

Conflict, Memory and Peacebuilding: Dealing with the Past

**SIS 619.029
Spring 2017**

Professor Margaret Smith

Thursdays, 8:120-10:50 p.m.

SIS 120

Office Hours: To be discussed – but feel free to contact me any time to make an appointment

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Memory, whether in the wake of war, or in the face of oppression or serious social disruption, powerfully links personal and political agendas. Overcoming personal trauma, handling the need for acknowledgement, finding justice and developing leadership in creating a new social vision are all endeavors where memory is central to the enterprise. Challenging particular collective memories is a way to challenge hierarchies. Yet memory is elusive, and easily subject to manipulation. How much memory, and under what circumstances, can a grieving society handle? What kind of memory does a grieving person need? Does more truth lead to a better political order? Are there times when it is better to forget? What is the relationship between justice and personal healing? How can we design better tools for processing memory that can further individual and societal healing after war?

Course Goals:

The goal of the course is to explore the growth of interest in memory, history and nostalgia in our age, as manifested in many areas of social endeavor; to reflect on what this signifies; and to brainstorm together how this speaks to human and international relations in the 21st century, to conflict resolution and to peacebuilding. Students will gain a deeper, nuanced understanding of our current world's rapidly changing ideas about "history" and "memory," and be able to talk about the ways these concepts affect human experience. In addition they will learn how to implement, evaluate and critique various tools of the peacebuilding community that relate to memory, in particular how to use historically framed projects to create dialogue and greater consciousness of the experience of the "other."

Learning Outcomes:

Students will be able to

- Speak knowledgeably of a variety of countries where conflict and post conflict reconstruction have a significant memory component.

- Articulate the strengths and weaknesses of various approaches to mitigate the harmful effects of politicized memory in such fields as education, the arts, and commemoration, in order to introduce tolerance and greater understanding of other viewpoints.
- Evaluate the capacity of various postconflict strategies to heal personal trauma and woundedness, and compare the way these approaches have been handled in a variety of countries addressing similar issues
- Speak with authority on the implications of increased relevance of collective memory for our age and the implications of this for conflict resolution and peacebuilding

Course Requirements: (Fuller instructions for all assignments will be provided.)

1. Participation 15% of grade.

I expect you to contribute to the discussion of the readings and lectures by raising questions and contributing ideas. This course is heavily dependent on a culture of group collaboration and learning.

2. Each student will chair a discussion of the assigned readings for one class. Part of this assignment is to meet with me beforehand to discuss how you will handle this task.

10% of grade

3. Case study. 15% of grade.

Due February 23

Your final paper for the class will involve a study of an issue discussed in the course as it plays out in one particular case. (You may choose two cases and compare them, but you may only do this if you are already VERY familiar with one of your chosen cases.) You will write the final paper in stages.

First you will submit a case study, summarizing one country's, or sub-state unit's, political situation and giving an overview of the kinds of memory issues that now arise.

2,000 words

Submission of this paper requires handing in a brief proposal to Professor Smith in class **Feb 2.**

4. Museum report 10% of grade

Due March 23

Come to class prepared to report to the class on a visit to a museum of your choice that has a theme relating to dealing with the past. You will be given a template of questions to answer, but you are expected to bring your own reflections to bear on this.

5. Domain of case study 20% of grade.

Due April 6

Select the history-memory domain that you wish to study in your paper. By domain I mean area of endeavor, e.g. museum display, commemoration, trauma, education, etc.

Use this paper to describe how the situation in the case you are studying plays out with regard to this domain.

In the second part of this paper, cite at least two definitions of “history” and two of “memory” that demonstrate various understandings of these terms. Write briefly about the distinctions between these two. Then relate this to the domain that you have chosen for your case study.

2,000 words

6. Paper Three. Final Paper. 30% of grade.

Due May 5

Choose a **question** that has emerged with regard to your case and your domain, and explore this question as it relates to the case that you have been following. The first third to half of your final paper will be based on papers one and two written for this class, edited in order to create a viable flow of ideas and text. The final two thirds of the paper will be an exploration of the question you have chosen to address.

Please discuss your chosen topic with Professor Smith – either in class or in office hours.

5,000 words

Reading assignments:

Articles and book chapters can be found through the Course Reserves link on the class Blackboard site.

