



## Preliminary Conference Program

# The Thirteenth Meeting of the International Association of Genocide Scholars

9<sup>th</sup> – 13<sup>th</sup> July 2017

The University of Queensland, Brisbane, Australia



## **9 July, 1400-1700, Registration**

*King's College*

## **1600-1745, Welcome Event Canapes and Drinks**

*King's College*

## **1745-1900, Presentations and Dinner**

*King's College*

### **Welcome to Country**

**Aunty Valda**

### **UQ Welcome**

### **Convenors' Welcome**

**Melanie O'Brien & Annie Pohlman; *University of Queensland***

### **President's Welcome**

**Andrew Woolford; *University of Manitoba***

### **Presentation of Sponsors & Scholarship Recipients**

### **Presentation of New IAGS Boards**

## **1900-2030, Keynote**

*King's College*

### **Keynote Title**

**Lilla Watson; *The BlackCard***

Keynote Abstract

## **2030, Finish**

*King's College*

## **Day 1, 10 July, 0800-1700, Registration**

*Forgan Smith Building*

## **Day 1, 0900-1015, Keynote**

*Abel Smith Lecture Theatre*

Chair: **Simon Bronitt**; *University of Queensland*

### **Conference Welcome**

### **Genocide Studies and Prevention Presentation**

**GSP Editorial Board**

## **Holding Back the Tide? Human Protection and Genocide Prevention in our More Violent World.**

**Alex Bellamy**; *University of Queensland*

Over the past few decades the international community made significant progress towards strengthening the protection of civilians from genocide and mass atrocities. This was evidenced by consistent declines in the lethality of conflicts and one-sided atrocities. However, since 2011 the trends have moved in the other direction, creating a crisis in human protection that the system may not be able to cope with. This crisis, I will argue, is driven by three principal factors: (1) a significant increase in deliberate attacks on civilian populations; (2) a decline of international commitment to some of the central tenets of human protection; (3) the system's limited capacity to respond effectively to the increasing burdens placed upon it. The lecture will begin by identifying the trends in civilian targeting before moving on to explain the sources of the current crisis. It will then examine ways in which this crisis of protection might be addressed, focusing in particular on ways of strengthening legal, political and moral accountability for the prevention of genocide and other atrocity crimes.

## **Day 1, 1015-1045, Morning Tea**

*Tower Foyer, Level 3, Forgan Smith Building*

# Day 1, 1045-1245, Session 1

## Genocide Prevention I

Room1

### Exploring Resilience to Genocide

**Deborah Mayersen;** *University of Wollongong*

When Leo Kuper penned *Genocide*, one of the foundational texts within the field of genocide studies, he did not focus exclusively on instances of genocide. In his quest to understand its roots, and the factors that might prevent it, he also examined a number of cases in which a demonstrable risk of genocide was averted. By and large, however, very few researchers have adopted this approach. The vast majority of scholarship exploring the causes of genocide does so through examining the antecedents of paradigmatic instances, such as the Holocaust. In this paper, I consider the limitations of utilising only case studies of genocide for understanding how risk can culminate in genocide. In these cases risk factors dominated, while factors promoting resilience were inoperable or ineffective. Historical examples of resilience to genocide, by contrast, offer insights into factors that have previously been effective in arresting or reducing risk of genocide. Furthermore, as knowledge from genocide studies is increasingly being used to inform genocide prevention, exploring historical case studies of resilience may lead to identifying powerful new preventive tools. In this paper I consider a new theoretical approach to understanding risk of genocide, and a methodological approach that incorporates non-genocidal case studies. I offer some preliminary insights into what can be learned from researching historical instances of resilience to genocide.

### Genocide and Mass Atrocity Prevention: Overcoming the Gap Between Research and Practice

**Ernesto Verdeja;** *University of Notre Dame*

Over the past two decades, a number of governments, international organizations, and nongovernmental organizations have sought more detailed and accurate models of mass atrocity prediction and assessment. This paper examines the development of the scholarship-policy nexus on early warning and risk assessment models. Risk assessment (RA) concerns a country's long-term structural conditions (regime type, state-led discrimination, etc.) that determine overall risk for atrocities. Early warning (EW) focuses on short/midterm dynamics that can serve as violence triggers and restraints. Part I sketches the historical development of RA and EW models and discusses several major policy-relevant approaches rooted in current scholarship, including (among others) the Political Instability Task Force, the UN's Framework of Analysis for Atrocity Crimes, the Early Warning Project, and the Continental Early Warning System of the African Union. Part II presents the findings of current research on prediction. Part III sketches several ways in which scholarship is translated and adopted into policy-oriented work. This analysis examines the patterns of interaction and exchange between scholars and practitioners by investigating institutional and informal mechanisms (e.g., "focal point" training), types of actors, and pre-existing and self-reinforcing networks of knowledge (epistemic communities). Part IV discusses several strengths and limitations in the scholarship-policy nexus, and draws on interviews with scholars as well as policy analysts and decision-makers in government, international organizations, and nongovernmental organizations.

### Causal Model of Genocide Prevention

**Mark Kielsingard;** *City University of Hong Kong*

Genocide prevention is perhaps the most complex issue in genocide studies and the most difficult to accomplish. Prevention must overcome the most prodigious political and socio-economic barriers to international intervention. It requires overwhelmingly compelling evidence a priori and therefore necessitates a rigorous model of prediction. Lemkin arguably allowed for common causative elements to genocide. Stanton provides a processual model through which looming genocide may be predicted but is not rigorous enough to compel international support. Some have called for an elemental model in predicting genocide which strictly adheres to the elements of the legal definition under international law but it provides an impossible framework as it creates barriers to intervention and effectively fails to intercede before genocide occurs. Another model is the causal model. This approach identifies necessary ideological preconditions to genocide and incorporates a methodology that accounts for trends in decision-making and conditioning factors to more credibly predict the likelihood of oncoming atrocity. The necessary preconditions are an unambiguous exclusionary national identity, a state of national emergency and perceived impunity. Conditioning factors and trends in decision-making include aggravating factors (i.e., history of discrimination, shifts in domestic power paradigms, armed conflicts, and political economy) and most of the features discussed in the processual model. Thus, the causal model works in tandem with the processual model. Yet the distinction between the two approaches sometimes lead to differing conclusions, such as in the risk assessment in the People's Republic of China, and provide a more compelling and rigorous risk assessment model.

## **Genocide in Their Best Interests**

*Room2*

Chair: **Kirril Shields**; *University of Queensland*

### **Child Removal: Genocide with Good Intent?**

**Colin Tatz**; *Australian National University*

The UN Genocide Convention was born out of the vortex of World War II. The definition of genocide is the ‘intent to destroy’ a racial, ethnic, national or religious group by any one of five specific acts, including the forcible removal of children. Intent is the key to the crime. We assume that the intent must be male fides, with a malevolent state of mind. But neither the formal definition nor any court has elaborated on the nature of the intent. Michael Storey, a UNSW legal scholar and others, including me, argue that in the absence of a qualifier, intent can be bona fides, with good faith and intent or alleged good faith — and that is the defence of those who removed North American native children for twelve-year spells of compulsory boarding schools, and those who ‘stole’ Aboriginal children. It was said by those who wrote the policies and those who did the removing that all this was done ‘in their best interests’. Such removal is legally criminal. This raises the political question of whether there can be ‘good perpetrators’ of genocide?

### **Dispositions of Destruction: Genocidal Intent and Symbolic Violence in North American Indigenous Boarding/Residential Schools**

**Andrew Woolford**; *University of Manitoba*

This presentation troubles legal notions of intent by examining the complex layers of conscious and predisposed action that take place within relations of genocide. To illustrate by focusing on Indigenous boarding/residential schools in Canada and the US, I note how specific acts of perceived kindness within the day-to-day life of these schools served to advance group destruction within a broader project of forced assimilation. Examples of acts of symbolic violence -- gifts that are not gifts at all -- include how children’s desires for excitement or material goods were used to lure them toward so-called civilization and the ways in which warm relations occasionally formed between teachers and students also served to sever bonds between Indigenous children and their parents and communities. None of this is to suggest that there is not ample evidence of rampant school-based physical and sexual violence that also contributed to cultural destruction. Rather, the goal of this paper is to highlight how perceived acts of kindness reinforced the destructive goals of the schools; in short, such dispositions of destruction were often deployed, encouraged, or simply permitted as part of a larger effort to “kill the Indian and save the man”.

### **Gnudentod - The National Socialist Krankenmorde the Myth of the “Good Death”**

**Michael Robertson**; *University of Sydney*

Whilst traditionally considered a mass murder and not a “genocide”, Krankenmorde (Nazi mass murder of the sick and disabled) and the program of mass sterilization of the “genetically inferior” shares many of the characteristics of the Holocaust, so much so that previous historiography categorises it as a preamble to the Nazi “Final Solution” to the Judenfrage. Many consider “disability” as much a social category as “race”, “gender” or “religion” and thus a credible basis to argue that the Krankenmorde was indeed a genocidal act. Moreover, unlike many genocidal acts in history, the Krankenmorde was argued by the state and the health professionals who perpetrated or colluded, as being an act of mercy and therefore “in the best interests”. In this paper, I will argue that the constructs of “biopolitics” (Foucault) and in particular the subcategory “Thanatopolitics” provide a conceptual framework to understand genocide as a biologically based crime and that the Krankenmorde fits within this category of crime. “Biopolitics” defines a form of governmental control over the biology of the individual and the collective, whereas “Thanatopolitics” describes a process of social and political exclusion reducing an individual to a state of “bare life”. I will also explore the pseudo-benevolent scientific rationalisations of the perpetrators in order to approach a concept of the moral agency of the genocide perpetrator.

# The Holocaust Across Europe

Room3

## **Defiance and Protest: Forgotten Jewish resistance in Nazi Germany**

**Wolf Gruner**; *University of Southern California, Los Angeles*

Resistance during the Holocaust is still understood by most scholars as organized or armed group activities that rarely occurred during the Holocaust. Yet, if we apply a new broader definition of Jewish resistance that includes individual acts, an investigation at the micro level of the Third Reich society quickly challenges the common notion of the Jews as passive victims. Based on this new approach and an entirely new set of sources, namely barely touched local files from Berlin, Hamburg, Frankfurt, Munich, Leipzig and other cities, as well as survivor testimonies of the USC Shoah Foundation Visual History Archive, it can, however, be demonstrated that German Jews performed many individual acts of defiance and even expressed public protest against Nazi persecution, starting in 1933, but up to well into the war. The comparative micro-historical approach allows us to see how Jews developed changing response strategies: First, against Nazi propaganda and exclusionary economic measures, next against violent local attacks and municipal restrictions, later against the nationwide November pogrom and radical segregationist laws, and finally against forced labor and deportation. That fact that German Jews protested in public and defied many Nazi measures, obliterates the common picture of the passivity of the persecuted. Instead, this research gives back agency to ordinary German Jews in extraordinary circumstances and does alter dramatically our understanding how the Jewish population reacted towards Nazi oppression. This research illuminates our understanding of what enables people to resist genocide and thus contributes to the study of prevention of genocide in general.

## **Legal Theft of Property Rights: The Gradual Hellenization of Jewish-Owned Businesses, 1937-1943**

**Orly Meron**; *Bar-Ilan University*

This proposed lecture examines the process whereby Jewish-owned businesses in northern Greece—home to the largest segment of the Greek Jewish community (about 80 percent)—were Hellenized, in particular in the densely-populated metropolis of Macedonian Salonika. Part of a long-term study dedicated to painting a picture of Salonika's Jewish interbellum business activities, it traces Jewish-owned businesses from their establishment to their final transfer into Greek hands using a range of unpublished archival sources. In parallel with the deportation of the Jewish owners to the concentration camps to their extermination, the Aryanization policy conducted under the guise of the "legal" transfer of Jewish businesses under the German occupying regime into Greek possession took the form of an ostensibly lawful process. This process started already during the late 1930s. As part of these events, large-scale Greek businesses appealed to the Jewish-owned Bank Amar for large credit and voluntary mergers that included Jewish-owned businesses prepared Greek partners to the owners to be in 1943. Thus actually these events stripped Jewish businessmen of their property rights. The documentation analyzed sheds new light on the eve of the destruction of Jewish businesses, enabling detailed information of the way in which they met their end to emerge.

## **Civilian Participation in Anti-Jewish Violence within Romania's Borderlands Post-July 1941**

**Mihai Poliec**; *Clark University*

In my paper I examine the forms civilian complicity has taken in Bukovina and Bessarabia after July 1941, when the two territories were re-annexed by Romania from the Soviet Union. I am looking at the role bystanders played in the perpetration of violence by military authorities against the local Jewish population. In addition, I set out to identify both the objective and subjective factors that prompted the local population to assist in the implementation of anti-Jewish measures by the army and gendarmerie, or initiate independent acts of violence. The methodological questions structuring my research pertain to the identity of the civilian accomplices, the context of their involvement in the crimes and the motivational complexity underlying their actions. In pursuit of a more accurate reconstruction of this complex history, I make use of both wartime and post-war materials. The primary sources I utilize range from official army reports and telegrams, to confidential military correspondence, to witness and survivor testimonies, and postwar trials records. Scholars such as Jean Ancel, Radu Ioanid and Vladimir Solonari, have identified the main perpetrators of the Romanian Holocaust and documented to a limited extent the bystanders' role. Diana Dumitru examined the phenomenon of collaboration in Bessarabia and Transnistria. My project comes to systematically analyze and expand the knowledge available on the mindsets, patterns of involvement and motivations of bystanders in the two regions, by integrating additional case studies and novel research data for each region separately and in comparison to one another.

# Response of International Courts to Atrocities in the former Yugoslavia

Room4

## "Vertical Inconsistency" of International Sentencing: Case Study of Bosnia and Rwanda

**Barbora Hola;** *VU University Amsterdam*

Both international and domestic courts have prosecuted perpetrators of international crimes committed during the 1994 genocide in Rwanda and the armed conflict in Bosnia in the early 1990's. Few of "the most responsible" individuals have been tried at the international level by the ICTY and ICTR, while the vast majority of perpetrators have been dealt with by domestic courts. The simultaneous operating of these different legal systems – with different legal traditions and differing dogmatic underpinnings - has generated widely reported incidents of "vertical inconsistency" of international sentencing. A notorious example of the public execution of twenty-two individuals convicted of genocide and sentenced to death by Rwandan criminal courts in the late 1990s is often contrasted to much more lenient sentences and VIP treatment of "those most responsible" tried at the ICTR. This and similar anecdotes feed public imagination and are used as another critique against the the ICTY and ICTR in Bosnia and Rwanda, respectively. However, these claims are largely based on assumptions and no systematic empirical inquiry of sentencing of perpetrators of international crimes committed during the Rwanda genocide and during the Bosnian war has ever been conducted. This paper will present preliminary findings of an original, empirical study comparing sentencing of international crimes committed during the genocide in Rwanda and the armed conflict in Bosnia and will provide an empirical insights into the functioning of the pluralist system of international criminal justice.

## The Gender Disparity in Witnesses Testifying before International Criminal Tribunals

**Gregory Townsend;** *International Criminal Tribunal for the former Yugoslavia (ICTY)*

This paper will quantify the disparity between the number of male and female witnesses appearing before international criminal tribunals, and poses questions about the significance of this gender gap. The total number of witnesses to testify before the International Criminal Tribunal for the former Yugoslavia (ICTY) is approximately 5,000 and they have made approximately 8,000 appearances in court. Despite this significant number, women comprise only 13% of all the witnesses who have appeared before the Tribunal (Echoes of Testimony, ICTY report). This statistic surprises many observers, particularly considering that several notable ICTY legal precedents relate to crimes against women, including sexual and gender-based violence. At the International Criminal Tribunal for Rwanda, the total number of witnesses that appeared is approximately 3,429. Of the witnesses before the ICTR, only 762 were female (about 23%) and 2,632 were male (about 77%) (Sera Attika, November 2015). This paper will quantitatively and empirically compare the gender of witnesses before the ICTY, ICTR, Special Court for Sierra Leone, ICC, Extraordinary Chambers in the Courts of Cambodia, and Special Tribunal for Lebanon. This paper will present an on-the-ground, practitioner's perspective on the under-representation of women appearing as witnesses in international courts, and how this has resulted in different evidence being led and, moreover, a different historical narrative being told. As a lawyer at an international court, the author will provide an insider's view of prosecutorial decisions regarding witness selection and discuss the implications of this disparity for international criminal practice.

## The Legal Status of the Shared Responsibility to Protect

**Luke Glanville;** *Australian National University*

This paper clarifies the current legal status of the idea that bystander states have a shared responsibility to protect populations from genocide and other mass atrocities when host states fail to do so. It notes that, while the legal force of key international statements on the 'responsibility to protect' principle may be weak at best, the International Court of Justice (ICJ) and the International Law Commission (ILC) have offered bold declarations in recent years which do point towards the gradual development of legal duties for extraterritorial protection. It then considers the what, if anything, the ICJ and ILC have to say about how these legal duties should be distributed and shared among various states and international organizations in a given case.

# Digital Art Installation

*Room6*

## **Beyond Genocide: Silent Power Point Exhibition**

**Amy Fagin; *Beyond Genocide Centre for Prevention***

This independent looping silent power point will provide an introduction to the series “Beyond Genocide”, a series of illuminated manuscripts narrating a documentary treatise of genocides and mass atrocity crimes around the globe. The power point includes overview of the series and case by case visual art experience of the individual compositions within the series. Details and meanings discovered by the artist will be presented as a visual “docent” by describing what and how certain details support the historical basis of the atrocity crime, and narrate the composition of the illumination. All completed illuminations from the emerging series will be included. Considerations regarding narratives of history and the “truths” that they represent are contextualized for individual observation and contemplation. This presentation creates a deeply contemplative experience on the trajectory and legacy of mass atrocity across time and space. The session loops independently and is recommended to be hosted in a darkened “screening room” where individuals can enter or leave independently. Hours of operation can be outlined in the schedule.

## **Day 1, 1215-1330, Lunch**

*Tower Foyer, Level 3, Forgan Smith Building*

## **Day 1, 1230-1330, IAGS Business Meeting**

*Location TBC*



# Day 1, 1330-1500, Session 2

## Genocide Prevention II

Room1

### **Russian's Reaction to the Armenian Genocide: Symbol of Protection but not Prevention**

*Asya Darbinyan; Clark University*

The front page of the 30 June 1916 issue of the Parisian newspaper *Excelsior* carried an illustration of a Russian soldier on horseback with a refugee child in his arms. The picture was titled "The Symbol of Protection of the Armenians by Russians." While Russian and Ottoman imperial troops fought on the Caucasus front of World War I, hundreds of thousands of Ottoman Armenian subjects were targeted by Turkish authorities as a potential "strategic threat." Justifying their actions as military necessity, Ottomans massacred the Armenians or deported them to the deserts of Mesopotamia. As an official response to the horrifying developments both in the Ottoman Empire and on the Caucasus front, Russian Foreign Minister Sergey Sazonov proposed public condemnation of the Ottoman government for the slaughter of its Armenian subjects, and engaged British and French diplomats in this process. Furthermore, the imperial government as well as a number of non-governmental organizations established in the Russian Empire provided assistance to hundreds of thousands of Armenian refugees in need. Yet, no intervention by any of the Allied Powers to stop the Ottomans from massacring the Armenians was undertaken. Drawing upon materials in the Russian Military-Historical and the Russian State archives in Moscow, as well as in the Armenian National Archives in Yerevan, my paper explores Russia's long- and short-term reaction to mass atrocity crimes committed against the Armenians in the Ottoman Empire and addresses the complexity of Russian humanitarianism during the Armenian Genocide.

### **From Genocide to Genocide: Or the Odyssey of an Armenian Family**

*Tamar Ohanian; Armenian Genocide Museum-Institute*

My paper deals with a unique story of an Armenian family, who witnessed two genocides: the first was 100 years ago, and the second one in our days. After the deportation of 1915 from Western Armenia to Syrian deserts, escaping the massacres carried out by the Ottoman Empire, the family settled down in Syrian land and starting a new life keeping the memory of the terrible sufferings they went through. However, the Genocide did not become just a memory for them. After hundred years, the family witnessed a new genocide, this time in Syria and organized by ISIS. My presentation discusses the "relationship" between genocide memory and new or potential genocides. Based on the experience of this Armenian family, I will try to present and examine some links between "old" and "new" genocides, the role of genocide memory in the context of the phenomenon of genocide prevention.

### **Building Capacity for Responding to and Preventing Mass Atrocities in Indonesia: Challenges and Opportunities**

*Ririn Tri Nurhayati; University of Queensland*

Most studies on Indonesia and human rights have viewed Indonesia negatively because of its serious problems in dealing with human rights issues in the past. With the end of the New Order authoritarian regime in 1998, Indonesia began to develop a democratic political system and is currently recognized as the third largest democracy in the world. It is acknowledged that with the Reformasi, there have been positive efforts to promote human rights norms by ratifying international human rights instruments and harmonizing domestic regulations in accordance with international standards. However progress has been slow and there are challenges related to the protection of the population. Some critics in particular highlight the lack of willingness of the Government of Indonesia to address past human rights violations. This paper aims to explain the current progress by assessing two relevant factors. First, it is important to understand the power politics within the decision-making bodies in central government. And second, it is useful to assess the on-going normative discourse regarding human rights, order and justice perceived by the governmental institutions. While acknowledging impediments within state-actors, it is also important to see the significant role of non-state actors including NGOs, academics, think tanks and their networks in advocating the promotion of discourse to prioritize justice, which will become the basis for building capacity to respond and prevent the occurrence of genocide and mass atrocities in the future.

# Genocide of Indigenous Peoples in Australia

Room2

## **'Just a little sacred site': Memorialising Tasmanian Aboriginal Trauma at Wybalenna and Oyster Cove**

**Celeste Thorn;** *Deakin University*

Sites of genocide, traumatic history, and 'difficult heritage' have increasingly become mass tourism attractions under the emerging 'dark tourism' phenomenon. While the site of Myall Creek in New South Wales, and Risdon Cove in Tasmania are perhaps the most recognised and visited sites of Aboriginal trauma, there are other sites that demonstrate the attempted destruction of Tasmanian Aborigines that are far more obscure. This paper focuses on the indigenous sites of Wybalenna on Flinders Island and Oyster Cove, south of Hobart. These locations were integral to the attempted destruction of Tasmanian Aborigines. In 1833, Wybalenna was the settlement that much of the remaining Indigenous population (an estimated two hundred) were forcibly removed and by 1847 only forty-seven Aborigines were still alive. This scant number were sent back to the Tasmanian mainland and 're-settled' at Oyster Cove, under deplorable living conditions. Today, Oyster Cove is particularly symbolic for Indigenous Tasmanians, who view the site as emblematic of their survival. Wybalenna, as the site of trauma, is not used for the same purposes. At Wybalenna, the chapel and graveyard are all that remain of the Aboriginal settlement with a plaque and recently erected memorial. Batten and Batten have observed that Wybalenna is an insular place of reflection for Indigenous people rather than a site of education. This paper explores the possible rationale of this choice and questions whether this delineation is a cultural choice or perhaps driven by convenience of location and investigates the difficulty in using memorials to foster reconciliation attempts.

## **Sorry Seemed to be the Hardest Word: Public Opinion of the Apology to the Stolen Generations and its Effect on Transitional Justice**

**Elliott Hull;** *University of Amsterdam*

Transitional justice (TJ) is often seen as being either a punishment for a perpetrator or a process to repair the relationship between perpetrators and victims. Often ignored are the general public, here used to mean those who are neither victim nor perpetrator. This paper seeks to address this oversight in one specific case by examining the changes in public opinion towards the apology to the Stolen Generations in Australia between 1997-2008. Here, the general public is the non-Indigenous public of Australia, most of whom were not involved in the policies that led to the Stolen Generations. Public opinion is examined by an analysis of Letters to the Editor in major Australian newspapers during this period, and the Sorry Books, a primary resource of grassroots apologies made by the general public in 1997. Prime Minister John Howard's refusal to apologise became a symbol of the Australian government's poor attempts to reconcile past colonial injustices and the current social inequalities suffered by the Indigenous community, and is therefore highly relevant to the TJ process. The paper will argue that opinion towards the apology fluctuated drastically between its suggestion in 1997 and its delivery in 2008, due to fluctuating political opinion, and changes in attitude towards reconciliation with Indigenous Australians. It will conclude that while the apology was an important step in reconciliation, and was believed to be so by many of the general public, its actual and perceived effects on the transitional justice process for the Stolen Generations have been negligible.

## **Reconciliation and the Legacies of Genocide in Australia**

**Andrew Gunstone;** *Swinburne University*

Over the past quarter of a century, there has been a reconciliation movement in Australia, which is working towards reconciling Indigenous and non-Indigenous Australians. The movement started in 1991 with the legislating of a ten-year process of reconciliation. Since that process ended in 2000, the reconciliation movement has continued through the work of governments, non-government organisations and a broad 'people's movement'. In this paper, I examine the 25-year history of the Australian reconciliation movement. I argue the movement has struggled to address the legacies of invasion and genocide inflicted upon Indigenous people. The movement has not genuinely incorporated critical elements, such as acknowledging history; providing reparations; recognising Indigenous rights, like self-determination, a treaty and land rights; addressing racism; improving relationships; and addressing socio-economic issues.

# Understanding and Recognition of Genocide

Room3

Chair: **Ahmed Ziauddin**; *International Crimes Strategy Forum*

## Political Accountability over US Inaction on Genocide: A 'Sold' Game?

**Eyal Mayroz**; *University of Sydney*

Domestic political accountability is a primary instrument of democratic representation; a control mechanism for rewarding or punishing elected representatives based on their performance. Yet, deliberate 'failures' by US administrations to translate into action manifest expressions of public support for strong policies on genocide have never been held to account by the citizenry. Why was this? Were victims of genocide left to their own because of genuinely insurmountable challenges faced by otherwise willing interveners? Or were policymakers and publics in the US recycling expressions of concern and condemnation, and sending humanitarian aid to mask deliberate failings of the former and ease the consciences of the latter? I have developed a methodology to study how US policymakers have interpreted public attitudes regarding action on genocide, and how they have used these interpretations, ostensibly, to try to gain domestic legitimacy for their preferred policies and avoid being held to account for inaction. Investigating legitimation by deliberate framings of information, I looked at how different administrations have endeavoured to represent to the public genocidal, or alleged genocidal events ('crisis', 'conflict', 'civil war', 'tragedy', 'disaster', 'genocide', 'ethnic cleansing', etc.); set public agendas; control the discussion of alternative policy options; articulate the relevance of moral imperatives to formulation of US policies; and assign responsibility (or blame) for actions or inaction. In my presentation I will apply the methodology to the policymaking process of the US policy on Darfur during 2004, both before and after the announcement of the official US genocide determination on the crisis.

## Understanding 'Genocide': Contribution of the International Crimes Tribunals of Bangladesh

**M Sanjeeb Hossain**; *University of Warwick*

The International Crimes Tribunals (ICTs) of Bangladesh were established in March 2010 under the International Crimes (Tribunals) Act 1973 [ICTA'73], a trailblazing domestic legislative instrument enacted in the early 1970s to prosecute the perpetrators of genocide and other international crimes. In the years ahead, it is likely that the ICTs will be remembered as the last definitive attempt to deliver justice to the victims of genocide during the war between Bangladesh (the then East Pakistan) and Pakistan in 1971. Out of the twenty-seven cases tried till date, the accused have been found guilty of 'genocide' in ten cases. The objective of this paper is to assess the contribution of the ICTs towards the understanding of genocide. This is achieved by exploring two interrelated topics. 'Genocide' defined in Section 3(2)(c) of the ICTA'73 embodies the content and spirit of the classical and widely accepted definition enshrined in Article II of the Genocide Convention (GC), with two points of departure. The first part of this paper evaluates the ICTA'73 definition of 'genocide' by taking these points of departure into consideration. It asks whether if the inclusion of 'political group' as a protected group violates the principle of legality and also what has been traditionally understood as genocide. This is followed by the second part of the paper which traces the understanding and development of genocide in the ten trials where the accused have been convicted of the crime.

## 'Genocide Recognition' within the Framework of the UN: Meaning, Purpose, and Consequences

**Rayhan Rashid**; *International Crimes Strategy Forum*

Recognition of genocide in reference to the UN and other intergovernmental bodies and governments is probably one of the most commonly advocated justice agendas advanced by various victims' groups and justice-activists. This paper proposes to explore the notion in the context of the United Nations. While the organisation's role as the guardian of international human rights, and its commitment towards prevention of genocide (a key objective of the Genocide Convention 1948), are quite straight-forward to pinpoint within its legal and institutional framework, its role or obligation (if any) towards recognising ongoing or past genocides is somewhat illusive. The three questions that I intend to ask are: What exactly is meant, and generally understood, by 'genocide recognition' and what such a recognition might entail in the context of UN's engagement towards a given genocide? Does recognition matter in preventing, intervening, or prosecuting a genocide? Whether there are any express (or implied) provision, procedure, and practice within the framework of UN that can be taken as a commitment or obligation to recognise genocide? The arguments that frame the above lines of inquiry are: one, accurate determination of the nature of a humanitarian crisis is a prerequisite to addressing it in any form; two, the obligation of the State Parties to the Genocide Convention to prevent or prosecute a genocide is corollary to UN's obligation to facilitate justice initiatives, whether international or domestic; three, recognition and acknowledgement are attributes of justice, essentially lending legitimacy to any justice initiative.

# Challenges Facing the ECCC

Room4

## **Forced Marriage, International Criminal Law and Genocide in Cambodia**

**Melanie O'Brien;** *University of Queensland*

There is much debate over the definition of genocide, with legal scholars and practitioners restricted to the Genocide Convention (or Rome Statute) definition, and other scholars taking a broad interpretation of what constitutes genocide. One of the mass atrocity events subject to definitional controversy is the Khmer Rouge period in Cambodia. One of the crimes committed under the Khmer Rouge was forced marriage. Forced marriage was confronted in the Special Court for Sierra Leone, and is currently a significant portion of Case 002/02 at the Extraordinary Chambers in the Courts of Cambodia (ECCC). This paper will demonstrate the very different manner in which forced marriage can occur by comparing the Sierra Leone and Cambodian contexts: 'bush wives' vs 3rd-party imposed marriage. Using alternative theories of genocide definition such as Feierstein's 'genocide as social practice', it will discuss how the specific context of the crime of forced marriage as it was carried out under the Khmer Rouge can contribute to our understanding of whether genocide occurred during their regime. In doing so, this paper will demonstrate how lawyers can use non-legal genocide theories to be more creative in their interpretation of statute definitions in order to expand current definitional limitations.

## **Gendering Mass Atrocity: The Progress and Challenges of Prosecuting Sexual and Gender-based Violence of the Khmer Rouge Era**

**Theresa de Langis;** *American University*

Mass atrocity tribunals are fundamentally an official historical account of events. Thus, what they include and exclude as evidence and crimes deeply impacts how we memorialize and learn from past conflicts. While the Khmer Rouge period (1975-1979) is regarded as an example where "rape is not inevitable in war," a growing body of research is demonstrating the fallacy of this position and the links of patterns of abuse to other conflicts in the Southeast Asia region. This paper examines the successes and ongoing efforts of survivor-focused feminist advocacy to include the full spectrum of gender-based violence as part of the adjudications of the Extraordinary Chambers in the Courts of Cambodia (ECCC), today hearing alleged crimes against senior leaders of the Khmer Rouge state. While the court is hearing the charge of forced marriages and the enforced rapes within those marriages, excluded from proceedings are rapes outside of forced marriage, as well as forced pregnancy, sexual slavery, and myriad of other gender-based violations, most often committed with impunity. The paper concludes with a focus on the ECCC's progress to date and challenges ahead in presenting the full contours of the Cambodian Genocide, with a view assessing justice served to survivors and precedent set for prevention. As we move forward into an ever more complex world, where sexual and gender-based violations are clearly integral to the radical ideologies of armed groups such as ISIS, leveraging the contributions of the ECCC may never have been more urgently needed.

## **The Extraordinary Chambers in the Courts of Cambodia: An Assessment**

**Gregory Stanton;** *George Mason University*

In 2006, twenty-seven years after the fall of the Khmer Rouge regime in Cambodia, five of its leaders were brought to trial for crimes against humanity and genocide. The Extraordinary Chambers in the Courts of Cambodia (ECCC) were built after lengthy negotiations between the Royal Government of Cambodia and the United Nations. A majority of judges are Cambodian, but convictions, acquittals, and other important decisions must be made by a supermajority that includes the ECCC's international judges. The ECCC has used a combination of Cambodian criminal procedure, the procedures of UN tribunals, and the International Criminal Court. Over 500,000 Cambodians have attended the trials, which have been nationally broadcast by radio, television, and the internet. The ECCC and the Documentation Center for Cambodia have conducted extensive educational programs to inform Cambodians about the trials. This paper will be presented by the founder of the Cambodian Genocide Project in 1982, who also drafted the internal rules for the ECCC. He will assess the successes and shortcomings of the ECCC, and will speak about lessons learned for future prosecutions of crimes against humanity and genocide.

## **Curating Memories of Genocide**

*Room5*

### **Voices from the Ashes: Survivor Testimony and the Possibility of Education Playing a Role in Genocide Prevention**

**Ari Lander**; *Sydney Jewish Museum*

Genocide prevention defies an easy solution, and clearly the international community has failed to prevent acts of genocide in the years since the 1948 Convention. Obviously, education alone cannot prevent further genocides from taking place. Furthermore, academics have long been aware of the crucial role played by intellectuals in genocides perpetrated in Cambodia, Rwanda and Europe. The question is, whether or not a specific type of education could play a role in cultivating empathy for victims of grave violations of human rights. Each year approximately 25,000 school students are educated in Holocaust programs at the Sydney Jewish Museum. Ninety percent of the students attending programs at the Museum hear the testimony of a Holocaust survivor who speaks for 30-50 minutes. The students are then invited in to ask the survivor questions. Over the years the Sydney Jewish Museum has collected the responses of thousands of teachers and students who have attended programs at the Museum. Their responses indicate that hearing the testimony of a Holocaust survivor had a profound emotional impact and helped cultivate empathy for the victims of genocide. The work carried out by the Museum takes place in a very specific cultural milieu, specifically, a democratic and liberal society that is not experiencing dramatic social or economic upheaval. Nonetheless, this paper will argue that the programs run by the Sydney Jewish Museum could provide a blueprint for creating educational programs that cultivate emotional and intellectual empathy for victims of genocide and other extreme violations of human rights.

### **What's in a Place? Revisiting Memorial Museums Located on Former Sites of Atrocities**

**Jessica Heidrich**; *University of Queensland*

The mounting instability of the global socio-political climate and a 'memory boom' in the heritage sector has recently given rise to a new cultural institution: the memorial museum. Memorial museums help establish the gravity of genocide in social perspective; however, there is a paucity of scholarly engagement with those museums defined by their location on (and preservation of) former sites of atrocities. In response to Violi's (2012) hypothesis that memorial museums may exist as material testimonies, a descriptive reading of the National September 11 Memorial Museum, New York, is presented. This case study is part of a broader research initiative focused on the visitor experience of museums that preserve the physical, historic setting of past traumatic events (e.g. Auschwitz-Birkenau Memorial Museum and Tuol Sleng Genocide Museum). Drawing upon practice-based concepts of memory and phenomenological approaches to place, this paper thus asks: How may the physicality of memorial museums located on former sites of atrocities inform understandings of visitor engagement with traumatic pasts? It is suggested that the visitor experience of memorial museums should not be readily attributable to the morbid fascination conventionally described by scholars of dark tourism. The act of being 'in-place' instead reflects interplay between the physical qualities of the museum site, the act of visiting, and a visitor's subjectivities. Recognising this dialogue between the museum site as a material witness and the visitor as a secondary witness is the first step towards developing a more critical, qualitative understanding of visitor engagement at 'dark heritage' sites.

## **Film Showing A**

*Room6*

## **Day 1, 1500-1530, Afternoon Tea**

*Tower Foyer, Level 3, Forgan Smith Building*

# Day 1, 1530-1700, Session 3

## Genocide Prevention III

Room1

### **The erga omnes Duty to Prevent Genocide: Naming and Shaming Past Situations to Prevent Future Acts of Genocide**

**Björn Schiffbauer;** *University of Cologne*

In contrast to prosecuting and punishing committed acts of genocide, the 1948 Genocide Convention is silent as to means of preventing future acts. Its Article I only mentions that a duty to prevent genocide exists. Although it is widely accepted that this is a *jus cogens* duty, there is still no reliable consent in international law as to the content of that duty. Therefore, the pro-posed paper seeks to fill this gap in the light of the object and purpose of the Genocide Convention. It provides and discusses a minimum requirement approach which sketches the indispensable state actions to comply with the duty to prevent. The offered solution sounds simple at first glance: naming and shaming situations of genocide is the least every state can and must do in order to comply with Article I of the Convention. But problems begin when this duty to name and shame is not restricted to ongoing situations but also reaches back to past situations even from times before the Convention was in force. This paper's (arguably provocative) assumption is that even those situations – e.g. the 1915 Armenian genocide or atrocities of colonial powers against indigenous people – must be named and shamed today because this also falls under Article I. Even though the Convention is not retroactive, events from the pre-Convention era fall outside that non-retroactivity. They rather are necessary links to strengthen a general awareness what constitutes genocide and by that cater to the purpose to prevent future acts of genocide.

### **Legislative Engagement for the Prevention of Genocide and other Atrocity Crimes: Understanding and Expanding the Legislative Role in Supporting Domestic and International Atrocity Prevention Policy**

**Jack Mayerhofer;** *Auschwitz Institute for Peace and Reconciliation*

This paper explores the role of Members of Parliament and legislative bodies in the prevention of genocide and other mass atrocity crimes. While there has been a strong focus on efforts of the executive branch of States to prevent mass atrocities, less attention has been given to the critical role that legislators play in promoting the prevention of such crimes both at home and abroad. Legislators serve three essential functions in the field of atrocity prevention; guaranteeing legislative oversight for State policy, advocating for prevention-related issues, and allocating resources to support such initiatives. Despite this, to date the majority of analysis of State-led atrocity prevention policy has not, to a sufficient degree, incorporated legislative roles. This paper examines how parliamentarians understand their role in preventing atrocities and equally importantly how this role can be improved, so they can be a more prominent actor in developing comprehensive genocide prevention policy. Finally, this paper analyzes the importance of legislative support to an emerging trend in the field of atrocity prevention, National Mechanisms for the Prevention of Genocide and Other Mass Atrocities. National Mechanisms are inter-ministerial State bodies dedicated to the prevention of atrocity crimes. The link between legislatures and National Mechanisms will be a crucial partnership for ensuring successful prevention policy both domestically and abroad. This paper will be further enriched by the outputs of a roundtable discussion on this subject by a group of parliamentarians from Africa, Asia, Europe, Latin America, and North America that will take place in April 2017.

### **Religion and Genocide Prevention**

**Kate Temoney;** *Montclair State University*

Religious belief is rarely the main or only driving factor in genocide, yet it is not merely ancillary to genocide. Religion—meaning religious rhetoric, religious actors, and the support of religious institutions—potentiates violence in a particular manner due to its sacred referents that intensify and transcend reality. However, the ambivalence of religion makes its incendiary potential as powerful as its obviating potential. For example, the involvement or resistance of religious institutions in genocide can have a profound impact on the success or failure of genocidal movements.” Nonetheless, “the idea of engaging religious leaders and organizations in order to resist the spread of genocide has been ignored by those working in the growing field of genocide prevention.” Therefore, I offer the three typologies of “othering,” justification, and authorization to identify ways in which religion abets genocidal violence as method for identifying the most salient ways religion can neutralize these intersections can forecast or prevent genocide. I propose several prevention strategies involving religion (with illustrations): (1) cultivation of habits of immanent critique, (2) assistance with truth, reconciliation and interreligious efforts, (3) bearing witness to victims, and (4) coordination with government organizations in genocide prevention efforts—understanding these suggestions are not without challenges. Ultimately, I conclude that without political will, prevention efforts are likely to fail. The greatest role religion can play in genocide

prevention is not in forecasting its perpetration but in creating a climate that reduces the likelihood of genocide occurring in the first place.

## **Sites of Indigenous Genocide**

*Room2*

### **State Crime, Settler Colonialism and Colonial Genocide**

**Michael Grewcock**; *University of New South Wales*

This paper addresses aspects of a wider project on state crime and colonialism in Australia. Drawing on the 1837 Parliamentary Select Committee on Aboriginal Tribes, the paper starts by discussing how contemporary frameworks for state crime can be applied to 18th and 19th century colonial violence and displacement. The paper discusses how the Select Committee reflected debates within the British establishment about the management of the colonies, and the dominant paradigm of progress that normalised social marginality, cultural irrelevance and necessary subjugation to empire. The paper then moves to consider the underlying dynamics of settler colonialism in Australia that necessitated seizure of the land and the destruction of Aboriginal communities. In doing so, it engages with the work of Glen Sean Coulthard, David Harvey and Damien Short to discuss whether Marx's writings on primitive accumulation provide a framework for understanding settler colonialism; whether primitive accumulation should remain temporally framed as a foundational stage of capitalism; and whether a more developed theory of primitive accumulation might add to structuralist approaches to colonial genocide.

### **Re-Tracing the Trail: The Ambivalent Embodiment of Genocidal Memory on the Trail of Tears National Historic Trail**

**Kerry Whigham**; *Center for the Study of Genocide and Human Rights, Rutgers University*

This presentation analyzes the Trail of Tears National Historic Trail, a network of memory sites related to the 1838-39 forced removal of the Cherokee people. It demonstrates the complex attitude that the United States has as a settler colonial state and, therefore, as a perpetrator of atrocity violence. After elucidating the historical realities of the Trail, I introduce existing theory on what many describe as the continuing genocidal nature of settler colonialism (Moses 2004, 2008; Moses and Stone 2007; Woolford, Benvenuto, and Hinton 2014; Simpson 2014; Woolford 2015; Short 2016) to demonstrate how genocidal violence against native groups is not only a thing of the past. This presentation uses ethnographic research gathered from interviews and participant observation, along with the methodological tools offered by performance, memory, and genocide studies, to facilitate a close reading of specific sites within this network, as well as the Trail as a whole. I discuss how sites both respond to and reproduce the violence of this genocide. Drawing on LaCapra's notion of empathic unsettlement (2014), I discuss how embodied encounters with the past can create a compassionate relationship with victimized others that acknowledges the injustices they have experienced, but does not intrude upon their space of victimization. Finally, I explore the embodied experience of traveling the Trail today as a practice that can push visitors to acknowledge their role in providing spaces for settler violence to endure, as well as their responsibility to make new choices that mitigate that violence through positive action (Whigham 2014).

