



Second International Conference

TRAUMA, MEMORY AND HEALING IN THE BALKANS AND BEYOND

12-14 July 2016

Katolički školski centar „Sv. Josip“ / St Joseph Catholic School Center

(Address: Mehmed paše Sokolovića 11, Sarajevo)

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CONFERENCE DESCRIPTION & SCIENTIFIC BOARD/ PARTNERS

Trauma, Memory and Healing in the Balkans and Beyond

TPO Foundation and her distinguished partners are pleased to welcome you to our second international conference on the theme of trauma, memory and healing. This conference seeks to create an interdisciplinary archive of knowledge and opportunities for the healing of memories and trauma in the Balkans and beyond.

In a region which experienced the immense violence of three wars in the last century, the scars of trauma are deep and overlapping. Multiple memories are not simple stories of suffering, but play into socio-political agendas through competing victimization narratives. From a historical perspective, the experiences of pain and great loss on all sides in these armed conflicts and repressive regimes means that whole communities carry the all-encompassing impact of trauma in their very anatomies and psyches, which call out for recognition and healing. This reality, mixed with the instrumentalization of suffering into victimhood, creates a social dynamic lacking the trust, acceptance, understanding and empathy conditional for collective healing. It may also lead to future conflict, through the perpetuation of vicious cycles of violence and victimization. In order to open a process of recovery or 'de-traumatization', toward a more just, peaceful and stable society, the society must first recognize the presence of its trauma. A social environment is needed that positively confirms the authenticity of individual victims' trauma/s as well as the credibility of the traumatic narratives of groups.

This conference is a joint effort of scholars and practitioners/activists from Bosnia and Herzegovina and abroad, across a broad spectrum of disciplines. Its first aim is to create an archive of knowledge through a grounding analysis for trauma healing work in the Balkans, which can serve as the basis for strategic recommendations for organizations and governmental agencies. Bringing together local and international expertise, its second aim is to build a network of activists and scholars who share 'best practices' for psycho-social trauma recovery and the healing of memories.

Through these two goals, the conference hopes to provide the following results. It seeks to produce (a) interdisciplinary learning that goes beyond regional group divisions through examining the existing truths constructed by previous

generations and to broaden these into new possibilities for collective healing. Another outcome is (b) raised awareness of this ubiquitous facet of post-war life: the on-going, trauma-related circumstances, from local to global historic, economic, political and cultural realities. Further it seeks to (c) open a process of psychosocial healing and the re-energizing of dignity as part of the healing process. Such healing requires public deliberation, a conscious decision plus political will on all levels of society (government, local communities and individuals), a common and critical rethinking the deeper roots of social trauma as well as sharing the experiences of these phenomena and expertise about their mechanisms. Finally, the conference will facilitate the (d) development of just and non-harmful cultural memories, social solidarity and collaboration across the Balkan region. The role of non-Balkan scholars and practitioners is to incorporate thematic expertise and input that will assist this process through its comparative, outside perspective.

The conference will include an excursion to Srebrenica and the Potočari Memorial Center, as a local case study of the themes considered in the conference.

Following the conference, we request your revised papers by 1 September 2016 for consideration in our forthcoming conference proceedings book.

Scientific Board/Partners

Zilka Spahić Šiljak, Stanford University and TPO Foundation (organizer)

Julianne Funk, University of Zurich and TPO Foundation (organizer)

Barry Hart & Katie Mansfield, Center for Justice and Peacebuilding, Eastern Mennonite University

Al B. Fuertes, New Century College / School for Conflict Analysis & Resolution, George Mason University

Alisa Mahmutović, University of Zenica

Richard Mollica, Harvard Program in Refugee Trauma

Shelly Rambo, Boston University

Srdjan Sremac, Center for the Study of Lived Religion, Vrije Universiteit Amsterdam

Vesna Teršelič, Documenta, Center for Dealing with the Past

CONFERENCE PROGRAM

Day I Tuesday, 12 July

- 8:00 **Registration opens**
- 8:30 **Opening & welcome**
Julianne Funk & Zilka Spahić Šiljak
- 9:00 **Trauma keynote**
Moderator: **Julianne Funk**
Siniša Malešević, *Nationalism, Collective Trauma and Historical Sociology*
- 10:00 **Panel A: Historical, generational and collective trauma**
Chair: **Siniša Malešević**
Tobias Lotter, *The Psychiatry Trap and the Clinical Perspective: From Individual to Collective Trauma*
Kristina Hook, *Recorded Histories, Inscribed Traumas: Toward an Integrated Anthropological Understanding of Embodied Trauma in Post-Conflict Societies and Its Impact on Future Generations*
Heike Karge, *The Schizophrenic Face of the First World War*
- Panel B: Gender and sexual violence in war**
Chair: **Zilka Spahić Šiljak**
Heleen Touquet, *The political psychology of sexual violence*
Srdjan Sremac, *Masculinity, Spirituality and Male Wartime Sexual Trauma*
Sabiha Husić & Kirsten Weinberg, *Medica Zenica and Medica Mondiale: 'We are stil alive. We have been harmed, but we are brave and strong'. Research on the long-term consequences of war rape and coping strategies of survivors in Bosnia and Herzegovina*
- 11:15 Coffee break
- 11:30 **Panel: Agency, resilience and post-traumatic growth**
Chair: **Nancy Good**
Zilka Spahić Šiljak, *Survivors/Victims' Agency in Bosnia and Herzegovina: Self-identification and conceptualization of sexual violence experiences*
Hana Kočan & Sabina Alispahić, *Posttraumatic growth in the Bosnian population: differences by gender, age and number of traumatic experiences*
Marie Berry, *Women, War, and Power: Mass Violence as a Transformative Form of Social Disruption in Bosnia-Herzegovina*
Al Fuertes, *Narratives (lived stories) of Karen Refugees along the Thai-Burmese Border Reveal Psychosocial Trauma*
- 13:00 Lunch

- 14:00 **Memory keynote**
Moderator: **Julianne Funk**
Dubravko Lovrenović, *Bosna i tri Boga (Bosnia and Her Three Gods)*
- 14:45 Coffee break
- 15:00 **Panel A: Remembering Srebrenica**
Chair: **Julianne Funk**
Victoria Dimitrova, *Memory beyond boundaries*
Badema Pitic, *Commemorative izvorna songs as 'sound memorials' of the Srebrenica genocide*
- Panel B: Documentation and memorialization**
Chair: **tba**
Lea David, *What can we learn from the Holocaust and Genocide memorialization policies? A comparative perspective*
Vesna Teršelić, *Reaching Out To People Who Are Still Not Listening. The role of documentation on human rights violations and personal memories in trust building - experience from Croatia*
- 16:00 **Workshop: Play to develop new patterns**
Katie Mansfield
- 17:30 **Optional:** Exploring Sarajevo's Vraca Memorial Park and the Old Jewish Cemetery
Guided by **Nicolas Moll**
- Optional:** Sarajevo city centre inter-religious walk
Guided by **Dina Radonić**

Day 2 **Wednesday, 13 July**

- 8:45 **Group attunement**
Katie Mansfield
- 9:00 **Review of the previous day**
Julianne Funk
- 9:15 **Panel A: Memory channels**
Chair: **Nicolas Moll**
Maida Bilkić, *Transmitting historical traumas: Narratives of memorial warning places in Bosnia-Herzegovina*
Ružica Čubela, *Od kulture sjećanja do kulture zloпамćenja (From a culture of remembering to a culture of evil memories; with simultaneous translation)*
- Panel B: Bridging divided memories**
Chair: **Ina Merdjanova**
Alma Jeftić, *'I Can(not) Remember': Mediation of Difficult Memories in Post-War Bosnia-Herzegovina*
Iana Petrus, *Media Literacy as Peacebuilding*
Stephanie C. Edwards, *Reading Bosnia in Belgrade: Toward the creation of a multidirectional memory for regional healing in the Balkans*
- 10:30 Coffee break
- 10:45 **Healing Keynote I**
Moderator: **Julianne Funk**
Nancy Good with **Puljek-Shank**, *Trauma - What Is It Good For? Learning from the Field and Best Practices*
- 11:45 **Panel A: Transitional justice & reconciliation**
Chair: **Srdjan Sremac**
Mina Rauschenbach, *Symbolic forms of transitional justice in their potential for symbolic recognition in Bosnia-Herzegovina*
Debora Spini, *Paradoxes of forgiveness in a post genocidal world*
- Panel B: The (expressive) arts and trauma healing**
Chair: **Katie Mansfield**
Jessica Smith, *Art & Agency: Capturing Women's Contribution to Postwar Peace*
Rocio A. Auz Garcia, *The Use of Comic Books to Cope with War Trauma: Lebanese Superheroes as an Example*
Ivana Gojmerac, *War Identity in Movement*
- 13:00 Lunch

14:00 **Workshop A: Secondary Trauma: Self Care and Resilience**
Nancy Good

Workshop B: Stuck-ness, sensing, and sense of humor
Katie Mansfield

15:15 Coffee break

15:30 **Panel A: Transforming conflict and collective identities**

Chair: **Steve Olweean**

Elske Thaden, *The problems of ‘we’ after intergroup conflict: understanding collective healing through social psychology and trauma-based approaches*

Björn Krondorfer, *Defusing Chosen Trauma through Unsettling Empathy: A Conceptual Approach to a Case Study on Palestinian-Israeli Relations*

Annemiek Richters, *Personal and communal healing across generations. The contribution of community-based sociotherapy in post-genocide Rwanda*

Panel B: Coordinating peacebuilding and trauma work

Chair: **Al Fuyertes**

Barry Hart, *Multidisciplinary and Cross Sector Approaches to Building Peace after Complex and Violent Conflicts: The Importance of Psychosocial Trauma and Well-being in this Process*

Friederike Bubenzer & Marian Tankink, *Towards an integrated framework: Narrowing the gap between psycho-social needs, practice and peacebuilding*

Katie Mansfield, *Strategies for Trauma Awareness and Resilience - an educational approach*

17:00 **Optional:** Visit to the Historical Museum of Sarajevo

19:30 **Action planning meeting and dinner**

for the conference’s scientific board and keynote speakers

Day 3 **Thursday, 14 July**

- 8:45 **Group attunement**
Katie Mansfield
- 9:00 **Report on the second day**
Julianne Funk
- 9:15 **Healing Keynote 2**
Moderator: **Julianne Funk**
Steve Olwean, *Healing Trauma When Society Is the Victim*
- 10:15 Coffee break
- 10:30 **Panel: Adding new voices to stories of trauma**
Chair: **Barry Hart**
Atak Ayaz, *Reflections in the Silver Mirror: Owning the Past and Carrying its Burden*
Scoggins Berg, *Prerequisite for Peace. An analysis of Bosnian-Serb historical national trauma*
Edita Čolo Zahirović, *Transforming relationships through storytelling: experience from Choosing Peace Together and PRO-Future projects*
- 11:30 **Closing**
Julianne Funk & Zilka Spahić Šiljak
- 12:00 Bus to Srebrenica (packed lunches)
- 15:00 Visit to BOSFAM, Srebrenica
- 16:00 Visit to the Srebrenica/Potočari Memorial Center and Cemetery
- 17:15 Dinner in Potočari with Snaga Žene
- 18:00 Return to Sarajevo
- 21:00

HIGHLIGHTED SPEAKERS

Siniša Malešević is a Full Professor in the University College, Dublin's School of Sociology. He is also an elected member of Royal Irish Academy and Academia Europae (the European Academy) and an elected Associated Member of the Academy of Sciences and Arts of Bosnia and Herzegovina. Previously he held research and teaching appointments at the Institute for International Relations (Zagreb), the Centre for the Study of Nationalism, CEU (Prague), the National University of Ireland, Galway, the London School of Economics, the Institute for Human Sciences (Vienna) and Université Libre de Bruxelles (Visiting Professor/Eric Remacle Chair in Conflict and Peace Studies). His recent books include *Nation-States and Nationalisms: Organisation, Ideology and Solidarity* (Polity 2013); *The Sociology of War and Violence* (Cambridge University Press, 2010, reprinted in 2012), *Identity as Ideology* (Palgrave, 2006), *The Sociology of Ethnicity* (Sage, 2004) and edited volumes *Ernest Gellner and Historical Sociology* (Thesis Eleven, Special Issue, 2015), *Nationalism and War* (Cambridge University Press, 2013) and *Ernest Gellner and Contemporary Social Thought* (Cambridge University Press, 2007). He has also authored over 70 peer-reviewed journal articles and book chapters and his work has been translated into many languages. Professor Malešević has been principal investigator for several research grants and regularly acts as academic adviser/referee for research projects. He has organised six international conferences, speaks internationally and also serves on the editorial boards of seven international academic journals.



Nationalism, Collective Trauma and Historical Sociology

Although the concept of 'collective trauma' has historically been integral to many nationalist narratives there has been very little systematic analysis of the role trauma plays in the construction of nationalist projects as well as how nationalism generates and sustains traumatic experiences. Among the few theories two stand out: Jeffrey Alexander's (2013) theory of cultural trauma and Anthony D. Smith's (2010, 2009) ethno-symbolist account of nationalism. This paper critically engages with these two leading approaches in an attempt to articulate an alternative sociological model of collective trauma. More specifically, and in line with my previous books (2013, 2010, 2006), I develop a *longue durée* analysis that focuses on the role organisational and ideological powers play in the formation of both

nationalism and collective traumas. The first part of the paper outlines a theoretical model which centres on the two long term historical processes that I call 'the cumulative bureaucratisation of coercion' and 'centrifugal ideologisation' both of which have been crucial in the institutionalisation, legitimisation and organisation of traumatic events that underpin many nationalist discourses. In contrast to Alexander's argument that trauma is first and foremost 'a socially mediated attribution' and Smith's idea that nationalism has deep cultural roots I argue that both of these phenomena are the social products of organisational and ideological developments. The second part of the paper applies this theoretical model to the several case studies including Rwanda, Armenia and Bosnia and Herzegovina.



Dubravko Lovrenović (b. 1956), historian and medievalist, obtained his BA in history at the Faculty of Philosophy, University of Sarajevo (1979), his MA at the Faculty of Philosophy in Belgrade (1985), and his PhD at the University of Sarajevo (1999). He teaches general history of the Middle Ages as a full professor at the Faculty of Philosophy at the University of Sarajevo. He has authored many books and numerous research papers about the medieval period in Bosnia and Herzegovina (BiH) and Europe, published in local and foreign scientific magazines. He was co-creator Bosnia and Herzegovina's heritage protection programs and studies. Lovrenović was a guest professor at Yale University in 2001 and 2002, had a scholarship at Central European University in Budapest in 2004 and 2005 and a Fulbright scholar at the University of Chicago, 2007-2008.