Required books are on reserve at the Bender library.

The reading assignments are quite heavy and you would be well advised to create on-line study groups so that you can divvy up the assignments and share highlights of the readings.

Required Books:

Jenny Edkins. *Trauma and the Memory of Politics*. Cambridge: Cambridge University Press, 2003. ISBN: 0 521 53420 8

Judith Herman. *Trauma and Recovery*. New York: Basic Books, 1997. ISBN: 0 465 08730 2

Eva Hoffman. *After Such Knowledge: Memory, History and the Legacy of the Holocaust*. New York: Public Affairs, 2004. ISBN: 1 58648 304 8

Martha Minow, Ed., *Breaking the Cycles of Hatred: Memory, Law and Repair*. Princeton: Princeton University Press, 2002. ISBN: 0 691 09663 5 (This contains four of the assigned chapters. The chapters can be accessed online through Course Reserves.)

David Rieff, *In Praise of Forgetting*. New Haven: Yale University Press, 2016. ISBN: 978 0 300 18279 8

Howard Zehr, *The Little Book of Restorative Justice*. Intercourse, PA: Good Books, 2002.
ISBN:1 56148 376 1

Course Bibliography:

The following books represent the work of some of the best thinkers on these subjects, and should not be overlooked. In many cases, I have included at least one chapter of these books in the required reading, because I consider them important for you to have sampled. But you may find other parts of these books to be germane for your research papers.

Alter, Peter. *Nationalism*. London: Hodder Arnold, 1990.

Amadiume, Ifi, and Abdullahi An-Na'im, Eds. *The Politics of Memory: Truth, Healing and Social Justice*. London: Zed Books, 2000.

Anderson, Benedict. *Imagined Communities: reflections on the origins and spread of nationalism*. London: Verso, 1991.

Appleby, Joyce, Lynn Hunt, and Margaret Jacob, *Telling the Truth about History*. New York: W. Norton and Co., 1994.

Ashplant, T.G., Graham Dawson and Michael Roper. *The Politics of War Memory and Commemoration*. New York: Routledge, 2000.

Bal, Mieke, Jonathan Crewe and Leo Spitzer. *Acts of Memory*. Hanover, NH: University Press of New England, 1999.

Bevernage, Berber. *History, Memory and State-Sponsored Violence: Time and Justice*. New York: Routledge, 2012.

Blight, David. *Beyond the Battlefield: Race, Memory and the American Civil War*, Boston: University of Massachusetts Press, 2002.

_____. *American Oracle: The Civil War in the Civil Rights Era*. Cambridge, Mass: Harvard University Press, 2011.

_____. *Slave No More: Two Men Who Escaped to Freedom, Including Their Narratives of Emancipation*. New York: Harcourt, 2007.

_____. *Race and Reunion: The Civil War in American Memory*

Brookes, Roy, Ed. *When Sorry Isn't Enough: The Controversy over Apologies and Reparations for Human Injustice*. New York: New York University Press, 1999.

Boym, Svetlana. *The Future of Nostalgia*. New York: Basic Books, 2001.

Caruth, Cathy, Ed. *Trauma: Explorations in Memory*, edited by. Baltimore: Johns Hopkins University Press, 1995; pp 61-75.

Charbonneau, Bruno, and Genevieve Parent. *Peacebuilding, Memory and Reconciliation: Bridging top down and bottom up approaches*. New York: Routledge, 2012.

Cohen, Paul A. *History in Three Keys: The Boxers as Event, Experience and Myth*. New York : Columbia University Press, 1997.

Connerton, Paul. *How Societies Remember*. Cambridge: Cambridge University Press, 1989.

_____. *The Spirit of Mourning: History, Memory and the Body*. Cambridge: Cambridge University Press, 2011.

Corney, Frederick C. *Telling October: Memory and the Making of the Bolshevik Revolution*. Ithaca: Cornell University Press, 2004.

Foner, Eric. *Who Owns History? Rethinking the Past in a Changing World*. New York: Hill and Wang, 2002.

Fussell, Paul. *The Great War and Modern Memory*. New York: Oxford University Press, 1975.

Gourevitch, Philip. *We wish to inform you that tomorrow we will be killed with our families: Stories from Rwanda*. New York: Farrar, Straus, Giroux, 1998.