# Definitions of Genocide I

Room3

## The Many Faces of Genocide – An Empirical Typology

Timothy Williams; *Marburg University*

Genocide is a multifaceted phenomenon with cases as diverse as the industrially implemented Holocaust, the neighbourhood-level violence in Rwanda, the counter-leftist violence in Argentina and the inaptly coined 'auto-genocide' in Cambodia. Yet despite their strong diversity, these cases each demonstrate the intent to eliminate a specific victim group. Genocide scholars have developed a plethora of definitions of what constitutes genocide and there is little academic unity on which definition is analytically most useful. But there is considerably more overlap on which cases should count as genocide. This paper attempts a new approach to comparing genocides, not by attempting to develop yet another definition, but instead by developing a typology of genocides, using quantitative and conceptual methodologies. A dataset of cases has been constructed from consolidated lists of genocide, coding various variables for each of these genocides. This paper presents a factor analysis of this dataset, showing empirical similarities between these cases along various variables and clustering them into specific types. These empirical regularities are then developed conceptually to create a broad, theoretically consistent typology, differentiating between various types of genocide. In a final step, the plausibility of this typology is tested by examining the similarities and differences between various key cases and determining how well the typology can account for these. This typology provides genocide scholars with a new, empirically founded approach to thinking about commonalities and variations between cases, allowing for a better comparison and more consistent and nuanced theory-building in the future.

## Biopower and Genocide: The Limits of Biopower as an Explanatory Concept

Henry Theriault; *Worcester State University*

Innovative genocide studies scholarship has recently applied Foucault's "biopower" concept to genocide. "Biopower" is systematic promotion of life (through public health, psychiatry, etc.) that is an oppressive, warping regulation of life. Foucault contrasts this "power over life" to the "right of death," state juridical and practical power to kill (through capital punishment, war, etc.). The application of biopower to genocide productively refocuses attention onto the regulative methods used in genocide and genocide's relationship to eugenic ideologies, and offers an interesting model for the situation of post-genocide survivor communities, especially within perpetrator societies. Viewing biopower, however, as itself potentially genocidal betrays misunderstanding of the concept and the way Foucault links biopower to genocide. For Foucault, popular acquiescence in a regime of biopower depends on the desire to avoid mortality through disease, genocide, etc. Foucault thus opposes genocide to biopower, though acceptance of the latter depends on the threat of the former (or some other form of death infliction). Correctly understood, genocide is not a function of biopower but instead occurs where a biopower regime breaks down, that is, for practical or ideological reasons a population segment in a society (say, Jews in Germany) cannot be adequately subjugated to the biopower regime, and the "power of death" is invoked. Still, the nascent literature is on to something important – aspects of genocide deriving from regimes of control and even life promotion. Use of Foucault's terms is provisional, however, and adequate analysis of the object of this insight requires going beyond Foucault's model.



# Prosecutorial Roadblocks in International Criminal Courts & Tribunals

Room4

## Rape and other Acts of Sexual violence: Exploring the Contribution of the ad hoc International Criminal Tribunals in the Prosecution of these Crimes

Jean de Dieu Sikulibo; *Bona Fide Law Chambers*

For centuries, rape and other forms of sexual violence have been an integral aspect of warfare. Even so, it is rather recently that these appalling practices have been recognised as crimes and prosecutions undertaken by international criminal tribunals. While rape and sexual violence in situations of conflict were long considered as a by-product of war, significant strides have been registered in international criminal prosecution of these crimes over the recent years. More significantly, building on ground-breaking advances made by the International Criminal Tribunal for the former Yugoslavia and International Criminal Tribunal for Rwanda in this regard, the Statute of the International Criminal Court provides a broader basis upon which rape and other acts of sexual violence can be prosecuted. In fact, within the last few years, developments made in this arena are indeed significant and have led to prosecutions of these crimes as acts of genocide, crimes against humanity and war crimes. This study sets out to critically analyse the recent developments in the international prosecution of these crimes. In this regard, the author first looks at the failure to address these crimes in the first international criminal prosecutions in the wake of World War II. Secondly, the discussion in this article will further provide an in-depth analysis of the contribution of the international criminal tribunals and courts in the development of international criminal law incriminating rape and other acts of sexual violence. The author finally looks at the persistent challenges in ensuring effective prosecution of these crimes before the international criminal tribunals and courts.

## Genocide and Superior Responsibility – Special Intent for Omission?

Michala Chadimova; *Amsterdam University; Palacky University Olomouc*

This study will analyse mens rea requirements for a superior in relation to the crime of genocide committed by his subordinates. The specific intent crimes are one of the most controversial aspects of the superior responsibility doctrine. The study will examine the interaction between specific genocidal intent and the superior's omission to prevent or punish crimes committed by his subordinates. For application of superior responsibility to the crime of genocide, the main question is whether the superior must himself have the genocidal intent. This study will show different approaches, drawing examples from the case law of ad hoc tribunals. In *Prosecutor v. Stakić* the Trial Chamber found that it must be proved that a superior possessed the requisite special intent, whereas the Appeals Chamber found no difficulty in convicting a superior of genocide based on lower mens rea. The conclusion of the Appeals Chamber met criticism from scholars, which will be also elaborated on in this study. This study will further analyse whether a superior can be convicted based on superior responsibility for genocide in a case of omission. It is an especially important question given to the wording of Article 28 of the Rome Statute, which offers more opportunity for omission of the superior's duty to prevent or punish.

## The Question of Perpetrator's Reach and Control in Assessing the Substantiality Requirement: The Letter of the Law versus the Inherent Nature of Genocide

Onur Uraz; *University of Southampton*

The specific intent element in the legal definition of genocide, which is formulated as 'intent to destroy, in whole or in part, a protected group, as such', is what morally and technically separates genocide from the other international crimes. However, each phrase of this definition has been subject to serious interpretative challenges. The term 'in part' is not an exception. Although the plain reading of the term leads us to conclude that a single member may constitute a part, this contradicts the historical and teleological interpretations. For this reason, the international courts and tribunals developed the so-called 'substantiality requirement', which stipulates that the targeted 'part' must have a 'substantial' nature. A particular question recently raised in respect of this problem is whether the 'substantiality' should be considered in relation to the particular perpetrator's reach and control or to the collective attack. The proponents of the former view suggests an 'individualized approach' by pointing out that the stigma of genocide attaches to the conduct and mindset of an individual. This paper will argue that such view, even though is compatible with the letter of law, undermines the main purpose of the Genocide Convention, which is the protection of certain 'social units'. Indeed, the social reality indicates that the group destruction entails a collective attack. It will be argued, then, a better approach would be calculating the 'substantiality' according to the scope of the collective attack by considering the individual's act and intent in connection with the broader context and shared intent.

# **(Re)Presenting and Witnessing Genocide as Exhibition**

Room5

## **Witnessing Argentina's 40 Year Legacy of Truth, Justice and Memory: A Conversation**

**Amy Fagin;** *Beyond Genocide Centre for Prevention*

**Johann Peiris;** *Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ) GmbH*

In March of 1976 a military “golpe de Estado” thrust Argentina into 7 years of state organized extreme mass violence until the collapse of the military Junta in 1983. 2016 marks the 40 year anniversary of this era punctuated by kidnappings, mass arrests, torture, murder and operation of over 600 clandestine detention centers. During and since this period of Argentinian history popular democratic cultural and political initiatives have advanced participation and influence of representative democratic processes, for all Argentinians. With the objectives of understanding the socio-historical processes of this era, of establishing a survey introduction to cultural memory and museum initiatives in Argentina that address the history of this era, and of deepening an understanding of the effects that these initiatives have on truth, justice and memory; several scholars traveled across the country. Our tour included visits with local educators, government commissions, civil society organizations, survivor advocacy groups, archive commissions, artists, musicians, justices and attorneys to meet these objectives. This abstract is introduced as a creative response to this experience which we undertook as an academic group with both individual and joint objectives. The design of this presentation is as a panel “conversation” which will incorporate an initial “discussion” of themes specifically relevant to the conference topics, between two of the traveling scholars’ for a creative / academic response and enrichment of the objectives sought. To augment interactivity for each 20 minute segment each individual will be free to utilize graphic media; sound; literature or poetry to invoke a participatory session.

## **Memory and Representation: The Case of the Armenian Genocide Museum**

**Gevorg Vardanyan;** *Armenian Genocide Museum-Institute*

2015 marked the 100th anniversary of the Armenian Genocide and millions of Armenians around the world commemorated their victimization 100 years ago. The opening of the new exhibition of Armenian Genocide Museum-Institute (AGMI), Yerevan coincided with the genocide centennial. Long before the opening, the AGMI curatorial staff faced new challenges related to the proper representation of the Genocide. The original Memorial Complex was completed in 1967, but the museum had been opened only in 1995. Many things had changed since that: dozen years of debate in Armenia and the World over the question of the Armenian Genocide, the development of museology, the appearance of new artifacts in the AGMI, etc. My presentation discusses the museum’s new permanent exposition. Firstly, I will present a comparison stressing the main differences between the old exhibition and the new one highlighting two questions, what changed and why the changes were deemed necessary. Secondly, I will discuss the evolution of representing Armenian Genocide memorialization, thus trying to answer the third question: how the museum had been changed? How was the response of AGMI administration and the curatorial department to the new means to represent remembering and memorializing? What was changed in the understanding of Mets Yeghern? And finally, it is important to understand how the museum indicates genocide narratives within historical, geographical, and cultural contexts in a form which is typical to the Republic of Armenia and Armenian Diaspora.

## **The Forced Transfer: The Exhibition on the Second Evacuation of People during the Khmer Rouge Regime**

**Savina Sirik;** *Documentation Center of Cambodia (DC-Cam)*

On 17 April 1975 the Khmer Rouge forces entered Phnom Penh and gained control of Cambodia. They began evacuating people from cities. Between 1975 and 1977 a large number of people were forced to move from the central and southwest parts to the northern and northwest provinces of Cambodia. The exhibition on “Forced Transfers,” originally created by the Documentation Center of Cambodia (DC-Cam) and the Ministry of Culture and Fine Arts highlights the importance of this historical event. It includes survivors’ stories of the forced evacuations and daily living conditions during Democratic Kampuchea (DK), as well as recollections of former Khmer Rouge soldiers who participated in the mass relocations of the population. The idea that informal education should be developed to raise awareness among members of the younger generation resonated among many survivors. One suggestion is that children should be exposed to audio-visual media, including films and public displays of photographs, so that they can visualize the past events and gain a better understanding of the history. It is also important that personal narratives are utilized to educate younger generations about the past. Therefore, this presentation argues that the exhibition and educational programs incorporated within it create a platform for intergenerational dialogue about the history and legacy of the Khmer Rouge regime. It examines how the inclusion of photographs, survivors’ narratives, maps and folktales together would serve the exhibition’s aims of providing a space for remembering, acknowledging, and honoring the suffering endured by victims and survivors of DK regime.

## Film Showing B

Room6

### Day 1, 1730-1930, Keynote

Abel Smith Lecture Theatre

Chair: TBC; TBC

#### **The International Criminal Court: An Essential Instrument to Render Justice**

**Gloria Atiba Davies;** *International Criminal Court*

Millions of children, women and men continue to be victims of unimaginable atrocities that shock the conscience of humanity. The International Criminal Court (ICC) was established based on a united belief that such grave crimes threaten the peace, security and well-being of the world, and from a global need to put an end to impunity enjoyed by perpetrators of those crimes. The Rome Statute which establishes the ICC makes a distinction between different crimes committed within different contexts, and expressly criminalises the crime of genocide, defined as acts committed with the intent to destroy, in whole or in part, a national, ethnical, racial or religious group. Individuals can be charged with genocide by killing, by causing serious bodily or mental harm and by deliberately inflicting on each target group conditions of life calculated to bring about the group's physical destruction, as well as for having individual criminal responsibility for directly and publicly inciting others to commit genocide. In extension to the above, the Rome Statute criminalises rape, and the Office of the Prosecutor has committed to enhance investigations of sexual and gender-based crimes, and crimes against and affecting children. With the power to exercise its jurisdiction over persons for the most serious crimes of international concern, the ICC strives to promote the rule of law, protect human rights and bring justice to victims for acts of genocide, war crimes and crimes against humanity. It is through the co-operation between national, legal and international institutions that justice can be achieved for victims of crimes.

## **Day 2, 11 July, 0730-0815, Emerging Scholars Breakfast Meeting**

*King's College*

## **Day 2, 0830-1700, Registration**

*Forgan Smith Building*

## **Day 2, 0900-1030, Session 4**

### **Genocide Prevention IV**

*Room 1*

#### **Genocide as Securitization: Constructing Threat and Identity in the Holocaust**

**Camilo Torres;** *University of Calgary*

Genocide has remained a distinct problem throughout the twenty-first century, despite numerous international commitments to prevent this “crime of crimes” from occurring again. In genocide, the collective identity of the victim group is reinterpreted such that their continued physical existence is perceived as a threat to the rest of society. Elite-level perpetrators often claim they are securing the social identity of the nation’s only “legitimate” inhabitants, and that in order to obtain any meaningful security for future generations, the total destruction of the “other” is necessary. Securitization theory is a framework that expands the scope of security studies towards any issue that can be successfully communicated and interpreted as a security threat. The literature points to the threat argument as the key moment that both identifies the unique and existential nature of the security problem, and advocates for the use of extraordinary measures as a solution. The Holocaust will serve as a historical case study to examine genocide as a radicalized type of securitization process. I argue that the way in which the collective identity of European Jews was reconstructed by the Nazi regime, mirrors the speech acts present in a successful threat argument. This type of securitization process establishes genocide as the emergency measures necessary to secure the identity and future of “legitimate” society. Applying the proposed theoretical framework can provide an improvement on our understanding of how perpetrators come to perceive genocidal policy as a means of obtaining security, and how this is then communicated outward.

#### **‘Cyber-Intervention’ as a Means for the Prevention and Mitigation of Genocide in the 21st Century?**

**Rhiannon Neilsen;** *University of New South Wales*

‘Cyber-warfare’ is a term that has been used liberally – and ambiguously – by theorists and practitioners in recent years. Crucially, the cyber-realm is widely regarded as the fifth domain of war – the modern battlefield of zeros and ones. This conceptual opacity has prompted recent literature regarding the ontology and ethics of cyber-war. Yet, despite these preliminary investigations, there is little research on the possible uses of cyber for preventing mass atrocities in the 21st century. Given the topical nature of the cyber-realm in 2016, and the on-going tumultuous events in places like Syria, this focus is timely but largely neglected. To fill this gap, this paper asks whether and how cyber-means can be used as a legitimate form of humanitarian intervention in instances of genocide. Specifically: can ‘cyber-intervention’ – such as communication disruption and the interruption of electronic weapons transactions – assist in the prevention or mitigation of mass atrocities? The paper also considers what ethical principles should guide cyber-interventions as a possible complementary form of humanitarian intervention. Traditional humanitarian intervention relies on military force, such as airstrikes and troops on the ground. It is arduous to implement, expensive, and – ultimately – unpopular due to the risk it poses to civilians and military personnel. Given cyber’s apparent ‘non-kinetic’ nature, the United Nations and its constituents may be more inclined to sanction the use of cyber-interventions, especially as a first-response measure. Using cyber-means could be a more efficient, less costly (in terms of money and life), reversible, and timelier means to prevent or mitigate atrocities.

# Mass Atrocities in Burma/Myanmar

Room2

## **“There we are nothing, here we are nothing!” – The Enduring Effects of Rohingya Persecution in Burma on Their Lives in the Diaspora**

**Melanie O'Brien;** *University of Queensland*

**Gerhard Hoffstaedter;** *University of Queensland*

Rohingya refugees from Burma have been fleeing to Malaysia for decades. There, they believe they will find co-religionists, fellow Muslims, to provide protection and support. However, the lived reality in Malaysia carries forth decades of ethnic marginalisation, persecution and discrimination in Burma. Malaysia is not a party to the Refugee Convention, leaving Rohingya without any legal or political status in Malaysia. The culture, language and identity of being Rohingya many have lost decades ago are subsumed by the need to learn the Malay language, take up Malay customs and prioritise daily survival. Thus regaining lost cultural and linguistic identity is not a priority, and much of it is lost along the arduous journey to Malaysia or in the phase of assimilation. Even their shared Sunni Muslim religion becomes inflected by Malay customs as Rohingya are subject to Malaysian religious policing. Researchers and NGOs have determined that treatment of Rohingya within Burma amounts to genocide, through physical and psychological destruction of an ethnic group. This paper examines how that genocide process continues through the experience of Rohingya refugees in Malaysia. Drawing on genocide theories such as Feierstein's genocide as social process, it demonstrates how Rohingya loss of identity, culture and language is part of the overall genocide process being conducted by the Burma government. The paper will demonstrate how genocide goes beyond physical destruction and how a broader approach can and should be taken when interpreting the legal definition of genocide as found in the Genocide Convention and the Rome Statute.

## **ASEAN, Myanmar, and the Crisis in Rakhine: From Non-Interference to Non-Indifference?**

**Noel Morada;** *University of Queensland*

The attacks by militants against border police guards in Rakhine state in October 2016 has once again highlighted the continuing humanitarian crisis in Myanmar's northwest region and the unresolved communal conflict between Arakanese Buddhists and Muslim Rohingyas in the area. The NLD government of Aung San Suu Kyi has been under pressure from the international community, including ASEAN, to respond more effectively to the situation in Rakhine and to stop the atrocities being committed against the Rohingyas by the military. Malaysia and Indonesia are the leading ASEAN members that have been pushing for a regional response to the crisis in Rakhine. While both states have been strong advocates of the non-interference principle in ASEAN, they have also pushed for a relaxation of this principle with regard to ASEAN's collective response to the Rohingya problem in Myanmar. What then are the implications of the crisis in Rakhine for ASEAN's strategy in dealing with human protection issues in the region, specifically in preventing and responding to atrocity crimes?

# Definitions of Genocide II

Room3

## **The Religious Factors of Genocides: Theological and Ideological Warrants**

**Shushan Khachatryan;** *Yerevan State University; Armenian Genocide Museum-Institute*

This study focuses on one of the most essential factors of organizing and committing genocides-the factor of religious diversity between the perpetrators and the victims. The Article II of the UN Convention on the Prevention and Punishment of the Crime of Genocide defines the crime of genocide as a destruction of racial, ethnic, religious or national groups. However, very often the religious components of almost all genocides are overlooked or are presented minimally. This paper presents and examines the estimations of a number of genocide scholars on the religious factors of different genocides - the Armenian Genocide, the Holocaust, the Cambodian and the Rwandan. It is stated that the study of religious difference in committing genocide is to evaluate the religious factor of genocide and is important for prevention of genocides in future. Some key aspects of the religious factor of above mentioned genocides to be presented are: a) the religious anthropology of 'us' and 'others', b) the problem of religious enmity and dehumanization, c) the forced religious conversions.

## **Discourses of De-Civilizing and De-Humanizing: The Case of Post-2011 Revolution Egypt**

**Liina Mustonen;** *European University Institute*

The Egyptian revolution of 2011 was followed with political changes that did not please the entire society. The election of the Muslim Brotherhood to the country's parliament and later the inauguration of the Muslim Brotherhood affiliated president, Mohammed Morsi, constituted a threat to what was considered as 'the Egyptian identity' and eventually the lifestyle of the country's there-to-fore dominant forces. These political changes intensified the discourses that demonized and de-civilized the new rulers, that is, the Muslim Brotherhood 'the Ikhwan'. What followed was a military coup d'etat that overthrew Egypt's first democratically elected president Mohammed Morsi, and mass scale human rights violations on the streets of Cairo (most notably the Rabaa al-Adawiya massacre and the el-Nahda massacre). Instead of going to the details of these two cases or other events that preceded and followed these massacres (organizations such as the Egyptian Initiative for Personal Rights, Wiki Tharwa and the HRW provide a good source of information on these events), this research paper examines the 'othering processes' that constructed the 'de-civilized' other – 'the ikhwan', that was then later (and continues to be) de-humanized in the prison cells and on the streets of Cairo. I engage with theories of social distinction and based on those theories I illustrate how certain societal privileges were preserved by constructing others' lives as not livable and their deaths as non-deaths. (Butler 2004).

## **ISIS and the Interaction between the Destruction of Cultural Property and Genocide**

**Jadranka Petrovic;** *Monash University*

ISIS' continuous, specific and systematic targeting of non-Islamic cultural property in areas it controls demonstrates that ISIS is a terrorist organisation/self-proclaimed state with a carefully considered ideology of cultural and religious purity. The destruction of ancient cities of Palmyra, Hatra, Nineveh, Nimrud and Khorsabad are among the recent examples of what has been described as a 'tactic of war' and ISIS' attempt to subjugate and eradicate the 'other', annihilate the past and control the future – 'a genocidal assault on the core of a civilization'. These and similar attacks on cultural property highlight the question of whether the current interpretation of the crime of genocide adequately protects the preservation of a group. Although it has been recognised that the destruction of cultural property may be seen as proof of genocidal intent to physically destroy a group, the destruction of cultural property itself cannot constitute genocide. Under the current reading of the legal definition of the crime of genocide, only physical, biological destruction of a group can amount to this crime. Yet a group cannot function properly without its culture. Without its culture, a group becomes 'disillusioned' and only biologically vegetates. The contemporary method of warfare that involves deliberate and systematic targeting of group's culture needs to be recognized and the definition of genocide needs to be read more expansively so that it encompasses not only biological but also cultural destruction of a group.

# Victims and the ECCC

Room4

## **Justice as Prevention? Minorities and the Dynamics of Identity Politics at the Khmer Rouge Trials**

**Christoph Sperfeldt**; *Australian National University*

It is often claimed that justice processes in the aftermath of mass atrocities are a key to preventing the recurrence of violence. However, raising the transformative and preventative potential of formal justice is easier appealed to than done. This paper examines the role of minority victims in a genocide trial, using a case study of ethnic Vietnamese survivors who joined as civil parties before the Extraordinary Chambers in the Courts of Cambodia (ECCC). Building upon field research conducted between 2008 and 2015, the paper highlights the challenges that arise in the process of including minority narratives within the context of a mass atrocity trial. The account of these civil parties' participation sheds light on the longstanding social dynamics of inclusion and exclusion affecting this minority group. In the present case, many ethnic Vietnamese civil parties have sought access to, or recognition of, Cambodian nationality, through a request for collective reparations under the Court's Internal Rules. Following their persecution and forced deportation to Vietnam during the Khmer Rouge regime and their subsequent return to Cambodia, the authorities have regarded these long-term residents as 'immigrants' – in fact, these survivors are at risk of statelessness and live at the margins of society. While formal justice discourses and norms can be used to contest collective identities and mount calls for change, this paper also shows that such strategies alone may not adequately challenge the root causes of marginalisation or transform deeply entrenched social realities.

## **Past Present, Present Passed: Justice and Time Beyond the Khmer Rouge Regime**

**Caroline Bennett**; *Victoria University of Wellington*

The Khmer Rouge tribunal focuses on a punitive and retributive system of justice, one based in an international framework, where individuals must be held responsible for the terrible crimes of the Khmer Rouge and where justice is served through imprisonment and the finding of guilt. But for many Khmer people in Cambodia, these courts hold little relevance and make no impact on their everyday lives, where local forms of dealing with that period of history take dominance. Based on anthropological fieldwork in Cambodia, this paper will explore how informants in rural Cambodia draw on Buddhist frames of reference to understand and narrate the regime, and by doing so are creating their own understandings and lived experiences of that period of historical violence. It will discuss how people narrate the period within Buddhist temporality, one that situates times of chaos and stability as part of dukkha – the eternal suffering of life, and explore how through the resilience of Buddhism and its ritual resilience – the maintenance of forms of ritual (even if imaginative) during the regime - people make links between the period before the Khmer Rouge and after it, and thus are able to narrate the chaos and destruction as an aspect of Khmer Buddhist cosmology, that enables recovery in everyday life beyond the courts, and a form of cosmological justice beyond the legal system.

## **NGOs as Transitional Justice Actors: Qualitative Insights into the Extraordinary Chambers in the Courts of Cambodia's Victim Participation Scheme**

**James Nakis**; *La Trobe University*

Expansive participatory rights to victims granted by international criminal tribunals have activated local non-governmental organisations (NGOs) to play a greater role in servicing victims' access to trial proceedings. A particular illustration of NGO contribution is their practical assistance in the implementation of the Extraordinary Chambers in the Courts of Cambodia's (ECCC) victim participation scheme. The purpose of this paper is to examine the influence of NGOs in achieving transitional justice objectives, using Cambodian NGOs and their involvement with the ECCC, as a contextual basis. The paper describes research conducted in Cambodia in 2013, including semi-structured interviews with stakeholders involved in the provision of victim assistance to the Court: NGO staff, ECCC personnel, and legal representatives. Based on an analysis of interview responses, I propose that local NGOs can be instrumental not only in assisting victims directly participating in trial proceedings, but also in developing non-judicial projects that respond to victims' needs and expectations. To achieve these victim-oriented initiatives, I emphasise the importance of a collaborative partnership between local NGOs and the ECCC in the implementation of the Court's victim participation scheme. It is intended that the findings will provide insights not only into improved practices for victims participating in international criminal trials, but also to recognise the capacity of local NGOs, when combined with international criminal justice efforts, to assist in achieving wider complementary transitional justice aims for victims and their communities.

# Film and Genocide I

Room5

## Film and the Khmer Rouge Tribunal: Proof and Prevention

Emma Palmer; *University of New South Wales*

Sarah Williams; *University of New South Wales*

The Democratic Kampuchea regime in Cambodia from 1975 to 1979 (DK), during which the Khmer Rouge either directly or indirectly caused the death of approximately 1.75 million people has long been a source of macabre inspiration for film-makers. Yet, film has also played an important role within and around the Extraordinary Chambers in the Courts of Cambodia (ECCC), the institution designed to bring to justice the leaders of the DK regime and those most responsible for its crimes. This paper will examine two aspects of the use of film within and around the ECCC. First, the paper will analyse the use of film within the formal evidentiary processes of the criminal trials, as well as evidence provided by film-makers. Film evidence can support the achievement of justice for atrocity crimes and assist in constructing case narratives, but can also raise fair trial issues. Second, the paper explores the potential for film projects to be awarded as a judicial or non-judicial reparations measure. Film projects would fall within the category of reparations known as satisfaction or symbolic reparations and may contribute to guarantees of non-repetition of violence. Such projects fall within the scope of the ECCC's reparations mandate, which is limited to the award of 'collective and moral' reparations. The paper suggests that film reparations projects can contribute to addressing the harm caused to victims during the DK regime, including intergenerational harm, and potentially provide a preventative benefit through contributing to public awareness of the DK regime and its crimes.

## The Look of Silence, the 1965-66 Indonesian Genocide, and the Ethics of Atonement

Marguerite La Caze; *University of Queensland*

Joshua Oppenheimer's extraordinary *The Act of Killing* (2012) documented perpetrators of the genocide of hundreds of thousands of communists or suspected communists in Indonesia in 1965-66, encouraging them to re-enact their crimes in the film genre of their choice. These men are largely unrepentant, although one of them shows signs of remorse at one point. The film itself can be understood as an attempt at atonement in spite of the attitudes of the perpetrators, and may even lead to real steps to atone, since millions of Indonesians have seen the film and responded with concern to the killings. The film raised awareness of the killing, the impunity, and the lack of redress after fifty years. The follow-up documentary, *The Look of Silence* (2014), takes this process further by considering how the survivors might confront the killers and build relationships with the next generation, the children of the killers. It focuses on the attempt of one survivor, Adi Rukun, to discover the truth of what happened to his brother and to confront those responsible. My paper discusses the presentation of his search for atonement in relation to the concept of communal atonement. A puzzle about atonement is how it is possible if the individuals who committed the wrong do not atone. I consider how the process of making the documentary, participating in it, and the screenings in Indonesia and elsewhere contribute to atonement for the genocide despite the unapologetic response from the killers.



# Digital Art Installation

*Room6*

## **Beyond Genocide: Silent Power Point Exhibition**

**Amy Fagin; *Beyond Genocide Centre for Prevention***

This independent looping silent power point will provide an introduction to the series “Beyond Genocide”, a series of illuminated manuscripts narrating a documentary treatise of genocides and mass atrocity crimes around the globe. The power point includes overview of the series and case by case visual art experience of the individual compositions within the series. Details and meanings discovered by the artist will be presented as a visual “docent” by describing what and how certain details support the historical basis of the atrocity crime, and narrate the composition of the illumination. All completed illuminations from the emerging series will be included. Considerations regarding narratives of history and the “truths” that they represent are contextualized for individual observation and contemplation. This presentation creates a deeply contemplative experience on the trajectory and legacy of mass atrocity across time and space. The session loops independently and is recommended to be hosted in a darkened “screening room” where individuals can enter or leave independently. Hours of operation can be outlined in the schedule.

## **Day 2, 1030-1100, Morning Tea**

*Tower Foyer, Level 3, Forgan Smith Building*

## Day 2, 1100-1230, Session 5

### Genocide Prevention V

Room1

#### **The Contribution of the Witness and Victims Protection and Support Unit (WVSU) to Justice and Genocide Prevention in Rwanda**

**Freda Kabatsi**; *Catholic University of Eastern Africa*

Following the 1994 Genocide against the Tutsi of Rwanda, the judicial sector, similar to other public sectors, collapsed. The International Criminal Tribunal for Rwanda (ICTR), set up a Witness and Victims Support Section (WVSS) which provided services to both Prosecution and Defence witnesses. Some of the staff of the WVSS were stationed in Rwanda to provide an ongoing support system in the field. However, it was soon realised that the WVSS staff needed continuous support from Rwandan officials to provide physical protection (such as the police) of the witnesses and other support in terms of travel documents for the witnesses and more. In addition, since the ICTR was an ad hoc tribunal, it had a confined life shelf and Rwanda would necessarily have to try the cases of fugitive suspects; and therefore set up its own WVSU. The WVSU has not only provided an avenue for witnesses to come forward and testify (and thus ensuring justice is done) but has also allowed victims and perpetrators to open up; consequently providing the first step to reconciliation and peace building. The paper investigates on the important role played by the WVSU in matters pertaining to memory identity, narrative; reconciliation and social cohesion; trauma, psychological/psycho-social issues and peace building; as well as the challenges that it has faced in its agenda of ensuring justice and preventing genocide.

#### **Climate Change and Mass Atrocity Prevention**

**Stephen McLoughlin**; *Liverpool Hope University*

**Pedram Rashidi**; *University of Queensland*

While climate change has begun to attract attention amongst genocide scholars, the relationship between climate change and mass atrocities has been largely overlooked. However, we know that circumstances involving desertification and protracted droughts have been a contributing factor to cases of mass violence in the past. We also know that climate predictions suggest more frequent cases of desertification and drought (and other extreme weather events), in many temperate regions where further stress will induce mass displacement. One of the great policy challenges for governments and communities in the 21st century will be how to manage climate change-induced displacement. This presentation makes a contribution to this challenge by conducting a review into two clusters of research. First, it examines IPCC reports to chart the established links between climate change and conflict. Second, we review literature within the field of comparative genocide studies to evaluate the extent to which such scholarship has considered climate change as a potential driver for genocide and other mass atrocities. The purpose of this is to investigate the current status of knowledge on the relationship between climate change and mass atrocities, in an effort to highlight ways that research that research into mass atrocity prevention can be informed by the growing impacts of climate change.

#### **Can Genocide Survivors' Organizations Play a Central Role in Prevention Efforts?**

**Ferdinand Ndayiragije**; *Association for the Struggle against Genocide AC Genocide-Cirimoso*

When the United Nations launched the Convention on the Prevention and Punishment of the Crime of Genocide in 1948, the proclaimed will was to liberate mankind from that odious scourge by focusing on international cooperation. The resolution adopted by the United Nations General Assembly nearly six decades later at the 2005 World Summit, reiterated the commitment to protect populations from genocide, focusing this time on the States Responsibility to Protect. In spite of these important tools, genocide was perpetrated again in Cambodia, Yugoslavia, Burundi, Rwanda, to name but a few cases. Besides, there is substantial evidence that in countries like Burundi, that genocidaires who were duly identified through UN commandeered inquiries, were left unpunished and in full control of governments. In my presentation I argue that failure to prevent further genocides was due to the fact that the United Nations staked more on governments, including those accused of perpetrating genocidal killings. I argue further that the inefficiency of the various solutions attempted so far, is due to the insufficient involvement of genocide survivors organizations. Drawing from my first-hand experience of the administrative and judicial blockages that the Burundi government lays in the path of local survivors' organizations, I lead a sample survey of already existing survivors' organizations worldwide, focusing on the extent to which they were associated in efforts to eradicate genocide. My ultimate goal is (a) to identify the potential benefits of a worldwide association involving survivors in preventing genocide and (b) to explore the possibility of establishing formal cooperation links between such organizations for more efficiency.

# **The Indonesian post-1965 genocide: reflections on the International People's tribunal on the 1965 crimes against humanity in Indonesia**

*Room2*

## **The Indonesian Killings of 1965 and the International People's Tribunal**

**Saskia E. Wieringa**; *University of Amsterdam*

Can the mass killings in Indonesia after the 'events' on October 1, 1965 be qualified as genocide? The 2012 report of the National Human Rights Commission (Komnas HAM) did not include genocide among the grave human rights violations it had found overwhelming evidence for. The perpetrators of these mass murders have never been tried and the successive Indonesian governments have never dealt with these atrocities. Against this background a group of victims, activists and researchers organized the International People's Tribunal on the 1965 mass crimes against humanity in Indonesia after October 1 1965. (IPT 1965). The hearings were held in November 2015, and the final report of the judges was presented in July 2016. In this paper I present the arguments put forward in the research report on why the massacres of that period can be included as one of the genocides in the 20th century. The massacres in Indonesia recently received wide international attention in Oppenheimer's gripping films "The Act of Killing" and "The look of Silence" (Oppenheimer, 2012 and 2014). The new presidency of Joko Widodo brought hopes that the Indonesian government would deal seriously with its history of mass human rights violations. But those hopes have evaporated. International pressure thus is important. After the final report of the Panel of Judges the IPT 1965 submitted a report to the UPR of the ICCPR, first half of 2017. The paper will conclude with a discussion on what further steps might be taken internationally.

## **IPT Findings on Genocide in Indonesia in 1965**

**Helen Jarvis**; *Independent scholar*

The panel of judges in the International People's Tribunal on 1965 Crimes Against Humanity in Indonesia were presented with an indictment by the Prosecution consisting of nine counts of crimes against humanity. Notably absent from this list was the crime of genocide. Nevertheless, the judges were formally seized with the issue of whether the acts brought before the tribunal could also be characterised as genocide by an amicus curiae brief from Daniel Feierstein and Irene Massimino of Argentina petitioning the tribunal to make such a finding. Furthermore, the research report provided to the judges had included additional argumentation. The paper will review the process followed by the judges in considering the crime of genocide in the absence of an indictment, and the positive finding they reached that the facts brought before the Tribunal by the Prosecution include acts that fall within those enumerated in the Genocide Convention committed against a significant and substantial section of the Indonesian nation or "Indonesian national group," a protected group as enumerated in the Genocide Convention, with the specific intent to annihilate or destroy that section in whole or in part, and that this finding possibly applies also to crimes committed against the Chinese ethnic minority group. It is argued that the IPT's findings on genocide may contribute to a greater understanding of the nature and dimensions of the events of 1965 and to the interpretation and application of the Genocide Convention to cases of destruction of a significant part of the majority national group.

## **Symbolic Violence During the Mass Killings of 1965-1966 in Indonesia and the Occupation of Timor Leste (1975-1999)**

**Annie Pohlman**; *University of Queensland*

In this paper I examine and compare the forms of spectacularised violence perpetrated against civilians by the Indonesian military and co-opted civilian militias during two periods of protracted crimes against humanity: the Indonesian killings of 1965-1966 and the occupation of Timor Leste between 1975 and 1999. I focus on specific forms of physical violence against the bodies of internal enemies of the Indonesian military: against suspected Communists during the mass killings of 1965-1966 and against suspected independence separatists or FRETILIN supporters in Timor Leste. I compare the forms of this violence and the places where this violence was enacted in order to highlight their communicative intent (Rothenberg, 2003). Understood as acts of 'public presentational torture', these acts of spectacularised violence involved the intentional display or presentation of torture and of deceased, often mutilated human bodies or body parts in places of general public activity with the purpose of intimidating or terrorising the population (Feldman, 1991; Appadurai, 1998). Such acts were a frequent feature of the Indonesian military's terror tactics during both periods. By comparing the forms of this violence during the two conflict periods, I aim to understand better the broader practices of torture perpetrated during Indonesia's "New Order" military regime (1965-1998).

## Definitions of Genocide III

Room3

### **A Genocide Analysis of the August 1998 Massacre of Shia Hazaras by the Taliban in Mazar-e Sharif, Northern Afghanistan**

**Dallas Mazoori; *Independent researcher***

When the Taliban captured Afghanistan's northern city of Mazar-e Sharif on 8 August 1998, they perpetrated one of the worst atrocities in the country's recent memory. The massacre of as many as 6000-8000 predominantly ethnic Hazara civilians was carried out on a scale and with a brutality that remains unparalleled, even in the dark chapters of Afghanistan's modern history. Of the many episodes of mass killing perpetrated throughout Afghanistan's decades of conflict, the massacre in Mazar-e Sharif stands out due to Taliban senior command's direct and public incitement to destroy the Hazara minority. Through factual and legal analysis this paper argues that the August 1998 massacre in Mazar-e Sharif amounts to genocide within the definition provided by Article II of the Convention on the Prevention and Punishment of the Crime of Genocide 1948 and customary international law.

### **Investigating the Correlation between Genocide and Slavery**

**Ashley Greene; *Keene State College***

This paper explores intersections between the fields of genocide studies and slavery studies. Though genocide and slavery frequently occur simultaneously, the two phenomena are rarely studied together. Scholars of genocide writing on the topic have focused attention on debates over maintaining terminological and conceptual distinctions, rather than on possible correlations or causal links. Only in the last few years have scholars in both fields begun to explore how genocide and slavery interact with one another in specific contexts. Examples include Adam Jones' treatment of the Soviet Gulag system in his 2011 textbook, *Genocide*, and remarks by Kevin Bales on the topic of slavery and genocide in Africa, given at the International Criminal Tribunal for Rwanda in 2012. The purpose of this paper is to offer a preliminary investigation into the correlation between genocide and slavery. I will begin by analyzing instances in which scholars of genocide and slavery address connections and divergences between the two phenomena. I will then compare two case studies - the 1904 Herero Genocide in German Southwest Africa and the systematic enslavement of black Africans in the Congo Free State in the late 19th and early 20th centuries, which led to approximately 10 million deaths. In both cases, attention will be paid to how perpetrators' primary objectives correlated with the simultaneous occurrence of slavery and genocide. I will end with a discussion of whether a better understanding of the interaction between genocide and slavery holds promise for genocide prevention.

### **Why the Philippine "War on Drugs" is an Act of Genocide**

**Dahlia Simangan; *Australian National University***

Since the newly elected Philippine President, Rodrigo Duterte, took office in June 2016, more than 5,000 deaths have been linked to his ongoing "war on drugs". Despite international condemnation of extrajudicial and vigilante killings, the statistics show no sign of slowing down and the administration remains firm in executing people engaged in illegal drugs. Using Gregory H. Stanton's "Eight Stages of Genocide", this paper will demonstrate that the Philippine war on drugs is an act of genocide committed during peacetime. Duterte's rhetoric and policies satisfy the stages of classification, symbolization, dehumanization, organization, polarization, preparation, extermination, and denial. Data for analysis will be drawn from news articles, policy issuances, government briefings, public speeches, and available drug-related statistics. The analysis of this paper hopes to send a message to the international community, civil society, and the Philippine government that the human rights situation in the Philippines needs to be addressed immediately. It also hopes to contribute to the existing literature on studies about genocide during peacetime and to policies on how to better approach the issue of illegal drugs in the Philippines.

# The Role of Historians at Trial

Room4

## The Historian at Trial

**Rebecca Gidley**; *Australian National University*

Justice after mass atrocities does not always come quickly, or at all. One consequence of such a delay is that a history of the period of mass atrocity has already been written – by historians and, in different ways, by survivors. In this paper I consider the ways that historians have interacted with trials for mass atrocity crimes. I first discuss the 1990s trials in France of Vichy officials Paul Touvier and Maurice Papon as the role of historians in these trials has been well studied and different historians have discussed their decisions to testify, or not. I then turn to consider two lesser-studied tribunals currently operating in Asia to try crimes of the 1970s: the Extraordinary Chambers in the Courts of Cambodia (ECCC), and the International Crimes Tribunal in Bangladesh. Prominent historians of Cambodia have been employed at the ECCC or testified before it and their familiarity with the available evidence has contributed to the ECCC's investigations. In Bangladesh, on the other hand, whilst the testimony of academics has been used, some of these experts have later been censured for criticising aspects of the tribunal's operation. I discuss why these differences have emerged and the risks and rewards of relying on the testimony of historians. This paper raises more fundamental questions about the claims of both historians and courts to truth, the standards of evidence each require, and the public role of the historian.

## A “Blueprint” for History? Prosecutors, Historians, and the Frankfurt Auschwitz Trial

**Mathew Turner**; *Deakin University*

The Frankfurt Auschwitz trial began in Frankfurt am Main on 19 December 1963. The prosecution engaged historians to construct expert witness reports for the court, setting out the relevant historical background. By contrast, the prosecution's indictment outlined the defendants' alleged crimes and historical background specific to these offenses. Taken together, the prosecution's indictment and historians' written reports constitute the historical representation of genocide prosecution wished to convey to the court, and to the West German public. The historians' reports were transformed into the best-selling book *Anatomie des SS-Staates*, published in 1965. The aim of this paper is to challenge Rebecca Wittmann's claim that this post-trial book “had as its blueprint the Auschwitz Trial indictment.” Through examination of a pre-trial meeting between prosecutors that took place in November 1962 – an event overlooked by Wittmann – this paper argues that not only were the indictment and historians' reports constructed separately, they present fundamentally different historical narratives and representations of genocide. Contemporaneous newspaper articles reveal, moreover, that historians' testimony from the witness box frequently conflicted with the historical assertions of the indictment. The historians' original expert reports, the indictment (sourced from the Fritz-Bauer-Institut), and interviews with two trial prosecutors (Gerhard Wiese and Johannes Warlo) offer means to compare and contrast the forms of history produced by lawyers and historians. The paper contends that the prosecution's indictment, though flawed, constituted the most detailed and historiographically sound representation of Auschwitz written up to that point.