Lovrenović also served as Vice Minister of Education, Science, Culture and Sport in for the Federation of Bosnia and Herzegovina (2001-2003) and was on the Committee for Preservation of the country's National Monuments and the Committee for Bosnia and Herzegovina's cooperation with UNESCO (2002-2006). He is secretary of the Committee of History at the state's Academy of Arts and Sciences and is Vice Dean for Academic and Student Affairs at the Faculty of Philosophy at the University of Sarajevo.

Bosna i tri Boga

U Bosni najprije nije bilo nijednog Boga, zatim su sa čovjekom došli paganski Bogovi. Oni su u vremenu, prije našega, upravljali ljudskim životima. Tada se čovjek još nije artikulirao pismom, onda su došli ilirski bogovi, pa za njima grčki i rimski. Zajedničko im je da su i jedni i drugi ljudima pokazivali put – šta se smije, a šta ipak nije dozvoljeno.

U tom pravremenu vladali su bogovi koji se nikako nisu mogli „dogovoriti“ koji je od njih najjači. Onda je došao kršćanski, monoteistički Bog i povijest je ponovo počela iznova. Bio je to grčki i latinski kršćanski Bog, a za njima je ubrzo došao i ćirilometodski Bog, čime je Bosna postala pozornicom borbe između latinskog i ćirilometodskog kršćanskog Boga. Bila je to stoljetna borba u kojem je trijumfirao latinski, kršćanski Bog. On se (latinski Bog) u Bosni nije nauživao svoje pobjede jer je uskoro, za cijela četiri stoljeća, Bosnom zavladao islamski Bog. Nakon njega, u Bosnu je stigao latinsko-germanski Bog koji je vladao četrdeset godina. A poslije njega pojavio se još jedan – drugačiji, jugoslavenski bog ili vidovdanski bog. Nakon toga, Bosnom će četiri godine vladati katolički Bog (1941-1945), koji je za sobom ostavio hiljade leševa. Poslije ove četiri godine dolazi vrijeme bez ijednog Boga – bosansko zlatno doba ili vrijeme Tita. Naime, Bog nije nestao jer kreator ne može nestati, ali je bio svom mjestu. Drugim riječima, i Bog, i ljudi bili su tamo gdje i treba da budu: Bog u nama, a mi živi, svako na svome mjestu. Nažalost, nakon 1992, sa pojavom demokratije, pojavio se troglavi Bog, a budući da je takav – više kao čudovište, a manje kao Bog, i naši životi su takvi – sličniji su ludnici na otvorenom, nego osmišljenom životu u bilo kojoj društvenoj sferi.

Bosnia and Her Three Gods

In Bosnia, at first there was no God. However when people arrived they brought their pagan gods, who managed people's lives. It was a time before human beings expressed themselves through writing. Not long after, the Illyrian gods came, followed by Greek and Roman gods. These gods showed humankind the way – telling them what was permitted and what not. These gods ruled in ancient times, and they could not possibly agree upon which among them was the strongest.

History started anew when a Christian, monotheistic God arrived, who was both Greek and Latin. Quickly thereafter came a Byzantine God, setting the stage for a century-long struggle between these two Christian Gods, out of which the Latin God triumphed. But this Latin God could not rejoice in his victory, because thereafter, for four centuries, an Islamic God ruled Bosnia. After him, a Latin-Germanic God arrived in Bosnia and ruled for forty years. Following him, yet another appeared: a quite different Yugoslav or St. Vitus' day God. Subsequently, Bosnia was ruled by for four years (1941-1945) by a Catholic God, who left behind thousands of corpses.

What followed was a time without a single god: the Bosnian 'golden age' or the time of Tito. In fact, God had not disappeared - because the creator cannot disappear - but he had found his place; not only God, but people as well were where they needed to be: God in us and we alive, each in his or her rightful place. Unfortunately, after 1992, with the advent of democracy, a three-headed god appeared: he is more like a monster than a god, and our lives are similar. Since then, life in Bosnia is more like a mental hospital out in the open than a designed social life.



Nancy Good, Ph.D. LCSW, is a member at The KonTerra Group and currently serves as Training and Organizational Resilience Advisor at the USAID Staff Care Center in Washington, DC. She has extensive expertise in delivering direct services to trauma impacted populations, including vicarious and secondary trauma and loss. For over 35 years, Nancy has combined expertise in trauma healing, organizational resilience and conflict transformation to assist individuals and communities experiencing change, crisis or traumatic incidents. Known for her facilitation skills, she assists leaders and teams to tackle difficult issues and lay out action steps. Nancy is a psychotherapist, organizational consultant, and mediator currently serving as the Employee Resilience Clinician and Organizational Resilience Advisor for the USAID Staff Care Service Center since its launch in 2012. Nancy came to USAID with decades of leading organizational change and conflict interventions and founding partner at Newman Avenue Associates, where she facilitated team retreats, focus groups, mediation, and dialogue for healthy, high performing teams. Her counseling and consulting practice has taken her to Africa, Europe, Asia, and the Middle East where she provided critical incident response and wellness strategies for humanitarian agency staff working in complex emergency situations.



Nancy regularly trains NGO and USAID staff preparing for posts in High Threat Environments as well as the Federal Executive Institute in Charlottesville, VA. Nancy is a certified EMDR therapist and offers Critical Incident Response, Appreciative Inquiry (AI) methodologies and leadership coaching. She received a Master's degree in Clinical Social Work from Virginia Commonwealth University in 1982 and Ph.D. from Union Institute and University in 2006, studying the intersection of trauma healing and conflict transformation. Her dissertation explored resilience and posttraumatic growth (PTG) in "Peacebuilders Healing Trauma: From Victim to Survivor to Provider." Her publications include: "Integrating Trauma Healing in Conflict Resolution Education" (ACResolution, 2007) and "Coming Together After Violence: Social Work and Restorative Practices" (in Social work and restorative justice: Skills for dialogue, peacemaking and reconciliation, 2011).

Amela Puljek-Shank holds a Master's Degree in Conflict Transformation from the Center for Justice and Peacebuilding at Eastern Mennonite University. She co-wrote the chapters "Journey of Healing" in *Positive Approaches to Peacebuilding: A Resource for Innovators* (2003) and "The Contribution of Trauma Healing to Peacebuilding in Southeast Europe" in *Peacebuilding in Traumatized Societies* (2007). She also wrote the chapter "Trauma and Reconciliation" in *20 Pieces of Encouragement for Awakening and Change* (2007). She worked as a facilitator with the Seeds of Peace Program for youth from deeply divided societies from the Middle East, Asia, and Balkans. Amela taught in the field of trauma healing and recovery at the Summer Peacebuilding Institute at Eastern Mennonite University. As Mennonite Central Committee Representative for Southeast Europe and later East Europe she designed and led peacebuilding and trauma healing programs as a trainer while developing innovative training aids for understanding key concepts related to trauma. Currently she is working with Mennonite Central Committee as Area Director for Europe and Middle East. In this capacity she is responsible for organizational policies which foster staff resilience and worker care in addition to being frequently involved in responding to crisis situations.



Trauma, What Is It Good For? Best Practices from the Field

The active capacity of trauma and the urgency of its healing are both generally underestimated. History demonstrates that trauma that is not transformed gets transferred. Victims become aggressors. Unhealed trauma is externalized against others or turned in towards oneself. There are many myths about trauma such as 'time heals all wounds' or the idea we should 'just get over it' or 'forgive and forget'. Time does not take care of trauma, because trauma requires active engagement.

This keynote will provide clarity on definitions of trauma - what it is and what it is not – and how understandings of trauma and the trauma response have evolved. Both keynote speakers have in their writings and practice revealed that, more than 'getting over' trauma, those with such horrific experiences tended to chart paths through it. Dr. Good's trauma healing research outlined a journey in three directions: A journey deeper, acknowledging and tending trauma, as well as choosing what was not chosen; a journey higher, rising from the ashes to find meaning, faith, and a transcending path from victim to survivor; a journey wider, transforming an identity as trauma survivor to provider by giving inspiration to choose a courageous mission and find one's vocation. These findings illuminate

the importance for all professionals working in the traumatic conflict field of actively engaging in a bi-focal approach of seeing the survivor in the victim.

Upon this basis, best practices of trauma healing will be discussed, including Puljek-Shank's Volcano: Destruction and Rebirth as well as Dr. Good's ABCs (Awareness, Balance and Choice) and a multi-focused four B approach: Body, Brain, Beliefs, and Behavior.



Steve S. Olweean is Founding Director of Common Bond Institute, Founding President of International Humanistic Psychology Association, Past President of Association for Humanistic Psychology, recipient of various awards including the 2011 Charlotte and Karl Bühler Award from the American Psychological Association for outstanding and lasting contribution to Humanistic Psychology internationally, and a therapist with a degree in Clinical Psychology from Western Michigan University.



With 35+ years experience in community-based mental health treatment to high risk populations, he has held positions as clinical director and clinical supervisor, worked in outpatient, residential, day-treatment, outreach, crisis intervention, and private practice settings; and has functioned as consultant and field supervisor for graduate departments of both psychology and social work.

Among topics he addresses are dynamics of communal and transgenerational trauma, victim-perpetrator roles, fear-based belief systems, social paranoia, the Other, enemy images, individual and group identity, conflict transformation, and social healing.

CBI specializes in local capacity building and empowerment through designing innovative, scale-up human service training and treatment programs for developing societies with large populations in crisis where service infrastructures are nonexistent, underdeveloped, or severely compromised by catastrophe and upheaval.

Near the end of the Balkan Wars he developed the integrated Catastrophic Trauma Recovery (CTR) treatment model for treating large populations traumatized by war and violence in developing societies where resources are scarce. The CTR model is the basis for the whole-person, multimodal Social Health Care (SHC) training and treatment program CBI developed to train a growing pool of hundreds of local graduate students, professionals, NGO staff, and refugees in the Middle East in trauma treatment skills and program development to assist current refugee populations in these countries, and to promote an empowered self-help community identity and development of local human service and academic systems.

He has been a human rights and peace activist since his university student years, and this commitment continues to inform his work today.

Healing Trauma When Society Is the Victim

Profound psychological and emotional injuries may be the greatest enduring effects of war and violence, yet historically they are least addressed in rebuilding wellbeing, resilience, and internal sense of security of a society to regain connection and balance with the world, and prevent future hostility and violence.

Recovery efforts consistently focus on visible physical needs (food, shelter, clothing, etc.), while psychological wounds are minimally and sporadically attended to - or avoided, and left unresolved,

Trauma then becomes embedded and often experienced as perpetuated communal victim identity, risking transfer into future generations where fear serves as underlying potent fuel for polarization, conflict, and violence between and within communities. This contributes to fear-based negative belief systems, institutionalized formation of a feared and hated “Other,” demonizing/dehumanizing enemy images, legacies of revenge, justified oppression and violence, and perpetuation of victim/perpetrator cycles. In this way cycles of violence and cycles of trauma contribute to each other.

Although more recent incidences of communal trauma involve assessments pointing to profound impact on societies, often predicting dire consequences if left unhealed, little in psychosocial treatment has been done to address the need.

The pervasive presence of severe unresolved trauma at all levels of society, settling into a shared chronic new normal and identity, sitting on the conscious and less-than-conscious plane, poses the most formidable barrier to recovery, peaceful, and positive relations with others.

This lack of action is primarily due to a deficiency of models and methods for treating at the societal level. In the face of this magnitude, equipped with limited tools geared toward individuals and small groups, the conclusion too often drawn is that massive trauma is “Too big to heal,” and hope is directed toward time healing all wounds. Time, however, simply allows wounds to embed within the individual and communal psyche.

What is needed are new models and methods for healing at the large scale, and the difficult task of accessing and guiding historical wounds toward final healing and renewal.

To provide a frame for sharing ideas on healing communal trauma and preventing transgenerational trauma, and to encourage dialogue, this talk focuses on comparing similarities and differences of individual and communal experience of trauma, including expressed symptoms, protraction, embodiment, and dynamics of transferring to future generations.

As one example, our (Common Bond Institute) past and current work in regions of conflict over 25+ years is shared, including current programs assisting Syrian refugees in the Middle East and Europe.

PANELISTS

Reflections in the Silver Mirror: Owning the Past and Carrying Its Burden

One hundred years after the Armenian Genocide, strong resistance in Turkey still remains among state institutions, historians and intellectuals against facing the past. The emergence and persistence of silencing discourses can be credited to the policies carried out by the Republic of Turkey since its foundation. Urban transformation is one of the permutations of the state's silencings that reflect its memory politics, and arrived in the Eastern Anatolian city of Muş, between 2011-2014. In collaboration with The Housing Development Administration of Turkey (TOKİ) and the city municipality, most buildings and signs left by Armenians after the 1915 genocide were erased. Erasure still continues as new buildings replacing the historic ones once primarily and predominantly inhabited by Armenians.

Bedros Effendi was one of the Armenians who fled Muş with the onslaught of the 1915 massacres, leaving behind his belongings. Yet, contrary to the state's acts of erasure, the family living currently on Bedros Effendi's land has been holding on to his belongings, including a silver mirror, for generations. The heritage passed down to my 58-year-old interlocutor stipulates him to return the silver mirror back to its real owners to *helalleşmek* with Bedros Effendi's descendants, roughly explained as settling material and nonmaterial accounts in the eyes of *Allah*.

Is the process of healing from a collective trauma possible amidst strong denialist discourse regarding the Armenian Genocide in Turkey? How can the anthropologist situate the idea of *helalleşmek*—based on an intergenerational memory of collective trauma—when urban transformation is not only destroying the memory of the genocide but also the objects that enable people to remember? At what point, does personal “redemption” enter the space of responding to the communal guilt? By engaging in *helalleşmek* with Bedros Effendi's heritage objects, at which point does the interlocutor's personal account challenge and disengage with the state discourse? By focusing on personal testimony as a tool for healing, this paper will interrogate the interplay between the personal and communal. Arguing that personal story telling as a mode of healing is not limited to this geographic space, by presenting and analyzing ethnographic research from Muş, it is aimed to discuss possibilities of opening a new space for reconciliation.