Halbwachs, Maurice. *On Collective Memory*. Chicago: University of Chicago Press, 1992 (first published 1941).

Hein, Laura, and Mark Selden. *Censoring History: Citizenship and memory in Japan, Germany and the United States*. Armonk, NY: M.E. Sharpe, 2000.

Hobsbawn, Eric, and Thomas Ranger, Eds. *The Invention of Tradition*. Cambridge: Cambridge University Press, 1983.

Hobsbawn, Eric. *On History*. New York: The New Press, 1997.

Horton, James Oliver, and Lois E. Horton, Eds. *Slavery and Public History: The Tough Stuff of American Memory*. New York: New Press, 2006.

Horwitz, Tony. *Confederates in the Attic: Dispatches from the Unfinished Civil War*. New York: Pantheon Books, 1998.

Ingrao, Charles, and Thomas Emmert, Eds. *Confronting the Yugoslav Controversies: The Scholars' Initiative*. Purdue, IN: Purdue University Press, 2010.

Keren, Michael, and Holger Herwig. *War Memory and Popular Culture: Essays on modes of remembrance and commemoration*. Jefferson, NC: McFarland and Co., 2009.

LaCapra, Dominick. *Writing History, Writing Trauma*. Baltimore: The John's Hopkins University Press, 2001.

- Lemarchand, René. *Burundi: Ethnic Conflict and genocide*. Cambridge: Cambridge University Press, 1996.
- _____. *Forgotten Genocides: Oblivion, Denial and Memory*. Philadelphia: University of Pennsylvania Press, 2011.
- Linenthal, Edward T. and Tom Engelhardt, Eds. *History Wars: The Enola Gay and Other Battles for the American Past*. New York: Metropolitan Books, 1996.
- _____. *Preserving Memory: The Struggle to Create America's Holocaust Museum*. New York: Columbia University Press, 1995.
- Malinowski, Bronislaw. *Sex, Culture, and Myth*. New York: Harcourt, Brace, 1962.
- _____. *Magic, Science and Religion and Other Essays*. Glencoe, Ill.: The Free Press, 1948.
- Minow, Martha, Ed., *Breaking the Cycles of Hatred: Memory, Law and Repair*. Princeton: Princeton University Press, 2002.
- Minow, Martha. *Between Vengeance and Forgiveness: Facing History after Genocide and Mass Violence*. Boston: Beacon Press, 1998.
- Nora, Pierre. *Realms of Memory*. New York: Columbia University Press, 1983.
- Novick, Peter. *That Noble Dream: The Objectivity Question and the American Historical Profession*: Cambridge: Cambridge University Press, 1988.
- Olick, Jeffrey K. *The collective memory reader*. Oxford: Oxford University Press, 2011.
- Ricoeur, Paul. *Memory, History, Forgetting*. Chicago: University of Chicago Press, 2004.
- Smith, Anthony. *National Identity*. Reno: University of Nevada Press, c1991.
- _____. *The Nation in History: Historiographical Debates about Ethnicity and Nationalism* Hanover, NH : University Press of New England, c2000
- Smith, Margaret. *Reckoning with the Past: Teaching History in Northern Ireland*, Lanham, MD: Lexington Books, 2005.
- Steve J. Stern, *Battling for Hearts and Minds*. Book Two of *The Memory Box of Pinochet's Chile*. Durham, NC: Duke University Press, 2006.
- Strozier, Charles B., and Michael Flynn, Eds. *Trauma and Self*. Lanham, MD: Rowman and Littlefield, 1996.
- Trouillot, Michel-Rolph. *Silencing the Past: Power and the Production of History*. Boston: Beacon Press, 1995. (Haiti)
- Van der Kolk, Bessel, and Alexander C. McFarlane, Eds. *Traumatic Stress: The Effects of Overwhelming Experience on Mind, Body and Society*. New York: Guilford Press, 2007.

Volkan, Vamik. *Bloodlines: From ethnic pride to ethnic terrorism*. New York: Farrar, Strous and Giroux, 1997.

Winter, Jay. *Remembering War: The Great War Between Memory and History in the Twentieth Century*. New Haven: Yale University Press, 2006.