## Film and Genocide II

Room5

### The Kapo on Film: Tragic Perpetrators and Imperfect Victims

**Mark Drumb**; *Transnational Law Institute, Washington and Lee University*

The Nazis compelled, enlisted, and 'promoted' detainees into the administration of the labor and death camps. These detainees were called Kapos. The Kapos constitute a particularly contested element of Holocaust remembrance. Some Kapos deployed their situational authority to ease the conditions of other prisoners, while others acted cruelly and committed abuses. This project explores treatment of the Kapo on film. This paper considers two films: *Kapò* (1959 dir. Pontecorvo (Italy)) and *Kapo* (2000 dir. Setton (Israel)), and additionally one stage play, *Kapo in Jerusalem* (2013 dir. Lerner (Israel)) which derives from a film of the same title (2014 dir. Barbash (Israel)). While these works do not explicitly consider international criminal justice, they vivify themes of agency, blame, survival, shame, sacrifice, and recrimination with which law grapples. These two films vary in genre: a pulpy feature fiction film (*Kapò* (1959)) and a controversially-received documentary reportage (*Kapo* 2000); the stageplay (*Kapo in Jerusalem*), itself derivative of a film of the same title, is a fictional (and gripping) drama drawn from the experiences of an actual Auschwitz Kapo. This paper interrogates how these creative works portray victim-perpetrator circularity; how they contribute to history, memory, and recollection; and didactically how they explain 'what happened,' 'why,' and 'what to do now'. This paper additionally contrasts cinematographic accounts and criminal law's accounts, in particular, those in Israel's Kapo trials.

### The Polish and Their Shifting Representations in the Holocaust Genre

**Theresa McMackin**; *Stockton University*

This article addresses the changing role of characters and subjects of Polish identity in Holocaust films. It proposes that Polish characters and their representations in film has changed in recent years to reflect the emergence of evidence that, contrary to what was previously believed, Polish civilians were often both victim and perpetrator during the Nazi-occupation. Besides discussing the example of Polish character representation in films over the span of the genre, this article argues that the inclusion of characters that reflect this chapter of Poland's history aids in the nation coming to terms with this violence and perpetration. While the article focuses on the negative representations of Poles in film, it will also highlight positive subjects that have emerged as a result of research and interest in Poland during the Nazi-occupation. Overall, this article sets out to outline the shifting focus on the Polish nationality in Holocaust films and what role that focus has played in the nation's sentiments towards its troubled past.

## Digital Art Installation

Room6

### Beyond Genocide: Silent Power Point Exhibition

**Amy Fagin**; *Beyond Genocide Centre for Prevention*

This independent looping silent power point will provide an introduction to the series "Beyond Genocide", a series of illuminated manuscripts narrating a documentary treatise of genocides and mass atrocity crimes around the globe. The power point includes overview of the series and case by case visual art experience of the individual compositions within the series. Details and meanings discovered by the artist will be presented as a visual "docent" by describing what and how certain details support the historical basis of the atrocity crime, and narrate the composition of the illumination. All completed illuminations from the emerging series will be included. Considerations regarding narratives of history and the "truths" that they represent are contextualized for individual observation and contemplation. This presentation creates a deeply contemplative experience on the trajectory and legacy of mass atrocity across time and space. The session loops independently and is recommended to be hosted in a darkened "screening room" where individuals can enter or leave independently. Hours of operation can be outlined in the schedule.

## **Day 2, 1230-1330, Lunch**

*Tower Foyer, Level 3, Forgan Smith Building*

## **Day 2, 1330-1430, Keynote**

*Abel Smith Lecture Theatre*

Chair: **Annie Pohlman**; *University of Queensland*

### **Reckoning with Histories of Acute Violence in Asia**

**Robert Cribb**; *Australian National University*

The war crimes trials of Japanese after the Second World War were the most ambitious attempt ever to reckon legally with the perpetrators of mass violence in Asia. Yet many observers believe the trials failed to achieve justice. Paradoxically the trials had been both as too lenient and as too harsh: too lenient because perpetrators escaped, too harsh because Japanese were the only Asians ever indicted for war crimes under international law, despite the atrocities perpetrated in subsequent conflicts. Japan's position in this respect is curiously like that of the Indonesian Communist Party (PKI). Driven, like Japan's leaders, by political desperation, party leaders launched a desperate strike against a much more powerful enemy. Savage retaliation followed, bringing death and suffering upon vast numbers of people who had no role in the decision to attack. The aftermath of the defeat of both Japan and the PKI was political discrimination against survivors and their descendants. Japan and the PKI were punished for failed grabs for power, Japan substantially, the PKI savagely; both still face accusations of enduring historical guilt which are deployed to restrict or disqualify them from political participation. Both have responded ineptly to these accusations with forms of denialism. The example of Germany suggests that embracing guilt may be the only way forward.

## Day 2, 1430-1600, Session 6

### National Mechanisms for Atrocity Crimes Prevention

Room1

#### National Mechanisms for Atrocity Crimes Prevention

**Samantha A. Capicotto;** *Auschwitz Institute for Peace and Reconciliation*

The field of atrocity crimes prevention has witnessed a trend over the previous three to four years in which states around the world are employing a new approach to the development and implementation of preventive policies. This trend has manifested in the establishment of what are called National Mechanisms for Atrocity Crimes Prevention. From the perspective of the Auschwitz Institute, National Mechanisms are officially established bodies that include representatives from multiple areas of government relevant to the prevention of atrocity crimes. They are established to lead the development of a coordinated national strategy for the prevention of such crimes on behalf of the state. National Mechanisms are vehicles through which a state is able to exercise its responsibility to prevent genocide under its obligation as a party to the UN Convention for the Prevention and Punishment of the Crime of Genocide, as well as its responsibility to prevent atrocity crimes as party to other relevant international treaties, regional protocols, and its own national legislation. The inclusion of representatives from all relevant areas of the state enables National Mechanisms to carry out a system wide assessment of strengths and weaknesses from the perspective of atrocity prevention. Following this assessment, it is the role of the National Mechanism to support the development and implementation of the necessary preventive policies to bolster the state's resilience to atrocity crimes.

#### The Tanzanian National Committee for Genocide Prevention

**Miraji Magai;** *Tanzanian National Committee for the Prevention and Punishment of the Crime of Genocide, War Crimes, Crimes Against Humanity and All Forms of Discrimination*

The Tanzanian National Committee (TNC) was established under the auspices of the International Conference on the Great Lakes (ICGLR) Protocol for the Prevention and Punishment of Genocide, War Crimes, Crimes Against Humanity and All Forms of Discrimination. Tanzania established their National Committee in February of 2012—the first ICGLR Member State to do so. The Committee is comprised of members of the government, human rights institutions, civil society, religious institutions and academia, and seeks to prevent atrocity crimes through:

1. Regularly monitoring situations and processes that could lead to the above crimes;
2. Collecting and analyzing information related to the above crimes;
3. Alerting the government and proper authorities in a timely fashion to undertake immediate measures to prevent the commission of the above crimes;
4. Recommending measures to effectively prevent the above crimes;
5. Fighting against impunity for the above crimes;
6. Raising awareness of the processes of these crimes and educating others about prevention to further peace and reconciliation programs;
7. Recommending policies and measures to guarantee the rights of victims of such crimes to truth, justice, compensation and rehabilitation; and
8. Carrying out any further task the Minister of Justice may entrust to the Committee under its mandate.

#### The Legal Reparations Program of Ecuador

**José Luis Guerra Mayorga;** *Office of the Ombudsman of Ecuador*

As of the current date, Ecuador does not have a National Mechanism for the prevention of atrocity crimes as defined by the above description. Nevertheless, there is a great deal of preventive work being done through the country's legal reparations process that involves the coordination of multiple government offices and ministries. These efforts are laying the groundwork for a National Mechanism to be established under the auspices of the Office of the Ombudsman. Following the efforts of the Ecuadorian Truth Commission, which was established to investigate and analyze gross violations of human rights by the State between the years of 1983 – 2008, a law for victim reparations was enacted to create a process for adjudicating such claims. One of the main purposes of this statute is to provide a guarantee of non-repetition to victims and their families, with the goal of preventing the country from cycling back into the violence of the past. The transitional justice process has led to the coordination of many departments within the government to administer this preventive programming. While a National Mechanism that would tackle broader risk areas for atrocity crimes has not yet been established, the reparations process has many qualities that are indicative of the emergence of a Mechanism, and the Ombudsman is currently working towards this goal.



# Peace, Justice and Atrocity Prevention in the African Great Lakes Region

Room2

## Peace Talks and Peace Agreements: Tools to Prevent or Trigger a Genocide and Mass Atrocities? Case of Burundi

**Raphael Manirakiza;** *University of Sydney*

This paper will discuss the failure to implement peace agreements as a challenge to genocide prevention using the current situation in Burundi as an example. The Arusha Peace and Reconciliation Agreement was signed in August 2000 between Burundian political actors with the mediation of Nelson Mandela who succeeded the first facilitator, Mwalimu Julius Nyerere. A ceasefire was also signed in 2003 between the army of Burundi and the main armed movement but the fighting continued until 2008, primarily because the Arusha agreement was signed with a number of reservations and the armed movement did not attend the peace talks. The unrest resumed in April 2015 when the President Pierre Nkurunziza decided to stand for a third term against the Arusha Peace agreement and the Constitution. The Opposition, civil society organisations and media objected and international actors including the United Nations condemned the move. The Government responded with a violent crackdown against those seen as opposed to the ruling party, leading to massive refugee flows and fears that the country is on the verge of another genocide as political divisions are becoming re-ethnised. This paper will review developments in Burundi since the renewal of political violence, the indicators for impending genocide and how these can be linked back to failings in the implementation of the Arusha Peace agreement.

## Transitional Justice, Peacebuilding and Mass Atrocity Prevention in Burundi

**Wendy Lambourne;** *University of Sydney*

Burundi has experienced cycles of political and interethnic violence and mass atrocities starting soon after gaining independence from Belgium in 1962. Contestations and contradictions abound in attempting to account for this turbulent past organised primarily around conflict between the Tutsi minority and the Hutu majority, but also around internal and cross-cutting divisions within the political elite. Accusations of genocide have been made in both directions, focusing on the crisis of 1972 and subsequent massacres targeting each ethnic group in turn. In attempting to deal with the past and build peace for the future, the 2000 Arusha Peace and Reconciliation Agreement called for the establishment of transitional justice mechanisms including both a truth and reconciliation commission and a tribunal for prosecuting past mass human rights violations. A culture of impunity has prevailed, however, and the Truth and Reconciliation Commission has only recently been established and began operations in March 2016. At the same time, the political crisis triggered by the President's announcement in April 2015 of his intention to stand for a third term in office, which many regard as against the Constitution and Arusha Peace Agreement, has reignited fears of a return to the genocidal violence of the past. Drawing on field research conducted in Burundi between 2012-2016, this paper will examine the dynamics of conflict in Burundi with a focus on how approaches to justice, reconciliation and peacebuilding have affected the response to the current crisis and the implications for genocide prevention.

## Violent Conflicts, Mass Atrocities and Attempts for Withdrawal from the ICC: Crises of Post-Coloniality or Failure of Peacebuilding Norms? The Case of Burundi and the Democratic Republic of Congo

**Aime Saba;** *University of Sydney*

This paper is concerned with the challenges of prevention of political violent conflicts and mass atrocities in the Great Lakes Region of Africa, with a particular focus on Burundi and Congo DRC. Recent election-related violent events in both countries have demonstrated the complex nature of demands and supplies of accountability by external and local actors working in the space of conflict prevention through the implementation of mechanisms and norms of international human rights law and international humanitarian law. The author particularly analyses the behaviours and discourses of the Burundian State leading to its decision executive and legislative decisions to withdraw from the Rome Statute, founding treaty of the International Criminal Court. The main argument is around the implications of such decisions for unstable neighboring states such as the DRC and the difficulties by international actors in navigating the twin spaces of legal accountability and regional sustainable peacebuilding in the Great Lakes Region of Africa.

# Definitions of Genocide IV

Room3

## Genocide Studies and Its Discontents: Lessons from the Field of Peace Studies

**Kristina Hook;** *University of Notre Dame*

Over the past seventy years, genocide studies has succeeded in forging a widening research path for the scientific study of “unfathomable evils.” Successive decades of research gains indicate a field that is empirically grounded, analytically robust, and methodical in approach. However, some state-of-the-field assessments (Straus, 2012; Apsel and Verdeja, 2013) have flagged ontological and epistemological tensions that may constrain continued growth in specific areas. These issues can be conceptualized as theoretical in two ways. First, the field is experiencing both the theoretical benefits and challenges of interdisciplinary representation. Second, having been isolated for analysis from other types of violence, genocide needs to be re-contextualized without losing sense of what makes it distinct. Fortunately, genocide studies is not the first disciplinary community to work through such analytic obstacles, nor is it the first normatively-oriented discipline to do so. The related field of peace studies has faced similar challenges from its World War II inception to the present day. This paper juxtaposes the historical developments of genocide studies and peace research, examining how peace studies’ parallels and promising trends may inform the continued growth of genocide studies. In particular, this paper will consider how each field has dealt with conceptual disagreement, with case selection, and with the problematics of theory development. Finally, this paper will note how embracing genocide studies’ own foundational frictions and disciplinary character will help define parameters of study, and in doing so will allow genocide scholars greater opportunities to share their expertise in wider conversations of violence.

## Genocide and Its Political Use: A Conceptual History

**Renato Sabbagh Bahia;** *Pontifícia Universidade Católica do Rio de Janeiro*

This paper is an attempt to make sense of the inherently political dispute that revolves around the concept of Genocide. By suggesting one possible conceptual history of what “Genocide” is supposed to be, I attempt to bring light to a process that is as unstable as it raises certain claims of stabilisation: a process of identifying, claiming, comparing, enabling what one might or might not consider as the meaning of a certain idea of “Genocide”. The puzzle presented here can be better appreciated if we keep in mind how the field of Genocide Studies has been putting forward more than twenty different versions, different forms of conceptualising at least, of what “Genocide” must be since its first utterance in Lemkin’s Axis Rule over Occupied Europe in 1944. It is an issue that touches upon the limits and categories behind the possibilities for categorising certain kinds of events either as “Genocide” or as something else entirely. In other words, the proposed paper aims to put in perspective the limits and possibilities that might allow us to classify certain actions, events, narratives as a certain “core” of Genocide instances, as a “second circle”, or even as a “periphery”, as Professor Alexander Hinton once suggested. Thus, this paper will contend with what Genocide “was” or, better yet, what it must have been, in its early days: following from Lemkin’s first aims until its multiple frontiers of conceptual struggles – be it in academic or diplomatic circles - between 1944 and 1948.

## Prevention Not Intervention: Social Justice and the Empowerment of the Grassroots

**Elisa von Joeden-Forgey;** *Stockton University*

**Irene Victoria Massimino;** *Universidad Nacional de Tres de Febrero*

Military and corporate intervention into sovereign state affairs has prepared the ground for genocide and human rights violations around the world. And yet, the international community still largely operates under the assumption that genocide is a domestic phenomenon. Funding priorities and disaster response models frame responses to genocide as humanitarian intervention, when in fact the sources of this aid are often important drivers of the genocidal tendencies in the first place. Furthermore, these priorities and models reflect the assumptions and interests of external parties and rarely engage with local communities in knowledge and resource sharing. This leads to a disconnect between on-the-ground realities and international aid, which can further fuel genocidal patterns. A new model of genocide prevention is necessary, one that accounts for both external factors as well as grassroots initiatives. This paper will critique the current intervention protocols from the perspective of the on-the-ground realities in Iraq, a country facing the ongoing challenge of Da’esh genocide. The analysis is based on interviews with government officials, religious leaders, local and international NGO workers, refugees and others involved in the genocide relief effort in Iraqi Kurdistan. It will focus on current efforts to set up tribunals, protect minorities and end the cycle of violence in the face of continuing challenges to the sovereignty of Iraq and Kurdistan. In the process, the paper will lay out a new approach to genocide prevention that prioritizes the knowledge, resources, dignity, and aims of local governments, religious and community organizations, refugee groups and others

# Justice Across Generational and Territorial Borders

Room4

## Justice for the Victims of Stalin's Reign of Terror (The Armenians)

**Rubina Peroomian;** *University of California, Los Angeles*

Building on the qualitative and quantitative history of Stalin's rule of terror—persecution of millions unfoundedly accused of being traitors, anti-revolutionaries, spies of foreign countries, and “enemies of the people”—and the vehicles of implementation, the NKVD and the GULAG, this paper will focus on Soviet Armenia as a case study of Stalin's view of certain ethnic-national minorities as a threat. Based on Soviet Armenian NKVD documents, released after the collapse of the Soviet Union, as well as memoirs written by Armenian survivors of the GULAG, published after late 1980s, this paper aims to expose the Stalin-Beria conspiracy against Armenians, as dangerous nationalists, and the disproportionate quota of arrests put on them. Significantly, in these powerful memoirs, unknown to the world, a parallel is drawn between the Turkish genocide of Armenians and the deliberate and targeted elimination of Soviet Armenian crème of the crop which is symbolically called “The new April 24” (an epithet of the Armenian Genocide). The use of the word genocide, equally employed by others like Jasiński, Mangolis, and Naimark, is a strong metaphor to show the magnitude of the atrocities, but not a legally sound statement, since Stalin's goal is still considered to be the elimination of political opposition. However, I will argue that disproportionately targeting Armenians is an evidence of genocidal attempt, so is Stalin's mass arrests of particular groups on the basis of race. The West and the post-Soviet republics owe it to the memory of victims to lay bare Stalin's racial policy.

## Justice Delayed and the Second-Generation after Genocide: Young Cambodian Perspectives on Justice and Healing in Contemporary Experience.

**Kenneth Finis;** *Macquarie University*

This paper explores the meaning of justice after the Khmer Rouge (KR) period from the contemporary perspective of children of survivors. It highlights a disconnect between current efforts and present-day felt needs of many second-generation Cambodians, examining possible implications of this for efforts towards transitional justice and healing after genocide. This paper draws on anthropological research with young Khmer people born after 1979, during periods of fieldwork across 2014-2017. This included ten months of participant observation conducted amongst communities in an urbanised town and a village outside of Phnom Penh, followed by qualitative key-informant interviews with 30 young people aged 18-35 drawn from those communities. Participants all had parents who experienced the KR years, and had themselves learned of those times through family stories, schooling, the media, and visits to memorial sites. Few respondents saw justice for the KR period as being possible, and many felt judicial or other healing efforts were marginal to present-day needs of their communities. While recognising the tragedy of those times, most placed greater emphasis on structural difficulties involving education, employment, poverty, and corruption. Through seeking emic perspectives on the question of intergenerational impact after trauma in Cambodia, this paper explores the disconnect many young people appear to feel from official processes meant to aid their healing. In addition to the importance of timeliness in justice efforts, persistent poverty and slow national reconstruction highlight the need for the transitional justice process to also address the reparative imperatives of social and developmental barriers arising after genocide.

## A Refugee Truth Commission: Doing justice and creating accountability for genocide

**Jennifer Balint;** *University of Melbourne*

Refugees generally do not have access to the usual justice processes established to address genocide and other state crime. Participatory legal and quasi-legal processes are mostly at the ‘site’ of conflict or an ‘international’ site, and refugee communities miss out in participating. If post-conflict legal processes are important for recovery and healing of victims, as has been argued, how can those outside of the site of conflict where these processes are mostly located participate and thus benefit? And what role may such a process play in the establishment of accountability for the genocide and for the reception of refugees of the genocide and state crime? This paper considers the role a Refugee Truth Commission may play for refugee victims of genocide. It explores whether there is a need for and function of truth telling by diasporic communities and asylum seekers about conflict that has happened outside of a host nation, as well as about the experience of seeking asylum in a host nation. Could such commissions of inquiry for communities and individuals be important for personal justice, for societal inclusion, for accountability and institutional change? Could a Refugee Truth Commission allow both for the telling of stories that are missed due to migration – and allow for the telling of these stories of the experience of seeking asylum to their new national audience? Could it function as a vehicle of civic participation and of institutional and individual accountability, and thus of prevention?

# Creative Representations of Genocide Experiences

Room5

## Journalisms of Post-Conflict: Commentary, Resistance and Memory in Owen Maseko's Banned Zimbabwean Genocide Exhibition

Shepherd Mpfu; *University of Johannesburg*

This paper argues that in a context where freedoms of expression and state controlled media's silence on sensitive issues like the Matabeleland genocide of the 1980s art has played an important journalistic role in keeping issues relevant. Debates on the postcolonial culture of violence in Zimbabwe are suppressed by the state. A state imposed culture of silence has helped sustain the ruling Zimbabwe African National Union Patriotic Front's (ZANU-PF) stranglehold on power. ZANU-PF, with the help of state media, has refused to be accountable in the Gukurahundi episodes where it was the perpetrator. This paper is therefore a critical discourse analysis of how mainstream journalism has failed to hold power accountable leading to alternative forms of journalism like art emerging to play a critical role. The paper explores how art resists state imposed silences, challenges official narratives and offers alternative and counter-memories to postcolonial Zimbabwean violence. Focus is on the Gukurahundi genocide which took place between 1982-1987 claiming well in excess of 20000 lives and affecting mostly South Western parts of Zimbabwe – the Midlands and Matabeleland regions. The research uses in-depth interviews with Maseko, a human rights lawyer and cultural expert to negotiate the terrain of silences, pain and socio-political issues in Zimbabwe. The overarching question is on how art has filled an important lacuna in genocide debates and what does this mean for a nationally important but silenced topic of genocide that killed more than 20 000 members of one ethnic group soon after independence.

## 'My body; a war zone': Documenting Stories on Wartime Sexual Violence in Bosnia and Nepal

Olivera Simić; *Griffith University*

A photo exhibition 'My Body: A War Zone' features the portraits and testimonies of women survivors of conflict-related sexual violence (CRSV) from Bosnia and Herzegovina (BiH), Nepal, Colombia, and the Democratic Republic of the Congo. The exhibition aims to bring attention to individual stories in an effort to overcome the silence and stigma associated with CRSV. This paper will analyse this transnational project that brings four acclaimed photographers from different parts of the globe to re-construct women's images and testimonies in public city spaces. The paper will focus on the BiH and Nepal part of the photo exhibition and draw on fieldwork and interviews with Velma Šarić who was the curator and organiser of BiH exhibitions and NayanTara, an independent photographer and curator based in Kathmandu, Nepal. The paper argues that grassroots artistic initiatives may offer significant and distinct reparative contribution to transitional justice processes and can function as an important mechanism of transitional justice – guarantees of non-repetition.

## Continuity of the Kurdish Genocide: An Artist's Account

Osman Ahmed; *University of Sulaimani*

In my presentation I will discuss the processes of how I developed a technique of drawing the memory of Anfal survivors by talking to the victims and listen to their stories and then digest that information then start to create my sketches. I will explain how the process of drawing evolve from oral story into a sketches and drawing that each one tells a story of an event or incident that had happen during the infamous Anfal operation. My research investigates and records through drawing, collective memories of the Kurdish victims/survivors of the Anfal. This is the first systematic 'visual documentation' of the Anfal through direct encounter with the victims and their testimonies, and attempts to answer a basic question: Can genocide be documented through drawing to convey the collective horror and despair? In other words: can drawing be used to preserve memory of the genocide? I will start the presentation by briefly talking about my research project and a short background history to Anfal genocide and idea of documenting this crime. The presentation consists of PowerPoint slide show with 50 slides that each represents a drowning and the whole presentation will last about 20 minutes. During showing the every slide I will try to tell the story of that particular slide/drawing and how it has come to live.

## Film Showing C

Room6

## Day 2, 1600-1630, Afternoon Tea

Tower Foyer, Level 3, Forgan Smith Building

## Day 2, 1630-1800, Session 7

### Critical Genocide Studies and Prevention: Complexity and Everyday Prevention

Room1

Chair: **Ernesto Verdeja**; *University of Notre Dame*

#### What is 'Genocide Prevention'? The Case of Sudan and the Implications of Complexity

**Louise Wise**; *Queen Mary University of London*

The prevention of genocide, according to Levene, requires 'not only a much broader engagement with the systemic sources of conflict in the contemporary world but a paradigmatic shift in our approach to the fundamentals of human life on this planet.' This paper explores the meaning and implications of this bold statement for the case of Sudan. Based on an interpretation of genocide in the country through the lens of complexity, that conceptualizes it as systemic and emergent rather than the product of a top-down 'master-plan,' I argue we are compelled to take seriously the radical implications of Levene's claim. Our understanding of what it means to end or prevent genocide in Sudan has too often been siloed, decoupled from the broader economic and political processes that are deeply interwoven with its possibility, and constitutive of its logic and dynamics across the country. To think coherently about the practicalities and possibilities of ending and preventing genocide in Sudan, therefore, we must cultivate deeper engagement with its systemic character. This requires we radically rethink the parameters of dominant discourse around 'genocide prevention,' beyond the focus on individual leaders, and the tendency to conceptualise genocide as an 'event' clearly delineated in space and time. A key challenge in this context is how to connect anti-genocide action to struggles for global and environmental justice, anti-imperial and indigenous rights movements.

#### Risky Times and Spaces: Settler Colonialism and the Everyday Ethics of Genocide Prevention through a Virtual Indian Residential School

**Adam Muller**; *University of Manitoba*

**Andrew Woolford**; *University of Manitoba*

**Struan Sinclair**; *University of Manitoba*

Genocide prevention tends to be bound up in colonial temporal and spatial orders. Whether prevention systems are governed by discourses of risk assessment, early warning, or stages of intensification, they tend to be superimposed on a framework that takes for granted the sovereignty of colonial nation states and runs according to a linear and successive notion of duration. These grounding assumptions of genocide prevention further lend themselves to specific forms of "intervention" that seek to harness political will and interrupt genocidal intensifications. In contrast, we seek to "rethink" prevention in a manner that opens up to Indigenous understandings of time and space and takes seriously the ongoing, fluid, and pulsating destructive processes of settler colonialism. In the North American context, these processes stretch across diverse Indigenous landscapes, simultaneously intensifying in some regions, while slackening in others. For example, in Canada one can witness simultaneous efforts to address the residential schooling past and counter settler colonial genocide alongside the overrepresentation of Indigenous peoples in prisons, continuing child removals through interventions by government agents, and assaults on Indigenous geographies through oil and gas resource exploitation. In this light, we frame a community-based project working with Indian Residential School Survivors to design and build a virtual residential school as a site of knowledge transmission and empathy formation as an act of genocide prevention. We argue that the fluid temporality and spatiality of the virtual world creates opportunity for development of an everyday ethic of embodied, reactive empathy that contributes to unsettling genocide prevention.

#### Articulation, Redaction, and Prevention: Reflections from the Trial of a Khmer Rouge Torturer

**Alexander Laban Hinton**; *Rutgers University*

Building upon my earlier essay, "Critical Genocide Studies" (2012), this paper reapproaches the topic from the arguments in my recent book, *Man or Monster? The Trial of a Khmer Rouge Torturer* (Duke 2016). Specifically, I discuss the articulation – redaction dynamic that infuses all thinking. After discussing this argument in relation to the trial of Duch, a mathematics teacher turned Khmer Rouge prison chief and torturer, I ask what the "banality of everyday thought" – a reworking of Arendt's concept of the banality of evil – has to say about genocide prevention with particular attention to notions of effacing conviction, perpetration, prototypicality, and process.

# Genocide in the African Great Lakes Region

Room2

## **'Rwandans that never were': Casting a Historical Light on the Rwanda Genocide**

**David-Ngendo Tshimba**; *Makerere University*

The existence of a mythical theory of origin of the Rwandan society did not stop Western anthropologists and historians from making what they called “scientific studies” in social anthropology to reveal that Rwandan society is a complex of relational differences that are a result of differing social identities between the Tutsi, Hutu and Twa. At the core of this Western anthropological scholarship on the peopling of Rwanda – borne in the context of Europe’s colonising mission – is the assumption that the Twa were the original inhabitants, the Hutu came second in a wave of migration from the west, and the Tutsi came later from the northeast. This paper attempts to debunk the discourse of race and ethnicity in the (post-)colonial narrative of the peopling of Rwanda. To do so, the paper privileges a close scrutiny of the much-vaunted Hamitic hypothesis as the coloniser’s grand explanation accounting for social, economic and politico-military difference as well as violence, including the 1994 genocide. In the final analysis, the paper exposes the racialisation and ethnicisation of Tutsi and Hutu identities as a political invention, which fashioned late nineteenth- and twentieth-century Rwandans into socio-political beings that they never were in accordance with evidence from recorded history of seventeenth and eighteenth centuries’ Nyiginya Kingdom. It is against the backdrop of this invention, the paper contends, that the 1994 genocide was rendered a historical inevitability and, hence, only through a consciously deliberate de-invention can post-genocide Rwanda be saved from such horror in the foreseeable future.

## **1972 Hutu Genocide: Breaking the Silence in View to Preventing Further Genocide in Burundi**

**Peter Taratara**; *Burundian Survivors of the 1972 Hutu Genocide*

**Frederic Nzeyimana**; *Burundian Survivors of the 1972 Hutu Genocide*

Despite the atrocities committed for decades by the Tutsi ruling class against the Hutu people who are also the majority and disadvantaged population in Burundi particularly in 1972, such killings have not been recognized as genocide. On the other hand, the national and international justice systems have not taken any step against the perpetrators of these inhumane acts. The indifference of the justice systems add pain to the families who know that their loved ones are buried in mass graves while the perpetrators of such atrocities walk and travel free even in democratic countries, and some are active in local politics. This paper, first discusses how the 1972 Genocide carried out by the then military leadership of Michael Micomebero against the Hutus fits into the definition and genocide criteria on the basis of what is referred to as “selective genocide” (killing by using of lists of Hutu elites, priests, students, businessmen) and intellectual genocide (The killing of Hutus through educational and opportunity starvation). Secondly, the paper discusses the need to restore peace by devising and implementing institutional and power sharing models in order to put a stop to any further ethnic atrocities. The overall aim is not genocide denial as it is a catalyst of further genocide. Also to show that what Burundian people need is a support from the international community in their journey to restoring peace and trust among the two main ethnic groups, including a support to Burundi Truth and Reconciliation Commission (BTRC) and Intra-Burundi National Dialogue.

# Trauma and Surviving Mass Atrocities

Room3

## **Mental Health Support in Contemporary Bosnia-Herzegovina: Trauma and the Testimonial Space**

**Tiana Stevens**; *University of Queensland*

Survivors of mass violence often require long-term mental health support. However, many of those in need in contemporary Bosnia-Herzegovina (BiH), such as Bosnian Muslim men incarcerated in concentration camps during the war of the 1990s, face both structural and cultural challenges: structural, due to the low level of existing mental health services in BiH; cultural, due to the difficulty particularly this group faces in discussing or being seen to be making use of such services. Consequently, today these survivors often live with significant levels of under-supported mental anguish. Survivors' encounters with mental health professionals may be understood as instances of witnessing. If so, the place of this witnessing is a testimonial space. For Bosnian Muslim men, the traditional 'clinical' setting of mental health services is often not a comfortable or enabling testimonial space, causing many in need to decline what little support is available. In this paper I explore an improvised form of social interaction observed among the 12 male participants of my doctoral studies. Dubbed 'coffee therapy' by one survivor, this practice involves holding therapeutic meetings with mental health professionals outside the normal 'clinical' setting – such as in one's home, over coffee. The therapeutic relation is essential for these men, all of whom struggle with the effects of their past incarceration. I explore how, by incorporating cultural attitudes toward mental health into the design of support services, both mental health providers and consumers in BiH may profit from enabling survivors to choose the place and manner of their witnessing.

## **Intimacy in Silence: The Process of “Family” Reconfiguration in Southwestern Rwanda**

**Yukiko Kondo**; *Kyoto University*

Several researchers have uncritically discussed reconciliation in post-conflict Rwanda that involves sharing every violent experience, raising awareness to guilt regarding others' difficulties, and creating public spaces for debate. These practices, however, assume that one behaves like modern Europeans, without necessarily taken into consideration locals' orientation towards peace. This study examines how people in southwestern rural Rwanda reconstructed their social relationships to survive after the conflict in the 1990s, especially focusing on widows, divorced women, and orphans. This paper reveals how people fostered intimate relationships, in which give attention to mutual existence and suffering, without talking about devastating experiences they found difficult to relate. The Hutu people, who comprise the majority of K village, tend to reorganize their social relationships through patrilineal ties. Conversely, some Tutsi people, who lost most of their family members, can obtain resources through political interventions such as laws and policies implemented during the post-conflict period. This has allowed Tutsi women to live independently. Other Tutsis have created intimate relationships with their Hutu neighbors through daily practices such as borrowing and lending their homes, and sharing space and food. These activities occur due to the neighbors' responses to the hardship the Tutsis have endured. Although the government has banned ethnicity, political interventions seem to reinforce the division between ethnic groups. The fact that some people are not accepted in the official “history” causes them to remain silent; yet the silence itself can act as a response to others' suffering.

# Transitional Justice: Comparative Perspectives

Room4

## Ending Impunity and Prevention of Atrocity Crimes: Does Transitional Justice Reduce Violence in Post-Conflict Societies?

**Susanne Karstedt;** *School of Criminology and Criminal Justice, Griffith University*

Accountability for past atrocity crimes is part of the international agenda to build violence-resilient societies. By ending impunity for perpetrators, transitional justice (TJ) mechanisms, in particular criminal trials, should deter prospective perpetrators in the future, and thus contribute to the security of citizens. What if at all, does accountability for past atrocities contribute to improving security in post-conflict societies by reducing violence and atrocities, and strengthening institutions that constrain violence like the rule of law? Contemporary TJ operates in the aftermath of “multi-polar” and “horizontal” violence, where complex conflicts pose major challenges to TJ procedures, as to the prevention of future atrocities. This paper is based on a (quantitative) data set of 63 (post)conflict societies from 1976 to 2012, including data on type of conflict, the involvement of different actors, the presence of different TJ mechanisms (trials, truth commissions, amnesties) in the aftermath of the conflict, and different types of violence, in particular state violence. The paper explores with time-related quantitative methods, whether the presence (or absence) of a TJ mechanism – all combined as well as specific mechanisms – is followed by a significant decrease of overall and state violence, and an improvement of institutional capacity and the rule of law up to ten years after the start of the TJ process. In addition contextual characteristics are explored as to the sequencing of TJ mechanisms (before/ after end of conflict), state fragility and ethnic conflict. The results suggest that TJ mechanisms contribute to preventing atrocities even after complex conflicts.

## Victim-Perpetrators in Comparative Perspective

**Kjell Anderson;** *Leiden University*

This paper will apply a socio-legal approach to examine the phenomenon of victim-perpetrators. It will draw from the author’s interview-based research with former Lord’s Resistance Army child soldiers in Uganda and former Khmer Rouge cadres in Cambodia to analyse the socialisation and agency of victim-perpetrators; this analysis will provide context for a discussion of the criminal law notion of duress (coerced violence), as set out in international tribunals. How can duress be applied to organizational contexts where individuals are socialised to commit violence, and where non-compliance can result in severe negative consequences? International criminal law does not deal well with cases of ongoing duress in institutions. This is apparent, for example, in the Ongwen case at the International Criminal Court (ICC). The pre-Trial Chamber has concluded that Ongwen was not under any duress because there was no imminence to the threat. This result does not account for Ongwen’s starting point as a victim forced to perpetrate atrocities, nor does it take into consideration the socialisation of Ongwen in an environment of pervasive and ongoing threat. Classical interpretations of duress are overly narrow and not easily adaptable to organizational contexts. I will advance that an expanded notion of institutionalized duress is warranted where: 1) individuals do not voluntarily join the perpetrator group, 2) they are under strong pressures to commit acts of violence, and 3) they have a well-founded fear of being subject to severe violence or death if they disobey the group.

## Healing the Imazighen: How the ‘Free Men’ of Morocco Reckon with Decades of Political Violence and Mass Atrocities

**Najwa Belkiz;** *University of Melbourne*

The ‘Years of Lead’ between 1956 and 1999 are undoubtedly the most violent period in the modern history of Morocco marked by state violence and massive human rights abuses against regime opponents, democracy activists and the society at large. Instance *Équité et Réconciliation* (Equity and Reconciliation Commission, IER), a state-sanctioned Truth and Reconciliation Commission (TRC) was established in 2004 to expose a violent past extending beyond forty years of political repression, mass killings and systematic torture. Unprecedented in the Arab and Muslim worlds, Morocco’s TRC offered monetary compensation to survivors, community reparation programs and organized a series of public audiences where witnesses shared their stories of victimization; however, without naming their torturers. This has resulted in an official narrative that promoted a forward-looking justice based on reconciliation, social cohesion and a break with the past, yet perpetrators were neither prosecuted nor vetted from office. In its final report, the IER recommended constitutional and institutional reforms as well as remembrance initiatives to honor the victims and (re)write the nation’s history as means to prevent the recurrence of the violence. More than ten years later, the results of Morocco’s episode of transitional justice are still uncertain. The paper explores the historical consequences of the first truth commission in the Arab and Muslim worlds through the analysis of Morocco’s efforts to redress the legacies of its violent past by healing the wounds of its population, the Imazighen. The presentation also examines the politics and processes of truth-telling and how they could impede the ultimate aim of justice for victims.



# Film Showing D

*Room6*

## **Day 3, 12 July, 0830-1700, Registration**

*Forgan Smith Building*

## **Day 3, 0900-1030, Session 8**

### **Genocide Prevention VI**

*Room1*

#### **Organising Governmental Structures for Atrocity Prevention**

**Tibi Galis**; *Auschwitz Institute for Peace and Reconciliation*

This paper will focus on a new tactic for prevention, the development of government official networks and support systems. I shall analyze these organizational tools that incentivize the development of mass atrocity prevention policy based on my work at the Auschwitz Institute for Peace and Reconciliation and based on my participation in the creation of the Latin American Network for Genocide and Mass Atrocity Prevention. I shall focus on understanding the successes and the limits of working with this tool by unpacking the paradigm shift that it provokes in terms of government officials' understanding of what role prevention plays within their professional behavior. I shall emphasize the connection of the prevention agenda to existing frameworks of bureaucratic activity (human rights policy, civilian protection policy etc) and analyze the elements of bureaucratic network organization (periodic review, continuing education, bilateral and multilateral project development etc) and their relation to preventive policy development. I shall do this by collecting data directly from the members of the Latin American Network for Genocide and Mass Atrocity Prevention, of the Global Responsibility to Protect Focal Points Network and of the National Committees on the Prevention of Genocide within the Great Lakes Region. I am looking forward to bringing a contribution to this area of the study atrocity prevention, given the extremely limited literature on bureaucratic processes self-labeled as dedicated to atrocity prevention.

#### **Preventing Genocide: The Policy Value of Atrocity Forecasting with Quantitative Models**

**Sascha Nanlohy**; *University of Sydney*

**Benjamin Goldsmith**; *University of Sydney*

**Charles Butcher**; *Norwegian University of Science and Technology*

Genocide is not an inevitable feature of the modern world. Nor, when the killing has started, is the process inexorable. It is time to integrate quantitative atrocity forecasting more directly and systematically into the foreign policy processes of major actors seeking to prevent genocide and other atrocities. This paper explores the utility of relatively reliable early warning forecasts. We examine the emerging ability of social scientists to produce such forecasts, with case studies to illustrate our points. Most quantitative forecasting models of political violence take an out-of-sample testing approach to assessing forecasting accuracy, helping to guard against implicit bias in model construction, and overfitting to known data. In our view, such models have utility when they produce actual future forecasts that can be integrated into the actions of non-governmental and/or governmental actors to prevent or reduce deadly violence. Current levels of accuracy should not be exaggerated, but such models are reliable to the extent that cases they claim have high risk in the future actually turn out, retrospectively and in the aggregate, to be the most likely sites of genocide. Forecasts, such as those made by our group, the Atrocity Forecasting Project (AFP), can warn where there are, and importantly where there are not, high risks of targeted mass killings. Resources can be deployed appropriately with time to act. What is lacking is a systematic coordinated approach to those highest risk states. This approach involves six stages: Identification, Monitoring, Diplomacy, Prevention, Mitigation, Prosecution.

#### **Implementing the 'Peace-Continuum': An Assessment of the Emerging UN Reform Agenda**

**Cecilia Jacob**; *Australian National University*

In his 2016 Vision Statement, United Nations Secretary-General António Guterres made a commitment to the 'centrality of prevention' in the organisation alongside the development of a 'comprehensive, modern and effective operational peace architecture,' to respond to each stage of the conflict-cycle ('peace continuum'). Recent reviews on UN peacekeeping, peacebuilding and women, peace and security have emphasised the need for more integrated strategies to respond to conflict, and the need to prioritise political solutions to crises. Theoretically, this new paradigm should encourage greater coordination of information management and responsiveness to emerging crises that will result in more effective prevention of civilian deaths from violence conflict and atrocity crimes. This paper will present an overview of the emerging 'peace continuum' paradigm that is shaping current conflict management reform efforts within the UN, and assess the operationalisation of protection missions in South Sudan and the Central African Republic to understand how this paradigm is being implemented in practice.

# Genocide of the Yazidi and Kurds

Room2

## Defying Genocide: Acts of Resistance by Armenian and Yazidi Women

**Nikki Marczak**; *Australian Institute for Holocaust and Genocide Studies*

There are significant parallels between women's forms of resistance during the Armenian Genocide one hundred years ago, and the current genocide of Yazidis by ISIS. Collective memory of resistance during genocide tends to focus on acts of military defence, which present men's experience as 'universal', and simultaneously relegate women's forms of resistance to the sidelines, rendering them invisible or unimportant. Survivor testimonies from both Armenian and Yazidi women highlight countless examples of cultural and spiritual resistance (similar to Holocaust scholar Yehuda Bauer's concept of *Amidah*, or 'standing up against'). These include, for example, clandestine cultural and religious maintenance such as speaking their own language or practising traditional customs, despite the risk of severe punishment, even death. Resistance also manifests in women banding together to protect one another (such as rubbing mud on the faces of young women to avoid abduction and rape) or to sustain each other (for example, by tying scraps of clothing together to fetch water from wells, helping other women in childbirth, or attempting escape collectively). Abduction and forced conversion of women and girls are structural components of these two genocides. Refusing to allow the destruction of their identities, and secretly or overtly defying their oppressors, are therefore significant acts of resistance. This paper aligns with the conference themes by bringing women's cultural and spiritual resistance out of the shadows, deepening our understanding of victim responses to genocide, and applying analysis of a century-old case to a current one, with a view towards future genocide prevention.

