

Trauma, Trust, and Memory

Social Trauma and Reconciliation in Psychoanalysis, Psychotherapy, and Cultural Memory

Berlin • Sarajevo • Banja Luka • Tuzla • Belgrade • Niš • Sofia

TRAUMATIC PAST-POSTTRAUMATIC PRESENT: MENTAL AND SOCIAL LONG-TERM EFFECTS OF WAR

**International Summer School 2015
& International Elective Masters Course 'Social Trauma'**

Sarajevo, June 22 - June 27, 2015

Faculty of Philosophy
Franje Račkog 1, Sarajevo
Bosnia and Herzegovina

DAAD



The Summer School Program

International elective masters course 'Social Trauma' (CST)

June 23rd - June 26th 2015

Room 126

Day 1 Tuesday (June 23rd 2015)

- 09:30 - 11:00 Developmental Psychology of Social Trauma I
Annette Streeck-Fischer
- 11:00 - 11:15 Coffee Break
- 11:15 - 12:45 Developmental Psychology of Social Trauma II
Annette Streeck-Fischer
- 12:45 - 14:00 Lunch Break
- 14:00 - 15:30 Clinical Psychology of Social Trauma I
Aleksandar Dimitrijevic

Day 2 Wednesday (June 24th 2015)

- 09:30 - 11:00 Specific Methodology and Practice in Social Trauma Research I: Introduction
Vladimir Hedrih
- 11:00 - 11:15 Coffee Break
- 11:15 - 12:45 Specific Methodology and Practice in Social Trauma Research II: Quantitative methods in trauma research
Vladimir Hedrih
- 12:45 - 14:00 Lunch Break
- 14:00 - 15:30 Clinical Psychology of Social Trauma I
Aleksandar Dimitrijevic

Room 177

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- 09:30 - 11:00 Memory Studies I: Theory of Traumatic memory
Sabina Alispahic
- 11:00 - 11:15 Coffee Break
- 11:15 - 12:45 Memory Studies II: Theory of Traumatic memory
Sabina Alispahic
- 12:45 - 14:00 Lunch Break
- 14:00 - 15:30 Social Psychology and Cultural Theory of Trauma I
Nina Hadziahmetovic & Larisa Kasumagic

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- 09:30 - 11:00 Ethics I
Biljana Stankovic
- 11:00 - 11:15 Coffee Break
- 11:15 - 12:45 Ethics II
Biljana Stankovic
- 12:45 - 14:00 Lunch Break
- 14:00 - 15:30 Social Psychology and Cultural Theory of Trauma II
Nina Hadziahmetovic & Larisa Kasumagic

Room 126

Day 3 Thursday (June 25th 2015)

- 09:30 - 11:00 Specific Methodology and Practice in Social Trauma Research III: Qualitative methods in trauma research
Biljana Stankovic
- 11:00 - 11:15 Coffee Break
- 11:15 - 12:45 Developmental Psychology of Social Trauma III: Attachment, stressful and traumatic experience and development of family systems
Aleksandra Hadzic & Slavica Tutnjevic
- 12:45 - 14:00 Lunch Break
- 14:00 - 15:30 Clinical Psychology of Social Trauma III: CAPS method – Training
Lutz Wittmann

Day 4 Friday (June 26th 2015)

- 09:30 - 11:00 Specific Methodology and Practice in Social Trauma Research IV: Workshop- Research design
Vladimir Hedrih & Biljana Stankovic
- 11:00 - 11:15 Coffee Break
- 11:15 - 12:45 Developmental Psychology of Social Trauma IV: Attachment, stressful and traumatic experience and development of family systems
Aleksandra Hadzic & Slavica Tutnjevic
- 12:45 - 14:00 Lunch Break
- 14:00 - 15:30 Clinical Psychology of Social Trauma IV: CAPS method – Training
Lutz Wittmann

Room 177

- 09:30 - 11:00 Ethics III: The Ethics of classification. Intergenerational Responsibility
Andreas Hamburger
- 11:00 - 11:15 Coffee Break
- 11:15 - 12:45 Memory Studies III: Exploring the False Memory Syndrom- A replication of the Loftus experiment- Workshop
Sabina Alispahic
- 12:45 - 14:00 Lunch Break
- 14:00 - 15:30 Social Psychology and Cultural Theory of Trauma III
Nina Hadziahmetovic & Larisa Kasumagic

- 09:30 - 11:00 Ethics IV: Informed consent. Witnessing. Film: Blonde
Andreas Hamburger
- 11:00 - 11:15 Coffee Break
- 11:15 - 12:45 Memory Studies IV: Exploring the False Memory Syndrom – A replication of the Loftus experiment- Workshop
Sabina Alispahic
- 12:45 - 14:00 Lunch Break
- 14:00 - 15:30 Social Psychology and Cultural Theory of Trauma IV
Nina Hadziahmetovic & Larisa Kasumagic