ALL STUDENTS MUST ADHERE TO THE ACADEMIC INTEGRITY CODE

<http://www.american.edu/provost/registrar/regulations/reg80.cfm>

As the code states, "By enrolling at American University and then each semester when registering for classes, students acknowledge their commitment to the Code. As members of the academic community, students must become familiar with their rights and their responsibilities.

In each course, they are responsible for knowing the requirements and restrictions regarding research and writing, examinations of whatever kind, collaborative work, the use of study aids, the appropriateness of assistance, and other issues. Students are responsible for learning the conventions of documentation and acknowledgment of sources. American University expects students to complete all examinations, tests, papers, creative projects, and assignments of any kind according to the highest ethical standards, as set forth either explicitly or implicitly in this Code or by the direction of instructors."

EMERGENCY PREPAREDNESS

In the event of a declared pandemic (influenza or other communicable disease), American University will implement a plan for meeting the needs of all members of the university community. Should the university be required to close for a period of time, we are committed to ensuring that all aspects of our educational programs will be delivered to our students. These may include altering and extending the duration of the traditional term schedule to complete essential instruction in the traditional format and/or use of distance instructional methods. Specific strategies will vary from class to class, depending on the format of the course and the timing of the emergency. Faculty will communicate class-specific information to students via AU e-mail and Blackboard, while students must inform their faculty immediately of any absence due to illness. Students are responsible for checking their AU e-mail regularly and keeping themselves informed of emergencies. In the event of a declared pandemic or other emergency, students should refer to the AU Web site (www.prepared.american.edu) and the AU information line at (202) 885-1100 for general university-wide information, as well as contact their faculty and/or respective dean's office for course and school/ college-specific information.

SYLLABUS

1. Thursday, January 19: Introductory Class

Reading:

Eric Foner, Preface of *Who Owns History?* NY: Hill and Wang, 2002.

Patrick Devine-Wright, "A Theoretical Overview of Memory and Conflict, Chapter 2 in *The Role of Memory in Ethnic Conflict*, Ed Cairns and Mícheál D. Roe, Eds., NY: Palgrave Macmillan, 2003.

Eva Hoffman, Introduction and Part I of *After Such Knowledge: Memory, History and the Legacy of the Holocaust*.

Concepts and questions:

History vs. Memory

Purpose of writing history, or of telling stories: consciousness raising, finding meaning in events, affirming a sense of identity, revealing the hidden past, challenging denial, challenging hegemonies, supporting efforts of conflict resolution.

What is our goal as peacebuilders? Healing – societal and personal? Leaving the past behind? Forgiveness? Reconciliation? What do we mean by these ideas?

Part I – the Professional Historian

2. Thursday, January 26: How does the past speak to the present?

Reading:

David Blight, "Introduction," and Chapter 8, "Healing and History: Battlefields and the Problem of Civil War Memory," in *Beyond the Battlefield: Race, Memory and the American Civil War*, Boston: University of Massachusetts Press, 2002.

Eric Foner, "Ken Burns and the Romance of Reunion," in *Who Owns History? Rethinking the Past in a Changing World*, New York: Hill and Wang, 2002.

Concepts and questions:

What role do historians play in a democratic society? What professional attributes are needed in the to ensure that the historians of a democratic society fulfill their necessary role?

How can historians open space for societal change?

What do you learn by the difference between history and memory by reading Blight's introduction?

If you have seen *Birth of a Nation*, *Selma* or the *Imitation Game*, consider some of the issues involved with creating movies based on historical subjects... How important is it that literal truth wins over artistic license?

This class first examines professional historians' understanding of their profession at this time in history, and then addresses the question how the professional historian can play a role in healing a society after war or trauma.

Consider what these two historians are doing in these chapters. Who is their audience? How would you describe their different approaches? In what ways are they contributing to societal reflection about the African American experience? What new insights did you gain about the African American experience through reading these texts? Are these historians participating in peacebuilding?

3. Thursday, February 2: Group history and the objectivity question

Paper proposal due.

Reading:

Peter Novick, "Every Group its own Historian," Section I, pp 469-491, in *That Noble Dream: The Objectivity Question and the American Historical Profession*, Cambridge: Cambridge University Press, 1988.

Eric Hobsbawn, "Identity History is not Enough, in *On History*, New York: The New Press, 1997.