## Faylee Kurds: From Loss of Citizenship to Loss of Self-Ownership

**Kaziwa Salih**; *Queen's University*

Faylee Kurds have faced enormous problems relating to their citizenship status. Their plight originated mainly from the founding of the state of Iraq after WW1 by the Sykes-Picot Agreement in 1916. With rise of the Ba'ath party to power lead by Saddam Hussein, particularly from 1980 onward, the oppression of the Faylees altered from coercive mass deportation to ethnic cleansing and finally to genocide. The Faylee genocide is slightly different from other Kurdish genocides due to the forcible withdrawal of their Iraqi citizenship. The loss of citizenship, as a result, accelerated and legitimized the genocidal process. In this paper, I argue that the experience of Faylee Kurds is not only genocide, but also an example of modern day slavery in the history of Iraq. I use Murray Rothbard's theory of the ethics of liberty to show that there is a relationship among Faylees' loss of (a) Iraqi citizenship, (b) property ownership through forcible deportation, (c) personal life ownership such as marriage and divorce with formal decrees. All the aforementioned elements had led the enslavement of the Faylee and strategized the final stage, (d) loss of self-ownership, which is a physical genocide stage with varied methods, such as using Faylee's imprisoned men as subjects for chemical experimentation.

## Humanitarian Intervention at Mt. Sinjar, Iraq: A Complex Adaptive Systems Analysis

**Trevor C. Jones**; *Lynx Global Intelligence*

Late in the summer of 2014, tens of thousands of persecuted minorities fled a genocidal onslaught and took refuge on Mt. Sinjar in Iraq. Stranded by indiscriminate ISIS mortar fire, the group known as the Yezidi faced dehydration and exposure to extreme temperatures on the barren mountain. Ten days later most the trapped Yezidi individuals had escaped through a protected corridor on the ground. This paper analyzes the international response to the Complex Emergency (CE) through network analysis as an alternative to existing civil-military frameworks. Complex Adaptive Systems (CAS) analysis is used to promote four nodal points of analysis in the international community, instead of two which exist in traditional civil-military frameworks. The author posits that each node has a specific function in preventing genocide. These functions include the humanitarian communities' ability to mobilize both the public and foreign policy elites inside nations that can effectively respond to murderous military forces. Unless the political will to stop genocide is present inside capable nations, the responsibility will defuse among the other nodes in the network, allowing genocidal acts to continue. CAS is a nascent method, but shows promise in understanding the functions of multiple actors when confronting Complex Emergencies.

# Genocide Rhetoric and Discourse

Room3

## Chomsky and Genocide

**Adam Jones;** *University of British Columbia*

The scholar and activist Noam Chomsky is arguably the most prominent and influential radical intellectual of the post-World War Two era. His career from the Vietnam era onwards has been marked by controversies related to genocide, and the concept has made regular if usually passing appearances in his work. The presentation will utilize a systematic content analysis of Chomsky's published output and online interviews to outline his deployment of 'genocide', his criticisms of the term's use, and the criticisms to which his own formulations are vulnerable. The particular place of the Jewish Holocaust in Chomsky's framework will also be considered.

## The Politicisation of the Genocide Label: A Discourse Analysis of Genocide Rhetoric by the United Nations Security Council Permanent Five

**Michelle Ringrose;** *Queensland University of Technology*

Labelling an atrocity as genocide is a powerful linguistic act, with a plethora of legal, moral and political ramifications. This paper examines how the United Nations Security Council Permanent Five members navigate the linguistic rhetoric of genocide in debates surrounding the Srebrenica genocide, the largest massacre in Europe since the Holocaust. This project adopts the commonly media focused framing theory in order to determine how permanent members frame the genocide in Srebrenica through the discourses of power and politics in the Security Council. This paper conducts a discourse analysis focusing specifically on explicit and discursive genocide references in debates made in the Security Council from 1995-2015. These explicit themes include the use of the genocide label as well as genocidal euphemisms. The discursive themes discuss more implicit frames such as; deflection, calling out genocide denial and acknowledging failure. This project argues that member states employ the power ascribed to some linguistic features in order to frame the genocide in Srebrenica in a particular manner. Upon integration with relevant literature it is identified that such framing may be influenced by international politics, national interest agendas and historical involvement in past atrocities. This paper provides a platform for understanding how the use of language and power can be central to the politicisation of the genocide label in an international arena.

## The Disappeared (desaparecidos) According to Macri. Is Argentina Embodying a State Genocide Denial?

**Valeria Thus;** *University of Buenos Aires*

Only a few months from having commemorated the 40th anniversary of the coup d'état staged by the last civil-military dictatorship with a massive citizen mobilization to Playa de Mayo, the President of Argentina, Mauricio Macri, publicly questioned the number of desaparecidos [disappeared people], as well as defined the State terrorism that plagued our country as a "dirty war." His expressions are not new but nonetheless serious, in the sense that he is not the first to question the number of victims of the State terrorism in Argentina and neither does he base himself on an original argument in denial. However, it represents a serious setback for a country that was considered a role model in the region in regards to ways of resolving its recent past. In this article, I intend to analyze if these expressions represent a (n) (incipient) state denialism. To that end, I will take account of the general focuses of analysis that the Genocide Studies provide on the denialism phenomenon, where the different types and stages are detailed, from the simple denial of the facts to the current relativization and trivialization strategies, to verify if the Argentine President's expressions can be defined as genocide denial, as well as confirm its isolated occurrence or, on the contrary, the adoption of a public policy on the matter. Lastly, I will address these speeches symbolic dimension as regards disputes of the political appropriation of the facts and their risks in a post-genocidal society like today's.

# **Cambodian Genocide Case Study: Cambodian Association of Greater Philadelphia Oral History**

*Room4*

## **Witness to Genocide - First-Generation Survivors**

**Brenda Gaydosh**; *West Chester University of Pennsylvania*

My panel paper will deal with CAGP's first-generation survivors of the genocide, what they went through in the late 1970s, their journey to the Philadelphia area, how they raised their children given what they experienced in their homeland, how the genocide influenced their lives in America, and what they see as the legacy of the genocide for their people. Using the interviews from our oral history as well as secondary sources to help put the material in context, this paper will offer initial findings (beginnings of a long-term project) of the effect of the genocide on Cambodian-American first-generation survivors in the Cambodian community in Philadelphia, Pennsylvania. It will consider gender differences experienced by first-generation survivors as well as other issues that arise in our continuing interviews.

## **Bearing Witness to Genocide: The "1½" Generation Story**

**Janna Fagan**; *West Chester University of Pennsylvania*

My paper will discuss the experience of children who survived the genocide or those born to survivors in the refugee camps. These children straddle a line between witnessing parts of the trauma, but not experiencing it fully. Thus, they carry the trauma of their parents, but experience the helplessness of the second generation born outside of Cambodia. These children would have had to mature as adults in this unusual and harrowing atmosphere. Scholars studied different generations of the Holocaust survivors and relatives, but the 1 ½ generation is still the least studied. Previous scholarship on refugees and child survivors will provide the framework through which I study the issues facing those that I interview. My work will focus on the inheritance of trauma through generations and the lingering connection, or lack thereof, to Cambodia.

## **Growing up with Genocide: The 2nd Generation**

**Gabrielle Flamm**; *West Chester University of Pennsylvania*

My paper will compile the history and attitudes of second-generation Cambodian survivors living in the greater Philadelphia area. Through interviews with the children of survivors, I am looking to see if the genocide affected not only the immediate survivors, but also American children of survivors. The goal of our on-going project is to gain insight into a community overlooked for decades. The oral history will allow the community of survivors and their children to preserve the material we gain in hopes of using it to teach the younger generations. In addition, secondary source material from the second generation of Jewish survivors of the Holocaust will aid in noting comparisons of "second-generation" survivors of genocide. The more we learn about second-generation survivors, the more information we can provide to those who more recently have suffered from genocide.

# Japanese Atrocities in the Second World War

Room5

## The Victimization of Okinawa: A Professor Involved in Structural Evil

**Akio Kimura;** *Kitami Institute of Technology*

Wakaizumi Kei (1930-96) was a professor at Kyoto Sangyo University, but, at the same time, an official but undercover envoy, appointed by Prime Minister Sato Eisaku, to deal with the return of Okinawa from the United States to Japan. During WWII, Okinawa was the only place in Japan where the ground battle was fought, and a lot of civilians were killed in the battle or ordered to kill themselves under the Japanese military government's "Do not dishonor yourself by being a POW" policy. After WWII, Okinawa was ruled by the U.S., which used the island as one large military base, especially during the Korean War and the Vietnam War. Even after its return to Japan in 1972, Okinawa still holds about 74 % of the entire area of U.S. military bases in Japan. Wakaizumi made the return of Okinawa's sovereignty to Japan possible. But, in return, he ended up selling the island for the U.S. military purpose. In the Japan-U.S. military relationship, no matter how honest his personal intention was, Wakaizumi's treatment of Okinawa constitutes structural evil. Despite his intellect as professor of international relations, Wakaizumi seems as thoughtless as Adolf Eichmann was in Hannah Arendt's sense. What is different from Eichmann, however, is Wakaizumi's remorse. Wakaizumi killed himself feeling responsible for the pain the Okinawans suffered. This study will address how thoughtless Wakaizumi was concerning the evil in which he was involved and why he should still be held thoughtless after his remorse.

## Anti-Guerrilla Warfare and Genocidal Violence: Creating 'uninhabitable zones' in the Japanese Empire, 1937-1945

**Kelly Maddox;** *Daiwa Anglo-Japanese Foundation*

This paper explores the radicalisation of Japanese anti-guerrilla strategy in Asia between 1937 and 1945. Like other imperial powers, the Japanese sometimes faced guerrilla-style resistance from local populations which proved exceptionally difficult to combat by conventional means. As such, the military adopted unconventional and brutal anti-guerrilla tactics which, at times, involved genocidal strategies of 'wiping-out' resistance through targeting civilian populations in areas deemed rife with guerrilla activity. Campaigns in occupied China and the Philippines, for instance, saw drastic escalations of violence when, after years of unsuccessful subjugation efforts, Japanese forces employed measures premised on annihilating resistance through eliminating local populations, destroying towns and villages and essentially making 'uninhabitable' those areas of strategic importance deemed to be 'unruly'. The escalation in both cases was rooted in a complex and dynamic process of radicalisation which was influenced by a multitude of different factors. Drawing on the aforementioned cases, in this paper, I focus on the role of macro and meso level contextual factors in generating a sense of heightened insecurity among the Japanese leadership which in turn facilitated the embrace of extreme violence. In particular, I explore shifts in conditions on the ground in which commanders made decisions to adopt genocidal measures and contextualise these decisions within the wider geopolitical frame to show how more radical strategies came to be rationalised as necessary to the survival of Japan. In doing so, I hope to highlight the importance of geopolitical and international contexts in shaping the radicalisation of violence on the battlefield.

# Digital Art Installation

*Room6*

## **Beyond Genocide: Silent Power Point Exhibition**

**Amy Fagin; *Beyond Genocide Centre for Prevention***

This independent looping silent power point will provide an introduction to the series “Beyond Genocide”, a series of illuminated manuscripts narrating a documentary treatise of genocides and mass atrocity crimes around the globe. The power point includes overview of the series and case by case visual art experience of the individual compositions within the series. Details and meanings discovered by the artist will be presented as a visual “docent” by describing what and how certain details support the historical basis of the atrocity crime, and narrate the composition of the illumination. All completed illuminations from the emerging series will be included. Considerations regarding narratives of history and the “truths” that they represent are contextualized for individual observation and contemplation. This presentation creates a deeply contemplative experience on the trajectory and legacy of mass atrocity across time and space. The session loops independently and is recommended to be hosted in a darkened “screening room” where individuals can enter or leave independently. Hours of operation can be outlined in the schedule.

## **Day 3, 1030-1100, Morning Tea**

*Tower Foyer, Level 3, Forgan Smith Building*

## Day 3, 1100-1230, Session 9

### Implementing the Responsibility to Protect: Future Challenges

Room1

Chair: **Alex Bellamy**; *University of Queensland*

#### **China, Syria and the Politics of Atrocities Prevention**

**Sarah Teitt**; *University of Queensland*

In his first address to the Security Council as the UN Secretary-General, in January 2017 Antonio Guterres lamented that mistrust in each other's motives and concerns over sovereignty have led to too many lost opportunities to prevent conflict and translate early warning into early life-saving action. Drawing on Chinese texts and interviews with over forty Chinese officials and leading Middle East analysts, this paper examines the dominant ideas and perceptions which informed China's resistance to efforts led by Western governments for more decisive UN action to curtail atrocities in Syria from 2011-2015. The paper concludes by analysing how insight into the misgivings at the heart of China's Syria policy may assist in the Secretary-General's efforts to improve trust within the Security Council, and further the goal of preventing atrocities and building and sustaining peace.

#### **Implementing Protections for Internally Displaced Persons: The Gulf between Legal and Physical Protection**

**Phil Orchard**; *University of Queensland*

While the protection of internally displaced persons (IDPs) has become an important objective of the United Nations over the past twenty-five years, protection in this case has been conceptually as having primarily a legal basis, akin to the protections provided to refugees through the 1951 Refugee Convention or to civilians through the Geneva Conventions. Further, as IDPs remain within their own state, it is widely accepted that their state bears the primary responsibility towards them, including to protect them from atrocity crimes. Yet IDPs at the global level are not directly protected by international law, but rather by the non-binding Guiding Principles on Internal Displacement. While these Principles have been recognized at the international level, and brought into hard law at the regional level (through the African Union's Kampala Convention) and into domestic legislation, they have neither an international organization monitoring their implementation nor universal acceptance by states. This paper will examine the implementation dilemmas created both by the need to provide IDPs with protection in situations when the state may be unable to provide such protection or even directly targeting them and by operating within an international regime which prioritizes legal aspects of protection.

#### **R2P in a Time of Trump**

**Alex Bellamy**; *University of Queensland*

The election of Donald Trump as US President caps off a bad year that has also seen Brexit, the murder of Jo Cox, the rise of racism at home, and violence abroad. There is no doubt that a global storm has erupted that threatens, years of hard won progress on human progress. There is a clear sense that for those of us interested in advancing the cause of human protection, 2016 has not been a good year. In fact, it has been a diabolical year. A robust sense of optimism is a job requirement in this field – it is a necessary article of faith that things can get better. But this has been a year to shake the faith of even the most optimistic. It seems that wherever we look, the forces that promote peace, conflict resolution and the constructive management of difference are on the retreat, whilst the forces of racism, xenophobia, nationalism, and what Martin Ceadal called 'warism' are everywhere on the march. In this talk, I want to try to make some sense of all this and ask – and maybe answer – 3 questions: Where are we today with respect to the responsibility to protect and human protection? What is the nature of the brewing storm? Can the storm be navigated and what will that take?



# Cross-National Experiences of Genocide Memorialisation

Room2

## **Nunca Más? Gender and Genocide Memorialization in Guatemala**

**JoAnn DiGeorgio-Lutz;** *Texas A&M University at Galveston*

**Ella McIntire;** *Texas A&M University at Galveston*

Following the signing of the Guatemalan Peace Accords in December 1996 ending the country's 36-year civil war, the Commission for Historical Clarification (CEH) was formally established. Its purpose was to clarify human rights violations that occurred throughout the conflict as well as during the genocidal period between 1981 and 1983. One of the CEH's recommendations called for the remembrance of the victims that included, inter alia, public memorialization in coordination with civil society organizations. Based on fieldwork in Guatemala, this paper employs a visual methodology framework coupled with feminist standpoint theory to examine memorials and the memorialization process in the context of gender. Indigenous Mayan women constitute an oppressed group relative to the State and Catholic Church. Through their participation in civil society organizations they struggle to break the bonds of patriarchy and define their individual and collective memory of the genocidal period. Genocide memorialization in Guatemala is both formal and informal consisting of murals, museums, shrines, and graffiti. The memorialization process engages women through testimonies and their participation in annual commemorative activities. In this memory landscape we are interested in women's agency along three dimensions: (1) how women are represented in memorials—that is, which tropes of memory are used to define women's experiences during the genocidal period; (2) women's activism in promoting public memorials through their membership in various civil society organizations—particularly their efforts in creating the museum for historical memory—Casa de la Memoria; and (3) their participation in commemorative performance as part of genocidal remembrance.

## **Human Rights and Genocide Prevention in Latin America**

**María Eugenia Carbone;** *Auschwitz Institute for Peace and Reconciliation; Latin American Network for Genocide and Mass Atrocity Prevention*

The constant challenges faced by Latin America since the slow but progressive reinstallation of democracies in the 1980s have exposed the need for the construction of coalitions and joint strategies that strengthen democratic governance and reinforce the perception of associated institutions as a preventive shield against new threats. Analyzing the experience of the Southern Cone can be a valuable opportunity for learning more about these processes and examining how a focus on prevention (under the universally recognized sentiment of "Never Again") was incorporated within the broader umbrella of human rights. This analysis will also reflect how the coordinated and robust actions originating from the Southern Cone were then included into a specific agenda devoted to genocide prevention as part of the creation of the Latin American Network for Genocide and Mass Atrocity Prevention in 2012. From a chronological perspective, this regionally coordinated work has allowed for the adoption of international human rights instruments to determine standards. It has also encouraged judicial cooperation in the search for, and punishment of, those responsible for perpetrating atrocities, and has supported the exchange of best practices related to memorialization. This paper will explore the ways in which memory, truth and justice, together with the larger fight against discrimination and specific policies protecting vulnerable groups, have increasingly functioned as pillars of human rights policies. Furthermore, they have served as robust tools for the consolidation of a regional focus on prevention, as was shown by the 2015 Declaration of the Latin American Network and in the Network's regular working agenda.

## **Memory, Testimony, and Pedagogy in Genocide Museums and Related Sites of Conscience**

**Donna-Lee Frieze;** *Deakin University*

**Adam Muller;** *University of Manitoba*

**Steven Cooke;** *Deakin University*

How visitors feel and are intended to feel by museums obviously affects what they are able to learn from these institutions' representations of genocidal violence. Prominent in its ability to elicit, consolidate, and direct museumgoers' feelings is eyewitness testimony, which plays a key role in sustaining exhibitions' pedagogical (and thus transformative) power. Testimony provides those exposed to it with access to others' inner lives, not just their life stories. It provides what Roger Simon has evocatively termed "counsel," a concept we will unpack with specific reference to its utility in understanding museum pedagogies. Partly because it can be curated in ways intended to elicit specific affective responses, testimony assists in constructing broadly inclusive "communities of memory." Within these sites of mnemonic affiliation and exchange, it becomes possible to acknowledge our continuousness with the past even as we admit its capacity to "unsettle" us. We will discuss the role played by video, oral, written, and digitally augmented testimony in eliciting and directing museum visitors' feelings about the genocidal past. We will focus on the use of testimony in three sites of its curation – Canada's Embodying Empathy project, Melbourne's Jewish Holocaust Centre, and the Armenian Genocide Museum-Institute. We will identify the kinds of feelings generally privileged in genocide museum exhibits; specify and theorize the curatorial investments in ideologies of moral and social transformation and weigh the merits of

several new critical concepts and curatorial strategies reshaping our understanding of how we learn in the wake of the encounter between museumgoer, testimony, and traumatic experience.

## **Representations of Genocide**

*Room3*

### **Translating the Unspeakable: Language and the Representation of Genocide at the ICTR**

**Narelle Fletcher;** *University of Technology, Sydney*

The International Criminal Tribunal for Rwanda (ICTR) was established in Arusha, Tanzania in 1995 for the purpose of bringing the key perpetrators of the 1994 genocide in Rwanda to justice. Proceedings within the ICTR relied heavily on the work of translators and interpreters: the tribunal's two official languages were French and English, whereas 90% of the Rwandans testifying only spoke their mother tongue, Kinyarwanda. This necessitated a process of 'double translation', firstly from Kinyarwanda to French and then from French to English, thereby raising serious questions about the effective transmission of the testimonies' original meaning. This paper will discuss a number of the key linguistic, sociocultural and ethical challenges faced by the ICTR translators and interpreters, such as the difficulty in finding appropriate terminology to translate testimonies of rape victims, given that no specific term for 'rape' exists in Kinyarwanda, and the necessity to provide adequate contextual knowledge to enable the foreign judges to appreciate the significance of specific Rwandan social, cultural and political references. This analysis will argue that the preponderant role of the translation process throughout the ICTR proceedings raises significant concerns regarding the reliability of the fundamental evidence provided in translation for the Tribunal's judges on which their deliberations and sentencing were based. It will also address the issue of the Tribunal's judicial legacy, and the impact of potential omissions or mistranslations in the corpus of ICTR documentation in terms of the representation of the 1994 genocide in Rwanda for future generations.

### **Reading the Law of Genocide through the Lens of Literature**

**Clotilde Pégorier;** *University of Essex*

The relationship between genocide and representation has long-since become a locus of interdisciplinary interest. Traditionally, discussions have revolved around the moral limitations that attend the aesthetic (re-)presentation of 'unspeakable' acts and/or addressed the value of the imagination in working through the trauma of violence. Lacking in the current scholarship are, however, analyses of how imaginative representations also reflect on the legal-ethical context within which genocide is defined and understood. Even in law-and-literature and law-and-film studies, with their common focus on the ethics of law, there has been little sustained engagement with the law of genocide. Yet over the past two decades, a growing number of artists have sought, using both traditional and experimental media forms, to explore the ethical-legal landscapes within which genocide might unfold. The aim of this paper is threefold. First, it will outline some initial ideas for a critical approach for exploring the law of genocide through such representations. Second, it will illustrate such ideas via reference to the graphic novel *Smile Through the Tears*, focusing in particular on the extent to which, and specific ways in which, the text raises key issues relating to processes of classification and dehumanisation, as well as wider questions regarding guilt and culpability, and considering how these might help inform public and/or popular understandings of the legal concerns at play in judgments from the ICTR. Finally, it shall also briefly reflect upon the possible limitations of such portrayals and how they may run the risk of misrepresenting realities.

### **The Representation of Genocide in the Years of Postmodernity**

**Theodoros Pelekanidis;** *Humboldt University, Berlin*

In the last years the discussion about the historiographical aspects of the genocide studies has developed in a very promising way. At the same time the theory and philosophy of history has evolved through new ideas, mainly based on the thought provoking opinions of postmodern writers, such as Jean Francois Lyotard, Hayden White or Frank Ankersmit. Combining these two research areas we can form very interesting conclusions about the way genocide is being understood historically and incorporated into the social mentality. On the one hand, the postmodern theory of history tries to deconstruct the concepts of objective past, replacing them with a multitude or even infinity of possible subjective pasts. On the other hand, the subject of genocide asks serious ethical questions about the way historians can interpret and represent historical events by taking into consideration the impact that some of these representations can have in the present. In my paper I would like to examine how the representation of the past can be succeeded in a way where most of the historical interpretations can be represented, whereas in the same time there are no ethical implications, such as the insult of the victims or their successors. I believe that the role of history should not only be informative about the past but also critical about the present. The subject of genocide plays an important role in such investigations, as it raises the challenge of achieving a double goal: objective historical representation and prevention of future repetition.

# Transitional Justice in Rwanda

Room4

## Memorializing Genocide within Rwanda

**Stephanie Wolfe;** *Weber State University*

**Michael Ballif;** *Weber State University*

Following the 1994 genocide within Rwanda, the country has been transformed as it attempted to come to terms with its past. Among these transformations was the creation of a series of memorials to document, preserve, commemorate, and focus national attention on the concept of “never again.” Twenty-two years later, there are 265 official memorials and 113 private sites designated as genocide cemeteries within the country (which is slightly smaller than ½ of Tasmania). There are even more landmarks, commemoration stones, and private markers that dot the countryside; in addition to yearly commemorations at each memorial, and a national commemoration ceremony every five years. One intriguing aspect of genocide and memorialisation within the Rwandan context is how the establishment of these memorials, private remembrances, and other commemoration activities have contributed to the twin concepts of justice and prevention. This paper will explore the question of how these memorial sites and commemoration events contribute to transitional justice, specifically historical and symbolic justice frameworks outlined in Wolfe, 2014. The paper will be based on interviews with survivors, in addition to approximately 100 memorial site visits that occurred between 2011 and 2017. These interviews will help determine the importance of memorialisation to survivors and explore the idea that memorials can serve as a form of justice in the aftermath of atrocity. Finally, it will ask if memorialisation of atrocities can contribute to the prevention of future genocides within societies that have been marred by genocidal conflict.

## “We are judges now”: The Elected Lay Jurists of Rwanda’s Gacaca Courts

**Hollie Nyseth Brehm;** *The Ohio State University*

In the aftermath of the 1994 genocide in Rwanda, the Government of Rwanda created courts to hold hundreds of thousands of suspected génocidaires accountable. These gacaca courts were instituted in local communities, and each community elected lay jurists known as inyangamugayo to preside over them. While much scholarship has examined the gacaca courts, we know little about the 250,000 women and men who volunteered their time as inyangamugayo weekly between 2002 and 2012. Accordingly, this paper asks two interrelated questions: 1) How did the inyangamugayo understand accountability in the context of genocide, and 2) How has their involvement with the courts influenced their lives today? To address these questions, the paper analyzes 120 interviews with a randomly selected sample of inyangamugayo in four Rwandan sectors. Interviews reveal a high degree of professional commitment among inyangamugayo, illustrating that many saw their main duties as promoting reconciliation and accountability, which was often linked to deterrence. These duties exacted a heavy personal toll, however, due to the demanding nature of the uncompensated work. Unlike judges in many other parts of the world, the inyangamugayo continued to live and work in extremely close proximity to those they sentenced—and almost every one of those neighbors had been deeply touched by the genocide, the justice system response, and their work as judges. This fact alongside their marginal economic circumstances placed the inyangamugayo in an especially vulnerable position, raising questions that must be considered when local courts are used to hold perpetrators of genocide accountable.

## Analysing the Experiences of Survivors of Genocidal Sexual-Violence with Transitional Justice Processes

**Judith Herrmann;** *James Cook University*

This presentation discusses the findings of research that investigates the needs of female survivors of conflict-related (in some cases genocidal) sexual violence and explores the survivors’ experiences with transitional justice processes. The research focuses on the needs and experiences of Rwandan women who were subjected to sexual violence during the genocide against the Tutsi in 1994 and who raised their case at one of Rwanda’s local gacaca courts. The gacaca court system was established in 2001 by the Rwandan government to deal with genocide-related crimes with the intent to reveal the truth, end the ‘culture of impunity’ and promote both justice and reconciliation. The research was informed by phenomenological and feminist methodologies, utilised a qualitative approach and is based on semi-structured interviews with 23 Rwandan women, conducted in 2015/2016. The interviews focused on investigating the women’s motivations to participate in gacaca and their experiences with the process. The main themes that emerged during these interviews centred around interview participants’ perspectives on perpetrator accountability and punishment, justice, truth telling and truth finding, reconciliation, forgiveness, reparations as well as obstacles and support for the women to reconnect with their families and communities. The interviews also provided detailed insight into some unique procedural features of gacaca. The presentation will discuss the main themes and unique findings of the research.

# Digital Art Installation

*Room6*

## **Beyond Genocide: Silent Power Point Exhibition**

**Amy Fagin;** *Beyond Genocide Centre for Prevention*

This independent looping silent power point will provide an introduction to the series “Beyond Genocide”, a series of illuminated manuscripts narrating a documentary treatise of genocides and mass atrocity crimes around the globe. The power point includes overview of the series and case by case visual art experience of the individual compositions within the series. Details and meanings discovered by the artist will be presented as a visual “docent” by describing what and how certain details support the historical basis of the atrocity crime, and narrate the composition of the illumination. All completed illuminations from the emerging series will be included. Considerations regarding narratives of history and the “truths” that they represent are contextualized for individual observation and contemplation. This presentation creates a deeply contemplative experience on the trajectory and legacy of mass atrocity across time and space. The session loops independently and is recommended to be hosted in a darkened “screening room” where individuals can enter or leave independently. Hours of operation can be outlined in the schedule.

## **Day 3, 1230-1330, Lunch**

*Tower Foyer, Level 3, Forgan Smith Building*

## **Day 3, 1330-1430, Keynote**

*Abel Smith Lecture Theatre*

Chair: **TBC; TBC**

## **The Trouble with Genocide in Tasmania: A Review of Recent Debates**

**Lyndall Ryan;** *University of Newcastle*

In 2005, Ann Curthoys published a ground breaking article on Raphael Lemkin’s chapter on Tasmania in his unfinished history of genocide where he claimed that genocide best described the process that led to the virtual extinction of the Tasmanian Aboriginal people. And although Lemkin was the first to use the word, ‘genocide’, he was simply following in the footsteps of illustrious predecessors such as James Bonwick in 1870, Mark Twain and HG Wells at the end of 19th century and Clive Turnbull in 1948 who each used the word ‘extermination’ to describe the process of ‘extinction’. Today the terms, ‘Tasmanian Aborigines’, ‘genocide’, ‘extermination’ and ‘extinction’ are so intertwined that they appear to form a symbiotic relationship, whereby none can exist without the others. The relationship is deeply problematic for some historians who argue that genocide is simply the obverse of the discourse of extinction that was deployed by the proponents of scientific racism for more than one hundred years to justify the virtual disappearance of the Aboriginal people of Tasmania. This paper untangles the historiographical debate about genocide in Tasmania since 2005 by locating it within the context of British imperial history. In taking this approach the paper it will generate a wider, more critical engagement with the reality of Tasmanian colonial history at a time when the discourse of humanitarianism dominated the British imperial agenda of expansion and conquest.

## Day 3, 1430-1600, Session 10

### The UN Security Council and Mass Atrocities

Room1

#### R2P and the Last Resort Requirement

**Maartje Weerdesteijn;** *Utrecht University*

At the 2005 World Summit, the international community accepted the responsibility to protect populations from war crimes, crimes against humanity, ethnic cleansing and genocide when the domestic state manifestly fails to do so. The original report of the International Commission on Intervention and State Sovereignty on the responsibility to protect covered numerous elements that the authors believed needed to be present in order for military intervention to take place. The present research will argue that only several of those elements remain in the document agreed upon in 2005, namely the just cause, right authority, and last resort requirement and will zoom into the latter aspect. At the World Summit, countries expressed their willingness to take collective action through the UN Security Council, in accordance with chapter VII of the UN Charter, if peaceful means should be inadequate. However, it is not entirely clear what this entails? This paper will discuss the complications that arise out of the manner in which it is phrased and will argue that an assessment of the last resort requirement necessitates a layered approach, looking first at chapters of the UN Charter and thereafter at the articles within chapter VII.

#### The Role of the UNSC in Preventing Genocide

**Jess Gifkins;** *Leeds Beckett University*

The UN Security Council is known for its opaque decision-making practices, great power rivalry, and for inaction in response to key cases of mass atrocities. As the key body charged with maintaining international peace and security this presents grave challenges for international responses to situations of genocide. However, the Security Council is also more likely to respond to genocide and mass atrocities now than it ever has been (Bellamy, 2016). Given these tensions, this paper considers the enabling and constraining factors in decision-making practices within the Security Council which both assist and hamper its responses to genocide, war crimes and crimes against humanity. Analysing the crisis in Darfur, this paper explores the process by which key resolutions were negotiated between Security Council members to demonstrate strengths and weaknesses of the body. Drawing on interviews with diplomats, UN documents and news archives this paper reconstructs the negotiations towards pivotal decisions on Darfur between 2004 and 2007 to show how these negotiations were shaped by informal practices. This study points towards factors which enabled specific Security Council responses to the conflict in Darfur which can be useful for activists in identifying points of leverage within the Council.

#### How Can the Power of the UN Security Council Help to Prevent Genocidal Violence? Learning from Council Decisions on Timor in 1975 and 1999

**Carolyn M Evans;** *University of New South Wales*

The legally-empowered guardian of international peace and security, the UN Security Council, in 1975 had the opportunity to respond to Indonesia's 'invasion' of the Portuguese colony of Timor. An effective response might have prevented the Indonesian military 'occupation' that followed. Instead, over a quarter century the Timorese people suffered worse than decimation - estimates of the death toll range from 100,000 to over 200,000 out of around 610,000 people. In 1999, the popular consultation - to accept or reject a status of special autonomy for Timor within Indonesia - gave the Council another opening to make a difference. The Council first decided to leave Indonesia with responsibility for ensuring a 'secure environment devoid of violence'. Further tragedy after the vote, however, inspired Council members to put pressure on Indonesia to agree that an international force take over, to quell violence and ensure security as Timor moved towards independence. What might be learned from these decisions, to better understand the potential for Security Council power to help in preventing genocidal violence? This paper looks at these Council decisions from an alternative angle on legal accountability, which may, in part, offer 'learning by explaining'. In this, the elected members of the Council have a particular role to play in changing Council practice, to improve the odds that future Council decisions will do better than repeat the past.

# Memory and the Holocaust

Room2

## Memorialization as an Expression of Democracy

**Karen Frostig;** *The Vienna Project*

The Vienna Project (2013-2014), was the first national memorial in Europe to name, at the same moment, seven different groups of Austrian victims, persecuted and murdered under National Socialism, between 1938-1945. Developed as an inclusive expression of memory, the temporary naming memorial built bridges between the different victims groups, previously pitted against each other while competing for recognition under Austria's historically underfunded memory program. A new proposal for a permanent Naming Installation is in progress for Austria's new House of History. The new museum will be located within the Hofburg Imperial Palace at Heldenplatz, and is set to open in 2019, on the anniversary of the end of WWI. In contrast to the design of the former public art memorial, the Naming Installation is being developed as a permanent installation positioned within a private institution. The proposal is under review just as Austria's Freedom Party, established in the 1950's by ex-Nazi regime members, boasts of becoming Austria's number one party in the country's next parliamentary elections. Presentation of the permanent Naming Installation reviews the design of the earlier "Naming Memorial," that had been curtailed by a lack of funds and a cultural misreading of the term inclusion, wedded to Austria's embrace of the European Union's integration policies and akin to post-war concepts of assimilation. The paper addresses ideas about inclusion and representation in relation to twenty first century memorialization practices and identity politics. Related concepts of erasure are evaluated alongside a troubling rise of populist revisionism in Europe.

## Through German Eyes: German Amateur Photos and Trans-Generational Renegotiations of the Holocaust

**Kirril Shields;** *University of Queensland*

This paper looks at the proliferation of amateur German photos of the Third Reich now accessible on internet sites such as Instagram, and discusses how such photos are a problematic means of trans-generational remembrance. The paper examines two particular case studies, exploring each as literal and representational modes of interacting with this history. Drawing on the work of scholars who have theorised the photo as both documentary evidence and as examples of Holocaust narrative, including Susan Sontag and Marianne Hirsch, I consider how these photographs are providing a means of memorialisation, yet each is fraught with ethical and historiographical complexity. In questioning the role these photos play in contemporary perceptions of this past (as influenced by social media), I draw on Hirsch's ideas of postmemory, those inherited memories passed down generations through narrative forms, alongside Roland Barthes' discussion of the photo's punctum. I then relate these more theoretical observations to ideas of trans-generational Holocaust empathy, assessing these photos' potency as legitimate contemporary re-observations of the Nazi regime.

## Strangers in a Strange Land: Post-WWII Jewish Refugees and the Creation of a Community Holocaust Museum

**Emily Sample;** *Holocaust Museum Houston*

In 1981, Siegi Izakson recognized he wouldn't be around forever, and as soon as he passed, his story of surviving the Holocaust would disappear with him. While there was a Holocaust museum in Israel, and plans for a Holocaust museum in Washington, D.C., there were no local avenues for preserving the stories and artifacts of Houston Holocaust survivors. Izakson saw an opportunity to galvanize his fellow survivors to create not only a memorial space, but a home for educating future generations about the dangers of hatred, bigotry, and apathy. This presentation explores the enduring responsibility of memory of Holocaust survivors who emigrated as refugees to the Houston area, and it's growing connection to genocide education and prevention. As a refugee resettlement city, Houston, Texas received hundreds of Jewish refugees during and after World War II, thanks in part to then-Governor Lyndon B. Johnson's "Operation Texas". Today, Houston becomes home to approximately three percent of all refugees resettled worldwide by the United Nations. In the two decades since Izakson's dream became a brick-and-mortar reality, Holocaust Museum Houston has grown its mission to include "promoting responsible individual behavior, cultivating civility and pursuing social justice." In today's world of continued antisemitism, xenophobia, and injustice, how can a Holocaust museum act as moral leader in preventing and educating about current human rights abuses? In the most diverse city in the United States, how can the museum develop a space created by refugees, for refugees?

# Culture and Genocide

Room3

## **Erosion or Reclamation: The Ruins of Ani and Armenian Turkish Post-Genocide Reconciliation**

**Peter Balakian;** *Colgate University*

The city of Ani is located today on the Turkish-Armenian border and has emerged in recent years as both a dynamic symbol and a problematic nexus in the post-genocide conflict between Turkey and Armenia. The most important Armenian city of the early medieval era, Ani is today a ruin undergoing restoration and is currently a tourist site spanning several miles inside Turkey. In the slow and painful restoration process of Ani over the past decade, the city has come to embody both the Turkish state's nationalist narrative and the Armenian community's pursuit of cultural restoration and affirmation of ethical memory. Because the Turkish government has disallowed the word Armenia from appearing on any signage of this dramatic, historic Armenian site, Armenians who visit the site are confronted with a curious state of absence-presence and must negotiate what I call a kind of lock-out syndrome which replicates an aspect of Turkish government denialism. The impact of this is profound and harmful. Thus, the situation of Ani is a site of contested identity and a continued struggle for Armenian diaspora and the Republic for historical truth and moral accountability. My talk will explore the current politics of the Ani restoration project, and its relationship to the history of the city and its earlier restoration project (1894-1915) when the city belonged to Russia. How might the roles of both perpetrator and victim legacy cultures, non-state actors, and third party bystanders come together? How might Ani emerge as a crucial ground for truth and reconciliation?

## **Arabization as Genocide: The Case of the Disputed Territories in Iraq**

**Mohammed Ihsan;** *International University of Erbil*

Arabization as a means of destroying Kurdish social fabric has been a recurrent strategy of the various regimes that succeeded in the Middle East. Policies adopted for years have led to dramatic demographic changes in the territories targeted together with cases of forced displacement and killings. Countries like Turkey, Iraq, Syria and Iran among others, have been pursued policies to unite their territories in order to guarantee their political unity. The division of the Kurds into four countries Iran, Iraq, Syria and Turkey offers a unique opportunity to analyse and evaluate different attempts to "arabize" or "Turkify" their territories. In Turkey, since the coming into power of Ataturk, it has been particularly harsh as they released article 88 and article 3 which neglect the minority. In Iraq, since its creation in 1921 the multi-cultural and multi-lingual Iraqi society has been ruled under pan-Arab ideologies imposed by external factors. It was in the sixties with the coming into power of the Ba'ath party that Arabization became a tool to change the demography of Kurdistan. The Arabization process is it very interesting especially if seen in the context of other forms of genocides carried out against the Kurds during the regime such as the persecution of the Faylee Kurds, the abduction and murder of 8,000 Barzanis, the Anfal campaign and Halabja. To conceit this crime the regime used the educational and judicial systems, police and security forces to implement its policies. The final aim was to ban Kurdish culture and history.

## **Genocide and the Destruction of Cultural Property: Exploring the Possibilities of Justice for the Cham**

**Rachel Killean;** *Queen's University Belfast*

This paper seeks to highlight the experience of the Cham people, a minority Islamic group who were subjected to a genocide during the Khmer Rouge era (1975-1979) in Cambodia. As part of this genocide, the cultural property of the Cham was systematically targeted: the Cham were forbidden to practice their religion, and mosques and religious artefacts were destroyed. Four decades later, two senior leaders of the Khmer Rouge regime are on trial for genocide at the Extraordinary Chambers in the Courts of Cambodia (ECCC). The Court allows victims to join the trial as Civil Parties, giving them participatory rights and allowing them to apply for collective and moral reparations. This reparation mandate allows external actors and funders to collaborate with the Court's Victim Support Section in the implementation of externally funded projects designed to acknowledge the harm experienced by Civil Parties, and respond to that harm. This paper will draw on field work conducted within Cham communities and with transitional justice professionals working in Cambodia. It will explore the ways in which the Cham reflect on their experience under the Khmer Rouge, and consider the harm caused by the destruction of their cultural property. It will further consider Cham attitudes towards the ECCC, and reflect on the Court's ability to deliver justice for the genocide perpetrated against the Cham population. In particular, it will consider the possibilities for reparations which respond to the destruction of their cultural property.

## **Survivor Testimonies**

*Room4*

### **Echos of Persecution: The Case of Indonesia, 1965-68**

**Christian Gerlach**; *University of Bern*

This paper suggests a new approach to research into mass violence and applies it to the Indonesian mass murders and persecution of 1965-68. It is based on the question: how did it sound? Information about sonic events will be gathered from a great number of survivor accounts. The history and memory of sound is a grossly neglected but important topic. On a general level, interdisciplinary research has established that sounds express power hierarchies, social relations and interaction, cultural difference, community building, and are closely tied to emotions. Specifically, sounds can add to our understanding of persecutors, the means of violence and the system of persecution, of the role of technology, of the experience of persecution, the feelings of those under persecution, their survival strategies and their interaction with persecutors and wider society – the latter being a topic of special importance in 1960s Indonesia. Sounds themselves are often means of violence. It will be shown what role certain sounds play in survivors' narratives, and the attempt will be made to extrapolate what role it plays in their memories. This paper is part of a broader project that focuses on the history of the persecution of the European Jews but involves other cases of mass violence. Accordingly, this paper also tries to identify some particularities of sounds, their meaning and memory in the Indonesian case by way of comparison.