Atak Ayaz completed Turkish Language and Literature and Western Languages and Literatures BA programs, in addition to a minor in Linguistics at Boğaziçi University, Turkey in 2014. In the same year, he enrolled in an M.A. in Cultural Studies at Sabancı University, and is working on a master's thesis

tentatively entitled as “Reflections in the Silver Mirror: Urban Transformation and Distance/Proximity Towards Narratives on Armenians in Muş.” At the same time, he works as a researcher for a project on Bosniaks in Istanbul, about how the city was rescaled by and around the Bosniak community in Bayrampaşa. He plans to pursue a PhD on the close connections between memory and urbanization by focusing on Muş and Sarajevo, as those cities were hot spots during the Armenian and Bosnian Genocides and how Turkey stands in between these different practices of genocide. Sociocultural anthropology, oral history, memory studies and citizenship and belonging are among his research interests. Atak has been engaged in reconciliation projects between Turkey and Armenia for more than five years. In those projects, oral history, photography and social media have been major media. As the result of one of those local history projects (Speaking to One Another), his photos were published in the book *Moush Sweet Moush*.



Prerequisite for Peace. An analysis of Bosnian-Serb historical national trauma

While the emotional and intellectual processing of the Holocaust by subsequent generations of Jews has been extensively documented, the processing of the Jasenovac Death Camp atrocity, which occurred simultaneously, by subsequent generations of Serbs has been minimal. This scarcity of meaningful cross-generational analysis, in addition to the western world remaining ignorant of its occurrence, is no doubt largely due to Marshall Tito’s “Brotherhood and Unity” policy.

Could it be that the current socio-economic and political problems in BiH are in part linked to a lack of meaningful resolution of the trauma of Jasenovac, the lack of western recognition has further hampered Serbian recovery, and the lack of meaningful acknowledgement and apology by Bosnian-Serbs for atrocities committed in the 90s be interlinked to their own unresolved historical trauma? This paper seeks to understand if Bosnian-Serbs see a significant connection between the Jasenovac horror and the many current problems facing them in their homeland today.

I carried out a case-study with 15 Bosnian-Serbs living in Banja Luka, BiH, the majority of whom are 3rd generation survivors of Jasenovac Death Camp. The findings show that interviewees have intense emotional connections including psychological pain from the loss of family members, anger towards unrepentant perpetrators, and anxiety that this genocide will reoccur. A majority of the interviewees believed that the current state of socio-economic and political disruption in their country would be non-existent, even to the point of

preventing a civil war, had their collective trauma been meaningfully recognized and addressed soon after WWII.

The study concludes that acknowledging unresolved historical trauma in connection with the Jasenovac Death Camp is likely an important element in the healing process which needs to be addressed both by the UN-established Truth and Reconciliation Commission and in sustainable development policy of the UN/EU/USA in BiH.

Scoggins Berg is currently the US Regional Field Director, Southeast for ONE which is a global non-profit advocacy organization, co-founded by Bono from U2, working to end global extreme poverty, particularly in Sub-Saharan Africa. He recently completed his Masters degree at the University of London, School for Oriental and African Studies in Sustainable Development where he submitted the thesis, 'Prerequisite for Peace'. Prior to working with ONE, Scoggins spent six years in Zenica and Banja Luka, Bosnia and Herzegovina, doing economic development, political organizing, and ecumenical projects and five years working for faith-based organizations in the USA.



Women, War, and Power: Mass Violence as a Transformative Form of Social Disruption in Bosnia-Herzegovina

How does mass violence impact societies in its aftermath? At its most fundamental level, war is an accelerated period of social change. Often in the period of days or weeks, the social structures in society are destroyed, institutions are dismantled, and power relations at all levels of society shift. This paper seeks to move beyond a normative understanding of violence as solely destructive, and instead investigates violence as a transformative form of social disruption. I use the experience of women after violence as a lens through which to do so. Drawing from over 80 interviews with women in Bosnia-Herzegovina, this paper illustrates how violence brought about economic, political, and cultural shifts in society that impacted women's resources, power, and access to justice in the aftermath. I show how the collapse of state infrastructure and the arrival of international NGOs during the war facilitated the rapid formation of grassroots community organizations, the majority of which were founded and led by women. As a result, the civil sector in Bosnia came to offer (1) essential non-state strategies and services for dealing with the disruption of war, and (2) a space for women to participate in new forms of social and political action. This paper investigates how women's increased reliance on and participation in community organizations after war affected their lives, gender roles, and broader issues of

social justice. In doing so, it gives voice to women who articulate and define their experience during violence not as one of victimization, but rather as one of transformation and survival.

Marie Berry is an Assistant Professor at the Josef Korbel School of International Studies and an affiliate of the Sié Chéou-Kang Center for International Security and Diplomacy. She is a political sociologist with a research focus on mass violence, gender, and development. Her current book project, *War, Women, and Political Power in Rwanda and Bosnia-Herzegovina*, examines the impact of war and genocide on women's informal and formal political participation in Rwanda and Bosnia-Herzegovina. A related project critically assesses efforts to empower women in these same cases. She is also engaged in a collaborative project exploring the political logic behind market-oriented development projects in Rwanda. Her work has received several awards, including the 2015 Best Graduate Paper Award from the American Sociological Association's Human Rights Section, and UCLA's Charles E. and Sue K. Young Graduate Award, the university's highest all-around award for a graduate student. She completed her Ph.D. in sociology at UCLA in 2015.



Transmitting historical traumas: Narratives of memorial-warning places in Bosnia-Herzegovina

[E]mptiness will remain and cannot be obliterated by any building.
(Libeskind, 2002)

Bosnia and Herzegovina's narratives of conflict – past and present – emerge not only in the communicative interactions of everyday life, but are also marked in the country's physical/built environment. It is in these landscapes that “historical traumas” (Brave Heart and DeBruyn, 1998) still live and will not go away, and it is the linguistic element that is extremely important for the construction, interpretation (Jaworski and Thurlow, 2010: 2), and the understanding of these “places of pain” (Halilovich, 2015). Drawing on the rapidly growing field of linguistic landscapes research (e.g. Shohamy & Gorte, 2009; Jaworski & Thurlow, 2010), this paper seeks to understand how are historical traumas transmitted by the narratives of the environment. I am specifically looking at the monuments as examples which contain warning/mourning messages, existing through/in the intersection of language and space/place. As certain locations are seen as a constant reminder of the past, old feelings are trapped in memories shaped by a persistent backdrop of voices and experiences remembered, reconstructed, reimagined and narrated in/through space. Since language itself is an institution

that involves repetition, narratives are used as warnings to the future generations of the evil and its source, and often anything ethnically or religiously different is considered as the source (Diegoli, 2007). The question is whether these narratives invigorate the post-war generation to copy beliefs about the Other from the already existing ones, thereby creating a constant echo of historical voices? Rooted in the space, transmitted memories of historical traumas are extremely powerful and beg the question, are they an obstacle or a facilitator to deeper social integration and cooperation in this country?

Maida Bilkić was born in 1987 and grew up in Bosnia and Herzegovina where she finished her BA studies. She graduated from the University of Zadar in 2013, acquiring an MA in General Linguistics with a focus on language of categorization, generalization and stereotype in intercultural communication. She is currently pursuing her PhD at the Center for Studies in Language and Society at the University of Bern, where she works as an assistant in Language and Communication. Her research interests focus on addressing the topic of successful human communication within linguistics, linguistic anthropology, social semiotics and communication sciences. She is currently working on a research project entitled “Mediating hate, managing change: Discourses of prejudice and conflict resolution in post-war Bosnia-Herzegovina“. The project aims to understand the complex politics of language in post-war Bosnia-Herzegovina, with the special focus on the everyday communication of ordinary citizens and the ways these are shaped and regulated through institutional processes.



Towards an integrated framework: Narrowing the gap between psycho-social needs, practice and peacebuilding

The world over, communities have been affected by conflict, violence and war, which has led to widespread suffering and loss. The impact of this suffering varies and ranges from political division to economic hardship and from infrastructure destruction to social fragmentation. Whichever lens is used to understand how conflict affects society, human suffering is the one common denominator. Conflict affects not only the social, economic and political well-being of individuals but also their mental health. In this paper the composite term mental health and psychosocial support (MHPSS) is used (Inter-Agency Standing Committee [IASC] 2007) as it addresses both the mental health and the psychosocial impact of conflict. Mental health and psychosocial problems are highly interconnected and are linked to the furthering of mental and social well-being. Given that conflict tends to affect people’s psychosocial well-being and mental health adversely and

that high levels of poor mental health and poor social functioning affect the ability of individuals, communities and societies to operate peacefully and effectively during and after conflict, post-conflict reconstruction processes must necessarily place the provision of mental health and psychosocial support structures at their core. While this may seem self-evident, early research and anecdotal evidence points to the fact that organisations and institutions working towards post-conflict social transformation – be it in the realm of peacebuilding or mental health support – are not yet fully recognising this need and are not always structuring their programmes in a way that sustainably contributes to the psychosocial welfare of the affected community, nor the community and wider context as a whole. Neither do they see their efforts as contributing to the same overall goals.

This paper seeks to connect the fields and provide some evidence for the fact that without an integrated model that situates programmes between the affected individual/community and the broader social, economic, political and historical context, the sustainability of the social transformation interventions that are implemented by either field are likely to be compromised. The paper will argue that improved coordination and cooperation between different service providers, in the field of peacebuilding and MHPSS, is a central need within a more integrated post-conflict reconstruction framework and will begin to make recommendations for the way forward.

Friederike Bubenzer is Senior Project Leader in the Justice and Reconciliation in Africa Programme at the Institute for Justice and Reconciliation (IJR) in Cape Town, South Africa. In this capacity she contributes to peacebuilding, social cohesion, dialogue and reconciliation processes with policy makers and civil society leaders in South Sudan, Uganda, Zimbabwe, South Africa and Kenya. Since 2014 she has been part of a dynamic team that has conceptualised and is implementing a nation-wide reconciliation consultation training programme for South Sudan. She also coordinates IJR's Transitional Justice in Africa Fellowship and Alumni Programme. She is the co-editor of *'Hope, Pain and Patience: The Lives of Women in South Sudan'* (Jacana, 2011). In 2015 she began to expand IJR's work into the realm of mental health and psycho-social support by hosting an international conference titled 'Healing communities, transforming society: Exploring the interconnectedness between psycho-social needs, practice and peacebuilding' with the Netherlands-based War Trauma Foundation. She is also coordinating a Mellon-funded project in collaboration with Professor Pumla Gobodo-Madikizela which seeks to understand the nature and manifestations of inter-generational trauma in South Africa. Ms. Bubenzer holds an MPhil in Development Studies and Social Transformation from the University of Cape Town and undergraduate degrees in International Relations from the University of Stellenbosch. She is a Fellow in the Institute for the Study of Human Rights' Alliance for Historical Dialogue and Accountability at Columbia University.

Marian Tankink is a medical anthropologist and former community psychiatric nurse. She was awarded her PhD from Leiden University, for her research on how refugee women in the from Afghanistan, Bosnia Herzegovina, and South-Sudan in the Netherlands respond to personal experiences of sexual violence as part of the conflict in their countries of origin, or during their flight. The main focus of her research was on differences and similarities in meaning production and health-seeking strategies among this group of women and why they remain silent about these experiences. Currently, Tankink works as a freelance researcher and trainer for international (development) organizations and institutes, mainly in the Great Lake district in Africa. Her specialisation is on the relation between gender, violence, psychosocial wellbeing, and mental health in (post) conflict areas and among refugees.

She is also Editor in Chief of *'Intervention, Journal of Mental Health and Psychosocial Support in Conflict Affected Areas'*, an international peer reviewed multidisciplinary journal that is published three times per year. The journal is supported by the War Trauma Foundation, an NGO that assists people and communities to cope with the psychosocial consequences of war and organised violence, to return towards a state of peace of mind.

Additionally, through the War Trauma Foundation she works with the Institute for Justice and Reconciliation in South Africa on a combined project called: *'Psycho-social needs, practice and peacebuilding: Towards a collaborative framework.'* The aim is to create platforms to share existing research and analysis on issues of peace building and mental health in post-conflict situations and to establish how the two fields of peacebuilding and Mental Health and psychosocial support can be brought together to develop and redevelop practices and approaches in which both fields may support one another.



Transforming relationships through storytelling: experience from Choosing Peace Together and PRO-Future projects

Deep ethnic divisions and negative historical narratives, reinforced by state and political policies and practices, continue to inhibit reconciliation in Bosnia and Herzegovina even twenty years after the war. Traumas are commonly transformed in the retelling and used to intensify hostility and revenge toward "others", decelerating processes of healing and social reconstruction. Catholic Relief Services (CRS), in partnership with Caritas of the Bishops' Conference of Bosnia and Herzegovina, has acknowledged the need for intervention and designed the project Choosing Peace Together (CPT), financed by USAID. Recognizing former soldiers and war survivors as highly influential in shaping narratives, CPT

tailored methodology which enabled individuals of different ethnic and religious backgrounds to overcome trauma through a dialogue process. In a sample of participants that were surveyed as part of the final evaluation in spring 2012, 96% reported that they gained knowledge and skills to contribute to reconciliation in their communities, and all reported their belief – new for 84% of participants – that forgiveness of those from other ethnic groups was possible. By providing safe spaces and six years of psychosocial support through numerous trainings and education, war survivors transformed from victimhood to active peacebuilders. Empowered on both personal and collective levels, former soldiers and war survivors of different ethnic and religious backgrounds jointly shared their personal and intimate life stories about war through public speaking events (PSE). Numerous PSE contributed to a lessening of ethnic intolerance and promoted peace among attendees of these events by increasing their empathy and desire for reconciliation with different ethnic and religious groups. PSE has continued contributing to reconciliation processes within the PRO-Future project through public speaking events.

Edita Čolo Zahirović is a peacebuilding activist working at Catholic Relief Services. She received her bachelors degree in Psychology (Faculty of Psychology, Sarajevo University). Her research interests include trauma transformation, the role of youth activism and art within peacebuilding processes. She is currently writing her master's thesis in Social Work (Faculty of Political Science, Sarajevo University).



Od kulture sjećanja do kulture zlopamćenja

Formiranje nacije i utjecaj nacionalističkih ideologija od francuske revolucije do izuma tiska ima presudnu ulogu u većini društava u kontestzu konstruiranja nacionalističkih identiteta. Ta ideologija je kroz kreiranje „mi-“ i „vi-grupacija“ tokom historije odvela društva u ratne sukobe. Danas ista ideologija utječe na jačanje političke elite, ali i na slabljenje pojedinca i zajedništva kroz različitost u Bosni i Hercegovini.

Ovaj rad istražuje kako se formira selektivno sjećanje odnosno „living memory“ u kontekstu nacionalizma i sa kojim posljedicama prijenos tog sjećanja utječe na postratne generacije mladih i njihovo razmišljanje o drugima, koji su oblici tog sjećanja u njihovoj svijesti prisutni i kako utječu na njihove socijalne interakcije.