Joyce Appleby, Lynn Hunt, and Margaret Jacob, "Postmodernism and the Crisis of Modernity," in *Telling the Truth about History*, New York: W. Norton and Co., 1994.

Recommended:

Peter Novick, "The European Legacy," pp. 21-45 in *That Noble Dream: The Objectivity Question and the American Historical Profession*, Cambridge: Cambridge University Press, 1988.

Joyce Appleby, Lynn Hunt, and Margaret Jacob, "Truth and Objectivity," in *Telling the Truth about History*, New York: W. Norton and Co., 1994.

Concepts and questions:

How does the emergence of constructivism and postmodernism affect the work of the historian and our ideas about history and memory?

In this world that is, apparently, so much more interested in “memory” than it used to be, what is the place of the historian?

Why is the matter of objectivity important for this class?

How are these matters likely to play out in non-Western countries? Are postmodernism and constructivism Western concepts?

How do these issues stimulate your thinking about the nexus among history, memory and social change?

Part II - History/Memory’s contribution to conflict and deep societal division

4. Thursday, February 9: Competing nationalisms/competing histories

Reading:

Anthony Smith, “The Golden Age and National Renewal,” from *Myths and Nationhood*, Geoffrey Hosking and George Schopflin, Eds., New York: Routledge, 1997.

Eric Hobsbawm and Thomas Ranger, Eds., “Introduction” and “Mass Producing Traditions: Europe 1870-1914,” in *The Invention of Tradition*, Cambridge: Cambridge University Press, 1983.

Rotberg, Robert I., Chapter 2, “Israeli-Jewish narratives of the Israeli-Palestinian conflict, and Chapter 4, “The Arab and Palestinian narratives of the 1948 war.” *Israeli and Palestinian Narratives of Conflict: History’s Double Helix*. Indiana University Press, September 2006. Available as an online book through the AU Library website.

Recommended

Peter Alter, “What is nationalism?” in *Nationalism*. London: Arnold, 1985.

Margaret Smith, “A Brief History of the Northern Ireland Conflict.” *Reckoning with the Past: Teaching History in Northern Ireland*. Lanham, MD: Lexington Books, 2005.

Questions and Concepts:

The readings on nationalism can help us start a discussion on the nature of nationalism, and various kinds of nationalism. Think about cases where nationalism can be seen as an imposition of authority and others where nationalism is an expression of liberation. Then consider cases where two competing nationalisms are interlocked on the same territory.

Are nations real or imagined? How are/were historians essential to the development of nationalist ideologies? Why do nationalist ideologies take on such importance in politics?

What elements have contributed to Palestinian nationalism? How have the nodes of Palestinian nationalism changed since 1948, and why was Palestinian nationalism able to change so quickly? How does the nature of Palestinian nationalism speak to the endeavor of peacebuilding? What elements have contributed to Israeli (Jewish) nationalism? How do these two nationalisms create a zero-sum dynamic?

5. Thursday, February 16: Genocide and gross violations of human rights

Reading:

Hoffman, Eva, *After Such Knowledge*, Read as much of this book as you can, skimming some parts if necessary. Examine the structure. What is Hoffman's overall message about memory?

René Lemarchand, "Genocide, Memory and Ethnic Reconciliation in Rwanda." *L'afrique des Grands Lacs. Annuaire 2006-2007*.

Chandler, David. "Cambodia Deals with its Past: Collective Memory, Demonisation and Induced Amnesia." *Totalitarian Movements and Political Religions*, Volume 9, Numbers 2-3, June 2008, pp. 355-369(15)

Concepts and questions:

The Holocaust's contribution to the uses of memory in our time...

The question on all our minds is how do you move on from such a devastating experience?

Special issues in relation to genocide: the politics of response and efforts to create legal norms of response (Genocide Convention, Responsibility to Protect); bystanders; those who risked their lives to save others ("good people in an evil time"); the second generation; what does it mean to find closure?

Part III – What does it mean to create a new narrative?

6. February 23: Collective memory, narrative and chosen trauma: The constructed nature of memory – what is its relevance to healing and peacemaking?

Case study paper due.

Reading:

Maurice Halbwachs, Preface and Chapters 1- 4 in *On Collective Memory*, Chicago: University of Chicago Press, 1992 (first published 1941), pp. 37-53.