### **Hamidian Massacres: Testimonies of the Survivors**

**Narine Hakobyan**; *Armenian Genocide Museum-Institute*

In the historiography of the Armenian Question and the Armenian Genocide there are a lot of works devoted to the Hamidian Massacres of 1890's committed against the Armenian population of the Ottoman Empire. In addition, we can find a huge amount of information in various primary sources. However, I believe that one of the most difficult dimensions in this field of research is recognising where our knowledge and perspective is lacking. This paper seeks to provide new insights into the lived experience of the Hamidian massacres through an analysis of approximately one hundred survivor testimonies. Some of them are largely unknown because of mostly being written in Armenian. In my presentation, I will discuss how these testimonies can enlarge our understanding of Hamidian massacres.

## **Film Showing E**

*Room6*

## **Day 3, 1600-1630, Afternoon Tea**

*Tower Foyer, Level 3, Forgan Smith Building*



## Day 3, 1630-1800, Session 11

### Critical Genocide Studies and Prevention: Risks of the Genocide Concept

Room1

Chair: **Donna Lee Frieze**; *Deakin University*

#### Critical Genocide Studies and the End of the Genocide Concept

**Dirk Moses**; *University of Sydney*

In 2008, I published an article, "Toward a Theory of Critical Genocide Studies" (<http://www.sciencespo.fr/mass-violence-war-massacre-resistance/fr/document/toward-theory-critical-genocide-studies>) that criticized what I called the hegemonic liberal theories of genocide that were pre-occupied with the state and genocidal ideologies of hate. In its stead, I proposed a critical approach that drew on Frankfurt School thinkers to highlight how genocide was the product of a destructive system of inter-state relations. In this regard, I was following in the footsteps of truly pioneering scholars like Mark Levene, who himself drew on world systems theory. In this paper, I propose to advance the argument by showing how genocide is a conceptual historical contingency and an ethical mistake. Far from challenging the global order that produces genocidal-like violence, the concept's use in international politics reinforces violence potentials and hierarchies.

#### Human Rights? What a Good Idea! From Universal Jurisdiction to Preventive Criminology

**Daniel Feierstein**; *Universidad Nacional de Tres de Febrero*

One of humanity's greatest achievements in the last century has been the creation of international laws to judge those responsible for state crimes such as genocide. However, since the end of the Cold War, the discourse of human rights has been transformed as a wonderful excuse for military intervention to "prevent" crimes that have not yet been committed instead of a tool to judge State crimes. A clear example was the United Nations attack on Libya in 2011 in response to reports of "possible" crimes against humanity - attacks for which the UN invoked the new international principle of "responsibility to protect" (R2P). In fact, the attacks plunged Libya into anarchy, producing many more deaths than they were intended to prevent and allowing international companies to take control of the country's oil wells. This paper critically evaluates the transformation of international laws designed to end impunity for genocide, war crimes and crimes against humanity, into legitimations of military interventions to prevent disasters that have not yet occurred: a "preventive criminology". It argues that the legitimization of "pre-emptive" killing, far from defending human rights, has been transformed into the ideal way to violate them and to use denunciations as a new legitimization to ensure the control of oil and gas resources and geopolitical enclaves when the previous discourses (the Cold War or the terrorist threat) have lost their efficacy.

#### Convention on Genocide Approaching 70

**Ewelina Urszula Ochab**; *University of Kent*

The Convention on Genocide fails to adequately address the nature of the crime and the issues that the mass extermination of protected groups raises. It has to be considered that at the time of drafting the Convention the crime of genocide was novel. The approach taken by the drafters was based on the experience of the Nazi genocidal acts during World War II. Consequently, there may not have been sufficient information available to the drafters to allow them to scrutinise and address all challenges posed by the crime. However, after genocidal acts in Beirut, Bosnia and Herzegovina, and Rwanda it is clear that the Convention on Genocide does not effectively prevent and punish acts of genocide. The wording used in the Convention is too weak to address the challenges posed by the crime of crimes. The Convention on Genocide does not provide for an effective system of supervision and control, leaving it to the international community as a whole. In 1973, Rwanda submitted that 'the existing international measures concerning genocide are of limited effectiveness. The adoption of new measures, especially the adoption of new international instruments, seems possible and desirable.' This warning from Rwanda, however, was neglected. And less than 20 years after that prescient statement was made the Convention on Genocide failed the State and its people. The 70th Anniversary of the Convention on Genocide should be used to consider introducing changes or to redraft the convention to ensure its effectiveness.

# Genocide Memory in Archives and Records

Room2

## Three Museums of Suffering - Memory, Education and National Identity

**Katarzyna Jarosz;** *International University of Logistics and Transport*

I focus my research on the narrative styles in three genocide museums, located in Armenia, Lithuania and Ukraine. Each museum commemorates a different tragic event: starting from the Armenian genocide in 1915, through the Great Famine in Ukraine in the years 1932-1933, up to the 50-year occupation of Lithuania by the USSR. Museums do not only represent history, they usually have a discourse with visitors and create a certain vision of history. The history told in museums can incorporate selected episodes into a national narrative. Underlining moments of suffering, of national shame, omitting other moments, these narratives create versions of history that fit into social, economic, political or religious conditions. I analyse the role that collective trauma plays in the process of shaping national identity. In this paper, I draw on Vamik Volkan's approach to trauma, who posits that trauma refers to the shared image of an event that causes a large group to feel helpless, victimized and humiliated by another group. The image of the painful event is mythologised, transmitted from generation to generation, along with feelings such as hurt or shame, and becomes a significant group marker and an element of the group's identity I analyse and compare two narratives: the master narrative, as imposed by the state and the popular narrative in each of the museums. I also analyse whether there is a disconnection between the narration constructed by nation-builders and policy makers, created to fulfil political needs, and the narration lived by citizens.

## Justice, Genocide Memory and Access to Records

**Tricia Logan;** *Royal Holloway, University of London*

Record keeping and the destruction of records following atrocity and genocides imprint the first step towards or step away from reconciliation and justice. Collection of records and record preservation have direct consequences for survivors and often determine the efficacy of the production of genocide memory. In any form that genocide memory takes, records exist in countless forms. They exist in documents, images, oral histories, objects, landscapes and today, in social media. In highly digitized societies, access to records becomes easier but the access also faces new constraints. Currently, there are uses of records and increased restrictions that limit our access to evidence and threaten long-term preservation of records. This paper will discuss contemporary access to records with a focus on the post Truth and Reconciliation Commission of Canada (TRC) period. The access to records and the ongoing pressure to either preserve or destroy Independent Assessment Process files containing personal disclosures of serious abuses reflects an uneasy precedent with record conservation. Contemporary reflection on post-TRC Canada will stimulate discussion in this paper about other international examples of access and erasure of records. While institutions strive to protect the privacy and safety of survivors and respect the use of their information, there are concerns that the state, churches and organizations obscure memory through the use or misuses of records. This paper will draw on several examples of conflicts within access, privacy, respect and memory that inevitably contribute or detract from efforts in reconciliation or transitional justice.

## Entreaties Against Genocide: Persecution, Petition, and Identity in Correspondence from the Concentration Camps of France

**Stacy Renee Veeder;** *University of New York at Albany*

An examination of the wartime correspondence of hundreds of Jewish individuals interned in France and Jewish and French officials has revealed a multifarious discourse regarding rights, identity, and resistance to genocide. Letters from the camps of France offer an exceptionally rare window into the perceptions, feelings, and self-conception of the interned as they engaged with friends, family, and colleagues, petitioned government officials, demanded the restoration of their legal status, and endeavored to disprove accusations that they constituted a separate and inadmissible group to the national body. The late Third Republic was famously strained by a weakened economy, failing birthrate, increasingly severe political friction, and an unprecedented wave of roughly three million recently arrived immigrants, including a significant number of Central and Eastern European Jews. These factors stirred anxiety over moral 'degeneration' and the perceived loss of socio-economic control, inspiring exclusionary policy and policing of immigrant and refugee communities. The 1930s and 40s experienced a progressively rigid and racialized view of the Jewish community, with voices in cultural, academic, and political circles instigating an outright denial of Jewish integration. Petitions from the concentration camps of France have offered vital insight into how Jews living in France advocated for themselves, asserting their loyalty while decrying the abhorrent nature of the classification, 'aryanization,' arrest, and deportation measures. These letters have been largely neglected as a form of petition and resistance to genocide, and an integral part of the complex survival strategies of Jews interned in France intended to mobilize humanitarian and aid networks.

# Genocide Recognition and Denial

Room3

## **The Recognition of Armenian Genocide by the German Bundestag**

**Ani Hambardzumyan;** *Yerevan State University*

The research process of Armenian Genocide has been in the center of Armenian and foreign scholars' attention for decades. In 1997, The International Association of Genocide Scholars declared unanimously that the Turkish massacres of over one million Armenians were a crime of genocide. However, when it comes to conviction, prevention and punishment of the genocide from political context, there is given a special importance to parliament resolutions, especially, when parliament is a constitutional and legislative body at the federal level in those countries, as, for instance, in Germany. The main focus of this study is to examine recognition of Armenian genocide by The German Bundestag, as it puts the study of Armenian Genocide on another level in political context. It is the first time, that the country, which has so close economic relations with Turkey recognizes the Armenian genocide, being a good example for other countries that do the opposite to avoid political conflicts. Additionally, Germany is the first country to help Turkey realize massacres and now accepts that. "The Bundestag recognizes the historical responsibility of Germany [in the Genocide of the Armenians]" was written in the text of resolution on the Armenian Genocide adopted by the German Bundestag. Moreover, Germany is the country, which not only recognizes the Genocide, but also is eager to help Armenia and Turkey improve their political relations.

## **Apology as an Act of Denial: Diplomatic State Craft and Genocide in the Turkish Context**

**Tunç Aybak;** *Middlesex University*

There has been great scholarly interest in the speech act of state apologies as diplomatic instruments. This paper focuses on the official discourse of apology as a diplomatic state craft. For instance, the Turkish president Erdogan of recently publicly apologized for the 'mistreatment' of the Armenians and the extermination of the Alawite Kurds. In general, apology involves three types of rituals: purification—that is, asymmetrical rituals in which the offender issues an apology in order to purify his or her dismal past but does not necessarily need the approval of an offended party; humiliation—that is, asymmetrical rituals in which the offended party forces the offender to participate in a degradation ritual as a condition for closure; and settlement—that is, symmetrical rituals in which both sides strive to restore relations. A genuine 'official' diplomatic apology, on the other hand, comprises: acceptance of responsibility; acknowledgement of the wrongdoing; expression of regret and remorse; and commitment to reconciliation, restorative justice, reparation and closure, all of which seem to be lacking in Erdogan's 'tactical' apology. In the Turkish context, apology is used as a tactical diplomatic state craft to reframe Turkish state's denial strategies. The aim of this paper is to assess the official discourse of apology in the context of Turkey's diplomatic state craft.

## **Genocidal Symbolic Violence I**

*Room4*

### **Ritualcide as Priming to Genocide: The Case of the Khmer Rouge in Cambodia**

**Peg LeVine;** *Monash University*

This author shows how ritual loss in Cambodia complicated the aftermath of trauma for the living and dead, and ruptured access to the cosmological order that bonds people. In response to this cultural dynamic, the word ritualcide was coined in *Love and Dread in Cambodia: Weddings, Births and Ritual Harm Under the Khmer Rouge* (LeVine, 2010). The book emerged from an eight-year ethnographic study into Khmer Rouge weddings and Cambodian ritual history before, during and after Democratic Kampuchea. LeVine explored the term further in October, 2016 when giving expert witness at the Extraordinary Chambers in the Courts of Cambodia (ECCC), the so-called Khmer Rouge Tribunal. She defined the term for Wikipedia. "Ritualcide is the systematic destruction or alteration of traditional ritual practices and their sequencing... Ritualcide is not necessarily linked to genocide, but genocidal priming may gain a handhold when regimes tamper with collective tradition, leaving inhabitants vulnerable and/or susceptible to spirit-based harm and angst. Herein ancestral and cosmological pathways for intimate connection are often disrupted." By reviewing humanitarian crimes through a transpersonal lens, paradoxically, we account for the breakdown of intimate contact with spirits and spirit places. Herein, ritualcide is relevant to genocide in other regions of the world steeped in animist culture, such as Rwanda and Guatemala. Rituals, when followed according to tradition, are safety mechanisms for society. When regimes erode, delete and morph rituals, the collective sense of protection and cultural continuity is threatened, as is safe patterns of intimacy. This ritualcide stands beside other crimes against humanity.

### **The Body at the Centre of Genocide: Beheadings and Affective Responses to Horrific Crimes**

**Constance Duncombe;** *University of Queensland*

In the past decade scholars have illustrated how important emotions are to the practice of foreign policy. However, there is a distinct absence in the literature surrounding how images act as visual triggers for emotion, which in turn influence foreign policy. More specifically, an important question arises here of how the act of beheading in the practice of genocide foments political responses to act. What is missing in accounts of foreign policy responses to genocide is a consideration of how horrific suffering mediated through visual imagery provokes a desire to act, a need to alleviate the suffering of distant others. This essay fills a gap in knowledge by offering a conceptual examination of the role images and emotion play. I contribute to these discussions through an examination of UK, US and Australian representations and its affective response to violent social media images of beheadings produced by ISIS (Islamic State of Iraq and Syria). I argue that visual representations of beheadings imaged through social media provoke affective responses in states. The call for the international community to respond to acts of genocide perpetrated by ISIS against the Yazidi religious minority in Syria and Iraq is thus intertwined with affective responses to the horrific violence committed by the group. Understanding this dynamic will provide crucial insight into how the visualization of horrific violence facilitates a quicker appreciation of acts of genocide as they unfold.

## **Film Showing F**

*Room6*

### **Day 3, 1900-2100, Film Screening: "Denial"**

*Schonell Theatre*

## **Day 4, 13 July, 0830-0900, Registration**

*Forgan Smith Building*

## **Day 4, 0900-1015, Keynote**

*Abel Smith Lecture Theatre*

Chair: **Melanie O'Brien**; *University of Queensland*

### **Keynote Title**

**William Smith**; *Extraordinary Chambers in the Courts of Cambodia*

Keynote Abstract

## **Day 4, 1030-1100, Morning Tea**

*Tower Foyer, Level 3, Forgan Smith Building*

## **Day 4, 1100-1230, Session 12**

### **Domestic Efforts at Reconciliation and Prevention**

*Room1*

#### **How to Implement Responsibility to Protect in Practice – an Assessment of the Global R2P Focal Point Initiative**

**Martin Mennecke**; *University of Southern Denmark*

More than a decade after governments agreed at the United Nations on their responsibility to protect there is widespread agreement that future efforts need to focus on implementation. This is what the UN Secretary General states in his annual R2P reports; this is what governments regularly emphasize in their remarks at the annual R2P dialogue in the UN General Assembly; this is what civil society is calling for. One frequently mentioned vehicle for the operationalization of R2P is the appointment of a national R2P focal point. By now more than 50 countries have named a senior government official their focal point to advance R2P at the national level. This paper will examine the institution 'national R2P focal point' and analyse what role a focal point can play in the implementation of R2P. The theory of appointing an R2P Focal Point will be juxtaposed with the practical experience of actual R2P Focal Points. The latter section will be based on interviews with acting and former focal points. The paper will also look at the role of the Global Network of R2P Focal Points and its role in implementing R2P and draw on research to be conducted at the next global network meeting in May 2017 in Qatar. The paper will make an important contribution to the academic analysis of R2P in practice, as the focal point initiative has not yet been sufficiently examined.

#### **Atrocity Prevention Through Reconciliation: Testing the Impact of Reconciliation in Sri Lanka**

**Kate Lonergan**; *United States Institute of Peace; Uppsala University*

Evidence shows that one of the major predictors of mass killing or atrocities is a previous history of conflict and violence (Harff 2003). Atrocities, defined as genocide, crimes against humanity, war crimes and ethnic cleansing, are more likely in places that have experienced similar violence in the past. In the aftermath of these extreme forms of violence, reconciliation initiatives are often implemented with the goal of transforming conflict identities and creating an environment of sustainable peace. But how effective are reconciliation initiatives in reducing the risk of future atrocities? How can the promise of reconciliation be realized most effectively, and under which form? These questions are posed today in Sri Lanka, as the country works to address past legacies of violence and reconcile groups whose identities have been shaped by conflict. This paper explores the relationship between reconciliation and atrocity prevention in Sri Lanka by examining the impact of current reconciliation practice on long-term atrocity risk factors. The analysis draws on evidence from a randomized field experiment, in-depth interviews, and secondary data sources.

# Teaching Secondary and Tertiary Students about Genocide

Room2

## Interweaving Histories: Genocide in the Australian Curriculum

**Panayiotis Diamadis;** *Australian Institute for Holocaust and Genocide Studies; University of Technology, Sydney*

The Australian Curriculum History is the key government document on teaching that subject in secondary schools in this federation. Genocide – both as individual episodes and as a phenomenon – is implicitly and explicitly included in the Curriculum document. The document specifies the content to be taught in all Australian state and independent schools, while the actual delivery remains the domain of the instructors. Genocide is woven into the framework of the Curriculum, not taught as an explicit topic. Drawing on examples including the 95th anniversary of the holocaust of Smyrna and the indigenous Australian Stolen Generations, this presentation explores how students examine Australian interaction with the phenomenon of genocide in the inter-war period. Rev. James E. Cresswell, Rev. Ferguson, Edith Glanville, Eleanor Vokes-McKinnon, Major George Devine Treloar were part of history's first international humanitarian relief effort on behalf of the survivors of the indigenous Armenian, Assyrian and Hellenic peoples of the Ottoman and Republican Turkish states between 1914 and 1924. The roles Australians played as witnesses and rescuers of Armenians, Assyrians and Hellenes are juxtaposed to the role of the Australian authorities as a perpetrator in the forced removal of indigenous children during the same period. As the Chief Protector of Aborigines in Western Australia, A.O. Neville, articulated in his *Australia's Coloured Minority: Its Place in the Community*, assimilation of Aboriginal people could only occur through 'breeding out the colour'. Through the Australian Curriculum History, these stories – of victim, survivor, perpetrator, bystander and rescuer – are being restored to the national history.

## “We have such a sad history”: Armenian Students’ Perceptions of Historical Events Affecting Cultural Identity

**Doris Melkonian;** *University of California, Los Angeles*

Scholars debate how and when children should be exposed to the horrors of history. In communities that have experienced trauma, the memories are transmitted down the generations, often with little attention to how these memories shape children's cultural identity. Within the Armenian community, collective memories of the 1915 Armenian Genocide are passed down to younger generations, with private day schools playing a key role. Little research exists on the effects this has had on youngsters, and the role that schools can play in helping students understand and interpret the past, as it is shaping their identities. Drawing on social identity theory which explains that part of an individual's self-concept is based on their membership in a social group, this study of 151 Armenian junior high students enrolled in five Armenian private schools, examined the impact of the Armenian Genocide on students' perceptions of themselves, their ethnicity, and their history. During this five-month-long study, students expressed comments indicating that the Genocide is deeply associated with their identity and has affected perceptions of themselves. Students, many of whom are great-grandchildren of Genocide survivors, articulated pain and sadness for having a deeply tragic event in their history. They expressed feelings of weakness and victimhood, as well as pride for having survived attempts at eliminating their ethnic group. The challenge for educators is to create spaces in the classroom for students to explore difficult emotions related to past traumas without accepting a perception of victimhood as their core ethnic identity.

## Teaching Genocide by Engaging Undergraduates in Research

**Arda Melkonian;** *University of California, Los Angeles*

This paper describes the outcomes of undergraduate students' participation as co-researchers in an Armenian Genocide oral history study. Students enrolled in a unique course in which they translated memoirs of Armenian Genocide survivors. This study resides within a sociocultural perspective in which knowledge and meaning are constructed by students through interactions with survivor memoirs and with each other. Students, drawing on their unique background, actively participate in constructing their own understanding and finding meaning, as they grappled with firsthand accounts of this emotionally-charged subject. Using a semi-structured script, twelve undergraduate students (7 female and 5 male) were interviewed to better understand students' perceptions of the emotional impact and cognitive development of participating in the class. While increasing their knowledge about this trauma in their people's history, they were forced to deal with their personal feelings. Students reported a range of emotions—mourning for lost lives and destruction of a culture; rage and deep hatred toward Turks; and pride at having survived. Students learned details of the genocidal process—details about deportations and massacres, specifics about the implementation of Turkish officials' execution orders, reactions of the Turkish population, and Armenians' survival strategies. Being exposed to personal accounts of survivors gave students an understanding of these peoples' lives on the most intimate level—their feelings, perception of events, and coping mechanisms. In their roles as co-researchers, students gained a greater awareness of themselves as members of a diaspora which continues to be affected by this catastrophic event of a distant past.

# Turkey's Denial of the Armenian Genocide

Room3

## **Commemorating the Armenian Genocide in Turkey: The Politics of Memory and Representation**

**E. Egemen Ozbek**; *Carleton University*

My presentation will document and analyze a series of commemorative events since 2005 which constitute the most recent stage of a longer coming to memory of the Armenian genocide in Turkey. Despite widespread recognition of the genocide internationally, among leading Turkish intellectuals and public figures, and in the Armenian community, the Turkish government continues to maintain an official policy of denial. Until very recently it was taboo to openly mark the genocide in Turkey. However, beginning with the Human Rights Association's commemorative initiative in 2005, the landscape of genocide memory has begun to change. April 24 has begun to be memorialized in Turkey as the critical day that marks the CUP government's arrest and deportation to their death in 1915 of leading members of the Armenian community in Istanbul. In 2010, a group calling itself Say Stop to Racism and Nationalism, also began to organize public commemorations of the atrocities against the Ottoman Armenians. The time is apt to reconsider how the genocide is now being discussed and remembered in Turkey. My presentation will not only document these recent commemorations with some accompanying images, but analyze the factors that made the coming-to-memory possible in Turkey within a shifting political and discursive terrain. I will outline the productive nature of this emerging commemorative culture at the same time as I note its present limits. I will critically engage with frames of remembrance used by the agents of memory in their interventions and question their politics of representation.

## **The Presencing of Absence: Art as a Strategy for Overcoming Armenian Genocide Denial in Turkey Today**

**Armen Marsoobian**; *Southern Connecticut State University*

Despite an atmosphere of violence and state repression, activists continue to employ the arts and culture to overcome the Turkey's state-sponsored suppression of the memory of the Armenian Genocide. With freedom of the press and political speech under attack, the arts are one of the few avenues left open for alternative voices to counter the state narrative of genocide denial. I will describe and analyze the strategies behind a number of recent multi-media and mixed art exhibitions that attempt to open up a space for the remembrance of Turkey's Armenian cultural heritage that was erased by the genocide. In particular, exhibitions at Istanbul's Depo artspace commencing in 2013 under the sponsorship of Anadolu Kultur, and the recent Empty Fields exhibition (2016) at the SALT Galata gallery will be examined. Finally, I will also analyze a new and more sophisticated denial strategy employed by the state to counter this memory work. Under the guise of openness to dialogue about the country's Armenian past, the state has now employed culture and art for genocide denial.

## **"Shared Pain": Turkey's Denial Policy toward the Armenian Genocide**

**Gevorg Petrosyan**; *National Academy of Sciences*

The transformation of the Turkish Government's denial policy toward the Armenian Genocide came into a new stage in the last few years when the Turkish Government introduced a new approach in the denial process. The current period can be described as "changing words, but not substance". This new approach, which can be named "Shared Pain", was actively used during 2015 (the Armenian Genocide Centennial) and a year earlier (one of examples: then Prime Minister R. T. Erdogan's statement on April 23, 2014) as part of the preparation for 2015, a symbolic year in the time frame of international recognition of the Armenian Genocide. Another example of the transformation within the Turkish denial policy is the "Just Memory" thesis which can be considered as an example of the same strategy and came into active use after the article of the then-Minister of Foreign Affairs A. Davutoglu in 2014. The thesis of "Just Memory" as well as "Shared Pain" will be analyzed in the paper as being part of the same moderate approach of the state denial of the Armenian Genocide. Using a critical discourse analysis approach I will analyze Turkey's current policy and strategy and compare it with the past approaches and experiences. During the workshop I will be able to know more about the cases of genocidal violence in the Asia Pacific region which can be of help for my further research and can provide a basis for comparative analysis.

# Genocidal Symbolic Violence II

Room4

## **My body is no longer mine, but my soul will be mine forever': Women and Sexual Violence During the Indonesian Occupation of East Timor (1975-99)**

**Hannah Loney**; *University of Melbourne*

This paper examines East Timorese women's experiences and memories of sexual violence during the period of Indonesian occupation (1975-99). Much literature on sexual violence during conflict and occupation focuses on direct instances of rape, sexual slavery, sexual torture, and harassment. Particularly when these violations are systematic, widespread, and committed with impunity – as was the case during the Indonesian occupation of East Timor – collecting personal testimony, documenting women's experiences, and identifying patterns, are worthy and necessary endeavours. In this paper, I move beyond such documentation of direct acts and descriptions of sexual violence to consider women's everyday experiences of sexual harassment, fear, and intimidation, and the broader atmosphere in which these acts were perpetrated. This approach, I suggest, provides us with a more complex understanding of women's experiences of military occupation and conflict situations. Drawing upon approximately fifty-five oral history interviews with East Timorese women, this paper explores the ways in which individual women experienced, negotiated, and remembered this militarised and violent occupation culture. In doing so, I suggest that it is important to consider the communicative, commemorative, and representative modes specific to East Timorese culture. In paying closer attention to such specific social, political, and cultural contexts which shape the possibilities for storytelling, as well as the particular narrative strategies and structures deployed by East Timorese women, we can develop a more nuanced understanding of women's experiences of conflict and military occupation more broadly.

## **The Language of Revolutionary Violence: Killing and Take Over in the Making of Modern Indonesia**

**Robbie Peters**; *University of Sydney*

'Lincoln is alive and well in Surabaya' read a headline of the city's major newspaper in mid-October 1945. Penned by an American journalist in support of the Indonesian revolution, the statement meant – according to its Indonesian translators – that freedom had vested itself in the hearts of Surabaya's people as they took over buildings and factories and killed any Japanese and Dutch who stood in their way. The tide of decolonisation was with the new freedom fighters: workers unions in Australia and the UK supported them, President Truman declared America's support for decolonisation, and nationalists in Saigon had already begun executing their French prisoners. In Surabaya this violence was the work of ragged revolutionary mobs and occurred against a background of Fascist-era instructions for people to remain orderly by dressing appropriately, not stealing electricity, declaring rice stocks and registering cultural performances. This paper considers how the revolutionary disregarded these messages and triumphed through an emerging post-colonial logic in which – as Sartre notes in his forward to Fanon's *Wretched of the Earth* – 'the rebel's weapon is the proof of his humanity'. To this logic the paper adds another that sees the rebel's humanity as proved not by his weapon alone but by what it does to its victim.

## **Nudity as a Vehicle of Symbolic Violence in the Nazi Camps**

**Bieke Van Camp**; *Université Paul-Valéry*

Based on a corpus of 40 Italian testimonies (oral, published), the fragility of the naked body of the deportees, will be central to this paper. Beyond material and identity spoliations, the obligation of nudity when entering the Lager as a rite of passage between the outside world and the totalitarian institution, then the feeling of being watched or judged (as much by the other inmates as by the perpetrators) causes above all a great feel of embarrassment and shame. Furthermore, it is a collective nudity, where bodies are necessarily intertwined. Nudity then returns during the "sessions" of showering and disinfection, but also during "internal selections". How is the nudity perceived by witnesses? How is nudity exploited by the perpetrators? Or, in other words, how does nudity become a form of symbolic violence that can determine the life of Holocaust Survivors even beyond the concentration camp experience? It is inevitable to note that nudity is experienced, or at least recalled in different ways in the testimonies of men and women: a comparative approach is therefore applied.



# Digital Art Installation

*Room6*

## **Beyond Genocide: Silent Power Point Exhibition**

**Amy Fagin; *Beyond Genocide Centre for Prevention***

This independent looping silent power point will provide an introduction to the series “Beyond Genocide”, a series of illuminated manuscripts narrating a documentary treatise of genocides and mass atrocity crimes around the globe. The power point includes overview of the series and case by case visual art experience of the individual compositions within the series. Details and meanings discovered by the artist will be presented as a visual “docent” by describing what and how certain details support the historical basis of the atrocity crime, and narrate the composition of the illumination. All completed illuminations from the emerging series will be included. Considerations regarding narratives of history and the “truths” that they represent are contextualized for individual observation and contemplation. This presentation creates a deeply contemplative experience on the trajectory and legacy of mass atrocity across time and space. The session loops independently and is recommended to be hosted in a darkened “screening room” where individuals can enter or leave independently. Hours of operation can be outlined in the schedule.

## **Day 4, 1230-1330, BBQ and Gelato Lunch**

*Alumni Court*

*BBQ at participants' own cost; BBQ run by the R2P Student Coalition.*

*Gelato complimentary.*

## Day 4, 1330-1500, Session 13

### Genocide in the Ancient World: Iron Age Levant and Roman Empire

Room1

#### Genocidal Texts and Interethnic Violence in the Iron Age Levant

**Tracy Lemos;** *University of Western Ontario*

This paper will examine certain key texts from the ancient Levant—namely, Deuteronomy 7, 20, Joshua 6-8, 10-11, and the Mesha inscription from ancient Moab—that call for and describe genocidal killing of neighboring groups. The majority of scholars date these texts to the Iron II period (1000-586 BCE), an era that was marked by significant population increases and related competition between groups over resources. While interpreters have tended to blame the genocidal imaginary in these texts on a cultural concern with distinguishing between order and chaos, this paper will demonstrate that these texts display no clear language pointing to this concern as the underlying impetus for violence. Instead, the focus in the texts is on possession of land, a resource that had come into short supply in this historical period. The paper will also dispute the scholarly tendency to dislocate textual violence from actual violence by demonstrating that interethnic violence between the smaller polities of the Levantine region was a persistent historical reality between the 10th through the 8th centuries BCE and even later in the periods of Neo-Assyrian and Neo-Babylonian hegemony. The primary contribution of the paper is to argue for a much greater focus on the part of biblical scholars and historians of this region on the material bases of violence and for a decreased tendency to project theological and ideological concerns that are not apparent into the texts at hand.

#### Between Clemency and Genocide: The Representation of Mass-Violence in Praise of the Roman Emperors

**Tristan Taylor;** *University of New England*

An early fifth century CE Roman triumphal inscription celebrates the apparent extinguishment of the nation of the Goths (ILS 798). In the same era, however, the poet Claudian praises Rome as formidable in war, but gentle towards subdued foreign nations (De Bello Gildonico 97-8), echoing the poet Vergil's famous injunction of proper Roman behaviour (Aeneid 6.853). This paper will explore the tension between the celebration of clemency (*clementia*) towards conquered peoples and the praise of their extermination in Roman imperial ideology as represented in Latin panegyric: oratory and poetry praising emperors. It will be argued that two trends appear. First, even in a genre as prone to hyperbole as panegyric, the extermination of peoples is not frequently praised. In some instances, it is potential, rather than actual, extermination that is mentioned (e.g., Claudian, *Bellum Gothicum* 1.90-103). Violence is certainly praised (e.g., Claudian, *de Tertio Consulatu* 147-150; *Pan.Lat.* 2(12).5.2-4), but more frequent are celebrations of imperial expansion (eg, *Pan.Lat.* 8(2).3.3), of clemency (eg, *Pan.Lat.* 4(10).37.2) or of once hostile nations now subservient to the empire (eg, *Pan.Lat.* 2(12).22). Secondly, although rare, extermination is nonetheless considered praiseworthy. Such praise particularly occurs in the context of exemplary, retributive imperial responses to nomadic tribes for invasion or treachery (eg, *Pan.Lat.* 12(9).22.6; ILS 798). This reflects the pattern in Roman historical descriptions of mass-violence, often described in a retributive context and directed against those on the periphery of the Roman empire and Roman conceptions of 'civilisation'.

#### Julius Caesar and Roman Laws of War

**Jane Bellemore;** *University of Newcastle*

During a battle or campaign, Roman soldiers generally attacked the combatants of an enemy nation, although civilians might be also attacked and even killed, if they impeded military proceedings. After an enemy had surrendered, the victorious Roman general would determine the fate of survivors, basing his decision on a range of political and military factors, and once the level of 'guilt' of the nation or of the surviving captives had been established, the general would inflict penalties. These ranged, at one extreme, from the imposition of a treaty of submission to the Romans, to, at the other, the nation's complete eradication (execution of its men, enslavement of its women and children, and destruction of its dwellings). Most writers about Rome accept that Roman generals of all periods and in all theatres of war followed similar procedures. First I will examine the usual protocols for examining and punishing a defeated enemy, in particular as described by Livy (ca 60 BC – AD 17), and then I will consider one exception to the general rule. This occurred in 53 BC, when Julius Caesar ordered his men to eradicate the Gallic nation of the Eburones pre-emptively. I will show how Caesar, in his *Commentary on the Gallic War*, explains why he inflicted one of the harshest penalties that might be imposed on a defeated nation without the nation being under his jurisdiction. I will conclude by showing how Caesar's rationale might be used to explain other instances where the Romans eliminated particular nations.

# Teaching the Genocide Experience in Different Contexts

Room2

## Prevention of Genocide and Mass Atrocities: Educating Future Military Planners

**Michael Weaver;** *U.S. Army Command & General Staff College*

In *A Problem From Hell: America and the Age of Genocide*, Samantha Powers writes that the US is “extremely slow to muster the imagination needed to reckon with evil.” Despite concern among the public, the press, Congress, the national security community, and sometimes even the President, the U.S. consistently declined to employ military force to halt atrocities. Since Powers seminal work the United States Military has met Powers challenge to ‘reckon with evil’ through genocide prevention education for mid-career military officers. My paper will detail the steps taken to educate mid-career officers about genocide and mass atrocity prevention at the United States Army’s Command and General Staff College. The paper begins with a description of international agreements such as Responsibility to Protect (R2P), prevention of and response to mass atrocities (MARO), and President Obama’s Presidential Study Directive 10 (PSD-10) that directs government agencies to develop programs to prevent mass atrocities and genocide. The paper concludes by describing the US Army at Ft Levenworth’s response to PSD-10, including the prevention of and response to mass atrocities and genocide education.

## Teaching Genocide Education in Tasmanian Schools

**Jordana Schmidt;** *St James Catholic College*

History education in Australian secondary schools includes a widening scope for the implementation of genocide studies, particularly of the Holocaust. However, it is often limited and truncated by stakeholders’ personal understandings of cultural and social mores in regards to education about Indigenous Australian communities’ experiences of genocide and ongoing disadvantage. This is compounded by recent changes made to the Australian Curriculum in the last curriculum review, as well as the small pools of knowledge retained by Indigenous communities after the genocides occurred. This is particularly noticeable in the Tasmanian context, where communities often rely on educational institutions to help their children connect with and learn about their culture and history. Undertaking genocide education with students who are part of communities who have survived genocide requires a wide range of pedagogical strategies in order to do so successfully, and also serves to build empathy in non-Indigenous students. Good genocide education pedagogy includes teaching strategies like reflective dialogues, engagement with cultural resources and sites, constructing robust counter narratives to individual perspectives of history using source evidence and awareness of language use, and visual and kinaesthetic learning approaches, and benefits from a cross curricular focus to stimulate deep learning. These are pedagogies that can be used within a traditional classroom setting, or within a dynamic and out-of-school learning environment. It results in many flow-on effects for communities, and can effect increases in levels of health and wellbeing, literacy and numeracy and other legacies of genocide. This is particularly evident in the Tasmanian Aboriginal context, and principles of pedagogies utilised to achieve this can be applied to other contexts in genocide education.

## How Can Education Help Prevent Mass Atrocities?

**Clara Ramírez Barat;** *Auschwitz Institute for Peace and Reconciliation*

While genocide prevention is a complex and multi-layered undertaking, it is widely acknowledged that the most effective preventive policies should focus on long-term structural efforts. Among them, education has been widely employed to promote a culture of human rights and democratic citizenship among younger generations in order to build more open, tolerant and cohesive societies. Despite the existence of data that supports the potential for educational programs to positively influence the knowledge and attitudes of students, the manner in which such learning can effectively contribute to the prevention or recurrence of violence has not always been clearly articulated. Taking this problematic into account, this contribution will examine the complexities of the relationship between education and mass atrocity prevention, trying to build an explanatory account (in contrast to a descriptive or normative exercises). The aim will be to develop plausible accounts about how education can contribute to overall prevention efforts. In doing so, the paper will look into different theories of education and moral development, but will also consider the importance of the social, cultural and political context in which these type of efforts are being carried out. The final aim of the exercise will be to help practitioners design more robust educational interventions.

# Issues of Justice and Impunity in the Armenian Genocide

Room3

## Justice: The Case of the Armenian Genocide

**Tamar Ankeshian;** *Independent scholar*

**Richard Serop Aslanian;** *Independent scholar*

This paper's central argument is that justice in the context of the Armenian Genocide of 1915 should only be from within and not without. The paper will be an enquiry into the broader topic of "justice for the Armenian genocide in the 21st Century" and focus on what the authors conclude are two prevailing socio-political factors that support the paper's argument. (1) The geopolitical and foreign policy interests of powerful state actors often block efforts to bring justice to the Armenian people. The paper will attempt to use examples from Australian politics as a touchstone. (2) Within the topic of "justice" the paper will also briefly hold to account the soft politics of "genocide recognition" within liberal democracies such as Australia to conclude that the only recognition that ought to count is that of the perpetrator state because justice and prevention in a diplomatic sense has to come from within and not without.

## Theories of Naturalisation and the Struggle for Recognition: Armenian-Americans and the American-Turkish Claims Commission

**Juliet Davis;** *Queensland University of Technology*

This paper examines an historical attempt to shoehorn issues of genocide justice, accountability, and compensation into a bi-national legal body despite the intentions of its founders. Specifically, it describes pioneering Armenian-American attempts to obtain compensation from the Republic of Turkey for personal and proprietary losses incurred during the Armenian Genocide. The American-Turkish Claims Commission was established during the interwar period by the Turkish and United States governments as a forum for processing claims incurred by private citizens and organisations during World War I. The Commission was regarded by the hundreds of Armenian-Americans who filed claims as an unparalleled opportunity to claim financial recompense against their former oppressor. This paper delves deeper into the official United States decision to exclude the applications of Armenian-Americans from consideration by the Commission. In particular, it examines the conflicting legal theories of naturalisation advanced by the United States and Turkey, and discusses the foreign policy considerations which allowed the Turkish principle of naturalisation to triumph. It also critiques the Commission's effectiveness as a justice-seeking mechanism.

## Impunity and Victimization of Ottoman Armenians as Supportive Condition for the Genocide

**Suren Manukyan;** *Armenian Genocide Museum-Institute*

The impunity as an instrumental tool for the implementation of genocide is commonplace in Armenian genocide scholarship. Ottoman Empire had a long tradition of a settlement of internal problems through brutal methods and even massacres. This policy was rooted from the institutionalized inequality between Muslim dominated population and Christian subjugated "infidels". However, before 1908 impunity was comprehensive and possible punishment for the crimes committed against Christians even didn't discuss as in the existing system of relationships the extermination of Armenians was comprehended a right and "normal" action. After the Young Turk revolution the issue of impunity became subject for discussions. The subordinated Armenian community began actively promote its rights proclaimed by the enforcement of the Constitution. My presentation will focus on the debate over un/changing nature of impunity and victimization in the newspapers published in the Armenian provinces of Ottoman Empire. This debate had been largely developed on their pages. Although local Armenian newspapers contain rich material for research but they were unfairly ignored for decades and main works of Armenian genocide are based largely either on foreign documents or on Armenian newspapers of the capital – Constantinople. In reality, this is significant primary source, that portraits the course of victimization of the Armenian community, gives the true picture of everyday social tension and feuds and narrates the whole perception of the imminent catastrophe by Armenian population.

# Guatemala and the Contours of Justice for Genocide

Room4

## The Rios Montt Trial

**Ronald Rogo;** *Independent researcher*

The panelist will focus on the Rios Montt Trial that took place decades after the genocide in Guatemala. General Efraim Rios Montt was the head of state during most of the brutal years of the genocide, specifically 1981- 1983. After the UN Historical Commission presented its findings that 93% of the perpetrators of the genocide were military forces, NGO's and civil society sought to bring Rios Montt to trial for his crimes. The presenter will begin with a discussion on how Rios Montt was brought to justice decades after the genocide and why his trial was of central importance in the journey for accountability and justice. The presenter will highlight some important aspects of the trial and discuss the verdict. Finally, the presenter will conclude with a discussion on whether Rios Montt's trial effectively brought justice and accountability versus the UN Historical Commission or the REHMI report, issued by the Catholic Church of Guatemala.

## Commission for Historical Clarification (Comisión para el Esclarecimiento Histórico)

**Lina Laurinviciute;** *Independent researcher*

The Commission for Historical Clarification (hereinafter – CHC) –was established on 23 June 1994, as a part of a peace agreement between the Guatemalan government and the Revolutionary National Unity of Guatemala. Operating for two years (1997 – 1999) it was tasked to clarify with objectivity, equity and impartiality the human rights violations related to the thirty-six years of internal conflict, as well as to promote tolerance and preserve memory of the victims. Following the establishment of the CHC, the presenter will briefly look at the factors which influenced the choice of forming the CHC and shaped its influence to the peace process in the post-conflict society. The presenter will also overview the nature of the CHC mandate and the variation of the individuals who were selected to serve as commissioners. Further, the presenter will look at proceedings of the CHC evaluating its connection to the public as an important element contributing to its successful impact. Further, the presenter will discuss the findings and recommendations of the CHC, especially those which were intended to influence democratic development and the protection of human rights as well as to hold accountable the perpetrators of past human rights abuses. In this regard, the presenter will discuss the degree of which those recommendations were implemented and, therefore, will look at how much the CHC's brought experience has contributed to the clarification of truth, prevention, justice and reconciliation in Guatemala's post genocide society.