Područje terenskog istraživanja je grad Mostar, u kojem je se sprovodilo terensko istraživanje da bi se ispitale socijalne interakcije postratne generacije,

njihovi oblici selektivnog sjećanja i primjeri dobre prakse kontakata sa pripadnicima „drugih skupina“.

From a culture of remembering to a culture of evil memories

The forming of nations and the influence of nationalist ideologies on society plays, from the French Revolution to the invention of printing, a large role in the construction of national identities.¹ That ideology is, through the creation of “us” and “we” groups², through history instrumentalized for political purposes as well as for the conduct of war. Today, the same ideology affects, on one hand, the strengthening of the political elite and, on the other hand, the weakening of the individual and the community through the differences in Bosnia and Herzegovina.

This study is examining how the selective memory is being formed, a “living memory”³ in the context of (Croatian) nationalism and with what consequences the transfer of nationalistic identity affects the post-war generation of young people and their thinking about others, the forming of their selective memories and how it affects their social interactions. The area of field researches is the city of Mostar, where ethnographic fieldwork is being conducted and forms of selective memories as well as examples of good multiethnic contacts practice are being examined.

Master of Philosophy **Ružica Čubela**, PhD student, was born on 19.11.1982 in Gradačac (Bosnia and Herzegovina). She studied Cultural and Social Anthropology (University of Vienna), through which, among other things she has acquired a basic knowledge of qualitative research models. In her master’s thesis she explored social networks and the integration of Bosnian migrants in Vienna.

She currently works at the University of Mostar and the Austrian Agency for International Co-operation in Education and Research. Her areas of interest are diversity, (post) conflict and peace studies and current she is researching nationalist identity and selective memory in Bosnia and Herzegovina. She is fluent in Bosnian / Croatian / Serbian / Montenegrin, German and English. Ružica is member of the Anthropological Society of Vienna, the Platform for Culture, Integration and Society (Vienna) Academic Forum for International Cooperation (Vienna).

Publications

2015: (Re) Construction of Nationalism in Bosnia and Herzegovina
“Instrumentalisation of Language in Online Media for Promoting Nationalism”. *Journal of Foreign Language Teaching and Applied Linguistics*, 2 (2).

¹ Anderson 1983, Gellner 1989, 1997, Hobsbawm 1990

² Giesen/Seyfert 2013

³ Hoskins 2013

- 2014: Soziale Vernetzung von Migrantinnen: untersucht anhand von Kulturvereinen englisch-herzegowinischer Kroatinnen in Vienna. Saarbrücken.
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- 2011: Documentary film: 'ta(bu)es' - Ethnocinneca. Vienna, Austria. Forthcoming: *Werbeslogans - ideologische Instruments bei der Kreierung neuer Identitäten*. With Alisa Mahmutović and Ivana Jozić.



What can we learn from the Holocaust and Genocide memorialization policies? A comparative perspective

In this paper I wish to address critically the human rights agenda which is based on the assumption that in settings of conflict and post conflict, a proper memorialization of past human rights abuses is necessary in order to move beyond collective trauma. Additionally, memory construction is a crucial category through which human rights regimes enforce moral responsibilities for past atrocities. In nationalist ideologies, however, memory is used for the sake of defining borders across ethnic lines. The purpose of this paper is to understand what happens when certain memory standards are enforced and institutionalized, displacing the concept of national memory from the setting of nation-states to the global, international arenas. I analyze here the Holocaust-genocide nexus in various conflict (Israel and Palestine) and post-conflict (Serbia, Croatia and Bosnia-Herzegovina) settings. I argue that memorialization policies bring justice for some victims but many others simply make invisible. They set a stage for competing not only over nominal recognition and particular rights, but over supremacy over who gets to be an ultimate victim. This automatically results on the constructing of competing hierarchies of suffering. Thus, memorialization policies often result in an escape from the human rights regime and a strengthening of ethnic nationalism. Memorialization policies blur and simplify complexities, however, in order to go beyond traumatic memories, I suggest, we actually need to address and understand those complexities and enforce identities that are not based on ethnicities.

Lea David finished her PhD at the Department of Sociology and Anthropology at Ben Gurion University, Israel. Her work examines how a transition to democracy is changing a content of a collective memory in Serbia and is producing new social categories. She explores how a contested past is managed through the clashes of the local and the global memory cultures. She has been lecturing on the

memory studies, conflict in the Former Yugoslav countries, Holocaust, genocide, and human rights at various Israeli Universities and Colleges. Her postdoctoral research at the Strochlitz Institute for Holocaust Research, Haifa University deals with Memory Politics and Human Rights regime in International Relations. As the Fulbright- Rabin postdoctoral fellow at Pittsburgh University, in the coming year she is about to broaden her research to various forms of nationalism produced through memory politics and human rights in the Former Yugoslav states as well as in Israel and Palestine.



Memory beyond boundaries

The concept of identity, as many critics argue, is a constant and evolving construct. Identities are, among other definitions, a social construct. In a post-war period, the perception of the world changes and so do our identities. Memory is a key factor to constructing identities in a post-war period. By using Emir Suljagic's book *Postcards from the Grave* (2005), this paper undertakes an analysis of how identities are constructed and altered during, but more specifically after the war in former Yugoslavia through the process of narration. Suljagic's book has a Bosnian perspective and the author writes it as a testimony of the events before and during Srebrenica massacre (1995). It was first published by the independent UK publisher Saqi Books and it is the first book published in English by a Bosnian who lived through the war. The main questions this paper seeks to explore are related to the construction and representation of identities in relation to the importance of narration, testimony and memory. In order to do the analysis, the main theories applied will be the theories of Shoshana Felman and Dori Laub on testimony and trauma in their book *Testimony: Crises of Witnessing in Literature, Psychoanalysis, and History* (1992), as well as Manuel Castells' identity construction theory. The main study to be used, however, will be the book by Avishai Margalit - *The Ethics of Memory* (2004). The controversy of the book makes anyone produce a reaction, which gives ground for an open discussion on the concept of Memory and construction of new social meaning.

Victoria Dimitrova is a graduate student of the English department at the University of Barcelona and holds an MA in Constructions and Representations of Cultural Identities from the University of Barcelona. She wrote her MA thesis on Official Apologies in Australia and the Balkans. She is a PhD Candidate at the same university and this is her second year of research. The core of her thesis is the concept of Apology. She thought a number of courses on language and cultures in Spain and in England. Her research interests include The Balkans as well as International Relations and Theatre. She is a member of the Australian Studies Centre at the University of Barcelona.



Reading Bosnia in Belgrade: Toward the creation of a multidirectional memory for regional healing in the Balkans

This paper explores the potential of communal memory formation in the Balkan context of fragmented justice and ongoing identity politics. It proposes one avenue to bridge ongoing divisiveness in the Balkans through fostering “multidirectional” memory. Michael Rothberg’s concept of multidirectional memory seeks to overcome competing narratives of suffering by uncovering connections across experiences of trauma. Authentically addressing the intricate patterns of complicity and connection that persist in the region today reveals the truly interwoven nature of its identities and communities. A regional multidirectional memory presents a possible tool for the development of relational justice and peace, the creation of non-harmful cultural memories, and shared literal and figurative spaces.

Stephanie C. Edwards is a PhD student in Theological Ethics at Boston College (Chestnut Hill, MA, USA). Her interest in the Balkans is formed chiefly by three months spent traveling through all the states of the former Yugoslavia in 2011. Formerly a non-profit management and social services professional, working mainly with victims of crime, her primary research interests include theological interpretations of trauma, communal traumatic experience, and corresponding theological/social ethics. She previously served as a graduate fellow at the Boston University Pardee Center for the Study of the Longer-Range Future, completing work that brought theological nuance and ethical construction into conversation with communities traumatized by natural disasters, inspired by her time living in post-Hurricane Katrina New Orleans with the Jesuit Volunteer Corps. She holds a Master of Theological Studies (MTS) from Boston University School of Theology (2011), with a concentration in Philosophy, Theology & Ethics, a Master of Social Work (MSW) from Boston University School of Social Work (2011), with a concentration in Macro Practice and Policy, as well as a Bachelor of the Arts (BA) in Religious Studies and a Bachelor of the Sciences (BS) in Applied Anthropology from Santa Clara University (2007).



Narratives (lived stories) of Karen Refugees along the Thai-Burmese Border Reveal Psychosocial Trauma

Karen refugees along the Thai-Burmese border have endured decades of massive traumatization due to an ongoing war in Burma (Myanmar) which resulted to displacement. Their traumas have taken many forms. Yet, the fact that Karen refugees continue to survive and live on a daily basis shows their enduring strength. What can Karen refugees teach us about individual and collective traumas? This article will discuss the different forms of trauma reflected in the narratives or lived stories of Karen refugees, namely: shared traumas, multiple traumas vis-à-vis accumulated traumas, repetitive traumas, including the possibility of intergenerational transmission of trauma. The content of this article is based on my years of field work inside different Karen refugee camps along the Thai-Burmese border through workshops and trainings, including participatory action research undertakings that I have conducted and facilitated with Karen refugees.

Al Fuertes is an associate professor at George Mason University in Fairfax, Virginia USA. He teaches courses in Human Trafficking, Refugee and Internal Displacement, Psychosocial Trauma and Healing, Forgiveness and Reconciliation in Divided Communities, Conflict Resolution/Transformation, Spirituality, and Narratives of Identity among others. Al is a field practitioner and international consultant who specializes in psychosocial trauma healing as an integral component in peacebuilding and conflict transformation. He travels extensively around the world, particularly in places affected by war, armed conflict, and natural disaster. Al works with government, religious, military, and community leaders, as well as NGO development workers, school administrators, teachers, youth, refugees and internally displaced persons. Al was a recipient of the 2015 Spirit of Dr. Martin Luther King, Jr. Award, 2014 Oscar Mentoring Excellence Award, the 2008 GMU Teaching Excellence Award and the 2001 AT&T Asia-Pacific Leadership Award. He obtained his MA in Peace Studies from the Associated Mennonite Biblical Seminary in Indiana, USA, and a PhD in Conflict Analysis and Resolution from the School for Conflict Analysis and Resolution, George Mason University in Virginia, USA.



The Use of Comic Books to Cope with War Trauma: Lebanese Superheroes as an Example

The Civil War in Lebanon (1975- 1990) was a struggle between a multitude of factions. Similar to the Balkan Wars of the 1990s it was a political conflict strongly filled with religious sectarian interests. Quickly the war transformed itself into a regional one, as the PLO, Israel and Syria used Lebanon as a battlefield for their own interests. 25 years later the psychosocial trauma is still not overcome. The term psychosocial “attempts to express the recognition that there is always a close, ongoing circular interaction between an individual’s psychological state and his or her social environment” (Bergh & Jareg cited in Agger, 2001, p.307). Simultaneously we need to be aware of the ways the conflict perpetuates itself within individuals and manifests itself in their values and behaviour over time.⁴ It has not been until 2015 with the “Beirut Garbage Crisis Crash” caused by the strike of the garbage collectors, that Lebanese from different backgrounds came together to demonstrate. This might indicate that Lebanese start developing a common “Lebanese conscience”: all Lebanese should work together to fix problems. This conscience is also visible in comic- books, comic-magazines and graphic-novels.

Malaak (‘angel’) is a comic book from the Lebanese artist Joumana Medlej. It was created as a web comic. Born from a cedar (the national Lebanese emblem), Malaak fights against crime in a war scenario. Aimed for a teenaged audience, the message of that comic book is that only by fighting together Lebanese will manage to build a new Lebanon. Religion is only assigned a minor place in Malaak. The intention of the books remains clear: only working together can bring peace to Lebanon.

In my presentation I will discuss the unique possibilities of comic books as a mean to get to terms with trauma drawing on the Lebanese example of Malaak. The young audience of comic books open new expectations to overcome war-trauma. Superheroes, even if they don’t exist, turn out to be an appropriated medium to do so. Malaak is a perfect example of the combination of a didactical purpose with entertainment.

Rocío A. Aúz García is a PhD Candidate at the Ruprecht-Karls University Heidelberg (Germany) in Islamic Studies at the Department of Languages and Cultures of the Near East. Her dissertation topic is Autobiography and Memoir in Arab Comics and Graphic Novels under the advice of Prof. Dr. Susanne Enderwitz, who also wrote about Arabic/Islamic Comic-Books. After obtaining the Licentiate Degree in Arabic Philology (2011) at the Department of Arab and Islamic Studies and Near Eastern Studies at the Universidad Autónoma de

⁴ <http://www.brandonhamber.com/publications/pap-trauma1.htm>

Madrid, Ms. Aúz García started to teach at the Institute for Romance Studies at the University Rostock and since April 2015 at the University Heidelberg. Her scholarly writing is found in volumes published by Springer-Verlag “Superman in Mekka: Botschaften und Rezeption des islamischen Superhelden Comics.” 2015; in Ahrens, J., Brinkmann, F. T., & Riemer, N. (Eds.) “Comics-Bilder, Stories und Sequenzen in religiösen Deutungskulturen”; and forthcoming “How Sons of Muslim Immigrants Became Superheroes: Comics and Cross-Cultural Dialogue” as a conference contribution after the 1st Frankfurter Symposion zur Comic-Forschung at the Goethe-Universität in Frankfurt a.M., held on September 4th - September 6th 2015.



War Identity in Movement

After war in Bosnia and Herzegovina (1992-1995), people who survived it quietly decided to not speak about it, even war was still around us and inside of us. We pretend that war has never happened and we continue with our life from the point we stop in 1992. In fact we just thought that we are continuing our life, reality was totally different. Unconsciously we started to live life fool of blindness to our emotions and memories, and pretend to live someone else’s reality. But the war already shaped our personality, way of thinking and living, and way we look at other human beings. War changed our identity and shaped it in its own way.

Aiming to reach those emotions and memory which shaped our new identity, we used MD (music-dance) therapy in which ordinary people and artists take part. They use music as driving force to dig up those emotions and memories from the subconscious and give them a shape of movement which makes it visible. In this paper we would like to show you all process of MD therapy, the way of how people who take part in this process respond to this kind of therapy and final results.

Ivana Gojmerac was born in 1986. She studied in the High Music School and Ballet School in Sarajevo, Bosnia and Herzegovina and then at the Music Academy of Sarajevo at the University of Sarajevo. There she obtained an M.A. degree in Methodology of music teaching and Dance/movement therapy for children with disorders. She is currently doing doctoral studies in this field at the Faculty of Education and Neurological Institute, Clinical Center of University of Ljubljana, Slovenia in field of Music and Dance influence on brain of deaf children, which is funded by Open Society Foundation.

