TRANSITIONAL JUSTICE IN AMERICA

2. Healing and Shared Humanity

(Adriana Serrano Murcia, Ereshnee Naidu-Silverman)

EPISODE DESCRIPTION

How can we find our common humanity in the wake of conflict and violence? In this episode, Ereshnee Naidu-Silverman interviews Adriana Serrano Murcia about the work of TJ in Colombia. Colombia is one of the first countries in the world to have formally recognized LGBTQ communities as part of a transitional justice process; Adriana discusses how this came to be as well as the work she and others are doing through the The Memory, Peace and Reconciliation Center of Bogotá to help former militants connect back to society through creative writing.

EPISODE TRANSCRIPT

[Music begins]

Adriana Serrano Murica: When you address some issues like working with ex-combatants or working with LGBTQ communities or working with sexual violence survivors, the entry point is they don't want to talk about that. And when you approach them properly, yeah, properly with safe spaces, and give them some guarantees of this process, they want to talk. And they want to talk a lot, and they have a lot of things to share, and they have a lot of ideas on how to rebuild our society. But maybe, maybe we have to work and to prepare the society to hear them.

Parusha Naidoo: Welcome to Transitional Justice in America, a podcast from the International Coalition of Sites of Conscience. The Coalition is a global network of over 350 historic sites, museums, and memory initiatives in more than 65 countries, all dedicated to using past struggles to address social injustice today.

I'm your host, Parusha Naidoo. I'm a Program Coordinator with the Coalition's Global Transitional Justice Initiative, which works to support transitional justice processes by engaging local civil society organizations, survivors, and governments in a participatory, inclusive, and holistic manner.

To help American sites learn from the work already being done around the world, we paired up US-based Sites of Conscience with Sites of Conscience members in Colombia, The Gambia, South Africa, and Sri Lanka – all countries that have or are currently undergoing transitional justice processes.

In this episode, we're listening in on a conversation between Adriana Serrano Murica and Ereshnee Naidu-Silverman. Adriana is an expert in the fields of gender-based violence, sexual violence, and the empowerment of victims of armed conflicts. She has been working on gender-based issues and transitional justice processes for thirteen years, and she currently serves as a Coordinator for The Memory, Peace and Reconciliation Center of Bogotá in Colombia. Ereshnee is the Senior Program Director of the Global Transitional Justice Initiative here at Sites of Conscience, a program she pioneered in 2014. Ereshnee has over twenty years of experience designing and implementing community outreach strategies and programs in critical post-conflict settings.

Before we begin, I just wanted to say a few words about the historical context of Adriana's work. Colombia has experienced a decades-long political and armed conflict involving many different groups. There was widespread violence in the 1940s and 1950s, but scholars often point to 1964 as the start date for the actual armed conflict. In the early stages, the fighting involved the Colombian military force and two left-wing guerrilla groups: the national liberation army, or ELN, and the Colombian Revolutionary Armed forces, also known as FARC. In the late 1980s, new guerilla groups emerged alongside paramilitary forces and groups financed by the drug trade.

In 2016, the Colombian government and the Colombian revolutionary armed forces, FARC, signed a peace agreement, which was an extremely important step in terms of negotiated solutions to the conflict. However, the country still continues to deal with armed groups and individuals fueled by drug trafficking, which has led to further human rights violations and threats to human rights workers. Over the decades, the Colombian conflict has victimized over 9 million people. More than a million civilians have been killed; 8 million displaced; nearly 200,000 remain missing, and there are 34,000 known victims of sexual violence.

So, with that situation in mind, let's hear from Adriana about the work she and others in Colombia are doing to foster justice and reconciliation.

Ereshnee Naidu-Silverman: Adriana, can you introduce yourself and tell us a bit about you and your work?

Adriana Serrano Murica: So, my name is Adriana Serrano Murcia, and I'm part of the Centro de Memoria, Paz y Reconciliación of Bogotá. My experience is a lot of experience, I've been working in issues related with the transitional justice process in Colombia for more than 12 years, and I have worked especially in gender issues associated with the Colombian armed conflict, like gender and the mobilization processes and gender and reparations, and gender and memory. Also, I have worked doing some research in sexual violence in the Colombian armed conflict.

Ereshnee Naidu-Silverman: Adriana, I'm so excited about this conversation. I'd love to know a bit more about how you got into this work.

