, 2009); *Islam as Dedication. A journey into the interior of another religion* (Minneapolis: Fortress Press, forthcoming 2018); *Verständigung und Versöhnung. Beiträge von Kirche, Religion und Politik 70 Jahre nach Kriegsende* (Leipzig, 2017); *A spoke in the Wheel. The political in the Theology of Dietrich Bonhoeffer* (Gütersloh, 2013).

**Sandra YOUNG**

*University of Cape Town*

**Rioting as Writing: Protest, Pain And The Legibility of The Naked Body**

My paper advocates for a politically attuned reading of the marshalling of historical trauma as rage, in light of the public feeling that has unfolded across university campuses in South Africa in the last few years. The critical frameworks developed in queer and feminist writings insist that we take seriously the politics of feeling and recognise, paradoxically, the public import of experience that might also be characterised as intimate or private. The strategies feminist activists have used in making visible the impact of gender-based violence and intimate aggressions have had an impact on what is understood by 'writing' and representation, and rendered bodies legible in the public discourses that shape juridical and social norms. I examine key moments in Fallist protests – the so-called 'nude protests' at Wits in August 2016 (represented as #IamOneInThree); the topless protests against rape culture at Rhodes University in April 2016, and others, which drew attention to the shocking prevalence of rape and the apathy about rape culture not only on campus but also at the highest levels of government. The foregrounding of bodies in the language and symbolism adopted by feminist challengers within the Fallist movements have helped to make visible the outrage of gender-based violence, on campuses, in everyday life across a country where racist and patriarchal abuses continue to infuse everyday life, and even within the Fallist movement itself. These representational strategies point to the body's legibility and its capacity to give expression to rage precisely through its transgressive, yet non-violent confrontation.