Gojmerac works as professor assistant at the Faculty of Social Science „dr. Milenko Brkić“ in field of Creative therapy and Methodology of Music teaching since December 2012., but also she works as a teacher of Classic ballet and

Historical dances at the Elementary Music and Ballet School „Novo Sarajevo“ from 2006. Since 2012, she works as a freelancer dancer and choreographer on national and international projects such as Sarajevo MindMap, War and Peace, Identity Move, Purgatory, Body without the text, Dance Plants, Music-Dance Therapy...etc. From 2012, she is part of Tanzelarija – Organisation for promotion and development of contemporary dance in BiH as artists and art manager. From 2008 she is working inclusive dance workshops and dance workshops in Bosnia and abroad.

In May 2015, her book, „Music, dance and children with special needs“, was published in Bosnia and Herzegovina, and in November 2015, there will be published her second book on which she is coauthor “Special education”. Since 2008 she has published about 10 scientific papers in various scientific magazines, primarily on dance and music therapy and music education. She also presented those scientific papers on international scientific symposiums in country and abroad.



Multidisciplinary and Cross Sector Approaches to Building Peace after Complex and Violent Conflicts: The Importance of Psychosocial Trauma and Well-being in this Process

The challenge of rebuilding communities and entire societies after war and other complex and violent conflicts involves multiple issues related to context, culture, relationships and social, economic and political structures, all of which have been significantly impacted by the conflict. In order to invest in and rebuild society, it is essential to (re)imagine a stable situation that is sustained through a transformational process, allowing, over time, a peaceful and just future to be realized. Psychosocial trauma, the result of violence done to individuals, groups of people and systems, also needs to be more comprehensively understood and transformed to allow individual and community strength and hope to be restored. Finding ways through this complexity also requires creative and constructive multidisciplinary and cross sector planning and action. Furthermore, such a holistic approach to change requires leaders with clear vision and shared goals.

Barry Hart is a professor of Trauma, Identity and Conflict Studies in the Center for Justice and Peacebuilding. Dr. Hart has conducted workshops on psychosocial trauma recovery and reconciliation in Northern Ireland, Liberia, Sierra Leone, Uganda, and Burundi and among Rwandan Refugees in Tanzania. Hart has lived and worked in the Balkans where he developed and led trauma and conflict

transformation programs for schools, communities and religious leaders. Barry was engaged in a three-year peacebuilding institute and curriculum development project between EMU and the University of Hargeisa in Somaliland (2008-2011). He is the editor of the book, “Peacebuilding in Traumatized Societies,” (2008) and numerous chapter and journal articles on conflict transformation, the integration of psychosocial trauma/well-being and peacebuilding, and a recent chapter on the power of dignity in negotiation. Barry holds a Ph.D. in Conflict Analysis and Resolution from the Institute for Conflict Analysis and Resolution (ICAR), George Mason University.



Recorded Histories, Inscribed Traumas: Toward an Integrated Anthropological Understanding of Embodied Trauma in Post-Conflict Societies and Its Impact on Future Generations

In post-conflict environments, the myriad of societal rebuilding challenges often push individual and collective trauma issues to the margins of policy priorities. This paper combines conflict mitigation principles with anthropological perspectives to illustrate the dangers of doing so. Sociocultural and biological anthropological findings jointly establish the societal and physical effects of trauma over multiple generations. In particular, intriguing epigenetic research regarding negative inter-generational biophysical impacts of trauma can strengthen the foothold of those stressing the importance of trauma interventions in peacebuilding environments. This paper uses integrated anthropological perspectives to highlight the importance of holistic efforts to address the biological, mental, and social ramifications of large-scale trauma in the wake of mass violence. Drawing from the author’s previous experience of applying anthropological insights to mental and physical health issues in complex humanitarian emergencies, this paper illustrates how medical and psychological diagnostic toolkits can benefit from integrated conceptions of embodied trauma and culturally-expressed idioms of distress. The paper also enriches the above justification for integrated trauma recovery programs by incorporating conflict recovery and recurrence research, including from the extensively researched Rwanda which holds important implications for similar types of historical civilian targeting in Bosnia and Herzegovina. This context illustrates how failures to address trauma ramifications in past instances of large-scale violence potentially increased the risk of historical grievances being co-opted by those seeking to manipulate trauma for political gain and illustrates the myriad of grave conflict consequences that inevitably follow the cessation of violence. Taken as a whole, this paper aims to expand justifications for and to stress the urgency of trauma interventions in peacebuilding contexts by

establishing how these efforts enable populations to move forward toward a spectrum of physical and mental well-being, how trauma has inter-generational societal and physical impacts, and how trauma interventions may ultimately mitigate future conflict risks.

Kristina Hook is a dual doctoral candidate in Peace Studies and Anthropology at the University of Notre Dame's Kroc Institute for International Peace Studies and Department of Anthropology.

Prior to her doctoral studies, Kristina served as a Policy Officer at the U.S. Department of State's Bureau for Conflict and Stabilization Operations and as a Political Officer at U.S. Embassy Sofia (Bulgaria). In 2012, she was awarded a prestigious U.S. Presidential Management Fellowship.

Kristina has published on topics including genocide, mass violence, post-conflict reconstruction, humanitarian lessons learned, and methods of merging theory and practice in sustainable development programming. Her research has been presented at numerous conferences and has appeared in journals including *The Applied Anthropologist*, *The Journal of Humanitarian Assistance*, *Beyond Intractability*, and the *Air and Space Power Journal: Africa and Francophonie*.

She previously earned a Master of Arts degree in International Development at the University of Denver's Josef Korbel School of International Studies and a Bachelor of Arts degree in Anthropology from the University of Florida. Having served in leadership roles with two international non-governmental organizations, Kristina has worked on community development programs in Central America, East Africa, and Eastern Europe.



“I Can(not) Remember”: Mediation of Difficult Memories in Post-War Bosnia-Herzegovina

The purpose of this article is to analyze the possible ways for the integration of memory distortions and further mediation of difficult memories of survivors in order to contribute to the “remembrance for peace”.

The divisions of memory errors given by Daniel Schacter and Daniel Bar Tal's rules of formation of conflicting narratives will be used in order to provide possible model for mediation of difficult memories of 1992-1995 war that exist among war survivors in contemporary Bosnia-Herzegovina. It will be taken into consideration that people often rely on familiarity and are usually guided by implicit prejudice and stereotypes when they need to fill in the content of difficult memories, especially in situations in which their in-group committed wrongdoings. The vast powers of human mind can be revealed through memory studies, but also the failures to recall and recollect certain information.

Social cognition research contributes to the understanding that prejudice and stereotypes affect the way people remember and report on the same events. It is believed that old-fashioned prejudice has given way to a modern bias that is implicit, subtle, and often unintended. However, implicit prejudice can easily become integral part of both individual and collective memory and therefore transmitted to the next generations. It is important to explore that transmission in the context of post-war divided societies such as Bosnia-Herzegovina in which implicit prejudice and stereotype among three ethnic groups have led to the formation of different (and difficult) memories of the 1992-1995 war events. Based on the analysis of the formation of difficult memories, mediation model for “remembrance for peace” will be established. The elements of the proposed mediation model will be provided and implication for its further development and application will be discussed.

Alma Jeftić is a Senior Teaching Assistant at the International University of Sarajevo. She holds a BA in Psychology from the University of Sarajevo and an MA in State Management and Humanitarian Affairs from the Universities of Sarajevo, Belgrade and La Sapienza (Rome). She is currently a PhD candidate in Psychology at the University of Belgrade. In February 2015 she worked as a Senior Visiting Researcher in School of Psychology, University of Sussex.

Her research focuses on difficult memories, collective emotions and readiness for reconciliation in post-war divided societies with a special emphasis on the relationship between victims and perpetrators. She is interested in the ways in which memory narratives are formed and transmitted through generations. Alma is currently working on two research projects. The first explores the social and cognitive aspects of memories of war in the post-war cities of Sarajevo and East Sarajevo, and the second one is related to Yugonostalgia and its transgenerational transmission. In her research she is trying to explore differences in memories and emotions between members of both victim and perpetrator groups.

She is the author of one book on remembrance (*The Handbook of Memory in Prose and Verses*, 2012), one monograph and several articles and conference papers related to difficult memories and reconciliation.



The Schizophrenic Face of the First World War

My paper deals with the question of how the First World War affected the mental health of Croatian, Bosnian or Galician soldiers who served in the Austro-Hungarian armies and who were sent during or shortly after the war to the ‘Hospital for the Insane in Stenjevec’ (close to Zagreb, Croatia-Slavonia). In that time, military men who were admitted to Stenjevec, were

predominantly given diagnoses such as hebephrenia, catatonia, amentia or mania. This is astonishing indeed, as in other societies at that time such as in Germany, France or Britain, the massive breakdown of soldiers during World War One generated the then heatedly debated diagnoses such as shell-shock or war neurosis.

What have been the reasons for the absence of war related diagnoses such as war neurosis or war trauma in the Stenjevec psychiatric files? Did different theatres of war produce different diagnoses, and as such, different psychological reactions to war? Did the Croatian, Bosnian or Galician soldier, as opposed to the German or British one, simply not suffer mentally from the horrors of the First World War? Or did psychiatric practices of diagnosing soldiers during and after 1914-18 generate different diagnostic labels for potentially the same symptoms?

To answer these questions, I am presenting an analysis of selected soldiers' patient files as well as of the psychiatric discourse of the main Croatian and Serbian medical journals in the respective period.

Heike Karge is Assistant Professor at the Chair of Southeast and East European History, University of Regensburg. She earned her PhD in 2006 with research into the Second World War memory culture and memory practices in socialist Yugoslavia (*Sećanje u kamenu – okamjeno sećanje?* Beograd: Biblioteka XX Vek, 2014). Her research interests are in the field of cultural and social history of the 20th century in Eastern and Southeastern Europe. Currently she is exploring the history of soldiers' mental breakdown in war in the Yugoslav societies from World War One onwards.



Posttraumatic growth in the Bosnian population: differences by gender, age and number of traumatic experiences

There is growing empirical evidence regarding positive changes that occur after severe traumatic experiences. Tedeschi and Calhoun define these positive changes as the posttraumatic growth. The main goal of this research was to examine some of the characteristics of Tedeschi and Calhoun's posttraumatic growth model, on general population in Sarajevo (N=200). We examined the differences in posttraumatic growth regarding participant's gender, age and number of traumatic experiences. Our results suggest that women show significantly higher level of posttraumatic growth on subscales Relation to Others and Spiritual Change. Our results suggest that there is no significant difference in posttraumatic growth regarding participant's age and number of traumatic experiences. Obtained results are enabling better understanding of the

posttraumatic growth specificities regarding the sample from general population in Sarajevo.

Hana Kočan, MA, is currently working in sourcing and recruiting agency Posao.ba in Sarajevo. Her professional interest revolves around clinical and organisational psychology. She is very interested in researching trauma topics. Also, she is planning to start education in cognitive-behavioural therapy.

Sabina Alispahić, PhD, is currently working at the University of Sarajevo, Faculty of Philosophy, at the Department of Psychology. Her research and teaching focus is in the field of clinical psychology. Also, she is a student in gestalt therapy education and president of subsidiary Sarajevo of Society of psychologists in Federation of Bosnia and Herzegovina.



Defusing Chosen Trauma through Unsettling Empathy: A Conceptual Approach to a Case Study on Palestinian-Israeli Relations

How can we loosen the ties that bind people to a collective chosen trauma so that they are enabled to rebuilding broken relations with (former/present) adversaries and to envisioning new social possibilities in the future? In this chapter, I will reflect on the potential of what I call the practice and ethics of “unsettling empathy” to defuse some of the entrenched identifications with master narratives and chosen traumas. I will support and illustrate my observations by referencing my work with Israelis, Germans, and Palestinians in trilateral workshop settings. Unsettling empathy, as employed in encounters with groups-in-conflict, goes beyond the less nuanced call for compassion. It requires a mutual engagement of risk-taking and vulnerability while acknowledging power asymmetries. Unsettling empathy recognizes objective differences in terms of historical injustices and traumatic memories without negating the vitality of human connectedness.

Björn Krondorfer, Ph.D., is Director of the Martin-Springer Institute at Northern Arizona University and Endowed Professor of Religious Studies in the Department of Comparative Cultural Studies. His field of expertise is religion, gender, culture, (post-) Holocaust studies, and reconciliation studies. In 2007-08, he was guest professor at the Institute of Theology and the History of Religion at the Freie University Berlin, Germany, and he also holds a status of visiting Faculty Affiliate at the University of the Free State, South Africa. He has been invited to speak, present his research, and facilitate intercultural encounters in South

Africa, Australia, South Korea, Finland, Poland, United Kingdom, Italy, Germany, Israel/Palestine, Germany, Switzerland, Austria, and Canada.

Publications include *Male Confessions: Intimate Revelations and the Religious Imagination* (Stanford UP), *Men and Masculinities in Christianity and Judaism* (London, SCM), and *Remembrance and Reconciliation* (Yale UP). He also published three volumes in German on the cultural and theological legacy of the Holocaust. His scholarship helped to define the field of Critical Men's Studies in Religions, and he currently explores connections between memory, restorative justice, and social/moral repair. He is the recipient of the Norton Dodge Award for Scholarly and Creative Achievements, and he delivered the *Jerome Cardin Memorial Lecture* at Loyola University, Baltimore (2012) and the *William Temple Lecture* as the first speaker at the Jaamiatul-ilm Wal-Huda (Islamic College) in conjunction with Blackburn Cathedral, UK (2010).



The Psychiatry Trap and the Clinical Perspective: From Individual to Collective Trauma

The interpretation of social and political processes in medical, psychiatric and psycho-therapeutical terms isn't new. Recent history is fully packed with examples of the dangers that can arise from psychiatrists rethinking society in clinical terms. Despite the many pitfalls of the application of psychopathological terms on collective social phenomena for both, the medical professional as for the social scientist, its use seems omnipresent in the world of current politics. Even if used with best intentions aimed on diagnosing undesirable social developments and attempting to initiate collective healing processes, psychopathological terminology used in social science always carries the risk of labelling whole societies or parts of it as ill, sick, suffering from disease and in need for a cure.

But does this also apply to the clinical use of the term trauma (or traumatising), a term that took itself a long way to enter the psychiatric diagnostic manuals? Although quite a new element in the psychiatric vocabulary, the medical concept of trauma has long joined the supply of terms used to diagnose our social world in a clinical sense. This cannot come as a surprise. Collective reactions to violent events seem very much alike cognitive and behavioural processes we know from individual traumatising. And therefore it is tempting to apply them one-to-one from the individual onto the collective level. So what should the social scientist know about the psychopathological process and therapeutic treatment of individual traumatising? I will outline the problems of transferring medical terms such as trauma to social collectives and I will discuss the possibilities and limitations the term offers to understand

and discuss post-war individual suffering and its relation with collective commemoration.