Adriana Serrano Murica: Well, as many citizens of my country I grew up watching in the news all the devastation and the social injustice here in my country, and later when I was in the university, I have the opportunity to start working in these issues because I was involved in a, in a research about how the conflict affected the elderly people here in Colombia, and I think that's my entry point to these transitional justice issues, and then I got involved in gender issues and I became a feminist and I think that I'm very grateful for having this experience because it changed my life and it changed the way that I see my country. Also made me feel useful for my society because it's like the opportunity to work in changing things.

Ereshnee Naidu-Silverman: That's so interesting because when I think about my career, I also started off as a feminist. I started out working with domestic violence, using lots of the drama strategies I had learned to work with domestic violence sur-survivors, and then somehow along the way, I moved into the transitional justice space. Before we go into the specific work you've done in Colombia, I'd like to ask: what does transitional justice mean to you?

Adriana Serrano Murica: Well, I think that for me and maybe right now, for the team that I'm part of, we have seen transitional justice like a big opportunity to start as something that we have called like, this new social project, like this new social contract – a peaceful one, democratic one. Like, w-we found this opportunity like the big opportunity we have as Colombians to work in a society that enhances and embraces dignity, diversity, social justice. So, I think that that's the way that we see transitional justice, that we know that we have to negotiate some things. And we know, and I'm sure – I also think that – that we need to work in truth mainly and also in reparation as the basis of this new society.

Ereshnee Naidu-Silverman: Would you say it's also about narrative change? Because transitional justice is so much about making amends for the past, I feel like lots of it focuses on narrative change through these different mechanisms like reparations and memorialization and prosecutions.

Adriana Serrano Murica: I think maybe the change of the narrative, it has to be with given us the opportunity to expand the voice of the people that participate in the society. And I think that is pretty important for us that we acknowledge that as society, we need to hear all the voices and we need to hear all the stories about the armed conflict here. Not just the traditional histories that we as Colombians have heard in the schools, but also the victim's voice and the combatant's voice, and also the people who has lived not in the cities, but in the places where the war was. So, we see this change of narrative as not changing the history, but it's also expanded the voice of the people who are telling how is our society, but also building the society.

Ereshnee Naidu-Silverman: Let's talk about some of the memory projects that you've worked on. Can we start with the work around how LGBTQ+ communities have been affected in the Colombian conflict?

Adriana Serrano Murica: Eh, yes. Here in the country, I think that for the last 20 years we have been through different transitional laws that have, or address different issues about, the truth. Since 2011, the Colombian government approved a law that we commonly hear in Colombia known as the Victims Law. The national government have the opportunity to create an – an organization here in Colombia, a governmental organization called the Centro de Memoria Historical. Through that organization, I had the opportunity to work with LGBT communities.

We had the opportunity to approach through what happened to LGBT communities here in Colombia during the armed conflict, and it was this big experience because I think that maybe we were one of the first countries dealing with this question. And we had the opportunity to go through all the country looking for people who lived the armed conflict, but also who had these experiences about how being part of the LGBTQ social sectors here in Colombia had affected them in the world more, yeah? Because of the stigma and because of all the social prejudices that we as a Catholic community here in Colombia we – we have built among them, yeah? So what we found in that process is that, as we thought, we had a lot of people who were victims of this conflict because they fall in love with someone of the same sex or because they changed their – their gender identity. Yeah? So it was something that needed to be addressed in that moment. I think it was maybe 2014 or 15.

So first, a huge team developed a research – one of the first research here in Colombia – I wasn't part of that team but I arrived later. They run this big research among all the country asking for their memories. And I think that the most valuable thing of that process was this big question to our society of how our society let those things happen. Because of our social prejudice, and let the armed actors act the way they did with those populations. In that way, we found one organization. They were in a city of Columbia that we call Medellín and they call themselves [Organization NAME], that is something like this small organization of one of the communities in Medellín, and we started working with them in memory processes. Asking the question of what happened, and why it happened.

They started remembering how all the human rights violations and all that had to do with two things. The first one: that they were social leaders. Yeah? And that they were visible in the community. And the second one is that they were visible, but they were LGBTQ. The paramilitary forces in Medellín pointed to them as something that they need to eliminate because they were dangerous. And because they were dangerous, not only because they were building a social project, but also because they were seen as communities that Medellín didn't – didn't need. They displaced some of them, prosecute some of others. Some of them died. Yeah?