The Summer School Program

Traumatic Past-Posttraumatic Present: Mental and Social Long-term Effects of War

June 22nd - June 27th, 2015

Day 1 Monday (June 22nd 2015)

- 09:30 - 12:45 TTM Network Meeting (room 8)
- 09:30 - 11:00 Method Training: **Anna Thüngen** (room 176)
- 11:00 - 11:15 Coffee Break
- 11:15 - 12:45 Method Training: **Anna Thüngen** (room 176)
- 12:45 - 14:00 Lunch Break
- 14:00 - 15:30 Method Training: **Anna Thüngen** (room 176)
- 14:00 - 17:15 Registration & welcome
- 17:30 - 17:45 Opening ceremony (room 30)

Plenary lecture 1

- 17:45 - 19:15** From Natural Disasters to Ethnic Cleansing:
Massive Trauma and Societal Responses
Vamik Volkan
(room 30)

Day 2 Tuesday (June 23rd 2015)

- 09:00 - 11:00 Research supervision (room 125)
Method Training: **Anna Thüngen** (room 176)
- 11:00 - 11:15 Coffee Break
- 11:15 - 12:45 Research supervision (room 125)
Method Training: **Anna Thüngen** (room 176)
- 12:45 - 14:00 Lunch Break
- 14:00 - 15:30 Research supervision (room 125)
Method Training: **Anna Thüngen** (room 176)
- 15:30 - 15:45 Coffee Break
- 15:45 - 16:30 Lecture: Enforcing and Sustaining Prejudices and Stereotypes through Media Discourse in Bosnia-Herzegovina
Merima Osmankadić (room 30)
- 16:30 - 17:15 Lecture: The Reconciliation Processes in Bosnia and Herzegovina and the "Gender Issue": Challenges with Postulated Narrations and Actions
Zlatiborka Popov Momčinović (room 30)
- 17:15 - 17:30 Coffee Break
- 17:30 - 18:15 Lecture: Jokes, War and Genocide: Working Psychoanalytically in Bosnia and Herzegovina
Damir Arsenijević (room 30)
- 18:15 - 19:00 Lecture: On Memory, Politics and Art in Okinawa after WWII
Jasmina Gavrankapetanović-Redžić (room 30)
- 19:30 - 20:30 Small reflection groups (room 125)
Small reflection groups (room 126)
Small reflection groups (room 176)
Small reflection groups (room 177)

Day 3 Wednesday (June 24th 2015)

- 09:30 - 11:00 Research Supervision (room 125)
Method Training: **Vamik Volkan** (room 176)
- 11:00 - 11:15 Coffee Break
- 11:15 - 12:45 Research Supervision (room 125)
Method Training: **Vamik Volkan** (room 176)
- 12:45 - 14:30 Lunch Break (**Welcome lunch for students**)
- 14:30 - 15:30 Research Supervision (room 125)
- 15:30 - 15:45 Coffee Break
- 15:45 - 17:15 Peer research counselling (room 125)
Peer research counselling (room 126)
Peer research counselling (room 176)
Peer research counselling (room 177)
- 17:15 - 17:30 Coffee Break
- Plenary lecture 2*
- 17:30 - 19:00 Man-made, Man-continued. Social and Genocidal Trauma as
Specific Trauma Category
Andreas Hamburger (room 30)
- 20:00 - later **Welcome dinner for lecturers**

Day 4 Thursday (June 25th 2015)

- 09:30 - 11:00 Research Supervision (room 125)
Method Training: **Vamik Volkan** (room 176)
- 11:00 - 11:15 Coffee Break
- 11:15 - 12:45 Research Supervision (room 125)
Method Training: **Vamik Volkan** (room 176)
- 12:45 - 14:00 Lunch Break
- 14:00 - 15:30 Research Supervision (room 125)
- 15:30 - 15:45 Coffee Break
- Workshop 1*
- 15:45 - 17:15 Interpreting in Conflict: Communication, Mediation,
Negotiation
Amira Sadiković (room 126)
- Workshop 2*
- Counter-transference in the Work with Trauma Survivors
Lutz Wittmann (room 125)
- Workshop 3*
- Narratives in the Family: History Spoken and Elided
Camellia Hancheva (room 177)
- 17:15 - 17:30 Coffee Break
- Plenary lecture 3*
- 17:30 - 19:00 The Role of Education in Post-conflict Societies: between
Reconciliation and Deeper Inter-group Antagonism
Adila Pašalić Kreso (room 30)
- 19:30 - 20:30 Small reflection groups (room 125)
Small reflection groups (room 126)
Small reflection groups (room 176)
Small reflection groups (room 177)

Day 5 Friday (June 26th 2015)