Tobias Lotter is currently resident physician at the Department of Psychosomatic Medicine and Psychotherapy at Central Institute of Mental Health, which is part of the Mannheim Medical Faculty of the Ruprecht-Karls University Heidelberg. The Clinic is specialized in therapy of personality disorders and posttraumatic stress disorder. After his studies at the Albertus-Magnus-University Cologne, İstanbul Üniversitesi (Turkey) and Universidad Autónoma de Madrid (Spain), Mr. Lotter has worked in the past at the Department of Psychiatry, Psychosomatics and Psychotherapy of the University Hospital Aachen (Germany) and the Department of Psychiatry and Psychotherapy of the University Hospital Rostock (Germany).



Strategies for Trauma Awareness and Resilience – an educational approach

This paper will detail some of the foundational concepts, models and practices we explore in a STAR training - an educational program that integrates psychosocial and peacebuilding frameworks to work toward well-being at the individual, community and societal levels.

Strategies for Trauma Awareness and Resilience (STAR) is a multi-disciplinary, practical learning program that has touched thousands of participants in diverse contexts over nearly fifteen years. STAR's learning foundations anchor in five fields: trauma and resilience studies, restorative justice, conflict transformation, human security and spirituality/meaning making. STAR's pedagogy engages participants' minds, bodies, voices, creativity, curiosity and life experiences.

STAR aims to create safe, participatory, educational space for exploring together the trauma and resilience we encounter in work and life. The program's begins with connective exercises and framing concepts, including definitions of trauma and acknowledgement that traumagenic events will elicit diverse responses. We invite discussion around the range of types/sources of trauma.

From these introductory, framing concepts and experiences, a three-part journey unfolds, beginning with why we can't 'just get over it' – an exploration of common elements in the trauma experience, trauma's impacts on body, brain, beliefs and behavior – examining individual and collective trauma. The second part of the journey opens space to discuss and study the connections between unhealed trauma and cycles of violence. The third part of the journey explores strategies for breaking cycles of violence and building resilience, using STAR's "snail" model as a means to examine patterns and possibilities at the individual and collective levels.

Learning questions: How is trauma-informed peacebuilding work currently unfolding in the Balkans? What important lessons can STAR learn from that work? What are the most pressing lessons STAR is learning/needs to reflect on as an educational program engaging leaders at many levels who work with communities and individuals torn apart by violence and trauma? How can trauma-informed practice spread more broadly into organizations and peacebuilding and social change initiatives?

Katie Mansfield is the Director of the Strategies for Trauma Awareness and Resilience (STAR) program within Eastern Mennonite University's Center for Justice and Peacebuilding.

Before joining STAR, Katie worked with Mennonite Central Committee Kenya for three years as peacebuilding coordinator. Previously she was an apprentice with John Paul Lederach at Notre Dame's Kroc Institute, researching, writing, planning and network building with initiatives in Colombia, Argentina, Thailand and Nepal and linking Kroc's alumni network. She also worked with CDA Collaborative Learning Projects' Listening Project and engaged in peace education work in Davao (Mindanao), Boston, and Delhi. Prior to working in peacebuilding, she worked for eight years with a major multi-national bank in New York and London.

Katie is a PhD candidate in Expressive Arts and Conflict Transformation with the European Graduate School in Switzerland. She completed her M.A. in International Peace Studies (Kroc Institute) in 2008 and her AB in History at Harvard University in 1996. She has also completed teacher trainings in yoga and healing dance.



Media Literacy as Peacebuilding

Historically, the media have played a notorious role in the escalation of the armed conflict in Bosnia and Herzegovina (1992-1995). Distorted images of historic and recent events of the 1990s were promoted by different media sources to initiate and justify interethnic discord and violence (Puddenphatt, 2006). Although the Dayton Accords of November 1995 ushered in a ceasefire that ended the armed confrontation, it did not influence or address the perpetuation of ethnocentric sentiments that are instigated by political parties and elites through the media (Deasy, 2011). Such that years after the cessation, young people across Bosnia and Herzegovina are continually fed with negative images of other ethnic groups through ethnocentric TV channels and newspapers. This negative construction of the 'other' through the media, has served to create further tension and entrenched division between the youth (Deasy, 2011)

Given the foregoing, this paper aims to examine the role that the media plays in interethnic relationships among young people in post-accord Bosnia and Herzegovina. The paper intends to especially explore how media discourse analysis can be used to initiate collaboration among segregated Bosnian youth with different ethnic backgrounds.

Informed by the theories of *chosen trauma* (Volkan, 1998), and *reconciliation time framework* (Lederach, 1999), the paper will, through a media discourse analysis, examine how the existing ancient chosen traumas as well as the more recent memories about the Bosnian War contribute to the division between Bosnian youth, who, in contrast to their parents, do not have memories about peaceful coexistence of different ethnic groups during the socialist Yugoslavia. Lederach (1999) argues that when the past do not offer reliable memories of peace, and the present is unsteady, as it is the case for Bosnian youth, peace should be built with the emphasis on the future. The paper will argue that the media discourse analysis can become a future-oriented collaborative project that can enable the youth in Bosnia and Herzegovina to analyze for themselves how enemy images are promoted by the media and how they could be deconstructed through personal relationships and interethnic collaboration between the citizens of Bosnia.

Iana Petrus is currently a Master's student in Peace and Conflict Studies at the University of Manitoba, Canada. She has obtained MA and BA in Economics from the Prydniprovsk State Academy of Civil Engineering and Architecture, Dnipropetrovsk, Ukraine. In May 2015 Iana participated in intensive Training for Conflict Transformation Trainers in Kiev, Ukraine.

While in Ukraine Iana led a conflict transformation study group for young adults, where she facilitated training on the issues of trauma, reconciliation, and nonviolent transformative initiatives using experiential pedagogy approach. She has also organized storytelling activities for children which focus on the issue of social justice. Iana served as a staff member at the Center for Sociological Surveys at Gorshenin Institute in Ukraine, as well as participated in national and international sessions of the European Youth Parliament, an NGO that promotes intercultural debate and exchange of ideas between young people across Europe.

Iana is currently volunteering with new immigrant women at the West Central Women's Resource Centre, Winnipeg, Canada. In addition, Iana has been partnering with a student from Bosnia and Herzegovina in language and cultural exchange program, organized by the International Centre for Students at the University of Manitoba. Iana is a recipient of several academic awards in Ukraine and Canada including the prestigious University of Manitoba Graduate Fellowship and Manitoba Graduate Scholarship. Her research interests include trauma healing and reconciliation in the Balkans, women's empowerment, and the conflictual images of 'othering' through the media.



Commemorative *izvorna* songs as ‘sound memorials’ of the Srebrenica genocide

In the past decade, *izvorna* (lit. from the source) music tradition has become a medium employed to commemorate the Srebrenica genocide. Specific for eastern and northeastern parts of Bosnia and intrinsically linked with the sense of local identity of the population there, *izvorna* songs have been singing about life and everyday since their inception in the late 1960s. As such, these songs have naturally assumed the role of commentators and recorders of war atrocities in Srebrenica and its surroundings during the war in Bosnia-Herzegovina (1992-1995), commemorating the death of prominent soldiers and innocent civilians. Starting with 2000s, however, many *izvorna* songs became dedicated to the memory of Srebrenica genocide and its victims. The majority of *izvorna* songs about the Srebrenica genocide are written and performed by lyricists and musicians who are the genocide survivors themselves; however, what makes this commemorative musical repertoire unique is the practice of commissioned songs, through which “ordinary” genocide survivors living in Bosnia and abroad order *izvorna* songs dedicated to their relatives who were killed in the genocide. My paper focuses on this practice of commissioned commemorative *izvorna* songs, asking the following questions: How do these songs foster remembrance and for whom are they intended? What are the reasons behind their creation, performance, and consumption? What does the existence of this practice suggest about the ways people choose and evaluate particular modes of remembrance as socially, culturally and politically appropriate or inappropriate? I approach these songs as examples of individual narratives that are part of a “collected memory” (Olick 2002) of genocide, positioning them as sound memorials that intend to evoke, preserve and document the memory of the victims.

Badema Pitic is a PhD candidate in Ethnomusicology at the University of California, Los Angeles. She is currently working on her dissertation related to a commemorative repertoire of songs that emerged after the Srebrenica genocide and its role within the community of survivors living in Bosnia and St. Louis, MO. Her work has been published in the peer-reviewed journals including *Narodna Umjetnost*, *Ethnomusicology Review* and *Herald of the National Museum of Bosnia-Herzegovina* amongst others, as well as in the multi-authored volume *Music and Cultural Memory in Europe After 1989*, edited by Ana Hofman and Thomas Hilder (forthcoming). Her interests include traditional and popular music of Bosnia and Herzegovina, and its relationship to the issues of violence, memory, identity, and transnationalism.



Symbolic forms of transitional justice in their potential for symbolic recognition in Bosnia-Herzegovina

Symbolic forms of Transitional Justice (TJ), meant here as localized and non-judicial measures aiming at acknowledgment of suffering and accounting for survivors' accounts of the violent past, constitute a key element of social restoration in Bosnia-Herzegovina (BiH). Scholarship has highlighted their significance in symbolically acknowledging individuals' suffering, in representing a societal recognition of past harm done, as well as in providing a possibility for survivors to account for their personal experiences of the conflict. Yet, such forms of justice are more likely to contribute to social restoration, if they account for the heterogeneity of needs and experiences of those affected by the conflict. This is particularly significant in the case of BiH, because it constitutes a complex social reality within which contrasted and competing understandings of the past are often contested and negotiated between different collectives through symbolic TJ measures. Through the analysis of survey data collected across BiH (n=855), we analyse how the relative support for dimensions of symbolic justice of acknowledgment and truth-telling is related to specific patterns of experiences of conflict, of beliefs about the war and justice, as well as of demographic factors. Our findings suggest that whether respondents may be more likely to support both forms of symbolic recognition or only one or the other may be highly dependent on the specific nature of their reported past victimization and their present justice and conflict-related concerns. They reveal the key role of personal experiences of the past in shaping symbolic justice needs and their embedding within specific social identities and memories. Highlighting the value of non-judicial TJ measures as significant sources of symbolic recognition, they also point to the necessity of not only ensuring the inclusiveness and mutuality of these initiatives, but also of accounting for various levels of recognition in the implementation of post-conflict justice.

Mina Rauschenbach is a Research Fellow at the Leuven Institute of Criminology. She holds a Ph.D. in Social Sciences from the University of Lausanne, an MA in Social Psychology from the University of Geneva and an MA in Forensic Psychology from the Glasgow Caledonian University. Her main research areas concern the role of responsibility and victimhood attributions in processes of international and domestic justice and their significance in shaping justice perceptions and needs, as well as the role of non-judicial forms of justice in restoring social ties after conflict. Some recent publications include "Accused for involvement in collective violence: The discursive reconstruction of agency

and identity by perpetrators of international crimes” published in *Political Psychology* (2015) and “Repairing the harm of victims after violent conflict. Empirical findings from Serbia” published in the *International Review of Victimology* (2014). She is currently working at the Leuven Institute of Criminology on survey data collected in Bosnia-Herzegovina and Serbia, focusing particularly on perceptions of non-judicial transitional justice measures related accountability, reparation and truth and their value in terms of acknowledgment and social restoration.



Personal and communal healing across the generations. The contribution of community-based sociotherapy in post-genocide Rwanda

Sociotherapy is a psychosocial peace-building program that has been implemented in Rwanda since 2005. Its practice shows that what affected the Rwandan population in particular is not so much the effects of the past violence and its aftermath on individuals per se but more the devastating effects on the fields of interrelationships that constitute their life-worlds. Sociotherapy aims to respond to this legacy by creating safe social spaces for people who live in the same neighbourhood to confront the past and develop new life orientations that enhance their own psychosocial wellbeing and that of their family and community. Preliminary findings of a small exploratory study conducted by CBSP researchers point out that sociotherapy’s targeting of ‘the first generation’ does contribute significantly to the wellbeing of their offspring through improved family dynamics, but that ‘the second generation’ also needs direct psychosocial support in order to heal and to protect the peace in the country.

Annemiek Richters is emeritus professor of culture, health and illness, Leiden University Medical Center, Department of Public Health and Primary Care and staff member of the Amsterdam School for Social Science Research, University of Amsterdam, the Netherlands. She has been involved as a researcher in community-based sociotherapy in Rwanda from 2005 onwards. In 1994 she worked as Traumatic Stress Programme Developer and Coordinator Sarajevo for Médecins sans Frontières Holland (MSF-Holland). Since 2014 she is capacity-building coordinator in the nation-wide ‘community-based sociotherapy program in post-gacaca Rwanda’, which aims to contribute to transitional justice through healing and reconciliation (www.sociotherapy.org).

Some recent publications

Annemiek Richters, Théoneste Rutayisire & Henny Slegh, “Sexual transgression and social disconnection: Healing through community-based sociotherapy in

- Rwanda”, *Culture, Health & Sexuality: An International Journal for Research, Intervention and Care*. 15 (Suppl. 4): S581-S583.
- Annemiek Richters & Grace Kagoyire, eds. (2014) *Of death and rebirth: Life histories of female genocide survivors*. *Torture: Journal on Rehabilitation of Torture Victims and Prevention of Torture*. Volume 24, Supplementum 1.
- Theoneste Rutayisire and Annemiek Richters (2014) “Everyday suffering outside prison walls: A legacy of community justice in post-genocide Rwanda”, *Social Science & Medicine* 120: 413-420.
- Annemiek Richters and Emmanuel Sarabwe (2014) “Everyday partner violence in Rwanda: The contribution of community-based sociotherapy to peaceful family life”, *African Safety Promotion Journal: A Journal of Injury and Violence Prevention* 12(1): 18-34.
- Annemiek Richters (2015) “Enhancing family and community resilience and wellbeing across the generations: The contribution of community-based sociotherapy in post-genocide Rwanda”, *International Journal of Emergency Mental Health and Human Resilience* 17(3): 661-663.
- Stefan Jansen, Ross White, Jemma Hogwood, Angela Jansen, Darius Gishoma, Donatelli Mukamana & Annemiek Richters (2015) “The ‘treatment gap’ in global mental health reconsidered: Sociotherapy for collective trauma in Rwanda”, *European Journal of Psychotraumatology* 6: <http://dx.doi.org/10.3402/ejpt.v6.28706>
- Website: www.annemiekrichters.nl



Art & Agency: Capturing Women’s Contribution to Postwar Peace

As scholars and practitioners we are uniquely positioned to advocate for holistic peacebuilding approaches and interventions, grounded in local context and expertise, and sensitive to historical trauma. The complexity of psychosocial issues in the aftermath of conflict necessitates participation from a broad range of actors. To ensure postwar policy is informed by a diversity of perspectives and expertise, individuals whose voices have been marginalized must be meaningfully engaged in the development of sustainable solutions. Women’s voices continue to be under-represented in virtually all aspects of peacebuilding, warranting additional research that seeks to understand how to meaningfully engage women in these processes, and how to elevate their status as agents of change.