So after they realized what happened to them, they started building from that like what we want to do now. It gave them the opportunity to rebuild their organization, but also to recognize themselves not that this happened only for me because, as a human being, but this happened to us as a social organization. Yeah? And that allowed them to negotiate with the Colombian government and to be recognized as the first collective subject of reparation as an LGBTQ community. Yeah? And it was very important for them but it was also very important for the country because so far we talk about different kinds of collective processes of reparation, but with indigenous groups or with Afro Columbian groups or with certain kinds of communities or with certain kinds of social organizations, but it was the first LGBTQ community or organization recognized as a subject of collective reparation.

So it was big and we had the opportunity not only with them but with others, to allow them to – to tell their histories, their experiences, eh, in different places, and we found very interesting things because not only they have this experience marked by the stigmatization, but al-also they developed different kinds of resistance. Yeah?

And different kinds of resistance also using their pride as LGBTQ communities and their pride as a shell also for other human rights violation, but also their pride and their customs. All the ways that they gather as LGBTQ community, to stand and have a voice in the peace agreement. So later then in 2016, they had the opportunity to be in Havana in Cuba as LGBTQ communities talking about how to include them in the peace agreement, yeah? And how we should work with them to build this new Colombia that we must build with them. So, it was amazing for everything.

Ereshnee Naidu-Silverman: Thanks, Adriana. I think this is such an important issue to share with our listeners, and Colombia is indeed one of the first countries that has dealt with the inclusion of LGBTQ+ people in the transitional justice period, they are often amongst, uh, the most vulnerable and also as you're saying, invisible groups. And we've heard about some – some work that's happened in Uganda, for example. It came up as an issue in the Gambia where LGBTQ+ people were being targeted specifically by the Jammeh regime, but often because of domestic laws and the cultural taboos related to LGBTQ, they – they've continued to be amongst the most marginalized within a transitional justice process. So I think there's so much to be learned from the Colombian process in this regard. So thank you for that. Another project I was hoping we could hear a little bit more about is the writing and the book project with former militants. Can you tell us a little bit about that?

Adriana Serrano Murica: And we're very happy about that project. So right now I'm part of Centro de Memoria, Paz and Reconciliación of Bogotá. This is a public institution hearing in Bogota trying to work generating maybe some tools to – to think about how to build peace and how to build memory in the city. Also in 2016 we had this big success. Because we signed a peace agreement with the oldest guerrilla group here in Colombia – Fuerzas Armadas Revolucionarias de Colombia – or as you say, the Colombian Revolutionary Armed Forces. So, after 2016, we have as Colombians this big hope that we – finally we're going to have peace. It's not like that right now but also we are working with different actors to continue thinking and continue building peace. So, our Director, the Director of this place eh, is called José Antequera, he had this idea to bring some of the former combatants and propose them to write about their experiences, but not their experiences related with the armed conflict, but their experiences with something that we as a humanity share. So we decided that the issue that we needed to address, like this first experiment, was let's talk about the environment.

So, we work with the Instituto Caro y Cuervo. The Instituto Caro y Cuervo is a- a national government institution that offers courses about how to make creative writings and also they have these scholar issues about writing and literature here in the country. So, we made an alliance with them and we decided with a writer, a famous writer here that is called Juan Álvarez to gather a group of ex-combatants of FARC and start with them a process of creating writings, yeah?

So last year in 2021, we launched our first book. It was called *Common Nature*. The idea of the book was to invite those ex-combatants, women and men, to talk about their experiences and all the things that they remember about the – the nature, yeah? So the question, the central question was not "What happened to you or what did you leave in in the war?", but was "What do you remember about the nature?" Because the idea was to invite them – to invite us – to think about the environment as a common cause, yeah? As something that we can – that we can share with the students in the schools, or with scholars in the universities, and with a big teams of other organizations, or with even politicians to address them to think about our future,

yeah? Our common cause. Maybe it's the environment, maybe it's nature, yeah? If we want to start talking about maybe reconciliation or maybe building a new society, let's start from something maybe smaller but also maybe more important. That is, what we need in the future, yeah? Like, we all need air, we all need land, we all need water, so let's talk about how we relate with it; with the water, with the land, with the nature, yeah? And also what we expect of them and also how our memory of our life creates a relation with this, yeah?