Jay Winter, Introduction and Chapters 1 and 2 of *Remembering War: The Great War Between Memory and History in the Twentieth Century*, New Haven: Yale University Press, 2006, pp. 1-78.

Pierre Nora. "General Introduction," in *Realms of Memory*. New York: Columbia University Press, 1983; pp. 1-20.

Vamik Volkan, Chapter Three, "Chosen Trauma: Unresolved mourning," and Chapter Four, "Ancient Fuel for a Modern Inferno: Time Collapse in Bosnia-Herzegovina," from *Bloodlines: From ethnic pride to ethnic terrorism*. New York: Farrar, Straus and Giroux, 1997.

David Rieff, *In Praise of Forgetting*, Chapters 1 and 2

Recommended:

Frederick C. Harris, "Collective Memory, Collective Action, and Black Activism in the 1960s," in Martha Minow, Ed., *Breaking the Cycles of Hatred: Memory, Law and Repair*. Princeton: Princeton University Press, 2002.

Questions and concepts:

What are the essential elements of Halbwach's theory of collective memory? What does this theory say about the self? How do Winter and Nora set up criticisms or correctives to the theory? How would post modernists make use of Halbwachs? What is the significance of this discussion for remembering in the wake of war?

How do memories get constructed after war? Who constructs them? How do they take on salience with an entire society? What happens when different constructed memories seem to be in competition with each other?

What is the role of the peacemaker in such situations? Is this process, of necessity, too organic for outside involvement? What kinds of programs could you imagine in Bosnia or Chile that could channel the society towards a "usable past" or constructive memories?

How does memory construction lend itself to democratization and empowerment in our age?

7. Thursday, March 2: Commemoration – Will commemoration always be political? Linking commemoration and dialogue

Reading:

T.G. Ashplant, Graham Dawson, and Michael Roper, "The politics of war memory and commemoration: contexts, structures and dynamics," in T.G. Ashplant, Graham Dawson, and Michael Roper, Eds., *The politics of war memory and commemoration*. New York: Routledge, 2000.

Jenny Edkins, Chapters 1,2, and 3 in *Trauma and the Memory of Politics*. Cambridge:

Cambridge University Press, 2003.

David Rieff, *In Praise of Forgetting*, Chapter 3

Questions and concepts:

What questions arise when a society or community decides to memorialize those who have died? How would you assess the validity of a commemoration project? Are memorials mainly instituted for the sake of individuals or for the sake of the society at large?

8. Thursday, March 9: Education: Can history teaching be used as a tool for post conflict reconstruction?

Reading:

Charles Ingrao “Confronting the Yugoslav Controversies: The Scholar's Initiative,”
American Historical Review (October 2009)

Karen Murphy, Marty Sleeper and Margot Stern Strom, “Facing History and Ourselves in Post-Conflict Societies,” *International Schools Journal*, Vol XXX, No.2, April 2011.

Margaret Smith, Chapters 8 and 9 of *Reckoning with the Past: Teaching History in Northern Ireland*, Lanham, MD: Lexington Books, 2005.

Recommended:

Majid al-Haj, “National Ethos, Multicultural Education, and the New History Textbooks in Israel,” *Curriculum Inquiry* Vol 5, 1 (March 2005), pp 47–71.

Daniel Bar-Tal, “The Rocky Road Toward Peace: Beliefs on Conflict in Israeli Textbooks,”
Journal of Peace Research 35 (November 1998): 723-742.

Questions and concepts:

Can the work of history and memory make it possible for two nationalisms to co-exist?

In what other ways can history teaching alter the mindset of a society?

Make a list of the strengths of these various efforts to use education as a way to alter people’s beliefs about history as a means to make more peaceable societies. Are there downsides or limitations to these approaches? What are they?

March 16 – No class, spring break

9. Thursday, March 23: Museum display as a source of acknowledgement and restoration

Reading:

Jenny Edkins, Chapter 4 in *Trauma and the Memory of Politics*, Cambridge: Cambridge University Press, 2003.

Edward Linenthal, Chapter Four and Conclusion in *Preserving Memory: The Struggle to Create America's Holocaust Museum*, New York: Columbia University Press, 2001.