Drawing on findings from a photovoice project with eight female sex workers in Jogjakarta, Indonesia, this paper aims to illustrate the transformative potential of using a narrative approach to an arts-based method called photovoice. For

women who have often been the *subjects of stories* or dominant discourses of wartime victimhood, instead of the *storytellers*, this paper argues that arts-based approaches could be a resource for them to construct a more empowering self-representation. To this end, the paper will explore the potential for a narrative approach to photovoice to elevate women's voices and highlight the role women play in restoring the social fabric of their communities in the aftermath of war.

Jessica Smith is a doctoral candidate at the School for Conflict Analysis and Resolution at George Mason University where she is currently the Dean's Fellow for the Center for the Study of Narrative and Conflict Resolution. She holds a Master of Arts in Social Justice and Human Rights and Bachelor of Arts in Political Science, with minors in Spanish and Psychology, from Arizona State University. Most recently Jessica worked with the Gender Advisor for the United Nations in Amman, Jordan where she assisted with Agency-wide activities aimed at promoting and monitoring gender sensitive programming and interventions. Prior to this post, Jessica was the Program Manager of the Office of Sex Trafficking Intervention Research at Arizona State University. During this time, Jessica also co-facilitated a weekly trauma-focused psycho-education group with sex trafficking survivors and led therapeutic art workshops at a safe house for sex trafficked adult women. Additionally, she has worked for the International Rescue Committee, Catholic Charities, and Oxfam GB.

Jessica's dissertation research is focused on exploring the intersection of participatory photographic methods, narrative theory, and women's postwar political participation as a point of inquiry for developing a richer understanding of how to meaningfully engage women in conflict transformation processes. Through an investigation of Bosnian women's experiences of political subjectivity, her research seeks to understand how women make sense of "participation" in peacebuilding, lessons we can learn about how women have navigated postwar transition, and sites of agency women identify within the post-conflict space.



Survivors'/Victims' Agency in Bosnia and Herzegovina: Self-identification and conceptualization of sexual violence experiences

We are not Victims, I do not want people think that I voluntarily sacrificed something. (Wartime rape survivor from Zenica)

It is a shame that after so many years and our endless testimonies of atrocities that happened to us, there is still no law that would put a stop to our suffering. The war is not over for us. (Bakira Hasečić, Women victims of war)

After terrible crimes in Bosnia and Herzegovina (BiH) and the region including mass killings and rape of women and men, many survivors and victims still live in shade of stigma and silence imposed by ethno-nationalist agendas, cultural and religious norms in order to protect family and nation's pride and honor. Production and re-production of cultural and political narratives deepen trauma and suffering through politicization and ethnicization of victimhood. Predominant discourse of neoliberal and ethno-national matrices (mis)use survivors for their own policies and goals playing at the same time the role of guardians of survivor's interests. Through the readings of women's narratives in BiH I explore how the ethno-national victimhood discourse silenced many women and alienated them from survivors in other ethnic groups. Coupled with neoliberal understanding and expectations of victim/survivor identities it further alienates women of the same ethnic group from each other, because many of them refuse politicization of their experience and inscription of ethnic narratives on their bodies. One of the solutions for the imposed positioning and labeling might be to claim the right to self-identification as Rebecca Stringer⁵ and Alyson Cole⁶ suggest in their work, and to enable "liberatory epistemology" with woman's body as the locus of meaning and experience as Tamy Spry proposes in her oral history work.⁷

In this paper I look into the: 1) body politics and ethnicization of women's bodies; 2) how feminist debate and the language about victimhood, survivorship and agency empower or disempower women in dealing with their identities; 3) how to go beyond victims/survivor binary imposed by international donor

⁵ Stringer, Rebecca, *Knowing Victims: Feminism, agency and victim politics in neoliberal times (Women and Psychology)*, Taylor and Francis. Kindle Edition, 2014

⁶ Alyson Cole. *The cult of true victimhood: From the war on welfare to the war on terror*. Stanford, CA: Stanford University Press, 2006

⁷ Spry, Tami. "In the absence of word and body: Hegemonic implications of "victim" and "survivor" in women's narratives of sexual violence", para 21.

politics, scholarship, and women organizations and how to enable new vocabulary for self-identification.

Zilka Spahić Šiljak holds a PhD in gender studies and her scope of work includes addressing cutting edge issues involving human rights, politics, religion, education and peace-building with more than fifteen years experience in academic teaching, and work in governmental and non- governmental sectors. She runs TPO Foundation Sarajevo and teaches at several universities in Bosnia and Herzegovina and abroad. As post-doctoral research fellow at Harvard University she published the book: *Shining Humanity – Life Stories of Women Peacebuilders in Bosnia and Herzegovina* (Cambridge Scholars Publishing, UK, 2014). She has also published *Contesting Female, Feminist and Muslim Identities. Post-Socialist Contexts of Bosnia and Herzegovina and Kosovo* (CIPS of the University of Sarajevo, 2012) and *Women Religion and Politics* (IMIC/TPO/CIPS, 2010). Her current research at Stanford University focuses on the intersection of leadership, gender and politics.



Paradoxes of forgiveness in a post genocidal world

My paper will provide a few lines of philosophical reflection on healing and justice.

First of all it will take into consideration different paradigms of justice besides traditional retributive justice, such as restorative or transitional justice. The latter two models of justice are inherently oriented not only towards punishment of the perpetrators, but also towards the healing and empowering of victims. In such justice-restoring processes the victims play an active role and are not b the mere “object” of practices and debates of justice. Restorative and transformative conceptions of justice assign a primary function to narration and memory, as perpetrators and victims are engaged in a process of sharing memories (the primary example being the South Africa Truth and Reconciliation Commission).

Since their primary goal is that of restoring relationships and re-creating social bonds, such paradigms of justice also contemplate the possibility of some forms of forgiveness being offered by the victims to the perpetrators. The paper will therefore proceed to analyse the various understanding of “forgiveness” and to debate how forgiveness can be conceptualised in a political framework, in light of its transformative and liberating potential.

Debora Spini teaches political theory at Syracuse University in Florence and in other major American programs in Florence. She is the author of various essays and book chapters in English and Italian on topics such as the transformation of

public spaces, crisis of the modern self, secularisation and post secularisation. Her research interest currently focus on the topic of Religion and political conflict, with a special concentration on the theme of Monotheism and violence. On these topics she has given lectures and participated in conferences and seminars in Europe, US, India and Brasil. She is the author of the monograph *La società civile post nazionale* (Rome 2006). With D. Armstrong, J. Gilson and V. Bello Spini co-edited the volume *Civil society and international governance* (Routledge 2010). In her capacity of vice President of the Forum for the Problems of Peace and War (www.onlineforum.it) she has promoted researches on Gender, Religion and Identity. Spini is a member of various scholarly societies – such as the Società Italiana di Filosofia Politica and the Società Italiana di Teoria Critica.



Masculinity, Spirituality, and Male Wartime Sexual Trauma

This paper examines the relationships between wartime sexual trauma, masculinity, and post-traumatic spirituality. To understand the occurrence and aftermath of wartime sexual trauma, the author suggest that we have to look at the cultural and religious meanings attributed to gender, sexuality, and violence. This research focuses on male victims in order to understand how masculinities may be involved in the process. Four forces in the heuristic model are identified: cultural gender messages, traumatization messages, coping messages, and religious messages. The outcome of this force-field is different for men and women. This paper will therefore explore the following: 1) the relationship between trauma and male wartime sexual trauma and its impact on psychological well-being; 2) the roles of cultural (and often also religious) gender norms in sexual traumatization, and 3) the connections between masculinity and post-traumatic growth and spirituality.

Srdjan Sremac is a research fellow and teaching assistant at the Department of Theology at Vrije Universiteit Amsterdam and a research member at the Amsterdam Center for the Study of Lived Religion at the same university. He is also the co-founder of the Centre for the Study of Religion, Politics and Society in Novi Sad, Serbia. Srdjan is the author of *Addiction and Spiritual Transformation* (2013), and co-editor of *Europe as a Multiple Modernity: Multiplicity of Religious Identities and Belonging* (2014), *Religious and Sexual Nationalisms in Central and Eastern Europe: Gods, Gays, and Governments* (2015) and *Lived Religion and the Politics of (In)Tolerance* (forthcoming). His current research focuses on religious and sexual nationalisms in the post-Yugoslav space.



Reaching Out To People Who Are Still Not Listening. The role of documentation on human rights violations and personal memories in trust building – experience from Croatia

Strategies for promoting human rights in post-war societies, especially those reaching out to those who would not listen, have been changing. *Documenta* started collecting documentation on human rights violations and recording personal memories in the hope of initiating and sustaining social debate on the violent past from 1941 to 2001 as a result of ongoing denial and persistent public questioning of the Holocaust and other WWII genocides, the denial of political violence in its aftermath within socialist Yugoslavia, as well as war crimes committed during 1990s. *Documenta* has recorded (audio and video) more than 500 interviews (interviewees were given different privacy options regarding the recorded material) much of which has been transcribed, translated to English and made available on our website. A part of the interviews is available only for onsite research at *Documenta* in Zagreb, Croatia. *Documenta's* information system has 23,467 digital documents, 5906 of which are statements of family members and witnesses to the fates of killed and missing persons, collected through field research started in 2009.

Besides this, human rights organizations have been monitoring war crimes trials at the courts of the Republic of Croatia since 2005. Since the very beginning, *Documenta's* project team periodically reports on trends and offers recommendations for the improvement of the war crimes trial proceedings, stressing the importance of efficient and just proceedings in criminal law and civil cases, as well as the general functioning of the judicial system regarding the right to a fair trial. Information on 309 cases is published on *Documenta's* website, including summaries of indictments, jury verdicts and monitoring reports. Out of 8000 judicial documents stored in *Documenta's* archive, 4344 related to war crimes criminal proceedings and 509 related to reparation proceedings are digitalized. Digital documentation on war resistance, in particular extensive documentation of the Croatia Antiwar Campaign, is also available online, accompanied by a book. Documentation of the Osijek Centre for Peace, Non-Violence and Human Rights and Civic Committee for Human Rights is currently prepared for online publication as well.

Documenta's aim is to contribute to the creation of a social climate in which consciousness of the other's experience of the war would elicit compassion and solidarity towards all victims. In that sense, the material can be used for different purposes, in the media, education, policy debates as well as in artistic and documentary work. This article deals with challenges in presenting documentation to all who still do not listen.

Vesna Teršelič is Founder and Director of the organization *Documenta* – Center for Dealing with the Past, based in Croatia. The central aim of her work is to establish factual truth about the war and to contribute to shifting the discussion from the level of dispute over facts towards a dialogue on interpretations. In doing so she continues her previous work as Director of the Center for Peace Studies, Zagreb, and as Founder and Co-ordinator of the Anti-War Campaign in Croatia. Since 1985 she focuses on organizing for social change, through advocating environment protection, affirming women’s rights and promotion of human rights. As one of the initiators of non-political regional coalition of civil society organisations and individuals, working to establish a fact-finding commission into the Yugoslav wars, known as RECOM, she has been campaigning for years for establishing the facts about war crimes and human rights violations committed in former Yugoslavia from 1991 to 2001. She was awarded the Right Livelihood Award in 1998 for her efforts in building peace and affirming right to truth, justice and remembrance in post-Yugoslav countries after having been nominated for the Nobel Peace Prize in 1997. In 2013 Vesna Terselic was Richard von Weizsäcker Fellow of the Robert Bosch Stiftung.



The problems of “we” after intergroup conflict: Understanding collective healing through social psychology and trauma-based approaches

This article will investigate a) obstacles and b) facilitating factors in overcoming reoccurring cycles of intergroup violence by drawing on theories of social psychology and perspectives on individual and collective trauma.

- a) Research in social psychology offers insights into ways in which group identity and collective narratives may be particularly powerful in upholding ideologies and motives justifying and legitimizing the use of violence towards an out-group. Throughout conflicts new identities and narratives, such as a sense of collective victimhood, may further complicate processes of reconciliation with one-another. At the same time, studies investigating the nature of individual and collective trauma caused through violent conflict, highlight the challenges trauma may pose in societies’ struggle for peace and the potential of trauma to be extended to the second or even third generation.
- b) Further, this article will seek to understand and discuss ways in which the cycle of intergroup hostility and reoccurring trauma may be broken. Looking at the factors involved in the perpetuation of conflict, social psychology and trauma-based perspectives and offer guidance on ways of promoting positive intergroup relations, improving social environments

and fostering collective healing. While these approaches are far from providing simple “instructions for peace”, they provide an outlook on the potential of groups to take collective responsibility and communities to use collective resources for healing and resilience.

The goal of this article is to give an overview of processes underlying the continuation or resolution of conflicts in the context of group identity and trauma, while also demonstrating the manner in which both social psychology and trauma-based perspectives can complement each other.

Elske Thaden is a mental health professional who has worked in the areas of disability support, homelessness and women’s advocacy. She has also been involved in community activism and recently took part in the Active Citizen Programme funded by the British Council. After growing up in Germany, Elske moved to Scotland at the age of nineteen. She completed an MA (Honours) in Psychology and an MSc in Global Mental Health and gained experience in carrying out high quality research. During the last two years, she worked for a Glasgow-based Homelessness Charity. While supporting homeless women, she developed a passion for empowerment and community engagement. With the vision of giving socially disadvantaged women a voice, she organised an exhibition showing photographs taken by women who were homeless and sharing their stories. Through supporting women, she became increasingly aware of the long-term impact of re-occurring traumatic events on people’s daily functioning and their ability to lead healthy lives. This led her to explore the field of trauma work further. With the intention to both further explore mental health responses to trauma, as well as the field of Global Mental Health, she recently moved to Sarajevo. She is currently working as an Erasmus+ volunteer for a local NGO, which employs a multi-systemic and intergenerational approach to trauma, and provides services in mental health, social work, and education. As part of her work, Elske carries out mental health research, is involved in language teaching and in one-to-one support of students with learning difficulties. In her free time, Elske plays music, enjoys a good book and some Bosnian coffee.