So, I think that the idea was to gather us around something common. So in 2021, we launched the first book, but also we started the second process with, eh, other FARC members. Just two weekends ago, we launched the second book and that book is named *Running Water* and we bite into the same reflection but specifically with the water, yeah? So you can find stories about how they related with the rivers, for example, and their experiences. Or the meanings of the rivers, eh, when they were in the guerilla, but also all the memories that they have around the lakes, the ocean, the rivers... You know that Columbia is one – So, all these stories bring that memory and also bring that expectations about how to relate with the water. And it's a pretty, pretty beautiful piece of art because they speak from the heart, yeah, and they write from the heart. And with no expectations, but just creating something, a beautiful something, inspiring, and something that is different of other processes. Because in other processes, maybe they all the time have to think about the war, about their experiences as combatants, but also their experiences as people who are trying to build a new life project in peace, but we here say, "Okay, let's not talk about that. Let's talk about these other things." So, that's the special thing about the process.

Ereshnee Naidu-Silverman: That sounds like an amazing project, Adriana. I think what stood out for me here was that you were trying to identify the humanity in all of us and I think often when we... embarking on transitional justice processes, we kind of forget that we are also interconnected as human beings. Because there's so much of anger and so much of distrust that's surrounding us after conflict. So it's so important to recognize our interconnectedness ah – and to recognize the humanity in each of us. We have something in South Africa where I come from called Ubuntu, which essentially means "I am because you are." So, I'm a human because you recognize my humanity, and I think it's so beautifully woven into this project that you've done. Also there's something so, just beautiful in the way you have used the natural environment as the common denominator.

[*Musical transition*]

Parusha Naidoo: Before we continue with this fascinating conversation, I want to share two recordings from the writing project. Adriana was kind enough to share recordings of the authors reading their works. The first one we'll hear is called *Ahora Que Tenemos Tiempo* or "Now That We Have Time" by Carmen Capacho. I'll play a bit of the original recording so you can hear it in Carmen's voice, and then I'll read a full translation.

Carmen Capacho: Ahora es cuando creo que estamos sacando los sentimientos de tantos años. Antes el trajín del día, el trajín de la guerra, el ir y venir de una cosa a otra, no nos dejaba reparar en los sentimientos de pérdida.

Parusha Naidoo: Now I think that we are getting our feelings out. Before, the bustle of the day, of the war, of coming and going, didn't let us realize our feelings of loss. We kept going because it was our work. Now, we have time to cry and think, we can express our feelings, repressed for years. Now we can grieve our dead. That's why the loss of our comrades after the peace process is that hard.

I especially remember a walk we took in the Colombian Amazon, deep and beautiful geography, house of giant palms that I never get to see again. We were amazed because our eyes could not catch all the wonder we were witnessing. Each leaf was wider than us with open arms. Despite the haste of the march, we laid down to rest, because we felt that we had reached another corner of the earth. There were also beautiful creeks – rivers – with rocks that looked like art pieces. Our only camera, our gaze, was exhausted that day."

Next, let's hear *Todo Es Agua,* or "Everything is Water" by Manuel Bolívar:

[*Sounds of the jungle*]

Manuel Bolívar: En ese tiempo, cuando mi cuerpo y mi mente convivían con el verde profundo de las plantas y el resplandor de los rayos del sol atravesaba las ramas de los arboles meciéndose al viento, caminé por las selvas, hundiéndome en los rebalses y bañándome en los cauces de los ríos profundos...

Parusha Naidoo: At that time, when my body and my mind coexisted with the deep green of the plants and the brilliance of the sun's rays pierced the branches of the trees swaying in the wind, I walked through the jungles, sinking in the reservoirs and bathing in deep riverbeds; I went up to the moor sheltered by the silent mist, shaken by the icy wind; I crossed the boiling savannahs longing for the grayish water of the floodplains that could be seen in the distance; I sat down to rest leaning against the trunk of some tree while I drank sips of water with scraped panela there in the imposing estuaries of the plains; sometimes I fell asleep lulled by the rain lying on fern leaves, others, embracing the brightness of the stars on summer nights; sleep also came to me in the heat of a deep kiss of love and passion, overwhelmed by the tenderness of warm, wet lips.

Saying that I cried a river for her is like saying nothing. Perhaps a sea could contain my tears, or perhaps a thousand lagoons of high moor. The truth is that today I write these letters and they slip through my fingers and I think of them as the watery threads that water the fertile land that has to reap new fruits, new dreams of love and pain. The water, these tears of mine, are also everything today.