Class Preparation:

In the weeks prior to this class you are expected to visit a museum in Washington, DC or its environs that has a focus on processing the past. I will give you a list of guidelines to help direct your explorations. Come to class prepared to give an oral summary of what stood out to you from this visit and ready to discuss others' experiences. See the end of this syllabus for a list of some museums you might consider.

10. Thursday, March 30: The issue of justice – dealing with the past through mechanisms of the law – trials, lustration, reparations; the composite option of the truth commissions and other truth processes; the emergence of victimhood as a source of righteousness

Reading:

Martha Minow, "Breaking the Cycles of Hatred," in Martha Minow, Ed., *Breaking the Cycles of Hatred: Memory, Law and Repair*. Princeton: Princeton University Press, 2002.

Nancy Rosenblum, "Justice and the Experience of Injustice," in Martha Minow, Ed., *Breaking the Cycles of Hatred: Memory, Law and Repair*. Princeton: Princeton University Press, 2002.

Marc Galanter, "Righting Old Wrongs," in Martha Minow, Ed., *Breaking the Cycles of Hatred: Memory, Law and Repair*. Princeton: Princeton University Press, 2002.

Eric Yamamoto, "Reluctant Redress: The U.S. Kidnapping and Internment of Japanese Latin Americans," in Martha Minow, Ed., *Breaking the Cycles of Hatred: Memory, Law and Repair*. Princeton: Princeton University Press, 2002.

Howard Zehr, *The Little Book of Restorative Justice*. Intercourse, PA: Good Books, 2002.

Questions and concepts:

What is justice? Look up some definitions. How important is it to achieve a sense of justice after a civil war? What are the tradeoffs among justice, truth, and leaving the past behind? Who benefits most from a legal process? What alternatives to court trials exist as a means to justice?

11. Thursday, April 6: Personal trauma – what do victims need?

Reading:

Bessel van der Kolk and Alexander C. McFarlane, “The blackhole of trauma,” in *Traumatic Stress: The Effects of Overwhelming Experience on Mind, Body and Society*, edited by Bessel van der Kolk and Alexander C. McFarlane and Lars Wiesaeth. New York: Guilford Publications, 1996.

Judith Herman, *Trauma and Recovery*, New York: Basic Books, 1992, 1997; Skim first half. Then read pp. 115-247.

Jenny Edkins, *Trauma and the Memory of Politics*, Chapters 1 and 2

Questions and concepts:

We often hear people say that talking about the past is liberating for victims. Is this true? Under what circumstances might it be true? What pre-requisites exist for the proper treatment and respect of victims in post-war situations?

12. Thursday, April 13: Acknowledging, Forgiving, and Walking through the history of the other

Reading:

John Bond, “Healing Trauma Among Australia’s Stolen Generation,” Chapter 14 in Barry Hart, Ed., *Peacebuilding in Traumatized Societies*, Lanham: University Press of America, 2008.

David Rieff, *In Praise of Forgetting*, Chapter 5

Roy Brookes, “Part Five: Native Americans,” pp. 233-298 in *When Sorry Isn’t Enough: The Controversy over Apologies and Reparations for Human Injustice*. New York: New York University Press, 1999.

Class preparation:

What are your own beliefs about forgiveness? Is it culturally determined? Does it have prerequisites? Is “sorry” ever enough?

What approaches offer people a space for acknowledgement and reconnection that are not loaded with this concept? What additional matters need to be addressed when an apology is proffered? What does it mean to “let go” of the past?

What is the ultimate goal? Unity? If not, what?

13.Thursday, April 20: Testimony and Storytelling; Nostalgia

Reading:

Dori Laub, “Truth and Testimony,” in *Trauma: Explorations in Memory*, edited by Cathy Caruth. Baltimore: Johns Hopkins University Press, 1995; pp 61-75.

Jenny Edkins, Chapters 5 in *Trauma and the Memory of Politics*, Cambridge: Cambridge University Press, 2003.

Gráinne Kelly, “Storytelling as the vehicle?” Conference Report: Healing Through Remembering Conference, Dunadry Hotel, Dunadry, Co. Antrim, 29 November, 2005.

Claire Hackett and Bill Rolston, “The burden of memory: Victims, storytelling and resistance in Northern Ireland,” *Memory Studies* 2009 Vol 2(3): 355–376.