The political psychology of sexual violence

This article seeks to address the enduring question of why sexual violence in conflict is used by state actors by combining the available evidence on sexual violence in conflict with the psychological literature on trauma and on sexual torture and its effects. It argues that sexual violence in conflict has to be interpreted as a strategy of political demobilization, which attacks the gender identity of both women and men, in order to traumatize them deeply. The article first provides an overview of the current literature on sexual violence in conflict

and connects the insights to the psychological literature on sexual torture and recent findings on the biology of trauma. Citing examples from the Balkan wars of the 1990s and its aftermath, it argues that the deep traumatization of victims of sexual violence undermines and destabilizes their ability to connect emotionally and as such also prevents the establishment of political alternatives to the one that is propagated by the perpetrators and instigators of sexual violence. In conclusion, it reflects on the implications of these findings for international intervention and the reluctance of the international community to question the gender binary when dealing with conflict and post-conflict situations.

Heleen Touquet is a post-doctoral researcher and lecturer at the University of Leuven in Belgium. She has written and published extensively on the possibilities for post-ethnic mobilization in Bosnia-Herzegovina and the effects of the ethnicization of the country on reconciliation. Her current research focus is on sexual violence and the links with reconciliation, gender and intervention. Her work has appeared in *Europe-Asia Studies*, *Nationalism and Ethnic Politics* and *East-European Politics and Societies* among others. She teaches courses on Nationalism and Political Mobilization and Ethnic Conflict and International Intervention.



Medica Zenica and medica mondiale: “We are still alive. We have been harmed, but we are brave and strong.” Research on the long-term consequences of war rape and coping strategies of survivors in Bosnia and Herzegovina (Zenica 2014)

Medica Zenica and *medica mondiale* conducted a study with 51 survivors of war rape and sexual violence from Bosnia and Herzegovina who had used Medica’s services during and after the war.

The aim of this research and evaluation project was to explore the consequences of war rape on 51 survivors who have used Medica Zenica’s services since 1993.

The study followed four main research questions focusing on 1) the consequences of war rape and sexual violence on survivors’ lives, health and relationships; 2) the social acknowledgement of survivors of war rape; 3) the coping strategies and sources of resilience in the past 20 years, and finally 4) the impact of Medica Zenica’s support on the survivors’ lives.

The research was based on a feminist research paradigm and followed the ethical principle of trauma-sensitivity at all steps of the project. We used a multi-method design, combining quantitative and qualitative research methodologies.

In addition, seven participants were selected according to certain relevant criteria to take part in life story interviews.

The findings call for special attention: more than 20 years after the war, the psychological and health situation of most survivors of war rape participating in our study remains extremely alarming.

Their relationships with their families, especially husbands and children, are highly affected. We found clear indications of transgenerational transmission of trauma in the sense that particular patterns of relationships are created around trauma dynamics.

Recommendations centre around support programmes for survivors in general, whereby long-term funding for holistic support programmes and networks are recommended as well as strengthening the cooperation between and role of NGOs. Another set of recommendations focuses on the need for specialised psychosocial and counselling programmes and trauma-sensitivity in all professional domains of life.

Kirsten Wienberg (1967) studied social system studies, psychology and educational sciences and is a certified evaluator.

As head of the Evaluation and Quality department of *medica mondiale* she initially designed and developed essential structures, processes, guidelines and strategies for evaluation, monitoring and quality assurance. She is responsible for conducting and managing research and the evaluation of projects and programs of *medica mondiale* and partner organisations to ensure quality, development, accountability as well as organisational learning. She managed many comprehensive and profound research and evaluative studies. She has extensive working experience in Bosnia-Herzegovina, Kosovo, Albania and Afghanistan among other regions. Her SGBV and post-conflict focus paired with several years of having lived in Bosnia makes her a recognized regional and thematic expert. She is a professional member of the German Evaluation Society (DeGEval).

She started to work with *Medica Zenica* and *medica mondiale* in 1993 in Bosnia Herzegovina living at one of the *Medica Zenica* centres from 1994-1996 during the war. Once she was asked by one of the women if she would ever be able to forget, overcome and live a good life again. This question stuck with Kirsten until now. In her roles and mindset as feminist activist and head of the Evaluation and Quality department she commissioned and managed the study “We are still alive – we have been harmed but we are brave and strong” to research the long-term consequences of SGBV in collaboration with international and Bosnian scientists. Motivated by compassion and equipped with methodological rigor and professionalism the team set out to evaluate the effects of the approach of *medica mondiale* and *Medica Zenica*. Women themselves were finally given the space to provide an answer.

Sabiha Husić is a psychotherapist, Islamic theologian and interreligious peacebuilder, and the director of Medica Zenica in Bosnia-Herzegovina (BiH), which provides support to women and children victims of war and post-war violence, including rape and sexual violence, domestic violence, and human trafficking.

Sabiha is an author and co-author of publications on the topic of psychosocial work with survivors of war rape and other war and post-war trauma, such as: *The Manual for Working with Survivors of War Torture* (2012) and *The Manual on the Socioeconomic Rights for Survivors of War Rape in BiH* (2014). She also initiated and led the project “*We are still alive*” *Research on the long-term consequences of war rape and coping strategies of survivors in BiH* (2014).

She initiated and participated in developing and adopting many policies and laws in BiH in the field of social protection, gender-based violence, gender equality, and human rights protection especially for vulnerable groups such as women and children.

Her commitment to working on mitigating the wounds of human beings and building peace is not limited to BiH. Since 2001 she has been active in the European Project for Inter-religious Learning that brings together women of different religious backgrounds to learn from each other, share their experiences, show mutual respect and understanding, with the common goal of contributing to peace-building in everyday life.

Sabiha has received many awards for her engagement, commitment and dedicated work, such as:

- ◆ Active Citizens of Europe Award, by Volonteuropé (2009)
- ◆ recognition by citizens of BiH as one of its 11 women peacemakers (2012).
- ◆ a Joan B. Kroc Institute for Peace and Justice Women Peacemaker (2013)
- ◆ featured speaker at the World Justice Project (2013)
- ◆ Women of the World Award (2014), recognizing courageous women who speak out on behalf of the most marginalized women and girls who are socially, economically and politically excluded.

GALLERY, WORKSHOPS & OPTIONAL ACTIVITIES

Artistic Response Gallery

Facilitator: **Hannah Kaunitz**

As we engage our critical, analytical selves in discussions about trauma and healing and memory, our bodies and our emotions are also present. Responding aesthetically - in images or words (or movement or music, among others) – allows us to engage with care, respect and authenticity rather than judgment or critical analysis. We invite into this space your creative, aesthetic responses, however elaborate or simple in their composition, to the conversations and presentations and activities in which we are engaging this week.

The following prompts may help generate your images or words:

- ◆ Physical: I see... I hear... I sense in my body... I taste...
- ◆ Emotional: I feel...
- ◆ Mental: I remember... I imagine (associations, thinking, reflecting – more than analyzing)

Over the course of days, our collective response will create something new.



Workshop: Play to develop new patterns

Facilitator: **Katie Mansfield**

Bessel van der Kolk writes: “Negative judgment of oneself or others causes minds and bodies to tense up, which renders learning impossible. In order to recover, people need to feel free to explore and learn new ways to move” (in intro to P. Levine’s 2015 *Trauma and Memory*). Augusto Boal asks, “What is a sectarian but a person - of the left or right - who has mechanised all their thoughts and responses?” (*Games for Actors and Non-Actors*, 2nd edition, 2002). Engaging in play, we explore both new ways to move and practice de-mechanising our responses, key steps in building resilience and breaking free from cycles of violence. This workshop will engage participants themselves in participating in playful exercises to stimulate: body-mind awareness, capacity to learn and question, attunement to others, and identification of resources and growing edges.

Workshop: Stuck-ness, sensing, and sense of humor

Facilitator: **Katie Mansfield**

Stress and trauma impact us at the individual and collective levels, impacting our bodies, brains, beliefs and behavior – often contributing to cycles of violence at individual, relational and societal levels. We can feel stuck in these cycles of violence, acting in on self and other. Everyone responds in different ways to potentially traumatic events, though physiological impacts are typically unavoidable – as Bessel van der Kolk’s book title (2014) suggests, *The Body Keeps the Score*. The journey of transforming – rather than transferring – individual and collective pain involves breaking free from cycles of violence in self and with other(s), acknowledging harms and needs, and finding pathways to reconnecting self and relationships.

Where to begin? Practitioners in expressive arts, trauma treatment, and peacebuilding emphasize the central importance of the creative act for social healing and transformation. From trauma and resilience studies, we learn that key capacities for resilience are the abilities a) to let the body “know what it knows” (Bessel van der Kolk, 2014) at the individual level, and b) to enjoy and celebrate together at the community level (Marshall and Anderson, *Opting Out of War*, 2012). By engaging our own senses and sense of humor, we will practice building our own body awareness and some playful, embodied art making around the theme of being STUCK.

Workshop: Secondary Trauma: Self Care and Resilience

Facilitator: **Nancy Good**

In this workshop we will look at the costs of working in trauma and discover strategies for building resilience. Twenty years ago, psychotherapists and caregivers coined this term, secondary or vicarious trauma, referring to those who are not primary victims but nonetheless evidence some PTSD symptoms. Secondary trauma is likely to surface for those working in the trauma field such as:

- ◆ journalists and researchers who write about trauma of war, rape, genocide
- ◆ photographers and media staff who repeatedly portray traumatic events as they are exploding
- ◆ human rights and humanitarian staff who witness traumatic events as well as many national staff who have lived through devastating loss and horror and now work in the aftermath
- ◆ translators and genocide museum staff who convey the story so we never forget and hopefully take action

- ◆ caregivers such as police, therapists, doctors and nurses working with survivors

Many media and writers are only beginning to discover secondary trauma. Why has it taken so long to be named and recognized as an important 'duty of care' in our professions? What makes witnesses to trauma feel weak or defective when traumatic stress reactions surface? Why should we be ashamed by being affected by terrible things when we are service providers or journalists?

This workshop is an attempt to surface our awareness of secondary trauma as it influences us in our trauma work with the hope that by doing so, we begin to find ways for self care and address resilient supports, individually and in our agencies. We need to reframe and transform secondary trauma from its perception as a weakness or disease to being evidence of commitment and care within these professions.



Exploring Sarajevo's Vraca Memorial Park and the Old Jewish Cemetery

12 July, 17:30-19:30

Guide: **Dr. Nicolas Moll**

Cost: 10-12 KM

Guided memory walk through two emblematic sites of the history of Sarajevo, situated on one of the hills along the town, and which are both linked to different historical periods of Bosnia and Herzegovina, including the Ottoman times, the Austrian-Hungarian period, the Second World War, the socialist Yugoslavia, the 1992-1995-siege, and post-war Bosnia and Herzegovina.

Sarajevo city center inter-religious walk

12 July, 17:30-19:30

Guide: **Dina Radonić**

Cost: 10-12 KM

The mystery of Sarajevo, the city between East and West, can be visible through various sacred spaces lying close to each other. Their energy is almost overlapping. If you visit Careva Mosque, built in 1462, you can sense an oriental silence surrounding ancient Muslim graves. If you walk only five meters further, you will see Saint Anthony's Franciscan Monastery where you can light a candle for good luck, as many Sarajevo residents often do. The first decades of Christianity left behind the beautiful Old Orthodox Church a few meters from Sarajevo's oldest

synagogue, which was built when the Ottoman Empire welcomed Sephardic Jews expelled during the Spanish Inquisition. Walk the history of Sarajevo and feel its magic!

Note: please dress modestly. Men: no shorts; women: please cover your arms and legs and bring a scarf for your head if you have one.

Visit to the Historical Museum of Sarajevo

13 July, 17:00-19:00

Cost: 8 KM

The History Museum of Bosnia and Herzegovina aims to collect, preserve, explore, present, and promote the cultural and historical heritage of Bosnia and Herzegovina. From its founding in 1945 until 1993, the Museum remained thematically focused on the history of antifascism during World War II and the cultivation of socialist state values. The name of the Museum, once Museum of the Revolution of Bosnia and Herzegovina, has changed several times, but it has always been recognizable. After being renamed the History Museum in 1993, the thematic structure of the Museum has also changed. Now the aim is to study the history of Bosnia and Herzegovina from the Middle Ages to present times.

The History Museum of Bosnia and Herzegovina is a unique cultural institution in Bosnia and Herzegovina which has become a space for dialogue about the past and different aspects of remembrance. The museum develops different programs and activities in order to help visitors talk about the past, present, and future through the museum collections.

Permanent Galleries:

“Sarajevo under Siege” exhibition is a story about the life of the citizens during the siege of Sarajevo from 1992 to 1995. The exhibition tells us the story about persistence, resourcefulness and creativity Sarajevans who lived 1,335 days without electricity, water, heating. (more: <http://muzej.ba/sarajevo-under-siege/>)

15 Years, by Jim Marshall In the spring of 1996 I took photographs around Sarajevo with a not very good Nikon 35 mm film camera. In the spring of 2011 I took the same shots from the exact same location with a not very good Nikon DSLR camera. (more: <http://muzej.ba/15-years-of-jim-marshall/>)

TPO FOUNDATION

Education, Learning and Living – ELLi program

The ELLi program provides media literacy through various educational programs that equip youth to make ethical decisions and nurture their humanness and spirituality in order to transform their lives and communities.

- ◆ ETHOS Initiative
- ◆ Online platform for learning
- ◆ Seminars and trainings
- ◆ Open classrooms
- ◆ Summer schools

Values and ethic education utilize an innovative approach to intercultural learning in a value based and quality education program for teachers and youth.

Peacebuilding and Reconciliation – PaR program

PaR program stands for gender equality diplomacy in peace and reconciliation processes with particular emphasis on the UN SCR 1325 on women, peace and security. By various platforms and interdisciplinary learning, it ensures valuable knowledge, skills, and competencies for efficient social engagement of women and youth.

- ◆ Promotion of women's peace activism
- ◆ Pursuing counter-narratives in knowledge production
- ◆ Increasing awareness on gender-based violence
- ◆ Multireligious initiatives
- ◆ Dialogue competences

Leadership for Equality – LifE program

The LifE program advocates for civil, political and economic rights of women and youth. We build capacities for their civic engagement and advocacy for policy changing and community development.

- ◆ Trainings and seminars on personal and professional development
- ◆ Gender equality and leadership programs for change
- ◆ Fostering of volunteerism and solidarity
- ◆ Leadership Excellency school
- ◆ Peer and mentoring programs

The LifE program teaches how to identify our strengths, passions and skills.

The mission of TPO Foundation is to contribute, through partnership with civil society and the academic community, to the development of a democratic civil society, as well as increased awareness on gender equality and personal accountability.