[*End sounds of rainforest*]

[*Musical transition*]

Ereshnee Naidu-Silverman: In what ways, uh, has this work affected you? And what have you learned over the years?

Adriana Serrano Murica: I think *Running Water* and-and *Common Nature* has changed all the themes here in the – in the Centro de Memoria, Paz and Reconciliation because I think that after 2016, we all have this bittersweet feeling, yeah? Because people like me and other peoples in this team that have been working in – in the pursuit of peace in the country, I think that maybe after 2016 we were heartbreak because all the political process to approve the peace agreement was very difficult at the beginning.

Referendum, we lost a referendum and we had to renegotiate the peace agreement. Yeah? It was pretty hard not only the people that had been working in decisions, but also the citizenship, and also the social leaders and the human rights defenders that had been working all their life in this. Yeah? And also, what we discovered talking with these ex-combatants was the same thing. Yeah? They were also worried, they were also pretty sad about what happened in that year. So it was a pretty difficult year and then it happened other things in the country, like the COVID 19. Yeah? So having the opportunity to gather with these people and create something poetic and create something so beautiful, it changed us all I think it gave us again hope. And also because I think that it gave us like the strength that we needed. Yeah? Because I think that we all say, okay, we find a way to do it. And we can do it. And we need to keep working in this issue. So I think it was pretty amazing for – for all the team.

Ereshnee Naidu-Silverman: I think having worked in this field for so long, I find that in lots of contexts especially like Colombia, and there's other contexts like Sri Lanka where there's a protracted war, it's so easy to lose hope. And you're right, we – we also forget about the beauty that exists in the world. So we need projects like your project and we need to come together to envision, I think, different futures. There's some hope to continue to hold on to because transitional justice processes can last forever. Not forever, it's limited. Transitional justice processes are limited. But it just feels like a really long time for us to see it bear fruit. So to have projects like these civil society-led projects that address issues of the past but also build a common vision and a hopeful future is important to have.

Adriana, can you share with us, I think you talked about it a little bit, but some of the challenges that you faced in your work and how you've addressed it?

Adriana Serrano Murica: The biggest challenge is that we need to still keep working, changing some ideas that we as Colombian face that happened with the LGBTQ community. Also in the work with women here. Because our traditional ideas of how a guy or a girl should be, should behave, should think, affect, also how the armed conflict develops. Yeah? So I think that that's one of the most difficult things to change because you have to change mentalities,yeah? You have to change the way that people think, and the way that people also see the other. Yeah? So I think maybe that's one of the biggest challenges and I think that also is something that you can see and also relate with ex-combatants. Because we see them as different, because we see them as something else. And I think that this is one main challenges that we face in this transitional process. And it happens not also with women, it happens with Afro Colombian communities here in Colombia and indigenous groups here in Colombia. The majority of the population doesn't realize pretty well the meaning and also all the learnings that we have to-to-to take from these communities. Yeah? From my experience also, I think that this is the big – the biggest challenge but also I think that we have found different ways of addressing that. I think that one of the most important strategies is allowing them to use their voice pretty loud. So people, even those that don't want to hear, hear. Yeah? So I think that's important. And I think also it's important to recognize also that certain organizations or community or social sectors have their own ways to resist. Maybe in some places it's a carnival. In some other places, it's writing. In some other places, it's using their spiritualities. Yeah? Not only giving voice but also giving us as a society the opportunity to know the different ways that people resist, yeah? Because in the basis of this resistance, we found the basis of this new society, yeah? And the minimums of this new society. And that's the way we're trying to work here with the projects that we have work. And also, I think that maybe the main – the main learning of *Common Nature* and *Running Water* was

also the need to find something simple, something that unites us. Something that we all need. We all need to breathe, we all need water, we all need land, we all need the nature and environment for living. Yeah? And I'm finding that cause, we can create new dialogues. So that was our strategy.

Ereshnee Naidu-Silverman: Yes, changing – changing hearts and minds are really difficult. But as you said, what you guys have done is provide safe platforms. Not just allowing people's voices, but you've provided a safe space for people to tell their stories. I read this beautiful quote, I don't know who it's by, but it says, "Shame dies when stories are told in safe spaces." But just on the changing of mindsets, I often feel that there's hope to do it with the younger generation and in that regard, have you – have you done any work with youth? Or even like, for example, sharing the ex-combatant stories with learners, university or school learners. Have you seen any changes in attitudes there?