Svetlana Boym. Chapters 1 and 2 of *The Future of Nostalgia*. New York: Basic Books, 2001.

Questions and concepts:

What is the difference between testimony and storytelling? What is the value of storytelling in post conflict situations? What concerns might a conflict resolution professional need to watch out for in such projects? Have you ever been in a situation where you were given the chance to tell the story of something that was difficult for you? Did you feel happy to be doing it? Why or why not?

What is Boym’s argument to explain why memory is such an important feature for our era? How does it speak to topics we have been discussing throughout the semester?

14. Thursday, April 27: Forgetting vs. Remembering, Tying it all Together

Reading:

Jenny Edkins, Chapters 6 in *Trauma and the Memory of Politics*, Cambridge: Cambridge University Press, 2003.

David Rieff, *In Praise of Forgetting*, Chapters 6, 7 and 8

Eva Hoffman, *After Such Knowledge*, Part VII, “From the Past to the Present”

Paul Ricoeur, “Forgetting,” Part III, Chapter 3 in *Memory, History, Forgetting*. Chicago: University of Chicago Press, 2004.

Questions and concepts:

In what situations is forgetting preferable to remembering?
Does forgetting go along with forgiving? What do you learn in the cases of Rwanda and Cambodia about the tendencies of a post genocide society when it comes to addressing the past?

Edkins and Hoffman bring up September 11, 2001 in the finale of their books. How do these two women interpret the particular message of this event from the standpoint of trauma and memory? Does this seem a valid finale to you? If you were to supply your own finale to our discussions this semester, how would you express it?

Why are you interested in memory? Which questions produced the most interesting discussions during the semester?

If you were going to help Prof. Smith reconstruct this course next time around, what changes would you suggest?

Final paper due: May 5

Some Museums in the Washington, DC area

United States Holocaust Memorial Museum

National Museum of African American History and Culture

National Museum of the American Indian

Manassas/Bull Run Battlefield – Northern Virginia

Gettysburg Battlefield – Southern Pennsylvania

Smithsonian Anacostia Community Museum

The Smithsonian Institution's museum of African American history and culture. The Anacostia Community Museum, Washington, DC's black history museum, offers exhibitions, educational programs, workshops, lectures, film screenings and other special events.

African American Civil War Memorial and Museum

The African American Civil War Memorial and Museum in Washington, DC honors and examines the African American's heroic struggle for freedom and civil rights.

Frederick Douglass National Historic Site in Washington, DC

Tour the beautifully restored Victorian Mansion that was the former home of Frederick Douglass, the famous abolitionist and advisor to Lincoln.

The Mary McLeod Bethune Council House National Historic Site

Visit this Washington, DC museum and learn about the life of Mary McLeod Bethune, an African American woman educator, presidential advisor, and political activist.

Alexandria Black History Museum

Housed in a building in Old Town Alexandria, Virginia originally constructed in 1940 as a library to serve black citizens, the museum examines African-American history, art and traditions.

Manassas Industrial School / Jennie Dean Memorial

A memorial park in Manassas, Virginia honoring Jennie Dean, an ex-slave who founded an industrial trade school for African American men.

Northampton Plantation Slave Quarters

This outdoor museum exhibits the rebuilt foundations of two former slave quarters of the Northampton plantation in Lake Arbor, Maryland in Prince George's County.

Sandy Spring Slave Museum

This museum in Montgomery County, Maryland focuses on the heritage of African Americans, participation with the Underground Railroad, and the struggle for civil rights.

If you feel like venturing as far as Richmond, Virginia, or Philadelphia Pennsylvania, there are many more museums to be found in those cities.

Concepts that arise in this course

The following concepts will be explored in the class. You should have an understanding of the issues that these concepts raise, be able to talk about them, and use them in your paper.

History vs Memory

Memory cult

Heritage industry

Public history

Historical consciousness

Leaving the past behind / Finding closure

Forgiveness

Reconciliation

Identity

Consciousness raising

Basic human needs

Victimhood

Impunity

Objectivity

Constructivism

Nationalism (ethnic vs civic; tribe vs state)

Collective memory

Chosen trauma

Trauma

Trauma time

Transgenerational trauma

Narrative

Nostalgia

Testimony

Witnessing

Grieving

Self

Storytelling