## The Recovery of Historical Memory Project

**Regina Paulose;** *Independent researcher*

The presenter of this portion of the paper will discuss the Recovery of Historical Memory Project (hereinafter REMHI) which was created and led by Catholic Bishop Juan Gerardi. The RHEMI was initiated in 1995 in order to compliment a potential truth commission that would emerge from the peace accords. The goal of REMHI was to supplement the truth commission with data that would include and go beyond what the mandate of the truth commission may have been. In 1998, two days before the launch of the report, Bishop Juan Gerardi was murdered in his pastoral residence. The murder garnered more attention to REMHI. The presenter will discuss the history of the REMHI report, noting the context which brought about this particular movement and then the presenter will discuss the contents of the REMHI report. The contributions the REMHI report made in documenting the genocide in Guatemala may be the largest source of information given the amount of people (victims and perpetrators) who participated. The presenter will discuss the distinctions between the UN Commission findings and the Rios Montt Trial. The presenter will also highlight how non-governmental actors may contribute to the narrative of post conflict society, post genocide.

## **Early Career Scholars Workshop: Career Development**

*Room7*

Chair: **Phil Orchard**; *University of Queensland*

**Introduction and Facilitated Discussion of Participants' Current Research Projects**

**Publication Strategies**

**Looking for Funding**

**Gender in Academia**

## **Day 4, 1500-1530, Afternoon Tea**

*Tower Foyer, Level 3, Forgan Smith Building*

## **Day 4, 1530-1700, Session 14**

### **Early Career Scholars Workshop: Research Skills**

*Room7*

Chair: **Phil Orchard**; *University of Queensland*

**Research at the United Nations**

**Fieldwork in Dangerous Places**

**Issues with Fieldwork Transcription**

# Author Biographies

## Osman Ahmed

University of Sulaimani

Dr Osman Ahmed is a researcher at Kurdology Centre for Kurdish Studies, University of Sulaimani, Kurdistan Region. Ahmed graduated from the Institute of Art in Sulaimani-Iraq (1985), earned his MA in Drawing from Camberwell School of Art in London (2007) and his PhD from London University of Arts (2013), with an unprecedented PhD project (Documenting the Kurdish Genocide (Anfal 1988) through Drawing). The thesis wholly investigates artists' responses to crimes against humanity, and records through 355 detailed drawings testimonies/memories of 15 Anfal survivors as well as investigating the Kurds' collective memory of the Genocide. Osman Ahmed has participated, as a member of panel and guest speaker, in many conferences and seminars on Anfal and Genocide, and has also exhibited his artworks on the al-Anfal over the years in the Middle East and Europe, including a three month exhibition of his artworks entitled the "Displaced", in summer 2008, at London Imperial War Museum.

## Kjell Anderson

Leiden University

Kjell Anderson is jurist and social scientist specialized in the study of mass violence and mass atrocities. He has conducted human rights and conflict-related research in the African Great Lakes region, South Asia, and Oceania. This includes work at universities, international organizations, think tanks, NGOs, and international courts. He holds PhD and LLM degrees in International Human Rights (from the National University of Ireland and Utrecht University, respectively), as well as MA and BA degrees in Conflict Studies (from Carleton University and the University of Saskatchewan). He is currently a lecturer at the Faculty of Governance and Global Affairs at Leiden University (Netherlands). Additionally, he is second vice president of the International Association of Genocide Scholars and a member of the Board of Directors of the Sentinel Project for Genocide Prevention. His forthcoming book *The Criminology of Genocide Perpetrators* will be published by Routledge in 2017.

## Tamar Ankeshian

Independent scholar

I am an Armenian born in Sydney Australia, of fourth generation genocide survivors from Western Armenia. I have majored in journalism within my university studies, and actively contribute to Armenian community media and community events. Having participated in the IAGS 12th Meeting held in Yerevan Armenia in 2015, I have continued my research into Genocidal crimes, specifically in regards to the Armenian Genocide and look to further my academic studies through a post graduate program.

## Richard Serop Aslanian

Independent scholar

I graduated from Macquarie University with a Bachelor of Arts majoring in politics and a Bachelor of Law with second class honors. I am a practicing solicitor in NSW specialising in employment law, including prosecuting claims for breaches of federal anti-discrimination laws in the Australian Human Rights Commission and the Federal Circuit Court. I am an active member of the Armenian community in Sydney, currently sit on the board of the Alexander Primary School and possess a keen interest in the effects of Genocide on my community.

## Tunç Aybak

Middlesex University

Dr Tunc Aybak is currently the leader of International Politics Undergraduate Programme at School of Law, Middlesex University. He graduated from School of Political Science, Ankara University in International Relations and Diplomacy. He completed his PhD at the University of Hull in International law and Politics. He teaches on BA International Politics and MA International Relations programmes specializing in critical studies in geopolitics and diplomacy, foreign policy analysis, international political economy and politics of Europe. His main research areas and field work include Turkish and Russian foreign policy, citizenship and human rights issues in Europe. His recent publication include: *Geopolitics of Denial: Turkish State's 'Armenian Problem'* *Journal of Balkan and Near Eastern Studies* Vol. 18 (2) 2016.

## Renato Sabbagh Bahia

Pontifícia Universidade Católica do Rio de Janeiro

Renato Sabbagh Bahia is currently a Masters' student in International Politics at the Instituto de Relações Internacionais at the Pontifícia Universidade Católica do Rio de Janeiro (IRI/PUC-RIO) in Rio de Janeiro, Brazil. For the past couple years, he has been dedicating himself to a study of the Concept of Genocide, particularly in terms of its meanings and

understandings on its formative years, a research he plans on deepening in his future PhD. He is predicted to defend his Masters' title in early March 2017.

## **Peter Balakian**

Colgate University

Peter Balakian is the author of 7 books of poems, 4 books of prose, and 2 collaborative translations. *Ozone Journal* won the 2016 Pulitzer Prize for poetry; *Black Dog of Fate* won the PEN/Albrand Award for memoir; and *The Burning Tigris: The Armenian Genocide and America's Response* won the Raphael Lemkin Prize. He is Donald M and Constance H Rebar Professor of the Humanities in the department of English at Colgate University.

## **Jennifer Balint**

University of Melbourne

Dr. Jennifer Balint is Senior Lecturer in Socio-Legal Studies, Criminology, School of Social and Political Sciences at The University of Melbourne. Her work considers the constitutive role of law, with a focus on genocide and state crime. Her book, *Genocide, State Crime and the Law: In the Name of the State* (Routledge 2012) critically explores the use and role of law in the perpetration, redress and prevention of mass harm by the state. She is a co-researcher on the Minutes of Evidence Project, a collaboration between Indigenous and non-Indigenous researchers, education experts, performance artists, community members and government and community organizations that creates public 'meeting points' for consideration of structural justice. She has been a visiting fellow at the International State Crime Initiative, Queen Mary University of London, the representative for Oceania on the establishment of the International Criminal Bar and co-founder of the Global Network on Justice. Conflict. Responsibility.

## **Michael Ballif**

Weber State University

Michael Ballif is a student researcher, currently attending Weber State University pursuant to achieving a degree in History. Michael has been recognized for his work in the field of history by receiving the Presidential Honors Scholarship, the highest academic award granted by Weber State University, as well as the Fawn Brodie Scholarship, the highest academic award granted by WSU's History Department. Michael is currently engaged in research for Never Again Rwanda in the area of memorialization of the 1994 genocide; in addition, he is conducting interviews as part of an oral history project aimed at cataloging and preserving the experiences of veterans and civilians of World War Two.

## **Clara Ramírez Barat**

Auschwitz Institute for Peace and Reconciliation

Clara Ramírez-Barat is the Director of the Auschwitz Institute for Peace and Reconciliation's Educational Policies Program. Before joining AIPR, she was a Senior Research Associate at the International Centre for Transitional Justice, where her research focused on different aspects of transitional justice with a special interest on outreach, media and culture. More recently, Clara worked on the intersection between transitional justice and education, both by developing a child-friendly version of the Kenyan Truth Commission's final report and as part of a two-year research project on Transitional Justice and Education. She is the editor of *Beyond Outreach: Transitional Justice, Culture and Society* (2014), and the co-editor of *Transitional Justice and Education: Learning Peace* (2016), as well as author of numerous reports, articles and books chapters. Born in Madrid, Clara obtained her Ph.D. in 2007 at University Carlos III of Madrid and also holds an M.A. in Philosophy from Columbia University (2002).

## **Najwa Belkiz**

University of Melbourne

Najwa Belkiz is a Fulbright scholar and a PhD candidate at the University of Melbourne where she researches the transitional justice experience carried out in Morocco and teaches history classes on Islam and the Middle East. She has also completed a Master of International Affairs from Columbia University and has worked on human rights issues in the Muslim world including Morocco, Turkey, Tunisia and Lebanon.



## **Alex Bellamy**

University of Queensland

Alex Bellamy is Director of the Asia Pacific Centre for the Responsibility to Protect and Professor of Peace and Conflict Studies at The University of Queensland, Australia. He is also Non-Resident Senior Adviser at the International Peace Institute, New York and Fellow of the Academy of Social Sciences in Australia. In 2008-9 he served as co-chair of the Council for Security Cooperation in the Asia Pacific Study Group on the Responsibility to Protect and he currently serves as Secretary of the High Level Advisory Panel on the Responsibility to Protect in Southeast Asia, chaired by Dr. Surin Pitsuwan. Dr Bellamy is co-editor of the Global Responsibility to Protect journal. His recent books include *Responsibility to Protect: A Defence* (Oxford, 2014), *Providing Peacekeepers* (with Paul D. Williams) (Oxford, 2013) and *Massacres and Morality* (Oxford, 2012). Professor Bellamy is Senior Adviser at the International Peace Institute, New York and Fellow of the Academy of Social Sciences in Australia. His forthcoming book is "East Asia's Other Miracle: Explaining the Decline of Mass Atrocities" (Oxford University Press).

## **Jane Bellemore**

University of Newcastle

I undertook a BA and MA at the University of Western Australia, and a PhD at the University of London. In both the MA and PhD, I focussed on the literature and history of the Late Roman Republic and Early Empire. I have taught at ANU, UWA and for the past sixteen years at UoN, and in most of the courses I have taught, the subject of warfare has dominated. Some years ago, I introduced a course on warfare in the ancient world, and this has sharpened my interest in this area. For the last few years I have been engaged in researching specifically on the topic, 'The treatment of civilians in Roman Warfare'.

## **Caroline Bennett**

Victoria University of Wellington

Caroline Bennett is a lecturer in cultural anthropology at Victoria University of Wellington, New Zealand. Her research addresses issues of conflict, violence and collective memory, with specific attention to mass graves, mass death, genocide, and the politics of death and the dead, interrogating the efficacy of geopolitical interventions and universalist assumptions related to trauma, healing, justice, and wider human rights discourses on conflict and disaster.

## **Hollie Nyseth Brehm**

The Ohio State University

Hollie Nyseth Brehm is an Assistant Professor of Sociology at The Ohio State University. Her current research examines subnational patterns of violence during genocide, triggers of mass killing, and transitional justice in the aftermath of atrocity. Her recent scholarship has appeared or is forthcoming in *Criminology*, the *American Journal of Sociology*, *Social Problems*, *Gender & Society*, *American Behavioral Scientist*, *Annual Review of Law and Social Science*, the *Journal of Genocide Research*, *Genocide Studies and Prevention*, and is currently funded by the U.S. National Science Foundation. At Ohio State, she teaches courses on violence, conflict, global crime, and terrorism; and she is a core member of I-Activism and the Center for Victims of Torture.

## **Sara Brown**

San Diego State University

Dr. Sara E. Brown was the Stern Family Fellow and the first comparative genocide Ph.D. at the Strassler Center for Holocaust and Genocide Studies at Clark University. Her forthcoming book *Gender and the Genocide in Rwanda* explores women who exercised agency during the genocide in Rwanda. Brown has worked and conducted research in Rwanda since 2004. She regularly travels there to conduct firsthand interviews with survivors, perpetrators, rescuers, and witnesses of the genocide. She currently lectures at San Diego State University.

## **Charles Butcher**

Norwegian University of Science and Technology

Charles Butcher is an Associate Professor Department of Sociology and Political Science Department of Language and Literature at the Norwegian University of Science and Technology. Dr Butcher received his PhD from the University of Sydney in 2011. His thesis examined the relationship between small arms and fighting over economic resources in African civil wars from 1960-2008. His present research focuses on the onset and dynamics of civil resistance movements, group participation in violent and nonviolent conflict, genocide forecasting and pre-colonial state systems.

## **Bieke Van Camp**

Université Paul-Valéry

Bieke Van Camp is a PhD candidate in contemporary history at the Université Paul-Valéry (Montpellier, France). Her thesis (which is an extension of his Master's dissertation, 'The experience of the Shoah by Italian testimonies: symbolic violence and response strategies'), is supervised by Prof. Frédéric Rousseau and is entitled 'The Shoah as a social experience and the deportees as social groups: a socio-historical comparative approach to Italian and Dutch-speaking deportees'. Her thesis studies the persecution of European Jews through testimonies from a socio-historical point of view. She has participated in two international conference, 'Singing the war' (Montpellier, March 2015) and the NEMLA seminar (Hartford, March 2016) on 'War through songs: the Italian resistance in Reggio Emilia and its anthem'.

## **Samantha A. Capicotto**

Auschwitz Institute for Peace and Reconciliation

Originally from Buffalo, New York, USA, Samantha graduated from St. John's University School of Law magna cum laude. She is admitted to practice law in New York State and is a member of the American Bar Association and the New York State Bar Association. She graduated valedictorian from her undergraduate studies at the University at Buffalo, with a B.A. in Political Science and a B.A. in Philosophy. She has been with AIPR since 2010 as the Program Director of the Global Raphael Lemkin Seminars, and assists the Executive Director in the overall programmatic planning of the organization.

## **María Eugenia Carbone**

Auschwitz Institute for Peace and Reconciliation; Latin American Network for Genocide and Mass Atrocity Prevention

María Eugenia Carbone is a lawyer, specializing in Public International Law from the University of Buenos Aires (UBA). Before joining the Auschwitz Institute for Peace and Reconciliation in August 2013 she was the Coordinator of International Affairs of the Secretariat of Human Rights of the Ministry of Justice of Argentina. Previously, she served in the Argentinean Ministry of Foreign Affairs' White Helmets Commission collaborating in the design and implementation of international humanitarian assistance projects. She is a university professor in International Relations at the National University of La Matanza (Argentina).

## **Marguerite La Caze**

University of Queensland

Marguerite La Caze is Associate Professor in philosophy at the University of Queensland. She has research interests and publications in European and feminist philosophy in the fields of ethics, political philosophy, and aesthetics, including philosophy and film. Her publications include *The Analytic Imaginary* (Cornell, 2002) *Integrity and the Fragile Self*, with Damian Cox and Michael Levine (Ashgate, 2003), and *Wonder and Generosity: Their Role in Ethics and Politics*, (SUNY, 2012). Marguerite La Caze currently holds an ARC Discovery Grant (2015-17) for her project 'Ethical restoration after oppressive violence: a philosophical account.'

## **Michala Chadimova**

Amsterdam University; Palacky University Olomouc

Ph.D. Candidate at the Olomouc University, the Czech Republic in International and European law and LL.M. candidate at the Amsterdam University in International Public and European Law. Her doctoral research focuses on modes of liability under the international criminal law. Michala has legal experience in national and international prosecution. As an intern, she spent 6 months at the Office of the Prosecutor, the International Criminal Court. She participated in the prosecution of Bosco Ntaganda for war crimes and crimes against humanity. She also served at the Office of the Co-Prosecutor at the Extraordinary Chambers in the Courts of Cambodia. Her research and publications focus on the field of international criminal law, especially on modes of liability.

## **Steven Cooke**

Deakin University

Steven is a Cultural and Historical Geographer, with research interests that focus on the memorial landscapes of war and genocide. He is the Course Director for the Cultural Heritage and Museum Studies programs at Deakin University, and the co-convenor of the University's Cultural Heritage Asia-Pacific Network. He is the author of *The Sweetland Project; Remembering Gallipoli on the Shire of Nunawading* (ASP, 2015) and co-author of *The Interior of Our Memories': A History of Melbourne's Jewish Holocaust Centre*, (Hybrid, 2015), with Donna-Lee Frieze.

## **Robert Cribb**

Australian National University

Professor Robert Cribb is a historian of modern Indonesia, with wider interests in other parts of Asia. He completed his BA at the University of Queensland and his PhD at the School of Oriental and African Studies in London. He has held positions at Griffith University, the Netherlands Institute of Advanced Study, the University of Queensland and the Nordic Institute of Asian Studies. His research focusses on the intersection between mass violence and national and political identities. He also writes on environmental politics and historical geography. His latest book, *Japanese War Criminals: The Politics of Justice After the Second World War* [with Sandra Wilson, Beatrice Trefalt, and Dean Aszkielowicz] will appear in 2017 with Columbia University Press.

## **Asya Darbinyan**

Clark University

Asya Darbinyan's dissertation explores the Russian Empire's response to the Armenian Genocide (Advisor: Dr. Taner Akçam). Previously, Darbinyan worked at the Armenian Genocide Museum-Institute, Yerevan, as a senior research fellow and the Deputy Director of the museum (2008-2013). She was awarded Calouste Gulbenkian Research Grant in Armenian Studies for two-month-research in Moscow archives (2016), a European Holocaust Research Infrastructure (EHRI) Fellowship at Shoah Memorial, Paris (2013), and a Carnegie Research Fellowship at the UCLA (2011-12). Darbinyan has presented at a number of academic conferences: most recently, conferences of the International Network of Genocide Scholars (2016) and the International Association of Genocide Scholars (2015), Children and War Conference at Salzburg University (2016), and Violence and Memory Conference at O.P. Jindal University (2016). She has scholarly articles published in Armenian and in English, and a co-authored chapter in volume *Plight and Fate of Children During and Following Genocide - Genocide: A Critical Bibliographic Review*.

## **Gloria Atiba Davies**

International Criminal Court

Gloria Atiba Davies studied at the University of London and graduated with a Bachelor of Law (LLB Hons) degree. She then pursued the professional course at the Council of Legal Education in London after which she was called to the Bar of England and Wales by the Honourable Society of Grays Inn. After completing her studies, she returned to Sierra Leone, joined the government legal department and was assigned to the Division of Public Prosecution. She worked her way up the ladder, interviewing victims and witnesses, drafting legal documents, conducting litigation in the High Court, the Court of Appeal and Supreme Court. She excelled as a criminal prosecutor and in 1994, was the most senior prosecutor in Sierra Leone, supervising prosecutions in the whole country, preparing pleadings and arguing criminal cases and appeals. She was also a member of the Task Force on Women and Children in Sierra Leone and the Legal Adviser to the Medical and Dental Council. During the period 1999-2000, she worked in the Attorney General's Chambers in Gambia first as the Deputy Director of Public Prosecutions and then as Acting Director of Public Prosecutions. She is currently Head of Gender and Children's Unit, (at the International Criminal Court) which focuses on sexual and gender crimes and crimes against and affecting children, and also deals with issues relating to the well-being of witnesses especially victims of sexual violence and children who the OTP interacts with.

## **Juliet Davis**

Queensland University of Technology

Juliet Davis holds master's degrees with distinction in International and World History from Columbia University and the London School of Economics and Political Science. In 2015, she co-authored the LSE panel's report, '21st Century Power: Dislocation, Diffusion and Decay' for Churchill 2015: Joining the Dots for 21st Century Statesmanship Global Leaders Programme and Seminar. She has also presented papers at 'The Future of Trauma and Memory Studies Seminar' hosted by the University of Illinois, Urbana-Champaign, USA in 2014 and the 'De-Provincializing Soft Power: A Global-Historical Approach Conference' hosted by the Columbia University Global Center in Istanbul, Turkey in 2015. She graduated with first class honours in Laws and Arts, majoring in history and economics, from the University of Queensland in 2009. Juliet's key research interests centre on the politics of influence and the role of legal and social institutions in formulating collective memories of conflict.

## **Panayiotis Diamadis**

Australian Institute for Holocaust and Genocide Studies

Dr Panayiotis Diamadis has been teaching history and genocide since 1998, at Macquarie University and the University of Technology, Sydney, as well as a number of secondary schools in Sydney. His research covers the genocides of the Hellenic, Armenian and Assyrian peoples and European Jewry, with particular focus on the Australian dimensions of these episodes: the roles Australians played as witnesses, rescuers and bystanders between 1914 and 1945. Amongst his most

recent research papers are “Forgotten and Concealed: The Emblematic Cases of the Assyrian and Romani Genocides” *Genocide Studies and Prevention* (Volume 10, 2016), “Delenda est Carthago: New Perspectives on an Old Conflict” *Agora* (Issue 4, 2016, History Teachers' Association of Victoria), and “Controversies Around Governmental and Parliamentary Recognition of the Armenian, Hellenic and Assyrian Genocides” (*Genocide: A Critical Bibliographic Review*, Volume 11, 2017).

## **JoAnn DiGeorgio-Lutz**

Texas A&M University at Galveston

JoAnn DiGeorgio-Lutz is a professor of Political Science and department head at Texas A&M University at Galveston. She is the co-editor of *Women and Genocide: Gendered Experiences of Violence, Survival, and Resistance*. She is the recipient of two J. William Fulbright awards—one as a Fulbright Scholar to Jordan and the other as a Fulbright Specialist to Cambodia. Presently, she serves as the social sciences and humanities book review editor for *Genocide Studies and Prevention: An International Journal* (GSP).

## **Mark Drumbi**

Transnational Law Institute, Washington and Lee University

Mark A. Drumbi is the Class of 1975 Alumni Professor at Washington & Lee University, School of Law, where he also serves as Director of the Transnational Law Institute. He has held visiting appointments on several law faculties, including Oxford University, Université de Paris II (Panthéon-Assas), University of Melbourne, Masaryk University, University of Sydney, Vanderbilt University, Free University of Amsterdam, University of Ottawa and Trinity College-Dublin. His book, *Atrocity, Punishment, and International Law* (Cambridge University Press, 2007) has won commendations from the International Association of Criminal Law (U.S. national section) and the American Society of International Law. In 2012, he published *Reimagining Child Soldiers in International Law and Policy* (Oxford University Press), which has been widely reviewed and critically acclaimed.

## **Constance Duncombe**

University of Queensland

Constance Duncombe is a Postdoctoral Research Fellow in the Faculty of Humanities and Social Sciences at the University of Queensland, Australia. Her research interests include critical and interdisciplinary engagements with contemporary world politics; Middle East politics and culture; and the role of new/social media in contemporary world politics. Her work has been published in the *European Journal of International Relations* (2015) and *Global Change, Peace and Security* (2011).

## **Carolyn M Evans**

University of New South Wales

Starting out as a microeconomist, Carolyn was an officer in the Royal Australian Air Force for over 15 years, and her contributions to Defence logistics were recognised by the award of a Conspicuous Service Cross in the 1994 Australia Day Honours List. A senior executive career in large corporates such as Qantas Airways Ltd led to now approaching 15 years at the helm of ThinkEvans Pty Ltd. This boutique management consultancy advises boards and chief executives in organisations subject to sundry jurisdictions including canon law, where Carolyn particularly takes the lead on issues of governance, accountability, and related processes of decision making. Carolyn's doctoral research is supported by an Australian Government Research Training Program Scholarship and a scholarship from the UNSW Law Faculty. The topic is 'Being accountable: Why, to whom and for what should the United Nations Security Council owe, and own, accountability under international law?'

## **Janna Fagan**

West Chester University of Pennsylvania

Janna Fagan is a graduate student and graduate assistant at West Chester University in the Holocaust and Genocide Studies master's program in West Chester, Pennsylvania. She attained her bachelor's degree in Literature with an undergraduate certificate in Holocaust and Genocide studies in 2013. Current research projects include participating in a field studies project on the intersectionality of the Native American and Jewish experiences in the Western United States in addition to an oral history of the Cambodian Genocide. Jenna plans to pursue her PhD in History specializing in Modern European History beginning the Fall of 2018.

## **Amy Fagin**

Beyond Genocide Centre for Prevention

Amy Fagin is a U.S. based visual artist specializing in the traditional art form of manuscript illumination. Her body of work represents a meta-modernist approach to the materials, techniques and theoretical principals used in manuscript

illumination for contemporary consideration. She is author of *Beyond Genocide*; an emerging series of illuminations narrating a visual documentary arts perspective on global incidents of genocide and mass violence. Ms. Fagin is also an independent scholar in genocide studies and conducts research / seminars, lectures, workshops and advisory work on global initiatives of memory and memorialization through individual and collective arts expression and the museum experience. She has contributed expertise in international consultative events and currently serves on the advisory board of the International Association of Genocide Scholars. She regularly publishes editorials, reviews and essays on genocide, memory, memorialization, art and 21st century expression and education.

## **Daniel Feierstein**

University of Buenos Aires and UNTREF

Daniel Feierstein holds a PhD in Social Sciences from the University of Buenos Aires. He is Director of the Centre of Genocide Studies at UNTREF and Professor at the University of Buenos Aires. He is a member of CONNECT (the Argentine National Bureau of Research) and his works were used in the current trials in Argentina. He was the Former President of the IAGS, term 2013-2015.

## **Kenneth Finis**

Macquarie University

Kenneth Finis is a PhD candidate with the Anthropology Department of Macquarie University in Sydney, Australia. His current research focuses on the question of the intergenerational transmission of trauma, and the relationship between history and contemporary society in Cambodia today. He has a professional background in Social Work and has practiced in both clinical and community settings.

## **Gabrielle Flamm**

West Chester University of Pennsylvania

I am a second year undergraduate student at West Chester University and part of the Honors College. I am a history major with minors in both German and Holocaust and Genocide Studies. I have travelled all over the world, including South Africa, Germany, Poland, as well as many other countries. I have visited various concentration camps including Auschwitz and Terezin as well as visiting Robben Island and other sites of Apartheid. I have learned many life lessons from visiting these places and they have all strengthened my passions of remembering past genocides and preventing future ones from occurring. My goals for the future include furthering my studies in Holocaust and Genocide research and using these studies to further help in the prevention of Genocide. I hope one day to work for the United Nations in Human Rights.

## **Narelle Fletcher**

University of Technology, Sydney

Narelle Fletcher is a lecturer in Genocide Studies and French at the University of Technology, Sydney and is a member of the Interdisciplinary Genocide Studies Centre in Kigali, Rwanda. She is currently undertaking doctoral research at the University of Sydney, focussing on the language used to talk of the 1994 genocide in Rwanda in the three official languages of Rwanda: Kinyarwanda, French and English. Narelle is also a professional French-English translator and has collaborated extensively with investigative journalists and legal firms providing translations in the areas of human rights and development in Rwanda and the DRC.

## **Donna-Lee Frieze**

Deakin University

Donna is the editor and transcriber of Raphael Lemkin's autobiography, *Totally Unofficial* (Yale University Press, 2013) and co-author with Steven Cooke of *The Interior of Our Memories': A History of Melbourne's Jewish Holocaust Centre*, (Hybrid, 2015). Donna is the past First Vice-President of the International Association of Genocide Scholars and a current member of the Advisory Board and a Board member for the Institute for the Study of Genocide, New York University. In September 2015, Donna was appointed by the Australian Government to the Academia Working Group of the International Holocaust Remembrance Alliance (IHRA) for two years.

## **Karen Frostig**

The Vienna Project

Dr. Karen Frostig, Associate Professor at Lesley University and Resident Scholar at Brandeis University, is a public memory artist, a writer, an educator, and founding director, producer and lead artist of The Vienna Project. She holds dual citizenship in the US and in the Republic of Austria. Karen exhibits her work extensively in the US and Europe, is a frequent speaker and keynote speaker at international conferences, and has received multiple awards, and a large number of grants from organizations such as the National Fund, ZukunftsFonds, Massachusetts Cultural Council, the Puffin Foundation, and numerous fellowships. Publications include co-editing *Blaze: Discourse on Art Women and Feminism*,

and co-authoring *Expressive Arts Therapies in the Schools*. She has also published numerous books chapters and articles in professional journals on topics dealing with memory, testimony, activism, visual culture, and public education.

## **Tibi Galis**

Auschwitz Institute for Peace and Reconciliation

Dr. Galis has been the Executive Director of AIPR since 2006. Born and raised in Romania, he earned his B.A. in Law and Political Science from Babes-Bolyai University, in Cluj-Napoca. He received an M.A. in International Politics and Political Development from the University of Manchester, and earned a Ph.D. from the Strassler Center for Holocaust and Genocide Studies at Clark University, with a focus on transitional justice. Previously Galis worked as an Associate Researcher for the UK Parliament, helping develop the UK position on the UN Special Adviser on the Prevention of Genocide, and as rapporteur for the Swedish government at the 2004 Stockholm International Forum on the Prevention of Genocide.

## **Brenda Gaydosh**

West Chester University of Pennsylvania

I have been teaching at West Chester University of Pennsylvania for twelve years – courses in European history from the early modern era to the modern era as well as a graduate and undergraduate course in genocide. I have presented papers at many conferences in America and abroad, including the IAGS conferences in Sienna in 2013 and Yerevan in 2015. I studied at the International Institute for Genocide & Human Rights Studies in Toronto in 2013. In summer 2014, I traveled with a colleague and students to Rwanda. My students and I have begun working on an oral history for the Cambodian Association of Greater Philadelphia.

## **Christian Gerlach**

University of Bern

Christian Gerlach teaches contemporary history at the University of Bern after having taught at the Universities of Freiburg, Maryland at College Park, Singapore and Pittsburgh. His research interests include Nazi Germany and World War II, comparative mass violence and the history of food, agriculture, hunger and related development policies in global history. Recent book publications: *The Extermination of the European Jews* (Cambridge, 2016) and *Extremely Violent Societies: Mass Violence in the Twentieth Century World* (Cambridge, 2010).

## **Rebecca Gidley**

Australian National University

Rebecca Gidley is a PhD candidate in the School of Culture, History and Language at the Australian National University. Her thesis is titled “Illiberal Transitional Justice: The Extraordinary Chambers in the Courts of Cambodia” which examines how and why transitional justice mechanisms are created, with a particular focus on Cambodia. Prior to ANU she graduated with a Bachelor of Arts (History) and a Bachelor of Science (Mathematics) from the University of Queensland. Her research interests include Southeast Asia, genocide studies, and modern political history.

## **Jess Gifkins**

Leeds Beckett University

Dr Jess Gifkins is Senior Lecturer in International Relations at Leeds Beckett University in the United Kingdom. Her research focuses on the practice and process of decision-making within the United Nations system, particularly in relation to R2P. She has published in the *European Journal of International Relations*, *Cooperation and Conflict*, *Global Responsibility to Protect*, the *Australian Journal of International Affairs*, *Critical Military Studies*, and contributed the chapter on ‘Darfur’ for the recent *Oxford Handbook of the Responsibility to Protect*. Her research so far has focused on the cases of Darfur, Libya and Syria. Dr Gifkins did her PhD in the Asia-Pacific Centre for the Responsibility to Protect, at the University of Queensland, where she retains an ongoing honorary position, and recently published a Policy Brief with the AP-R2P on ‘UN Security Council Resolutions and the Responsibility to Protect’. She is Associate Editor of *Critical Military Studies*.

## **Luke Glanville**

Australian National University

Dr Luke Glanville is a fellow in the Department of International Relations at the Australian National University. He is the author of *Sovereignty and the Responsibility to Protect: A New History* (Chicago, IL: Chicago University Press, 2014) as well as articles in journals including *International Studies Quarterly*, *European Journal of International Relations*, and *Journal of Genocide Research*. Luke is co-editor of the quarterly journal, *Global Responsibility to Protect*.

## **Benjamin Goldsmith**

University of Sydney

Benjamin E. Goldsmith is Associate Professor and Australian Research Council Future Fellow in the Department of Government and International Relations at the University of Sydney. His research and teaching are in the areas of international security, international public opinion, and atrocity forecasting. He leads the Atrocity Forecasting Project at the University of Sydney, and has published in journals including *Comparative Political Studies*, *European Journal of International Relations*, *Journal of Conflict Resolution*, *Journal of Peace Research*, *Journal of Politics and World Politics*.

## **Ashley Greene**

Keene State College

Ashley Greene is an Assistant Professor of Holocaust and Genocide Studies at Keene State College in New Hampshire, and Academic Programs Officer, Africa for the Auschwitz Institute for Peace and Reconciliation. She holds a joint Ph.D. in Peace Studies and History from the Kroc Institute for International Peace Studies at the University of Notre Dame, where she specialized in twentieth-century East Africa. Her research focuses on the role of education in post-conflict and transitional societies in East Africa. She has a forthcoming book chapter in *(Re)Constructing Memory: Education, Identity and Conflict*. She is a recipient of the National Security Education Program David L. Boren Fellowship, and the University of Tel Aviv Dan David Prize for the field of History and Memory.

## **Michael Grewcock**

University of New South Wales

Dr. Michael Grewcock teaches Criminology and Criminal Law in the Faculty of Law at UNSW Australia. His major areas of research are state crime, criminal law, border policing and settler colonialism. He is a member of the Editorial Board and current reviews editor of the *State Crime Journal*, and a member of the Editorial Advisory Board of the *Howard Journal of Crime and Justice*. He is a co-author of David Brown et al, *Criminal Laws*, 5th and 6th editions, and author of *Border Crimes: Australia's war on illicit migrants* (2009).

## **Wolf Gruner**

University of Southern California, Los Angeles

Wolf Gruner is Professor of History and holds the Shapell-Guerin Chair in Jewish Studies at the University of Southern California, Los Angeles since 2008 and is the Founding Director of the USC Shoah Foundation Center for Advanced Genocide Research since 2014.

He is the author of ten books on the Holocaust, among them "Jewish Forced Labor under the Nazis. Economic Needs and Nazi Racial Aims", with Cambridge UP (paperback 2008), as well as two co-edited books, and 60 academic articles and book chapters. Gruner also published a book on the discrimination against the indigenous population in post-colonial Bolivia: „Parias de la Patria“. *El mito de la liberación de los indígenas en la República de Bolivia 1825-1890*, Plural Editores, Bolivia 2015. Most recently, he published a book on the Persecution of the Jews in the Protectorate of Bohemia and Moravia and their responses 1933-45 (Wallstein, Goettingen, Germany, 2016).

## **Andrew Gunstone**

Swinburne University

Professor Andrew Gunstone is the inaugural Executive Director (Reconciliation Strategy and Leadership) and Professor of Indigenous Studies at Swinburne University. His main research interests are in the politics of Australian reconciliation and the contemporary and historical political relationships between Indigenous and non-Indigenous peoples in Australia. He is also the Founder and Editor of the *Journal of Australian Indigenous Issues*.

## **Narine Hakobyan**

Armenian Genocide Museum-Institute

Narine Hakobyan is a PhD Candidate at the Armenian Genocide Museum-Institute, Yerevan. Her dissertation examines the Hamidian massacres. Narine received her B.A. and M.A. in International Relations from Yerevan State University. She is an author of scholarly articles and has participated in many Academic conferences.

## **Ani Hambardzumyan**

Yerevan State University

Ani Hambardzumyan is a Ph.D student at Yerevan State University. She graduated from Yerevan State University, Armenia in May 2014, and holds a Bachelor's Degree in Linguistics, Cross Cultural Communication. By the end of the second semester 2016, she received a Master's Degree in Foreign literature , Spanish literature and language. Since September 2015, she has become a Ph.D. student at Yerevan State University, Armenia. Since 2014, she has been a member and a

volunteer of Armenian Progressive Youth (NGO). Since 2015, she has been a leader at YMCA Armenia. Since 2016, she has been a member of European Youth Parliament. Since 2016, she has been a member of the International Association of Genocide Scholars (IAGS). She speaks 5 languages (Armenian (mother tongue), Russian (excellent), English (excellent), Spanish (Good), Italian (Beginner)).

## **Jessica Heidrich**

University of Queensland

Jessica Heidrich is a qualified archaeologist with a passion for exploring the intersection of heritage management, archaeology, and museum visitor engagement. Under the supervision of Dr Glenys McGowan and Dr Prudence Ahrens, Jessica has recently completed a Masters of Museum Studies that aims to establish a critical dialogue about the value of a place-based approach to museum visitor engagement with traumatic heritage. In addition to her postgraduate research, Jessica has worked on the Boncuklu Archaeological Project in Turkey; undertaken a conservation project for the UQ Anthropology Museum's photographic negatives collection; and held an internship at Museum Victoria assisting with the Donald Thomson Collection. Jessica also enjoys facilitating the University's Archaeology Outreach Program for primary and secondary school students and has been recognised for her notable achievements in archaeology with a UQ University Medal. After graduation, Jessica plans to pursue a career in archaeological fieldwork and heritage management.

## **Judith Herrmann**

James Cook University

Judith is the Director of the Conflict Management and Resolution program at James Cook University (JCU) and also teaches as a lecturer in the program. She has an honours degree in Economics (University of Applied Science Gelsenkirchen, Germany) and holds a Master of Conflict and Dispute Resolution (JCU, Townsville). Judith is a PhD candidate analysing the experiences of female survivors of conflict-related sexual violence with transitional justice processes. In 2015/ 2016, Judith interviewed Rwandan women who survived sexual violence during the genocide against the Tutsi and who raised their case at one of Rwanda's local gacaca courts dealing with genocide-related crimes. Judith is also a nationally accredited mediator, conflict coach and facilitator with experience in cross-cultural conflict resolution. In 2011, Judith spent several months with International Rescue Committee in the Central African Republic evaluating informal conflict resolution processes of village chiefs and how they interact with the formal justice system.

## **Alexander Laban Hinton**

Rutgers University

Alexander Hinton is Director of the Center for the Study of Genocide and Human Rights, Professor of Anthropology, and UNESCO Chair in Genocide Prevention at Rutgers University. He is the author of the award-winning *Why Did They Kill? Cambodia in the Shadow of Genocide* (California, 2005) and nine edited or co-edited collections. His book, *Man or Monster? The Trial of a Khmer Rouge Torturer* was published with Duke in October 2016. In recognition of his work on genocide, the American Anthropological Association selected Hinton as the recipient of the 2009 Robert B. Textor and Family Prize for Excellence in Anticipatory Anthropology. Professor Hinton is also a past President of the International Association of Genocide Scholars (2011-13) and was a Member/Visitor at the Institute for Advanced Study at Princeton (2011-13). In 2016, he served as an expert witness at the Khmer Rouge Tribunal.

## **Gerhard Hoffstaedter**

University of Queensland

Dr Gerhard Hoffstaedter is a senior research fellow (DECRA) in anthropology at the University of Queensland. He conducts research with refugees in Southeast Asia, on refugee and immigration policy and on religion and the state. He is a regular commentator in newspapers, radio and online media on topics of his research. His first book entitled *Modern Muslim Identities: Negotiating Religion and Ethnicity in Malaysia* is published by NIAS Press. A co-edited volume *Urban Refugees: Challenges in Protection, Services and Policy* was published with Routledge in 2015.

## **Barbora Hola**

VU University Amsterdam

Barbora Hola from the Czech Republic works as Assistant Professor at the Department of Criminal Law and Criminology at VU University of Amsterdam. She has an interdisciplinary focus and studies transitional justice after atrocities, in particular (international) criminal trials, sentencing of international crimes, enforcement of international sentences, rehabilitation of war criminals and life after trial at international criminal tribunals. Barbora has published extensively on these subjects and presented as an expert at international conferences and universities in Europe, Africa and the America's. Besides her research and teaching in the Master's programme International Crimes and Criminology, Barbora is a fellow at the Center for International Criminal Justice, a knowledge centre dedicated to interdisciplinary studies of mass atrocity crimes and international criminal justice ([www.cicj.org](http://www.cicj.org)). On the international level, Barbora is a member of



the Africa-Low Countries Network and the board member of the European Criminology Group on Atrocity Crimes and Transitional Justice. As an editor, she is in the board of the periodic Newsletter of International Crimes and Criminology as well as the board member of the Dutch office of the Public International Law and Policy Group (PILPG), a global pro bono law firm providing legal advice on issues of international law and transitional justice.

### **Kristina Hook**

University of Notre Dame

Kristina Hook is a doctoral candidate in peace studies and anthropology at the University of Notre Dame. She previously earned an MA degree in international development from the University of Denver and a BA in anthropology from the University of Florida. Prior to her doctoral studies, Kristina served as a Policy Officer at the U.S. Department of State's Bureau of Conflict and Stabilization Operations, specializing in mass atrocities prevention and response. A former U.S. Presidential Management Fellow, she also served as a Political Officer at a U.S. Embassy abroad. Kristina is a Fellow with the National Science Foundation's Graduate Research Fellowship Program. She is currently conducting anthropological fieldwork in Ukraine on violence dynamics of the Soviet-era Holodomor mass atrocities and how this legacy continues to ripple across modern interpretations of Ukraine's current armed conflict. Kristina has previously published on topics including genocide causality, post-conflict reconstruction, and humanitarian lessons learned.

### **M Sanjeeb Hossain**

University of Warwick

M Sanjeeb Hossain is a Commonwealth Scholar currently pursuing his doctoral studies at the Warwick Law School where he is also a Part-time Teacher of Constitutional and Administrative Law. Sanjeeb completed his MSc in Criminology and Criminal Justice from Oxford University and LL.B. from the BRAC Law School. He currently serves in the editorial board of Legal Issues and is a member of the International Crimes Strategy Forum (ICSF). Sanjeeb has in the past served as Researcher to the Chief Prosecutor at the International Crimes Tribunals of Bangladesh.

### **Elliott Hull**

University of Amsterdam

Having studied history all my life, I studied for my bachelor's degree at the University of Sussex, graduating in 2015. In my second year, I was accepted onto the Junior Research Assistant programme, an undergraduate research scheme. I worked with Dr Caroline Sharples and completed a project entitled 'The Holocaust Outside The History Classroom' which examined the role of UK museums in Holocaust education. In my final year, I wrote my dissertation on US recognition of the Armenian Genocide in the age of the War on Terror. In the same year, I was accepted onto the Masters in Holocaust and Genocide Studies at the University of Amsterdam. I am currently finishing my thesis on public opinion of the apology to the Stolen Generation, on which I will base my presentation. My interests in the field of genocide studies fall mostly in the aftermath of genocide, with a focus on apology, memory and recognition.

### **Mohammed Ihsan**

International University of Erbil

Professor Mohammed Ihsan was minister for Extra-Regional Affairs from 2005 to 2011, Minister for Human Rights, President of the General Board for Disputed Areas in Iraq, International Investigator for Genocide Crimes in Iraq from 2001 to 2005 and Kurdistan Representative to Federal Government in Iraq from 2007-2012. He holds a PhD in International Law and another PHD (Exon) in Arab and Islamic Studies. He is the founder of Civic Education programs for Iraqi Kurdistan Schools and the Center for Genocide Studies in Kurdistan, which is the first academic center for genocide studies in the area. He is a board member of governors for International Society for the Philosophy of Human Rights. Professor Ihsan has authored various articles and books on Kurdistan and Iraq. In the last few years, most of his research work has been devoted to the Kurdish question and middle-east issues, as well as investigations into genocide and crimes of war in today's world.