Adriana Serrano Murica: Yeah. In fact, this place, the Centro de Memoria, Paz and Reconciliación, I think that maybe most of our visitors are students of schools and students of universities. So yeah, we – we have put a lot of effort in working with them in different issues and yes, we have shared with them not only the stories but also we have gathered these ex-combatants, these writers, with the readers. And it has been amazing because it's a different way to knowing that person that for years, they told us that they were bad people, yeah? That they were something else. So now they gather in the same room, they can know how these people think about something that they also think. So it is very important. And it has been pretty beautiful. Last year we made a campaign, like a social campaign. We gathered some students from universities and they read out loud those stories. And with these – with those stories and with these recordings, we went again to the universities and we made a lot of workshops and discussions about what we built, but also what they felt about what they were reading. So it was pretty beautiful. One of the strategies – we have different strategies working with youth here because we offer also guiding in this place for these universities or these schools, even though these kindergartens want to gather here. So we use this opportunity to present them the work that we did with them, with ex-combatants, but also as opportunity to give them participation in this, of what we need to do to build a new society. So it's important because it's not only them listening, it's not only them exchanging with certain kinds of people. But also we gave them the opportunity to build their own voice. And I think that we have been working with public schools here in Bogota and it has been maybe the key for this project, because it gave us the opportunity to go to those schools and to also propose them to talk about the same thing. So as we, by the writing, work with the ex-combatants about the environment as a common cause, we went to college and we went to schools and we ask the same question by different ways. We made podcasts with them, we made a films, short films with them asking the same question, yeah? It's not only allowing the conversation, but also give them the opportunity to participate in this construction, so it was pretty big.

Ereshnee Naidu-Silverman: So to conclude, I just want to know. If you had to share one piece of advice with anyone embarking on a Truth, Justice and Memory Project, what would that be?

Adriana Serrano Murica: I'm going to use somebody else's words. But, a years ago, someone said, "In this processes, a lot of people think that people really don't want to talk. But maybe we as a society are not ready to hear them." So I think that's a pretty interesting and pretty big advice because when you address some issues like working with ex-combatants or working with LGBTQ communities or working with sexual violence survivors, the entry point is they don't want to talk about that. And when you approach them properly, yeah, as you say: properly with safe spaces, and give them some guarantees of this process, they want to talk. And they want to talk a lot, and they have a lot of things to share, and they have a lot of ideas on how to rebuild our society. But maybe, maybe, eh – we have to work and to prepare the society to hear them. So I think that's the advice that I have to give.

Ereshnee Naidu-Silverman: Thanks, Adriana. I so agree with you. Wherever I've worked, and I've worked mainly with survivors of conflict, I've always heard survivors say, "We want people to listen to our story." And I think it's so important the work you're doing, sharing those... creating those safe spaces and those platforms for different stakeholders in a conflict to be able to have a dialogue and to be able to speak to each other. Thank you so much for your generous sharing, and I look forward to continuing the conversation.

[*Music begins*]

Adriana Serrano Murica: Thank you, Eresh. Thank you very much.

Parusha Naidoo: You've been listening to Transitional Justice in America, a podcast from the International Coalition of Sites of Conscience. Our guests on this episode were Adriana Serrano Murica and Ereshnee Naidu-Silverman. You can find out more about Adriana's work at the Memory, Peace and Reconciliation Center by visiting "centro de memoria historica.gov.co".

The International Coalition of Sites of Conscience is the only global network of historic sites, museums, and memory initiatives dedicated to using past struggles to address social justice challenges today. This podcast was created in partnership with our Global Initiative for Justice, Truth, and Reconciliation which seeks to support communities either in or emerging from conflict by elevating the voices of survivors and marginalized groups. For more information, visit sitesofconscience.org and gijtr.org. This podcast was written, edited, and produced by the team at Better Lemon Creative Audio. I've been your host, Parusha Naidoo.

Stay tuned for the next episode of Transitional Justice in America, a conversation between Radhika Hettiarachchi, a researcher, curator, and development practitioner in Sri Lanka, and Ana Edwards, chair of the Sacred Ground Historical Reclamation Project in Richmond, Virginia.

[*Music ends*]