### **Cecilia Jacob**

Australian National University

Cecilia Jacob is a Research Fellow and Director of Studies in the Department of International Relations, Coral Bell School of Asia Pacific Affairs, at the ANU. Her work focuses on civilian protection, internal conflict and political violence in South and Southeast Asia, and international norms of sovereign responsibility and protection. Her books include *Child Security in Asia: the Impact of Armed Conflict and Cambodia and Myanmar* (Routledge, 2014) and (edited with Alistair D. B. Cook) *Civilian Protection in the Twenty-First Century: Governance and Responsibility in a Fragmented World* (Oxford University Press, 2016).

## **Katarzyna Jarosz**

International University of Logistics and Transport

Dr. Katarzyna Jarosz has a Masters in French and Spanish linguistics and a PhD in archaeology. She defended her PhD in 2013 with a specialization in the history of archaeology. Her dissertation topic was: "Popularizing archaeology in Polish popular science magazines in the years 1945-2000." Her research interests covers the issue of relationships between science and society, archaeology and politics and mechanisms of cultural heritage protection. Currently she is working on a project, whose aim is to analyse the process and the elements of shaping national identity in post-Soviet countries, former republics of the USSR. She is an author of about thirty peer-reviewed papers regarding relationships between archaeology and society, way of science tabloidization, national identity in Central Asia and museums in Central Asia countries. She works as a lecturer at the University of Logistics in Poland.

## **Helen Jarvis**

Independent scholar

Dr Helen Jarvis was a member of the panel of judges in the International People's tribunal on the 1965 crimes against humanity in Indonesia and is a Vice-president of the Permanent People's Tribunal. She was formerly Chief of Public Affairs and of the Victims Support Section of the Extraordinary Chambers in the Courts of Cambodia, is the co-author with Tom Fawthrop of the book *Getting away with genocide? Elusive justice and the Khmer Rouge tribunal* and holds a PhD in Indonesian studies from the University of Sydney.

## **Elisa von Joeden-Forgey**

Stockton University

Elisa von Joeden-Forgey is Associate Professor and Director of the Master of Arts in Holocaust and Genocide Studies Program at Stockton University as well as founding director of the Genocide Prevention Certificate Program. Prior to this she was a Visiting Scholar in the Department of History at the University of Pennsylvania, where she earned her PhD degree in modern German and African history. She has lectured and published widely in the field of German history, gender and genocide prevention and recently spoke at the first annual United Nations International Day of Commemoration and Dignity of the Victims of the Crime of Genocide and of the Prevention of this Crime. She is currently completing a book on gender and the prevention of genocide that will be published by the University of Pennsylvania Press and serves as the First Vice President of the International Association of Genocide Scholars.

## **Adam Jones**

University of British Columbia

Adam Jones is Professor of Political Science at the University of British Columbia in Kelowna, BC. The third edition of his widely-used textbook, *Genocide: A Comprehensive Introduction*, was published in January 2017.

## **Trevor C. Jones**

Lynx Global Intelligence

Trevor C. Jones is a genocide and human security scholar from Denver, Colorado in the United States. His work, "Humanitarian Intervention at Mt. Sinjar, Iraq: A Complex Adaptive System Analysis" seeks to identify meaningful ways to analyze genocide using networked models. Mr. Jones' research allowed him to document several primary source interviews with Yezidi men and women, victims of genocidal acts by ISIS since 2013. His work was presented to the US State Department in 2015. In early 2016 Mr. Jones co-founded Lynx Global Intelligence, a Denver-based firm that leverages private sector and government actors to ensure human security, worldwide. Mr. Jones holds a B.A. in Psychology from Tulane University in New Orleans and an M.A. in International Security from the Josef Korbel School of International Studies in Denver, CO.

## **Freda Kabatsi**

Catholic University of Eastern Africa

Freda Kabatsi; Lecturer–The Catholic University of Eastern Africa (Nairobi-Kenya). Expert commentator; International Conference on Genocide, Stanley Burton Centre for Holocaust Studies/School of Historical Studies and the School of Law, University of Leicester (United Kingdom) September 21st – 23rd , 2011; Expert commentator, A Contextual View on Holocaust and Genocide Denial Workshop - University of Leicester (United Kingdom) September 23rd &24th 2010; Expert commentator, Current Issues in the Law of Genocide Workshop, Nottingham Trent University (United Kingdom) 23rd &24th September 2004. Country Delegate; Review Conference of the Rome Statute of the International Criminal Court, Kampala-Uganda, June 2010; Country Delegate at the 46th &47th Session of the Asia-African Legal Consultative Organization (AALCO) Meetings. Formerly, Senior State Attorney in Uganda. Publications include 'Defining or Diverting

Genocide: Changing the Comportment of Genocide', *International Criminal Law Review Journal*, vol. 5, no. 3, 2005). Currently researching on media freedom in post genocide Rwanda (PhD).

## **Susanne Karstedt**

School of Criminology and Criminal Justice, Griffith University

Susanne Karstedt is a Professor in the School of Criminology and Criminal Justice at Griffith University since 2015; before she held Chairs in Criminology at the School of Law, University of Leeds, and Keele University, UK. Her field of research is comparative and international criminology, and she has researched and written widely on mass atrocities, state crime, and transitional justice. Historical work covers the Nuremberg Trials and other trials in post-war Germany, public opinion and collective memories, and the lives and careers of sentenced Nazi war criminals after punishment. Recent work includes contemporary TJ processes and their impact in complex conflicts; the role of emotions in TJ processes, and perpetrators in TJ processes. She is presently working on using the evidence-base of criminology for prevention of and intervention in mass atrocities.

## **Shushan Khachatryan**

Yerevan State University; Armenian Genocide Museum-Institute

Shushan Khachatryan is a PhD candidate at Yerevan State University, Department of Theology. The topic of her PhD thesis is "The Issues of Religious Studies of the Armenian Genocide." She is working as a researcher at the Armenian Genocide Museum-Institute (since March 2013). She was awarded Erasmus Mundus WEBB Action 2 scholarship at the University Ca' Foscari of Venice, Italy (from September 2013 to July 2014), simultaneously, undertaking research studies in the Library of Mekhitarist Congregation of San Lazzaro. Khachatryan received her B. A. in Religious Studies and M. A. in Theology at Yerevan State University. She has published a number of articles on the religious factors of genocides, post-Holocaust theology, theodicy of the Armenian Genocide, etc. Khachatryan has participated in conferences and workshops in Yerevan, Venice, Jerusalem, etc.

## **Mark Kielsingard**

City University of Hong Kong

Dr. Mark D. Kielsingard is a former trial lawyer from the USA; he is currently an Assistant Professor at City University of Hong Kong School of Law and is a member of the Center for Chinese and Comparative Law. He teaches criminal law, international criminal law, human rights law and the law of evidence. Dr. Kielsingard publishes in the area of international, comparative and domestic criminal law and human rights. He has published, inter alia, in genocide studies and recently published a monograph entitled "Responding to Modern Genocide: at the confluence of law and politics."

## **Rachel Killean**

Queen's University Belfast

Rachel Killean is a lecturer at Queen's University Belfast, where she lectures in Public Law and Human Rights Law. Her research centres around two key topics: first, the ways in which states and other actors respond to international crimes and mass human rights violations, and second, the various factors and contexts which influence the invisibility or visibility of certain crimes and harms. She primarily focuses on the crimes perpetrated during the Khmer Rouge regime in Cambodia, and her current research examines the possibility of reparations for the destruction of cultural property, and responses to conflict-related sexual and gender based violence perpetrated during the Khmer Rouge regime.

## **Akio Kimura**

Kitami Institute of Technology

Akio Kimura is Professor at Kitami Institute of Technology. He received an M.A. from Sophia University (Tokyo) and another M.A. and a Ph.D. from Drew University (New Jersey). He is the author of *Faulkner and Oe: The Self-Critical Imagination* (University Press of America, 2007), and articles on Japanese and American literature, and on genocide, including "Genocide and the Modern Mind: Intention and Structure" (*Journal of Genocide Research* 5.3 [2003]).

## **Yukiko Kondo**

Kyoto University

Ms. Yukiko Kondo was received the bachelor's degree in agriculture in 2010 and achieved the master's degree in area studies in 2012, from Kyoto University, Japan. She is now a doctoral student of Graduate School of Asia and African Area Studies, Kyoto University. She will be a Research Fellow of Japan Society for the Promotion of Science and Doshisha University, Japan, from April 2017. Her major is anthropology and her research interest includes how to reconstruct social relationships in a post-conflict society, especially in the Great Lakes region of Africa. She has conducted her field research in rural Rwanda totally around a year and a half from 2010.

## **Wendy Lambourne**

University of Sydney

Dr Wendy Lambourne is Senior Lecturer and Director of the Master of Peace and Conflict Studies program at the University of Sydney. Her interdisciplinary research on trauma healing, reconciliation, transitional justice and peacebuilding after genocide and other mass violence has a regional focus on sub-Saharan Africa and Asia/Pacific. Her recent publications include chapters in *Dimensions of Peace* (Palgrave Macmillan 2016), *Restorative Justice in Transitional Settings* (Routledge 2016), *Breaking Cycles of Repetition* (Budrich 2016) and *Transitional Justice Theories* (Routledge 2014), as well as articles in the *Journal of Peacebuilding and Development*, *International Journal of Transitional Justice*, *Human Rights Review*, *Genocide Studies and Prevention* and *African Security Review*. She is a co-convenor of the Reconciliation and Transitional Justice Commission for the International Peace Research Association, and a former member of the Executive of the Peace Studies Section of the International Studies Association.

## **Ari Lander**

Sydney Jewish Museum

Dr Ari Lander is an Education officer at the Sydney Jewish Museum where has worked in Holocaust and genocide education for almost five years. He completed his doctorate at the University of New South Wales in 2013. His doctorate examined the history of the Zionist youth movements in Australia and the complex and evolving nature of Jewish identity in Australia. While completing his doctorate he lectured on the subject of the Holocaust and comparative genocide at UNSW for seven years. He has published articles on his research in the *Australian Journal of Jewish Studies* as well as in an edited collection of essays *Australia & Israel: A Diasporic, Cultural and Political Relationship* edited by Shahar Burla and Dashiell Lawrence.

## **Theresa de Langis**

American University

Theresa de Langis, PhD, is a senior specialist on women's human rights in conflict and post-conflict scenarios. She has undertaken international assignments throughout Asia, including as acting deputy country director for UN Women in Afghanistan. Since 2012, she has been based in Phnom Penh, Cambodia, where she has undertaken an independent feminist research, the Cambodian Women's Oral History Project ([www.cambodianwomensoralhistory.org](http://www.cambodianwomensoralhistory.org)), collecting testimonials of sexual- and gender-based crimes under the genocidal Khmer Rouge regime (1970-1979)—a little understood aspect of the mass atrocity. She has published a variety of academic and policy articles and is a frequent speaker at national, regional and global conferences related to human rights and women, peace and security. She has served as Technical Advisor to Tuol Sleng Genocide Museum on Gender, Genocide and Oral History. In 2016, she joined the faculty at American University of Phnom Penh as Associate Professor of Global Affairs and Humanities.

## **Lina Laurinviciute**

Independent researcher

Lina Laurinviciute, Attorney, Lithuania, LL.M. International Criminal Justice, a Master degree in Law from University of Vilnius (Vilnius, Lithuania). She has national and international experience in the fields of International Humanitarian Law dissemination for armed forces, legal advisory, advocacy and international relations. She was a member of the European Legal Advisors group and the International Humanitarian Law Implementation Committee by the Ministry of National Defence of the Republic of Lithuania, as well as one of the co-organisers of the regional Baltic Summer Academy on Contemporary Issues of the International Humanitarian Law. Currently she is a Chief specialist at the National Courts Administration of the Republic of Lithuania (Vilnius, Lithuania) in the area of judicial training and international cooperation. Her interests include international criminal law, international humanitarian law, transnational organized crime and human rights.

## **Tracy Lemos**

University of Western Ontario

Tracy M. Lemos completed a B.A. at Brown University in Judaic Studies and a Ph.D. with distinction at Yale University in Religious Studies, specializing in Hebrew Bible and the history of ancient Israel. She is Associate Professor of Hebrew Bible in the Faculty of Theology at Huron University College and a member of the graduate school faculty of the University of Western Ontario. Lemos is author of *Marriage Gifts and Social Change in Ancient Palestine: 1200 BCE to 200 CE* (Cambridge, 2010), and *Violence and Personhood in Ancient Israel and Comparative Contexts* (Oxford, in press), as well as "Dispossessing Nations: Population Growth, Scarcity, and Genocide in Ancient Israel and Twentieth-century Rwanda," in *Ritual Violence in the Hebrew Bible*, ed. Saul Olyan (Oxford, 2015), among other works. She plans to write her third book on genocide in biblical texts.

## **Peg LeVine**

Monash University

Peg LeVine is a registered Clinical Psychologist (Ed.D.) and Medical Anthropologist (Ph.D.), and specialises in genocide and trauma studies. She is a senior research adjunct at the Center for Advanced Genocide Studies (The Shoah Foundation) in Los Angeles and the University of Melbourne, where she supervises PhD students. Peg consults to health-development organisations, and works directly with survivors of torture and trauma. Her most recent book is with University of Hawaii Press and Singapore Press, *Love and Dread in Cambodia: Weddings, Births and Ritual Harm Under the Khmer Rouge*. She coined the term *Ritualcide*, which was discussed when she gave expert witness in October 2016 at the ECCC (Khmer Rouge Tribunal). Her latest book is in press with Routledge Press on *Classic Morita Therapy*. As a bronze, wax, and ceramic sculptor, Peg's images and exhibitions are simultaneously revealing and containing, and graceful and stiff – illustrating trauma fallout.

## **Tricia Logan**

Royal Holloway, University of London

Tricia is originally from Kakabeka Falls, Ontario. Recently, Tricia completed her PhD entitled 'Indian Residential Schools, Settler Colonialism and Their Narratives in Canadian History' in History at Royal Holloway, University of London. She also has a MA and BA both in Native Studies from the University of Manitoba. In 2000, Tricia started working with the Aboriginal Healing Foundation at the Southwest Region Manitoba Métis Federation and has worked with the AHF, Legacy of Hope Foundation and National Aboriginal Health Organization research on various projects from 2000 to 2014. As part of her work with Métis communities, Tricia took part in a Michif language revitalization project. Tricia's research interests and writing originate from her work with Survivors of residential school and involvement with language revitalization. Most recently, Tricia worked at Irish in Britain as an Archivist/Researcher on an oral history project entitled 'Irish Voices' with Irish diaspora communities living in Britain.

## **Kate Lonergan**

United States Institute of Peace; Uppsala University

Kate Lonergan is a research consultant with the United States Institute of Peace, working on reconciliation and atrocity prevention. Kate has previously worked with the World Bank on justice and development issues, and conducted research on community reintegration of ex-combatants in northern Uganda. She has also worked with community conflict resolution and restorative justice initiatives in the Washington, DC area. Kate was a Rotary Peace Fellow at the Department of Peace and Conflict Research at Uppsala University, where she received the Mats Hammarström Prize for Outstanding Student Essay in Peace and Conflict Studies for her Master's thesis.

## **Hannah Loney**

University of Melbourne

Hannah Loney has recently submitted her PhD thesis, "In Women's Words: A New History of Violence and Everyday Life during the Indonesian Invasion and Occupation of East Timor (1975–1999)", from the School of Historical and Philosophical Studies at the University of Melbourne. Drawing upon her extensive oral history interviews with East Timorese women, Hannah has published on topics such as gender, nationalism, violence, oral history, and memory, in *Intersections: Gender and Sexuality in Asia and the Pacific*, *Oral History Australia*, and *Oral History Forum d'Histoire Orale*. She has organised several multilingual conferences in Timor-Leste and has edited proceedings from these conferences. Hannah has also co-published with Patricia Grimshaw on Victorian Aboriginal women in *Provenance: The Journal of Public Record Office Victoria*, and on Pacific women's organising in an edited collection on women in transnational history.

## **Kelly Maddox**

Daiwa Anglo-Japanese Foundation

Kelly Maddox was awarded her PhD, funded by the ESRC, from Lancaster University, United Kingdom in July 2016. Her PhD entitled 'The Strong Devour the Weak: Tracing the Genocidal Dynamics of Violence in the Japanese Empire', explored how and why extreme group-destructive methods became possible in the Japanese Empire, particularly in the absence of an overarching, specific intent to annihilate other Asian groups. As part of this project, she conducted research as a scholar-in-residence at the Library of Congress in 2014. She is currently undertaking intensive Japanese language training in Tokyo, generously funded by the Daiwa Anglo-Japanese Foundation, in order to improve her Japanese ability.

## **Miraji Magai**

Tanzanian National Committee for the Prevention and Punishment of the Crime of Genocide, War Crimes, Crimes Against Humanity and All Forms of Discrimination

Mr Miraji Magai has been a Member of the Tanzanian National Committee since its establishment in 2012 as an inter-ministerial body mandated by the International Conference on the Great Lakes Region. This Committee is comprised of representatives of government, civil society, religious institutions and the academic community of Tanzania, and is working towards atrocity prevention within the country and region. Mr. Magai is also the Program Officer with the Mwalimu Nyerere Foundation whose mission is to advocate for peace, unity and people – centred development in Africa and the world through research, policy advice, consultative exchange and partnership.

## **Raphael Manirakiza**

University of Sydney

Raphael Manirakiza is a community activist and researcher with the Department of Peace and Conflict Studies, University of Sydney, where he is working on projects relating to trauma healing, transitional justice and peacebuilding in Burundi and refugee communities in Australia. He has worked previously in international, government and not-for-profit organisations. Raphael also has a political background from his native country of Burundi where he was Executive Committee member and Spokesperson for the Parti for National Restoration (PARENA). It was in this capacity that he attended the Burundi Peace Talks in Arusha, Tanzania from 1998-2000. His experience and interest in genocide and mass atrocities led him to joining AC Genocide-Cirimoso, an association responsible for denouncing and fighting against genocide in Burundi. Raphael is a clinical psychologist with a Postgraduate Diploma in Human Rights and Conflict Resolution from the UNESCO Chair in Peace Education and Conflict Resolution, University of Burundi.

## **Suren Manukyan**

Armenian Genocide Museum-Institute

Suren Manukyan, Ph.D., Deputy Director of the Armenian Genocide Museum & Institute (Yerevan, Armenia) and Chair of Department of International Relation at Gladzor University (Yerevan, Armenia), a lecturer at the departments of History and Oriental Studies of Yerevan State University and American University of Armenia. Book-review editor of International Journal of Armenian Genocide Studies. Member of IAGS Resolutions` committee. My current research focuses on the Social-psychological dimension of the Armenian genocide. It is based on my Fulbright research project “The Sociology of Armenian Genocide: Perpetrators, Bystanders, and Rescuers vs Victims, Survivors, and Betrayers” done at the Center for the Study of Genocide and Human Rights at Rutgers University of New Jersey, USA. I am an author of about 20 articles on Genocide studies.

## **Nikki Marczak**

Australian Institute for Holocaust and Genocide Studies

Nikki Marczak M.A. is a researcher with the Australian Institute for Holocaust and Genocide Studies, Australian Director of peak Yazidi organisation, Yazda, and advisor to UN Ambassador for the Dignity of Survivors of Human Trafficking, Nadia Murad. With a background in research on the Armenian Genocide and the specific experiences of women during genocide, Nikki was the keynote speaker at the 100 Year Armenian Genocide Commemoration in Melbourne, and 2016 Lemkin Scholar with the Armenian Genocide Museum-Institute in Yerevan. Her work has been published by various policy think-tanks and media outlets including the Lowy Institute and SBS, as well as academic journal, Genocide Studies and Prevention. Nikki’s comparative analysis of the enslavement of Armenian and Yazidi women is included in a Palgrave publication, A Gendered Lens for Genocide Prevention, and she is currently co-editing a compilation of essays for the fifth volume in the AIHGS series, Genocide Perspectives.

## **Armen Marsoobian**

Southern Connecticut State University

Dr. Armen T. Marsoobian is Professor and Chair of Philosophy at Southern Connecticut State University. He has lectured and published on topics in aesthetics, pragmatism, and genocide studies. He is the author of the highly praised, Fragments of a Lost Homeland: Remembering Armenia and two recently published companion books, Reimagining a Lost Armenian Home: The Dildilian Photography Collection and the bi-lingual, Dildilian Brothers – Memories of a Lost Armenian Home: Photography and the Story of an Armenian Family in Anatolia, 1888-1923 (Dildilyan Kardeşler – Kayıp Bir Ermeni Evin Hatıraları: Anadolu’da Ermeni Bir Ailenin Fotoğrafları ve Öyküsü, 1888-1923). He is a descendant of the Dildilian family and has organized exhibitions in Turkey, Armenia, the United Kingdom and the U.S. based upon his family’s Ottoman-era photography collection.

## **Irene Victoria Massimino**

Universidad Nacional de Tres de Febrero

Irene Victoria Massimino is a lawyer from Argentina working as an officer of the High Criminal Court of Buenos Aires Province (Tribunal of Cassation); she holds a Master of Laws from the School of Law of Indiana University and Purdue University at Indianapolis, USA and a Master of Arts in Human Rights from the School of Advanced Study of the University of London, UK. She is currently a Professor of the Department of International Education at the Universidad Nacional de Tres de Febrero, Argentina and a Researcher at the Universidad de Buenos Aires, Argentina. Moreover, she is a member of the Board of Directors of the Argentine NGO Asociación Pensamiento Penal; a member of the Global Alliance for Justice Education; a member of the Asociación Americana de Juristas (AAJ-American Association of Jurists), and a member and Co-Secretary-Treasurer of the International Association of Genocide Scholars.

## **Jack Mayerhofer**

Auschwitz Institute for Peace and Reconciliation

Jack Mayerhofer is the Coordinator of the Office of the Executive Director and the Africa Programs New York Liaison at the Auschwitz Institute for Peace and Reconciliation (AIPR). In addition, Jack heads AIPR's work with legislators for atrocity prevention. He earned a B.S. in French and Linguistics from Penn State University and an M.S. in Global Affairs from Rutgers University where he worked in the Center for the Study of Genocide and Human Rights. As Coordinator of the Executive Office, he supports all programs at AIPR, and has organized trainings for government officials in Africa, Europe, Latin America, and North America. Mr. Mayerhofer also coordinates AIPR's regional program in Africa working directly with National Mechanisms for atrocity prevention in States throughout the Great Lakes Region. Finally, Jack leads AIPR's parliamentary program which seeks to engage Members of Parliament from across the globe to improve the legislative role in atrocity prevention.

## **Deborah Mayersen**

University of Wollongong

Dr Deborah Mayersen is an historian, based at the University of Wollongong, Australia. Her research expertise is in comparative genocide studies, including the Armenian genocide, Rwandan genocide and genocide prevention. Her most recent publications include *On the Path to Genocide: Armenia and Rwanda Reexamined* (Berghahn Books, 2014/6), and the edited volumes *The United Nations and Genocide* (Palgrave Macmillan, 2016) and *Genocide and Mass Atrocities in Asia: Legacies and Prevention* (with Annie Pohlman, Routledge, 2013).

## **José Luis Guerra Mayorga**

Office of the Ombudsman of Ecuador

Mr José Luis Guerra Mayorga is the Senior Director of Protection at the Ecuadorian Office of the Ombudsman. He is an active member in programs organized by the Auschwitz Institute, having participated in the 2014 Global Raphael Lemkin Seminar for Genocide Prevention and the 2016 Lemkin Seminar Alumni Meeting, among others. Mr. Guerra also acts as the Ecuadorian Focal Point in the Latin American Network for Genocide and Mass Atrocity Prevention, having recently represented his country at the V, VI and VII Focal Points Meetings of the Network.

## **Eyal Mayroz**

University of Sydney

Dr Eyal Mayroz is a Lecturer in the Department of Peace and Conflict Studies, University of Sydney, Australia. His research has covered relationships between politics, ethics and the Law in the prevention of mass atrocities; focus on influences of US public opinion and the media over American foreign policy on genocide. His upcoming book is titled 'Ever Again?' *America's Failure to Halt Genocide, From Bosnia to Darfur*. Eyal's background in counter-terrorism drives his new research project: *Empathy vs. Fear: Rethinking the Role of the Citizenry in Atrocity Prevention*. Eyal is a member of the Genocide Prevention Advisory Network, an international network of experts on the causes, consequences, and prevention of genocide and other mass atrocities.

## **Dallas Mazoori**

Independent researcher

Dallas Mazoori, JD is a transitional justice practitioner with a particular interest in genocide and the persecution of ethnic and religious minorities in Afghanistan and Pakistan. From 2008 to 2011 she coordinated the Afghanistan Independent Human Rights Commission's Conflict Mapping project, collecting and analysing 8000 witness testimonies on war crimes and crimes against humanity. She has also worked in Afghanistan for the International Center for Transitional Justice, Physicians for Human Rights and as a consultant documenting gender based violence for UN bodies. Aside from her experience in Afghanistan, Dallas has worked for the International Forensic Program at Physicians for Human Rights in

New York City and most recently in Northern Iraq, specialising in building local forensic capacity in states experiencing or emerging from armed conflict. Dallas is currently completing a legal traineeship with the Victorian Government Solicitor's Office in Melbourne, Australia.

## **Ella McIntire**

Texas A&M University at Galveston

Ella McIntire is researching her thesis on the Guatemalan genocide in the department of Liberal Studies at Texas A&M at Galveston. Her research focus is on women's agency in both memorials and the memorialization process. She was recently selected as a 2016-2017 ACES Fellow (Aggies Commit to Excellence in Scholarship) to conduct fieldwork in Guatemala.

## **Stephen McLoughlin**

Liverpool Hope University

Stephen McLoughlin is a Lecturer in International Relations at Liverpool Hope University. His research interests include mass atrocity prevention, the role of the UN in conceptualising and carrying out prevention, the causes of genocide and mass atrocities, and the Responsibility to Protect (R2P). Stephen is particularly interested in why it is that mass atrocities do not occur in places where the risk factors associated with such violence are salient. His publications include the monograph, *The Structural Prevention of Mass Atrocities*, published with Routledge; and the journal article, 'From Reaction to Resilience in Mass Atrocity Prevention: An Analysis of the 2013 UN Report The Responsibility to Protect: State Responsibility and Prevention', recently published in *Global Governance*.

## **Theresa McMackin**

Stockton University

Theresa Margaret McMackin is a senior at Stockton University, where she is majoring in historical studies and minoring in Holocaust and Genocide studies and creative writing. Her area of focus is the Holocaust in Poland and Greece, with particular focus paid to Warsaw and Rhodes where she has visited and conducted research in the latter location. She has previously presented at the New Jersey Historical Commissions' 2016 Forum on the Stockton University Writing as Witness Holocaust Memoir Project and as a guest student lecturer at a Stockton satellite campus on the Warsaw Ghetto. She is Editor-in-Chief of *The Argo*, Stockton University's school newspaper; a Non-Voting Student Liaison in the Student Affairs Committee in Faculty Senate; President of Stockton University's History Club; Vice President of S.T.A.N.D.; Stockton's student-led anti-Genocide coalition; and Treasurer of Stockton University Model United Nations. She will be graduating in May 2017, and upon graduation she plans on obtaining her doctoral degree in History.

## **Doris Melkonian**

University of California, Los Angeles

Doris is a Ph.D. candidate at UCLA whose research focuses on the Armenian Genocide. She conducts research at Armenian private schools in Southern California, examining the impact of the Genocide on Armenian students' identity formation. She also applies an interdisciplinary approach to analyze Genocide survivor narratives, examining topics such as sexual violence, cultural maintenance, resistance, and Islamized Armenians.

Doris has presented her research on the Armenian Genocide at many conferences, both national and international. Doris has participated in international conferences hosted in Turkey, Armenia, and Israel. Doris' publications include an entry in *The Armenian Genocide: The Essential Reference Guide*, titled "Armenian Genocide Survivor Testimonies: UCLA Collection," and a chapter, "Taken into Muslim Households" in the *Islamized Armenians Conference Volume* published by the Hrant Dink Foundation.

## **Arda Melkonian**

University of California, Los Angeles

Arda is a doctoral candidate at UCLA focusing on the Armenian Genocide. She conducts research in Armenian private schools in the diaspora, examining cross-generational transmission of Genocide trauma. Arda has presented her research on gender-based survival options, resourcefulness of Armenian women, and types of intervention during the Armenian Genocide, at scholarly conferences in Armenia, Israel, Turkey, and the United States. Her recent publications include an entry in *The Armenian Genocide: The Essential Reference Guide*, titled "Armenian Genocide Survivor Testimonies: UCLA Collection," as well as a chapter, "Gender and Survival Options" in the *Islamized Armenians Conference Volume* published by the Hrant Dink Foundation.



## **Martin Mennecke**

University of Southern Denmark

Martin Mennecke is Associate Professor of International Law at the University of Southern Denmark. In addition to his academic work, he has for the past ten years regularly participated as adviser to the Danish Ministry of Foreign Affairs in meetings at the European Union, the United Nations, the International Whaling Commission and the International Criminal Court. For the past six years, Martin Mennecke has been adviser to the Danish Focal Point for R2P at the Ministry of Foreign Affairs. He was closely involved in drafting the Focal Point concept in 2011 and has since helped to facilitate the implementation of R2P across the Danish government. He has worked with the Ministry's Human Rights Department, the development cooperation team (DANIDA), relevant Embassies and the Ministry of Defence. He also assists with Danish R2P efforts within the European Union and R2P collaboration with other international partners.

## **Orly Meron**

Bar-Ilan University

Orly C. Meron is Senior Lecturer and Head of the Interdisciplinary Department for Social Sciences at Bar-Ilan University, Israel. She is the author of *Jewish Entrepreneurship in Salonica, 1912–1940: An Ethnic Economy in Transition* (Sussex Academic Press, 2011/2013).

## **Noel Morada**

University of Queensland

Noel Morada, Director (Regional), Asia Pacific Centre for R2P, University of Queensland. He is former Professor of Political Science at the University of the Philippines Diliman and was a Distinguished Visiting Professor at the School of Advanced International Studies (SAIS) at the Johns Hopkins University in Washington DC. Apart from his research and advocacy on R2P, he is also involved in regional security research and dialogue specifically dealing with terrorism, maritime security, and non-traditional security issues in Southeast Asia. He has also done research and publication on ASEAN external relations, the ASEAN Regional Forum and cooperative security in the Asia Pacific, as well as human security and human development in the region.

## **Dirk Moses**

University of Sydney

Dirk Moses has taught history at the University of Sydney since 2000, and was chair of global and colonial history at the European University Institute, Florence, between 2011 and 2015. He is the author of *German Intellectual and the Nazis Past* (2007) and editor of many anthologies on genocide. Since 2011, he has been senior editor of the *Journal of Genocide Research*, and is completing a book called *The Problems of Genocide* with Cambridge University Press.

## **Shepherd Mpofu**

University of Johannesburg

Shepherd Mpofu holds a Ph.D. in Media Studies and is currently a Global Excellence Research Fellow at the University of Johannesburg. His research and teaching interests are in media and identity, politics, digital media, citizen journalism and comparative media systems. His latest publications include the following: 'Making heroes, (un)making the nation?: ZANU-PF's imaginations of the Heroes Acre, heroes and construction of identity in Zimbabwe from 2000 to 2015' (*African Identities*), 'Toxification of national holidays and national identity in Zimbabwe's post 2000 nationalism' (*Journal of African Cultural Studies*, 28: 1, pp. 28–43), and 'When the subaltern speaks: Citizen journalism and genocide "victims" voices online' (*Digital African Review: A special issue of African Journalism Studies*, 36: 4, pp. 82–101).

## **Adam Muller**

University of Manitoba

Adam is the editor of *Concepts of Culture: Art, Politics, and Society* (2005), as well as co-editor of *Fighting Words and Images: Representing War Across the Disciplines* (2012) and *The Idea of a Human Rights Museum* (2015). He is an interdisciplinary genocide scholar with a special interest in photographic representations of mass violence. In 2014 he curated *Photocity*, an exhibition of never-before seen Soviet World War Two atrocity photographs, for which he also wrote the catalogue. He currently co-directs the SSHRC-funded *Embodying Empathy* project, which links survivors, scholars, and private-sector tech professionals in the creation of a virtual and immersive Canadian Indian Residential School.

## **Liina Mustonen**

European University Institute

Liina Mustonen is a PhD candidate at the European University Institute working on social inequality and processes of othering in the Middle Eastern context with a focus on Egypt. Her research combines anthropological and sociological approaches. She conducted her ethnographic fieldwork in Egypt between the revolution in 2011 and the military coup d'état in 2013. Her other current research focuses include gender-related topics such as instrumentalization of gender. She has a master degrees from the university of Helsinki and the University of Geneva.

## **James Nakis**

La Trobe University

James Nakis is a research student with a particular interest in transitional justice. He developed a passion for this field during his undergraduate studies at La Trobe University, where he completed his B.A. with honours in Legal Studies in 2011. His honours thesis examined Khmer Rouge survivor testimony during the first trial at the Extraordinary Chambers in the Courts of Cambodia (ECCC). After he graduated, James pursued further research by undertaking a Master's thesis at La Trobe University (due for submission in early 2017). For the purposes of his thesis, he conducted field research in Cambodia in order to study the contribution of Cambodian NGOs to the ECCC's victim participation scheme. James aspires to conduct further research on a range of issues relating to international criminal tribunals and victims' access to justice.

## **Sascha Nanlohy**

University of Sydney

Sascha Nanlohy is a Research Associate with Atrocity Forecasting Project, Department of Government and International Relations at the University of Sydney. A graduate of the University of Sydney he holds a Masters in Peace and Conflict Studies and a Bachelor of Arts, he was awarded the University of Sydney 2012 Cheryl Minks Prize for Peace and Conflict Studies for his dissertation on the prevention of mass atrocities in Kenya's Post Election Violence. For four years he ran a volunteer based advocacy organisation, A Billion Little Stones that focused on Australian lobbying for the prevention of genocide in Sudan. He has previously worked with UK NGO Peace Direct and the All Party Parliamentary Group for Sudan and South Sudan in the British Parliament.

## **Ferdinand Ndayiragije**

Association for the Struggle against Genocide AC Genocide-Cirimoso

Ferdinand Ndayiragije is a survivor of the genocide of the Burundi Tutsi in October 1993. He holds a Bachelor Honors degree in Communication from Universite Lumiere du Burundi. He is a member of the Executive Board of the "Association for the struggle against Genocide AC Genocide-Cirimoso" of which he is Head of the Survivors' Commission.

## **Rhiannon Neilsen**

University of New South Wales

Rhiannon Neilsen is an early career researcher at UNSW Canberra. A graduate of the University of Queensland, she was awarded the Dean's Commendation for Academic Excellence (2011-2014) and was awarded 'Top 50 Future Leaders' for her graduating class. She has conducted research at the Asia-Pacific Centre for the Responsibility to Protect and the United Nations Association of Australia. In 2015, she completed a Master of Philosophy (Research) at UNSW Canberra with unconditional approvals from both external examiners, and a high distinction average for the coursework component. While completing her masters, she was a research assistant and academic tutor for undergraduate courses. In 2016, she was a researcher for the Australian Centre for the Study of Armed Conflict and Society (ACSACS). Rhiannon has published work on genocide prevention, perpetrator motivation, military ethics, and moral injury. She is currently applying for PhD positions in Politics.

## **Ririn Tri Nurhayati**

University of Queensland

Ririn Tri Nurhayati is a lecturer at the International Relations Department, Gadjah Mada University. She finished her undergraduate study at Gadjah Mada University in 1997. She earned M.Si degree at Gadjah Mada University in 2001 and MA degree in Waseda University, Japan in 2003. Her areas of expertise are international politics, international law and international humanitarian law. Currently she is pursuing doctoral study at the School of Political Science and International Studies, University of Queensland and working on research on Sovereignty and Responsibility in Indonesia. In April 2016, she published an article written collaboratively with Richard Devetak and Tim Dunne, with the title "Bandung 60 Years On: Revolt and Resilience in International Society" in the Australian Journal of International Affairs.

## **Frederic Nzeyimana**

Burundian Survivors of the 1972 Hutu Genocide

Frederic Nzeyimana is an International coordinator of the Burundian survivors of Hutu Genocide of 1972. He holds a Master Degree in Anthropology from the University of Montreal. Frederic's father and father-in law were killed during the 1972 Hutu Genocide. Frederic works as a mobile Certified Career Broker with TSE; the Staffing Exchange in Gatineau/Quebec Province; has also worked as a Workforce Specialist and Job developer by JEWISH VOCATIONAL SERVICES (JVS) Toronto. Frederic was appointed on the Ontario Provincial Parent Board in 2007 by Premier Minister of Ontario to participate in the development of a policy and advise the Ministry on how to increase parent involvement in children's education in Ontario; he is a consultant on effective integration in Canada. Frederic takes pride in advocating for those who have no voice. He believes that sustainable peace in Burundi can be achieved through truth, reconciliation and justice.

## **Melanie O'Brien**

University of Queensland

Dr Melanie O'Brien is a Research Fellow at the TC Beirne Law School, and Researcher in the Asia Pacific Centre for Responsibility to Protect, University of Queensland (UQ), Australia. Her research examines the connection between human rights violations and the genocide process. Melanie sits on the IAGS Advisory Board and is co-convenor of the 2017 IAGS Conference at UQ. She is an Australian Red Cross QLD International Humanitarian Law Committee member, and is on the Editorial Boards of Human Rights Review and IAGS journal Genocide Studies and Prevention. She is the author of *Criminalising Peacekeepers: Modernising National Approaches to Sexual Exploitation and Abuse* (2017, Palgrave). Melanie's previous work includes *Anti-Slavery Australia* (UTS); the ARC Centre of Excellence in Policing and Security (Griffith University); the National Human Rights Institution of Samoa; and the Legal Advisory Section of the Office of the Prosecutor at the International Criminal Court. She is an admitted legal practitioner.

## **Ewelina Urszula Ochab**

University of Kent

Ewelina Ochab serves as legal counsel in Vienna, Austria, for ADF International. She works on persecution of Christians around the world, with main projects including ISIS/Daesh genocide in Syria and Iraq, Boko Haram atrocities in West Africa, and situation of Christian minorities in South Asia. Ochab has written over 30 UN reports and has made oral and written submissions at the HRC sessions and the UN Forum on Minority Issues. Ochab obtained a LL.B with honours in 2011 at the University of Kent, where she is currently completing her Ph.D. in international law and medical ethics. She has a certificate in law from the German-Polish Law School of Humboldt University in Berlin. She also has a certificate in law, war, and human rights from the London School of Economics. In 2016, Ochab published a book on ISIS/Daesh genocide 'Never Again: Legal Responses to a Broken Promise in the Middle East.'

## **Tetsushi Ogata**

University of California

Dr. Tetsushi Ogata is Lecturer in Peace and Conflict Studies at the University of California, Berkeley. He is also the Convener of the Genocide Prevention Advisory Network (GPANet). He is involved in the Global Action Against Mass Atrocity Crimes (GAAMAC), a state-led initiative to exchange knowledge and practices to build national architectures for atrocity prevention. Previously, he has served in the Executive Board of the IAGS and in the Editorial Board of the IAGS's journal, "Genocide Studies and Prevention" (GSP), and he was the Director of the Genocide Prevention Program at George Mason University's School for Conflict Analysis and Resolution (S-CAR). He received his B.A. in Liberal Arts with International Studies concentration from Soka University of America and his M.S. and Ph.D. in Conflict Analysis and Resolution from George Mason University.

## **Tamar Ohanian**

Armenian Genocide Museum-Institute

Tamar Ohanian is a researcher at the Armenian Genocide Museum-Institute, Yerevan. She received her B.A. and M.A. from the Aleppo State University, Syria. Her research interests involve: Armenian Genocide memory and history of the Syrian Armenians. She is an author of scholarly articles and has participated in conferences.

## **Phil Orchard**

University of Queensland

Dr Phil Orchard is a Senior Lecturer in International Relations and Peace and Conflict Studies at the University of Queensland, and the Research Director of the Asia-Pacific Centre for the Responsibility to Protect. His research focuses on international efforts to provide legal and institutional protections to forced migrants and war-affected civilians. He is

the author of *A Right to Flee: Refugees, States, and the Construction of International Cooperation* (Cambridge University Press, 2014), which won the 2016 International Studies Association Ethnicity, Nationalism, and Migration Studies Section Distinguished Book Award, and the forthcoming book *Protecting the Internally Displaced: Rhetoric and Reality* (Routledge, 2017). He is also the co-editor, with Alexander Betts, of *Implementation and World Politics: How International Norms Change Practice* (Oxford University Press, 2014).

## **E. Egemen Ozbek**

Carleton University

E. Egemen Ozbek is a contract instructor in the Department of History at Carleton University, Ottawa, Canada. He is currently teaching a course on the history of the Middle East. His research interests include collective memories of the Armenian genocide in Turkey, genocide studies, and historiography. He recently successfully defended his dissertation, *Commemorating the Armenian Genocide: The Politics of Memory and National Identity*, as part of the completion of the Cultural Mediations PhD program at Carleton University. He has an M.A. in modern Turkish history and a B.A. in cultural studies.

## **Emma Palmer**

University of New South Wales

Emma is PhD candidate at UNSW studying international criminal law in Southeast Asia and is currently a Research Assistant for two Australian Research Council (ARC) Discovery Projects within the Faculty of Law at UNSW. Emma completed a Masters in Law, specialising in international law, in 2011, having previously received Bachelor degrees in Law and Commerce. After completing her post-graduate studies, Emma undertook an internship with the Australian Permanent Mission to the United Nations in Geneva and worked as a solicitor, as well as researching women's legal and justice issues at Women's Legal Services NSW. Before commencing post-graduate studies, Emma worked for four years as a senior investment analyst at Macquarie Bank (2006-2011). Emma is admitted as a Solicitor and Barrister in New South Wales and is a Director on the Board of Women's Legal Services NSW.

## **Regina Paulose**

Independent researcher

Regina Paulose, Attorney, USA, LLM International Criminal Justice, obtained her J.D. from Seattle University School of Law and her LLM in International Crime and Justice from the University of Torino/UNICRI. She is a former prosecuting attorney in the USA. She has presented at international conferences and has published law review articles concerning the Rome Statute, Genocide, and Transnational Organized Crime. She has been a practicing attorney since 2004. She was the 2014-2016 Chair of the Steering Committee for the United Kingdom Child Sex Abuse People's Tribunal.

## **Clotilde Pégrier**

University of Essex

Clotilde Pégrier is a lecturer in the School of Law at the University of Essex. She has previously held teaching and research positions at the universities of Zurich, Lucerne and Exeter, and completed her PhD at the latter institution in 2011. Her primary research interests lie in the fields of international criminal law, international humanitarian law, refugee law and European and comparative law. She has published a full-length monograph study on the legal qualification of ethnic cleansing, and a number of additional book chapters and journal articles on various topics, including genocide denial, crimes of persecution and transitional justice issues.

## **Johann Peiris**

Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ) GmbH

Johann Peiris has an academic background in the humanities and social sciences with a Masters degree in Sociology from New York University. His previous academic presentations include a case study of Chinese immigrants to Sri Lanka during the Cultural Revolution and the complexities of citizenship. As a practitioner working with new initiatives on memory work in post-war Sri Lanka, he is interested in learning about regional cultural expression of dealing with the past. As a participant of the exposure visit to Argentina through *Beyond Genocide*, Johann gained insight into creative methodologies in museology, remembrance culture through street art, popular music, and educational initiatives integrated into sites of conscience. His passion for creating attitudinal change through education was nurtured through the involvement with an academic exchange for youth studying history from two universities that were previously divided by ethno-linguistic lines due to the protracted civil war that ended in 2009.

## **Theodoros Pelekanidis**

Humboldt University, Berlin

I am a 27-year-old Phd Student from Thessaloniki, Greece. I studied History and Archaeology in Aristoteleio University of Thessaloniki from 2007 till 2011 and that's when I first wondered what history is. I needed two masters, in modern history and in modern political theory and philosophy, to start understanding that the question was hard to answer. The concepts of postmodernism attracted my attention and I should admit that this was done more because they are provocative than because they are well founded. I am now doing my PhD in Humboldt University in Berlin, writing my thesis titled "The postmodern critique on classical historiography and the example of the Holocaust: philosophy of history as a means of political emancipation". I am also working in the Jewish Museum of Berlin and am very interested in genocide cases.

## **Rubina Perroomian**

University of California, Los Angeles

Rubina Perroomian, Ph.D. in Near Eastern Languages and Cultures (Armenian Studies), University of California, Los Angeles. Formerly, instructor of Armenian Studies at UCLA, Glendale Community College, and the University of Laverne. Currently, independent scholar, author. She has lectured widely and presented papers in international symposia; contributed several research articles in scholarly journals and; chapters in books on genocide literature; authored textbooks in the Armenian language for high school students on the Armenian Question and Genocide. Her publications include: *Literary Responses to Catastrophe: A Comparison of the Armenian and the Jewish Experience* (1993); *And those who Continued Living in Turkey after 1915, The Metamorphoses of the Post-Genocide Armenian Identity as Reflected in Artistic Literature* (2008 and 2012); *The Armenian Genocide in Literature, Perceptions of Those who Lived through the Years of Calamity* (2012, 2014); *The Armenian Genocide in Literature, The Second Generation Responds* (2015).

## **Robbie Peters**

University of Sydney

Robbie Peters is a senior lecturer in anthropology at the University of Sydney and director of its Development Studies Program. His book, *Surabaya, 1945-2010* was shortlisted for the 2015 EuroSEAS humanities book prize and he has written journal articles on urban renewal and the political economy of violence in Indonesia and on gender and work in Jakarta, Surabaya and Saigon. His current research focuses on several issues, including death commemoration and the politics of place in the Indonesian city, the new on-demand motorbike taxi economy in Jakarta and Surabaya and the effect of new cash transfers programs on the urban poor. He is most interested in the culture and politics of revolutionary violence in Indonesia.

## **Gevorg Petrosyan**

National Academy of Sciences

I am pursuing a Candidate of Science degree at the Institute of Oriental Studies, National Academy of Sciences, Armenia. My PhD thesis is the emergence of Turkish Intelligence Services from 1923 to 1980. I received my Master's degree from Yerevan State University. My research interests focus on modern Turkish history, media, politics, intelligence services and the military, Turkish-Armenian relations. I am the head of "Euphrates" Research Center, the only youth think-tank in Armenia. I am also the founder of the "Turkological Portal" academic-oriented website ([allTurkey.am](http://allTurkey.am)). Now I am preparing my first book ("*Online Media in Turkey*"). I write columns and articles for several Armenian analytical journals and newspapers. In 2014, I was named "The Best Expert on Regional Affairs" by AS Awards (Yerevan).

## **Jadranka Petrovic**

Monash University

Dr Jadranka Petrovic (LLB, PgradCertInt'IL, PgradDiplInt'IL, LLM, SJD (Melb), GCAP (Monash)) teaches and researches in various areas of International Law at Monash University. She is the author of *The Old Bridge of Mostar and Increasing Respect for Cultural Property in Armed Conflict* (Brill, Martinus Nijhoff Publishers, 2013). Her other recent publications include edited collection on accountability for violations of international humanitarian law, and book chapters, journal articles and conference papers on such varied topics as R2P, head of state immunity, use of cultural property for military purposes, statehood and self-determination, international trade in arms and a range of other international trade law topics. She serves on the Editorial Board of the *Journal of Philosophy of International Law* and acts as a reviewer for a number of other scholarly journals.

## **Annie Pohlman**

University of Queensland

Dr Annie Pohlman is Lecturer in Indonesian studies at The School of Languages and Cultures, The University of Queensland, Brisbane, Australia. She is author of *Women, Sexual Violence, and the Indonesian Killings of 1965-1966*

(Routledge, 2015), and co-editor of *Genocide and Mass Atrocities in Asia: Legacies and Prevention* (Routledge, 2013). She is currently co-editing two volumes on the 1965-1966 mass killings in Indonesia, with A/Prof. Kate McGregor, Dr. Jess Melvin and Prof. Saskia E. Wieringa. Her research interests include comparative genocide studies, Indonesian history, gendered experiences of violence, and torture. Her current research program tracks forms of torture throughout Indonesia's "New Order" military regime (1965–1998).

## **Mihai Poliec**

Clark University

Mihai Poliec is a sixth year PhD Candidate in Holocaust History at Clark University in Worcester, Massachusetts and a Claims Conference "Saul Kagan" Fellow in Advanced Shoah Studies. Poliec earned a Bachelor's in Psychology and a Master's in Judaic Studies from the University of Bucharest. He had also studied Judaism and the Holocaust in Israel, at the Hebrew University of Jerusalem, and in Sweden, at Paideia: The European Institute for Jewish Studies.

## **Rayhan Rashid**

International Crimes Strategy Forum

Rayhan Rashid obtained his doctorate in socio-legal studies from the University of Oxford. He contributes his expertise in leading the research, documentation, and advocacy projects at the International Crimes Strategy Forum (ICSF), which he founded. ICSF is an independent global network of experts, activists, and researchers operating in the fields of justice, international crimes, and global terrorism. Rayhan Rashid has taught law at the University of Bristol and University of Buckingham.

## **Pedram Rashidi**

University of Queensland

With a Master's degree in material science (physics), Pedram Rashidi gained over 12 years experience in the Iranian and Australian energy industries, both in research and practice, before commencing a PhD on global environmental governance. This research at the University of Queensland (UQ) draws on his experience in the (renewable) energy sector and long-time interest in the philosophy of science and energy policy. Analyzing the Intergovernmental Panel on Climate Change (IPCC) reports within their institutional context and with regards to their policy implications, Pedram has critically investigated the nexus between knowledge production and policy making in the climate change discourse. Graduation in the program is anticipated for February 2017. Pedram intends to continue his investigation of global environmental governance, as well as the implications of climate change for other areas of International Relations, such as violent conflict.

## **Michelle Ringrose**

Queensland University of Technology

I began my tertiary studies in 2012 undertaking a Bachelor of Psychology and a Bachelor of Justice (Criminology and Policing) at QUT. In 2014 I attended a Youth United Nations tour of the US, it was a meeting on this trip at the Auschwitz Institute for Peace and Reconciliation that spurred my passion for genocide research. Upon the completion of my bachelor degrees I undertook my Bachelor of Justice (Honours) with my thesis concentrating on the politicisation of the genocide label within the UN Security Council, specifically regarding the Srebrenica genocide. I am currently a PhD student and sessional academic with the School of Justice at QUT looking at how global civil society organisations, linguistically construct potential genocide cases within an international discourse.

## **Michael Robertson**

University of Sydney

Michael Robertson is a consultant clinical and forensic psychiatrist and a Clinical Associate Professor of Mental Health Ethics at the Centre for Values, Ethics and the Law at the University of Sydney, Australia. He is a visiting Professorial Fellow at the Sydney Jewish Museum. He is a recently appointed member of the Australian Institute of Genocide Scholars. Professor Robertson completed his PhD in the area of psychiatric ethics and traumatic stress. He has published in the area of psychological trauma, philosophy and psychiatry, and brief psychotherapy. He has interests including the depiction of psychiatry in cinema and human rights abuses perpetrated by psychiatrists under National Socialism in Germany. He has published in excess of 100 refereed articles, conference abstracts, commentaries and book chapters. He had appeared on numerous television and radio programs and public forums to discuss his work. He has written articles of general interest for media outlets including "Crikey" and The Australian. He is the Lead Investigator in the research program "Psychiatry and the State" currently focusing on the Holocaust and the National Socialist period in Germany (1933-45). He is deputy editor of the journal *Australasian Psychiatry* and a handling editor for the *Journal of Bioethical Inquiry*. Dr Robertson is the coordinator of the "Ethics and Mental Health" component of the Sydney Bioethics Program.

## **Ronald Rogo**

Independent researcher

Ronald Rogo, Attorney, Kenya, LL.M International Criminal Justice, holds a Master of Laws (LL.M) degree in International Crime and Justice from the University of Torino, Italy, a Master of Arts (Organizational Leadership) degree from Eastern University, USA and a Bachelor of Laws (LL.B) degree from the University of Nairobi, Kenya. He has experience representing victims of sexual violence, illegal detention, and police abuse in courts in Kenya. He has also trained hundreds of police officers and prosecutors on effective investigations and prosecutions. In addition, he has trained community workers and community members on their legal rights. He currently consults with various nongovernmental organizations in Kenya. He also lectures at Kenyatta University in Nairobi, Kenya.

## **Lyndall Ryan**

University of Newcastle

Lyndall Ryan is Conjoint Research Professor in the Centre for the History of Violence at the University of Newcastle, Australia. Her first book on the Tasmanian Aborigines was published in 1981, with an updated second edition in 1996. With the title, *Aboriginal Tasmanians*, the key argument was that the Tasmanian Aborigines had not died out in 1876 or at any other period in history. In 2002, she was a key target in the Aboriginal history wars which claimed that she had invented frontier massacres of Tasmanian Aborigines during the Black War of the 1820s. Re-reading the sources, she found that the Tasmanian Aborigines were more likely killed in mass killings of five or more, than in ones and twos. Since then she has focussed on the new field of massacre studies with a special interest in the study of frontier massacre in colonial settler societies. Her most recent books include *Tasmanian Aborigines A History since 1803* (2012), and the co-edited collection with Philip G. Dwyer, *Theatres of Violence Massacre, Mass Killing and Atrocity throughout History* (2012). She currently holds two Australian Research Council (ARC) Discovery Grants: (i) frontier violence in Australia 1788-1960 which will include a digital map of Aboriginal massacre sites in eastern Australia; and (ii) violence and intimacy in settler societies on the Anglo-Pacific rim 1830-1930. She is also completing a comparative study of colonial frontier violence in old and new empires 1780-1830, with Philip Dwyer, Barbara Mann and Nigel Penn.

## **Aime Saba**

University of Sydney

Aime Saba is a Visiting Research Fellow at the Department of Peace and Conflict Studies at the University of Sydney, working on post-conflict reconstruction challenges in post-war societies. He has previously worked as a research assistant at CPACS (under Dr Wendy Lambourne) on a research project exploring transitional justice and reconciliation processes in the aftermath of mass war atrocities. He is currently completing his PhD thesis, focusing on interactions between external actors and local actors in peacebuilding and statebuilding processes in Somalia and Burundi. His Honours thesis was on conflict prevention and genocide prevention in the Great Lakes Region of Africa. He is a graduate of the University of Bradford, UK (MA in Peace and Conflict Studies). Aime also worked for the Australian Government's overseas aid program (AusAID) on various country desks including Sri Lanka, Solomon Islands, Philippines, Pakistan, and North Korea and as a civilian peacekeeper for the UN Mission in Liberia (UNMIL).

## **Kaziwa Salih**

Queen's University

Kaziwa Salih is a PhD Candidate, Cultural Studies, at Queen's University; MA in Culture and Genocide from York University, founder and president of Anti-Genocide International. Salih is the author of 12 fiction and non-fiction books; the publisher and editor of two Kurdish magazines and has received 12 international awards. She worked in many human rights organizations including the United Nation Association in Canada, Amnesty International, human rights organizations in Kurdistan, Egypt, Syria, and she is a member of International Association of Genocide Scholars.

## **Emily Sample**

Holocaust Museum Houston

Emily Sample is the Associate Director of Education at Holocaust Museum Houston and has worked in anti-genocide awareness for over a decade. She speaks often at state, national, and international conferences. She earned a Joint European M.A. in Human Rights and Genocide Studies from Kingston University London; her thesis was titled, "Lysistrata Rising: Women Peacebuilders in Post-Conflict Northern Uganda." She previously interned for the International Conference on the Great Lakes Region Ugandan National Committee on the Prevention and Punishment of Genocide and Mass Atrocities, as well as the U.S. Holocaust Memorial Museum. She earned her B.A. from The College of William and Mary with High Honors. Her research interests include Holocaust and genocide education, sexual and gender-based violence, climate change, and the Great Lakes region of Africa.

## **Björn Schiffbauer**

University of Cologne

Björn Schiffbauer, born in 1981, studied law at the Universities of Passau and Cologne, Germany (2002-2007). After his first state exam, he worked as a research fellow and lecturer in international law at the University of Cologne where he finished his award-winning doctoral thesis on preventive self-defence in international law (490 pages) in 2011. After his legal clerkship ('Referendariat') in Cologne, Düsseldorf, Asunción/Paraguay and Lima/Peru (2010-2012), he worked as a senior lecturer at the newly founded Institute for International Peace and Security Law (University of Cologne). During that period, he published an Article-by-Article commentary on the Genocide Convention (468 pages, together with Professor Christian Tams and Dr Lars Berster). Since 2013 he works as a senior lecturer at the Institute for Public International Law and Foreign Public Law (University of Cologne) where he is working on his habilitation to gain a full professorship.

## **Jordana Schmidt**

St James Catholic College

Jordana Schmidt is the Humanities Coordinator at St James Catholic College. She holds a BA (International Relations and History) from ANU, and a Grad. Dip. Ed. (Secondary) from Monash. She is currently undertaking a MEd (Educational Leadership and Educational Policy) at Monash. Jordana was a finalist in the University of Tasmania Faculty of Education Teaching Excellence category of the Tasmanian Young Achievers Awards in 2016. She has provided professional development on teaching conflicted histories to professional organisations. Jordana and her teaching colleagues were instrumental in the College being awarded a Tasmanian Human Rights Week 'A Fairer World' School award in 2014 because of their work to promote Aboriginal culture and lessen racism in the student body.

## **Kirril Shields**

University of Queensland

Kirril Shields teaches at the University of Queensland and the University of Southern Queensland. He has completed postgraduate study at the University of Sydney and the University of New South Wales, and is an Auschwitz Jewish Center Fellow, and a Fellow of the Institute on the Holocaust and Jewish Civilisation, Royal Holloway.

## **Jean de Dieu Sikulibo**

Bona Fide Law Chambers

Dr. Jean de Dieu Sikulibo received his PhD in International Criminal Law from the University of Strathclyde, UK in June 2016; LL.M in International Law from the University of Cape Town, South Africa in 2010 and LL.B from the National University of Rwanda in 2007. He has served as a legal assistant at the Supreme Court of Rwanda and legal officer in the Department of Access to Justice at Lawyers without Borders Mission in Rwanda. Dr. Sikulibo served as a visiting lecturer of international law at Kigali Independent University and the University of Lay Adventists of Kigali in Rwanda. During his doctoral studies, he was a tutor in the School of Law of the University of Strathclyde. Dr Sikulibo engages in scholarship about the recent developments in international criminal law. He is the author of The Contribution of the International Criminal Tribunal for Rwanda on the Development of International Law on Genocide (European University Editions). He is currently an associate at Bona Fide Law Chambers, Kigali-Rwanda.

## **Dahlia Simangan**

Australian National University

Dahlia Simangan is a Ph.D. candidate at the Australian National University. Her research examines post-conflict peacebuilding in Cambodia, Kosovo and Timor-Leste in the areas of security, justice and reconciliation and development. She was a visiting scholar of Columbia University's Advanced Consortium on Cooperation, Conflict and Complexity (AC4) from April to July 2015. She is the recipient of the 2015 Dissertation Award from the Academic Council on the United Nations System (ACUNS).

## **Olivera Simić**

Griffith University

Olivera Simić is a Senior Lecturer with the Griffith Law School, Griffith University, Australia and a Visiting Professor with UN University for Peace in Costa Rica. Her research engages with transitional justice, international law and gender. Simić has published numerous journal articles, book chapters and books in the field of transitional justice and international peacekeeping.



## **Struan Sinclair**

University of Manitoba

Struan Sinclair is an Associate Professor and Director of the Media Lab at the University of Manitoba, with research interests in digital culture, narrative computing, cognitive approaches to literature and crime fiction. His novels, short fiction, plays and new media projects have been widely anthologized and reprinted and have received critical acclaim and awards internationally. His works include *Strange Comforts*, *Everything Breathed* (Granta) and *Automatic World* (Doubleday/Anchor Books), as well as a forthcoming novel, short fiction collection and the interactive memoir *Tomorrowless*.

## **Savina Sirik**

Documentation Center of Cambodia (DC-Cam)

Savina Sirik is the Team Leader of Transitional Justice Program at the Documentation Center of Cambodia (DC-Cam). Before her current position, she managed the Living Documents Project at DC-Cam, where she led villagers' tours to Phnom Penh to observe the Extraordinary Chambers in the Courts of Cambodia's trials and conducted forums and film screenings in rural villages. From 2013 to 2015, she headed the Museum of Memory, a project at the Sleuk Rith Institute (SRI), the permanent DC-Cam, in which she developed strategic planning and coordinated with the Museum's partners, organized exhibitions and workshops with Cambodia's Ministry of Culture and Fine Arts. She holds a Bachelor of Arts in archaeology from the Royal University of Fine Arts in Phnom Penh. She also holds an M.A. in Peace and Reconciliation Studies from Coventry University, UK and an M.A. in Geography from Kent State University, USA.

## **William Smith**

Extraordinary Chambers in the Courts of Cambodia

William Smith is the Deputy Co-Prosecutor of the Extraordinary Chambers in the Courts of Cambodia (ECCC). The ECCC is mandated to bring to trial senior leaders of Democratic Kampuchea and those most responsible for crimes committed under the Khmer Rouge regime between 1975 and 1979. He has held this position since the court was established in 2006. For the preceding 11 years, William worked as a trial attorney and legal officer at the International Criminal Tribunal for the Former Yugoslavia (ICTY). In 2000, William was seconded to the UN Transitional Authority in East Timor as the Acting District Administrator of Viqueque District. His work has taken him all over the world, including to the Balkans, Rwanda, Senegal and Northern Ireland. He was awarded a Member of the Order of Australia (AM) for significant service to the law, particularly through international justice tribunals and human rights organizations. Raised and educated in Adelaide, South Australia, William joined the South Australian Police Force where he worked for seven years, primarily as a police prosecutor. Following this, he studied law and arts at Adelaide University, graduating in 1993 while also working for the Office of Director of Public Prosecutions. William worked as a barrister and solicitor in Adelaide before joining the ICTY in 1996. In 1999, he received a Masters in International Law from Leiden University, the Netherlands.

## **Ly Sok-Kheang**

Anlong Veng Peace Center

Dr. Ly Sok-Kheang is the Interim Director of School of Genocide, Conflict and Human Rights and the head of Anlong Veng Peace Center. The oldest son of four siblings, he is a native of Kandal province, where his parents worked as farmers. In 2002, Dr. Ly volunteered and later became a staff member at the Documentation Center of Cambodia (DC-Cam), while pursuing his Bachelor Degree at Royal University of Phnom Penh (RUPP). As one of the most able staff members, he won a scholarship to pursue his Master's Degree at Coventry University in the United Kingdom in 2005. Upon his completion of the program in 2006, he returned to DC-Cam as a Project Leader of Living Documents and Witnessing Justice. In 2008, Dr. Ly was accepted into a PhD program at Coventry University, spending six consecutive years writing his doctoral research titled: "The Dynamics of Cambodia's Reconciliation Process, 1979 to 2007." Dr. Ly officially graduated in 2014.

## **Christoph Sperfeldt**

Australian National University

Christoph Sperfeldt is a Ph.D. scholar at the School of Regulation and Global Governance (RegNet), Australian National University. He has also been Deputy Director at the Asian International Justice Initiative, a joint program of the East-West Center and the WSD Handa Center for Human Rights and International Justice, Stanford University, where he has supported human rights and rule of law capacity-building efforts in Southeast Asia. Prior to this, Christoph was Senior Advisor with the Gesellschaft für Internationale Zusammenarbeit (GIZ) in Cambodia. In this capacity, he worked from 2007 to 2010 as an Advisor to the Cambodian Human Rights Action Committee and from 2010 to 2011, as Advisor to the Victims Support Section of the Extraordinary Chambers in the Courts of Cambodia.

## **Gregory Stanton**

George Mason University

Gregory H. Stanton is Research Professor in Genocide Studies and Prevention at George Mason University, Arlington, Virginia. Dr. Stanton is the founder (1999) and president of Genocide Watch (website: [www.genocidewatch.com](http://www.genocidewatch.com)), the founder (1982) and director of the Cambodian Genocide Project, and the founder (1999) and Chair of the Alliance Against Genocide. He was the President (2007 - 2009) of the International Association of Genocide Scholars. Dr. Stanton served in the State Department (1992-1999), where he drafted the United Nations Security Council resolutions that created the International Criminal Tribunal for Rwanda. Stanton won the W. Averell Harriman award for "extraordinary contributions to the practice of diplomacy exemplifying intellectual courage," based on his dissent from U.S. policy on the Rwandan genocide. He wrote the State Department paper on ways to bring the Khmer Rouge to justice, and drafted the rules of procedure for the Extraordinary Chambers in the Courts of Cambodia.

## **Tiania Stevens**

University of Queensland

Tiania is currently a PhD student in the School of Communication and Arts at the University of Queensland. Tiania began her career as a reporter in Australia and has reported extensively from Bosnia, South Africa and the Middle East. Tiania worked for the famous Daily Dispatch newspaper in South Africa, where she covered a range of stories, including tribal massacres, car-hijackings and township unrest. Tiania then worked in the United Kingdom covering defence stories on regional and national newspapers and was deployed with British and American troops to Afghanistan and Iraq. Tiania took up a Master's degree in War Studies at King's College, University of London before pursuing a PhD. Her thesis focuses upon the testimonies of Bosnian Muslim men, all survivors of concentration camps established during the Bosnian War (1992–1995), and questions how both journalists and journalism can engage ethically and empathetically with the stories survivors tell us.

## **Peter Taratara**

Burundian Survivors of the 1972 Hutu Genocide

Peter is an Australian of Burundi heritage. He is a Genocide activist, a member and Regional Coordinator (Australian Region) for the survivors of the genocide against Hutu of 1972. Peter lost his eldest brother during the Tutsi lead Genocide campaign in May 1972. Peter spent a total of 26 years as a refugee in Tanzania and in Botswana prior to coming to Australia in 2000. He is a PhD candidate at the University of Notre Dame in WA; holds a Master's Degree in Health Services Management; a Bachelor of Nursing (Curtin University WA), and Bachelor of Education (University of Dar-es-Salaam - Tanzania). Peter is founder of the Burundian Community in WA, and is currently the President of the International Burundian Diaspora. He is a Clinical Nurse at Kununurra District Hospital in WA. Peter believes in political power sharing and reconciliation among Hutu and Tutsi for a stable future for Burundi.

## **Colin Tatz**

Australian National University

Colin Tatz is visiting professor of Politics and International Relations at ANU, Canberra. He writes and teaches about comparative race politics, Holocaust and genocide studies, Aboriginal affairs, migration, youth suicide, and sports history. He has co-edited four volumes of Genocide Perspectives, is solo author of two works and co-author of *The Magnitude of Genocide* (2016).

## **Tristan Taylor**

University of New England

Dr Tristan Taylor completed a BA/LLB at the University of Tasmania in 2000. Following time as a legal resource officer for the Australian government in environmental policy, he completed an MA in Roman Law at the same institution in 2006 and a PhD in Classics at Yale University in 2010. Since 2010 he has taught in the Law School and School of Humanities at the University of New England, Australia. He is currently writing a monograph on genocide in the Roman world for Taylor & Francis, due in 2017, and has presented internationally on genocide in the Roman world in Australia, Spain, the U.K. and United States and published on Roman law and modern law. He was a visiting scholar in Genocide Studies at Yale University in 2013-14 and in Classics at the University of Texas at Austin in 2015.

## **Sarah Teitt**

University of Queensland

Dr. Sarah Teitt is Deputy Director and Researcher at the Asia Pacific Centre for the Responsibility to Protect in the School of Political Science and International Studies, University of Queensland. Sarah has nearly a decade of experience in delivering training, dialogue and education programs on mass atrocities prevention for government, civil society and

academic institutions in the Asia Pacific region. Her research focuses on China's R2P policy, and gender and atrocity prevention. Sarah spearheaded the establishment of the Annual Australia-China Dialogue on R2P in 2014, and is presently working on a book manuscript on China and the Responsibility to Protect agenda.

## **Kate Temoney**

Montclair State University

Kate E. Temoney is an Assistant Professor in the Department of Religion at Montclair State University. She holds a B.A. from Wake Forest University in Psychology and Religion, an M.Ed. from The College of William & Mary in Higher Education Leadership, and an M.A. and PhD in Religion from Florida State University. Her research areas include Buddhist applied ethics, human rights, the problem of evil, and the just war tradition. Her most recent and upcoming publications are a chapter on religion and genocide in the Routledge History of Genocide (Routledge, May 2015), an article in *Genocide Studies and Prevention: An International Journal*, titled "The 1994 Rwandan Genocide: The Religion/Genocide Nexus, Sexual Violence, and the Future of Genocide Studies" (forthcoming), and an encyclopedia article on Jainism and warfare (forthcoming).

## **Henry Theriault**

Worcester State University

Henry Theriault is Professor in and Chair of the Philosophy Department at Worcester State University (USA). He earned his B.A. in English from Princeton University and his Ph.D. in Philosophy from the University of Massachusetts. Theriault's research focuses on reparations, victim-perpetrator relations, genocide denial, genocide prevention, and mass violence against women and girls. He has lectured globally on genocide issues, and published numerous journal articles and chapters in this area. He is founding co-editor of the peer-reviewed *Genocide Studies International*, and from 2007 to 2012 he served as co-editor of the International Association of Genocide Scholars' peer-reviewed *Genocide Studies and Prevention*. Since 2007, he has chaired the Armenian Genocide Reparations Study Group and is co-author of its March 2015 report, *Resolution with Justice*. For more details, see his autobiographical reflection in Samuel Totten's *Advancing Genocide Studies: Personal Accounts and Insights from Scholars in the Field* (2015).

## **Celeste Thorn**

Deakin University

Celeste Thorn (B.A., Hons. History) is a PhD candidate at Deakin University, Victoria. Her thesis is a comparative analysis of sites of trauma that are embedded in much larger processes of destruction, exploring the contested and politicised nature of memorialisation and commemoration. Celeste is the Academic Co-ordinator for Deakin University's Contemporary Histories Research Group, and a sessional tutor of undergraduate History units. She has a forthcoming chapter in an edited collection *Unsettling Place and Space* in 2017.

## **Valeria Thus**

University of Buenos Aires

Valeria Thus is a current PhD student in Criminal Law at University of Buenos Aires (UBA), Argentina. She holds a Masters in International Law and Human Rights and a Specialization in Criminal Law, School of Law at UBA. Assistant Professor in the Department of Criminal Law and Criminology, UBA. Professionally, she has worked on issues related to human rights: she has participated as an independent litigator in followed public trials for the crimes against humanity committed by the military dictatorship in Argentina (1976-1983) and currently works as Director of Human Rights at UBA. She is also teacher in charge of the Program "Students are going to judgments", School of Law, UBA. She has participated in "Genocide and Human Rights University Program 2016" at University of Toronto, Canada and she has been "Raphael Lemkin Scholarship for foreign students-2014" Alumni at the "Armenian Genocide Museum Institute", Yerevan, Armenia.

## **Camilo Torres**

University of Calgary

I am a second-year M.A. student in the Department of Political Science, University of Calgary, under the supervision of Dr. M. Hiebert, Associate Professor and Senior Research Fellow at the Centre for Military, Security, and Strategic Studies, who has expressed her support for this submission. My thesis project focuses on forms of political communication and the construction of identity among victims, perpetrators, and bystanders in instances of genocide, in an effort to elaborate on existing theories about genocidal policies and decision-making. Additionally, I am interested in how regimes construct their visions of an idealized, post-atrocity society and how this affects patterns of communication and development before the radicalization of the genocidal state.

## **Gregory Townsend**

International Criminal Tribunal for the former Yugoslavia (ICTY)

Gregory Townsend started his legal career as a deputy public defender in Los Angeles. In 1998, he joined the ICTR, where he clerked for a judge before joining the prosecution, spending more than seven years working on the genocide cases in the Butare, Military I, and Seromba cases. He later became a prosecutor for both the UN peacekeeping mission in Kosovo and ICTY. From 2008 to 2010, he served as Head of Office for the SCSL in The Hague for the trial of Charles Taylor. He joined the STL in 2010 as chief legal advisor to the Prosecutor. In 2014, he returned to the ICTY as chief of the Registry's Court Support Services Section, where he currently oversees witness protection, court operations, and legal aid. He is on the list of counsel to represent victims before the ECCC and ICC.

## **David-Ngendo Tshimba**

Makerere University

Current PhD Fellow at Makerere Institute of Social Research (MISR) of Makerere University and Assistant Lecturer in the Department of Governance and Peace Studies at Uganda Martyrs University. My research interests include political history of the African Great Lakes region and the study of contemporary conflict resolution paradigms in Burundi, DRC, Rwanda and Uganda.

## **Mathew Turner**

Deakin University

Dr Mathew Turner is an academic historian in the School of Humanities and Social Sciences, Faculty of Arts and Education, at Deakin University, Australia. He has taught various undergraduate units including the Holocaust and Global Twentieth Century History. He is also a member of the University's Contemporary Histories Research Group. A former scholarship holder and current alumni of the German Academic Exchange Service (DAAD), Dr Turner's main research interests are contemporary German history and historiography, German antisemitism and the Holocaust, the historian as expert witness, and history and law. Dr Turner completed his PhD in June 2016. Dr Turner has presented at international conferences, including the 2016 German Studies Association Annual Conference in San Diego, and the 2014 Sechstes Doktoranden-Seminar des Fritz Bauer Instituts in Frankfurt. Dr Turner recently signed a book deal with I.B.Tauris for his work titled *Historians at the Frankfurt Auschwitz Trial: their Role as Expert Witnesses*, scheduled for publication in December 2017.

## **Onur Uraz**

University of Southampton

Onur Uraz is a PhD candidate in law at University of Southampton. His research interests lie in international criminal law, international and European human rights law, international adjudication and Turkish criminal law. Onur is currently conducting research on conceptual problems in judicial interpretation of the legal definition of genocide. After receiving his LL.B. degree from Gazi University (Turkey) in 2011, Onur worked as an intern lawyer at one of the main criminal law offices in Ankara. In 2012 he qualified as an attorney at the Ankara Bar Association. He received his LL.M. degree from the University of Glasgow in 2014.

## **Gevorg Vardanyan**

Armenian Genocide Museum-Institute

Dr. Gevorg Vardanyan is a Research Fellow in the Department of Comparative Genocide Studies of the Armenian Genocide Museum and Institute, Yerevan. His research focuses on the comparative aspects of Armenian Genocide Studies, genocide denial, Ottoman Greek History, and Museum Studies. He is co-editor of the *Tseghaspanagitakan handes* (Journal of Genocide Studies), the journal of the Armenian Genocide Museum-Institute. He has published numerous articles on the aspects of Armenian, Greek and Assyrian genocides. He is also author of the monograph *Greek Population in the Ottoman Empire and the Asia Minor Disaster (1914-1923)* (Yerevan: AGMI Press, 2012).

## **Stacy Renee Veeder**

University of New York at Albany

Stacy Veeder's research focuses on genocide studies and human rights. Her research examines petitions from the concentration camps of France as a mode of resistance, analyzing fervent demands for aid, release, and the restoration of rights. She is also developing a digital humanities resource site with colleagues, which aims to study genocide and human rights issues through the use of data analytics and anomalous pattern detection. She studied genocide and human rights at the London School of Economics and NYU, and held a position within the United Nations Security Council where she was responsible for human rights, humanitarian law, and genocide prevention research. She has received the Claims Conference Saul Kagan Fellowship in Advanced Shoah Studies, the Auschwitz Jewish Center Fellowship, the Northwestern

University Holocaust Educational Foundation fellowship, and grants from the Center for Jewish History, the American Academy of Jewish Research, and the Morris Altman and Samuel Zippin Scholarships.

## **Ernesto Verdeja**

University of Notre Dame

Ernesto Verdeja is Associate Professor of Political Science and Peace Studies at the Kroc Institute for International Peace Studies, University of Notre Dame. He is also the Executive Director of the Institute for the Study of Genocide, a non-profit organization founded in 1982 to promote research and policy analysis on the causes and prevention of genocide and political violence. Verdeja is the author of *Unchopping a Tree: Reconciliation in the Aftermath of Political Violence* and coeditor of *Globalization, Social Movements, and Peacebuilding; Responding to Genocide: The Politics of International Action*; and *Genocide Matters: Ongoing Issues and Emerging Perspectives*. He has also published articles on the causes of genocide, mass atrocity prevention, transitional justice and the politics of reconciliation. He has worked or consulted on human rights with a number of nongovernmental organizations and US government agencies, and served two terms on the board of the International Association of Genocide Scholars.

## **Lilla Watson**

The BlackCard

Dr Lilla Watson (also known as Aunty Lilla Watson) holds a wealth of knowledge on Aboriginal education, knowledge and culture. She has dedicated her career to educating others, both on national and international platforms. She is the Co-Founder of The BlackCard, an organisation based in Brisbane which aims to create a society that includes us all in a meaningful and productive way by people working more effectively with First Nation people and each other. Lilla holds a Bachelor of Arts, and has contributed greatly to the world of academia, publishing a host of papers on Indigenous issues and being a key note speaker at several monumental events including – the National Conference on Higher Education, the International Feminism: Towards 2000 Conference and the Anti-Discrimination Commissions’ and the ‘Co-operation out of Conflict’ conference. Lilla has worked across the country, with several universities, as a visiting fellow lecturer. Her essential work in Aboriginal studies, also prompted an honourable invite for her to present her academic paper at the World Conference of Indigenous Peoples’ Education in Canada. Lilla has developed and taught core university subjects such as ‘Aboriginal Perspectives’ for the University of Queensland, and in partnership with Mary Graham, developed ‘Aboriginal Approaches to knowledge’. Lilla was instrumental in the development of the renowned LinkUp agency, tasked with the responsibility of reuniting Stolen Generation Children. She has been an advocate and supporter for the Aboriginal Tent Embassy, Tribal Council and several Murri youth programs. Lilla has also provided dedicated support to Woodford Prison, teaching and counselling Murri prisoners, as well as serving as a member of the Parole Board for Corrective Services. Lilla has also devoted her time to serving on other boards including: The Queensland Art Gallery, The Senate of Queensland University and the Board of the State Library.

## **Michael Weaver**

U.S. Army Command & General Staff College

I am a retired US Marine. Following 30 years of active duty I accepted a teaching position at the US Army’s Command and General Staff College (CGSC). I am currently an Assistant Professor of Logistics and Resource Operations for the Command and General Staff Officer Course, a 10-month school for military officers and government civilians. In June of 2010, I attended a two-week conference sponsored by the Department of Defense and the Auschwitz Institute of Peace and Reconciliation. Following that lifechanging two weeks I developed a course for prevention of mass atrocities. The course is currently part CGSC’s Genocide and Mass Atrocity Studies Program. More recently I completed requirements for a Masters of Arts in Holocaust and Genocide Education from Gratz College in Pennsylvania.

## **Maartje Weerdesteijn**

Utrecht University

Maartje Weerdesteijn is a lecturer at Utrecht University at the History of International Relations department. She obtained a PhD from Tilburg University, Department of Criminal Law, a Master in International Crimes and Criminology from VU University Amsterdam (Cum Laude), a Bachelor in European Studies (Cum Laude) and previously worked as a lecturer at the Criminal Law and Criminology Department of VU University Amsterdam. In 2014 she was a visiting scholar at Griffith University Australia at the Griffith Asia Institute. Her book “The Rationality of Dictators: Towards a more effective implementation of the responsibility to protect” was recently published by Intersentia.

## **Kerry Whigham**

Center for the Study of Genocide and Human Rights, Rutgers University

Kerry Whigham received a Ph.D. in Performance Studies from New York University. He has published articles in *The Journal of Latin American Cultural Studies*, *Tourist Studies*, *Material Culture*, *Women and Performance*, and *Museum and*

Society, and has written a chapter for the edited volume *Reconstructing Atrocity Prevention* (Cambridge University Press, 2015). Currently, he is a Visiting Scholar at Rutgers University's Center for the Study of Genocide and Human Rights, as well as a member of the faculty consortium for Stockton University's graduate certificate program in genocide prevention and a Fellow-in-Residence at the Auschwitz Institute for Peace and Reconciliation. Broadly speaking, his work focuses on the role of civil society actors and grassroots initiatives in addressing and recovering from past systematic violations of human rights in post-atrocity societies.

## **Saskia E. Wieringa**

University of Amsterdam

Prof Dr Saskia E. Wieringa, Professor emerita at the University of Amsterdam, has been researching Indonesian history for over 35 years. Her thesis was on the history of the women's movement in Indonesia and included an analysis of the propaganda campaign against Gerwani, the Communist women's organization that was destroyed after October 1965. Since then she wrote a novel on the topic (*Crocodile Hole*) and collaborated in a film project (*The Women and the Generals*). In 2014 she co-founded the Indonesian People's Tribunal 1965, which she has chaired since then. Presently she is working on a number of book projects on the Indonesian genocide. She has published over 30 books and hundreds of articles on topics such as women's same-sex relations, gender relations and women's movements.

## **Timothy Williams**

Marburg University

Timothy Williams is a research fellow at the Centre for Conflict Studies at Marburg University, Germany. His research deals with genocide and mass violence and motivations for participating in it, and he has conducted extensive field research experience in Cambodia. His research interest in perpetrators also includes a typology of action in genocide and understanding how perpetrators understand their own participation. He was awarded the Raphael Lemkin Fellow of the Armenian Genocide Memorial and Institute in 2015. He studied at Mannheim University (BA Political Science) and at the London School of Economics (MSc Comparative Politics). Timothy has published in *Genocide Studies and Prevention*, *Transitional Justice Review*, the *International Journal of Social Research Methodology*, among others.

## **Sarah Williams**

University of New South Wales

Dr Sarah Williams is a Professor at the University of New South Wales. Her research areas include international criminal law, international humanitarian law and international disaster law. Sarah's book, *Hybrid and Internationalized Criminal Tribunals: Selected Jurisdictional Issues*, was published by Hart Publishing in April 2012. She is an Associate of the Australian Human Rights Centre, and co-director of its Humanitarian Law programme. Sarah is currently participating in two ARC Discover Projects, one addressing civil society participation in international criminal tribunals, and the other examining the potential for transformative reparations in relation to sexual and gender-based violence.

## **Louise Wise**

Queen Mary University of London

Dr Louise Wise is based at the International State Crime Initiative (ISCI), Queen Mary University of London, where she is Associate Editor of the journal, *State Crime*. She received her PhD in 2015 from the War Studies Department at King's College London. She was recently awarded the 'Best Paper' prize in the Theory Section of the International Studies Association (ISA) for a paper based on her PhD thesis, which put forward an original interpretation of genocide in Sudan as colonial and global-systemic in constitution.

## **Stephanie Wolfe**

Weber State University

Stephanie Wolfe specializes in international politics and human rights, focusing on genocide, crimes against humanity and other atrocities. Her publications include *The Politics of Reparations and Apologies* (2013) on the aftermath of World War II atrocities; specifically the Holocaust and the Romani genocides, the Japanese American internment, and the Japanese 'comfort women' system; and the book chapter *The Politics of Reparations and Apologies: Historical and Symbolic Justice within the Rwandan Context* (2014). She is the co-editor of a forthcoming anthology of research on the genocide against Tutsi and author of a book chapter on memorials within Rwanda. Dr. Wolfe's current forthcoming projects/publications center on the 1994 genocide within Rwanda. Dr. Wolfe serves as the Media and Communications Officer for the Executive Board of the International Association of Genocide Scholars (2015-2017).

## **Andrew Woolford**

University of Manitoba

Andrew Woolford is professor of sociology at the University of Manitoba and president of the International Association of Genocide Scholars. He is author of 'This Benevolent Experiment': Indigenous Boarding Schools, Genocide and Redress in the United States and Canada (2015, co-published by University of Nebraska Press and University of Manitoba Press). He is co-editor of Colonial Genocide in Indigenous North America (2014, Duke) and The Idea of a Human Rights Museum (2015, University of Manitoba Press). He also co-edited (with Jeff Benvenuto) a 2015 special issue of the Journal of Genocide Research on "Colonial Genocide in Canada". He is currently working on two community-based research projects with residential school Survivors to help commemorate their experiences and enhance societal empathy.