- 09:30 - 11:00 Research Supervision (room 125)
- 11:00 - 11:15 Coffee Break
- 11:15 - 12:45 Research Supervision (room 125)
- 12:45 - 14:00 Lunch Break
- 14:00 - 15:30 Research Supervision (room 125)
- 15:30 - 15:45 Coffee Break
- 15:45 - 16:30 Lecture: Social Construction and Deconstruction of Trauma in Post-conflict Societies: an Anthropological Perspective
Hariz Halilović (room 30)
- 16:30 - 17:15 Lecture: Beyond Communicative Pathology of Terrorism: Trauma, Trust and Dialogue in Post 9/11 Fiction
Faruk Bajraktarević (room 30)
- 17:30 - later Joint activity: Sarajevo sightseeing

Day 6 Saturday (June 27th 2015)

- Plenary lecture 4*
- 09:30 - 11:00 Images of War: the Place of the War Past of the Parents in the Second Generation's Identity
Kalina Jordanova (room 30)
- 11:00 - 11:15 Coffee Break
- 11:15 - 12:45 Small reflection groups (room 125)
Small reflection groups (room 126)
Small reflection groups (room 176)
Small reflection groups (room 177)
- 12:45 - 14:00 Lunch Break
- 14:00 - 15:30 Large group reflection and closing ceremony (room 30)

List of lecturers

	Last name and name/Country	Faculty position	University/Faculty/Department	E-mail address
1	Alispahić Sabina Sarajevo, Bosnia and Herzegovina	Assistant Professor	Sarajevo University/Faculty of Philosophy/ Psychology Department	sabina.alispahic@ff.unsa.ba
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3	Bajraktarević Faruk Sarajevo, Bosnia and Herzegovina	Assistant Professor	Sarajevo University/Faculty of Philosophy/ English Department	faruk.ba@gmail.com
4	Dimitrijević Aleksandar Belgrade, Serbia	Assistant Professor	Belgrade University/Faculty of Philosophy/ Psychology Department	adimitri@f.bg.ac.rs
5	Gavr Rankapetanović-Redžić Jasmina Sarajevo, Bosnia and Herzegovina	Assistant Professor	Sarajevo University/Academy of Fine Arts	gavr Rankapetan@gmail.com
6	Hadžiahmetović Nina Sarajevo, Bosnia and Herzegovina	Senior Teaching Assistant	Sarajevo University/Faculty of Philosophy/ Psychology Department	n.hadziahmetovic@gmail.com
7	Hadžić-Krnetić Aleksandra Banja Luka, Bosnia and Herzegovina	Assistant Professor	Banja Luka University/Faculty of Philosophy/ Psychology Department	hadzicsandra@blic.net
8	Halilović Hariz Australia	Associate Professor	Monash University/Anthropology /Australia	hariz.halilovich@monash.edu
9	Hamburger Andreas Berlin, Germany	Full Professor	International Psychoanalytic University Berlin	andreas.hamburger@ipu-berlin.de
10	Hancheva Camellia Sofia, Bulgaria	Assistant Professor	Sofia University/ Psychology Department	hancheva@phls.uni-sofia.bg
11	Hedrih Vladimir Niš, Serbia	Associate Professor	Niš University/Faculty of Philosophy/Psychology Department	vhedrih@hm.co.rs
12	Kasumagić Kafedžić Larisa Sarajevo, Bosnia and Herzegovina	Assistant Professor	Sarajevo University/Faculty of Philosophy/ English Department	larisakasumagic@yahoo.com
13	Osmankadić Merima Sarajevo, Bosnia and Herzegovina	Assistant Professor	Sarajevo University/Faculty of Philosophy/ English Department	merima_o@yahoo.com
14	Pašalić Kreso Adila Sarajevo, Bosnia and Herzegovina	Professor Emeritus	Sarajevo University/Faculty of Philosophy/ Education Department	mkreso@bih.net.ba
15	Popov Momčinović Zlatiborka East Sarajevo, Bosnia and Herzegovina	Assistant Professor	East Sarajevo University/Faculty of Philosophy	zlatiborka.popov.momcinovic@ffuis.edu.ba

16	Sadiković Amira Sarajevo, Bosnia and Herzegovina	Assistant Professor	Sarajevo University/Faculty of Philosophy/ English Department	amira.s@bih.net.ba
17	Stanković Biljana	Lecturer, Ph.D.	Belgrade University/Faculty of Philosophy/ Psychology Department	biljana.stankovic@f.bg.ac.rs
18	Streck-Fischer Annette	Full Professor	International Psychoanalytic University Berlin	annette.streck-fischer@ipu-berlin.de
19	Thüngen Anna	Psychologist, Psychotherapist	Psychotherapy and Psychoanalysis, Berlin	anna.thuengen@web.de
20	Tutnjević Slavica Banja Luka, Bosnia and Herzegovina	Assistant Professor	Banja Luka University/Faculty of Philosophy/ Psychology Department	slavica.tutnjevic@unibl.rs
21	Volkan Vamik	Professor Emeritus Emeritus Training and Supervising Analyst Senior Erik Erikson Scholar	University of Virginia, Charlottesville, USA Washington Psychoanalytic Institute, Washington, USA Institute of Education and Research of the Austen Riggs Center, Stockbridge, Massachusetts, USA	omervamik@aol.com
22	Wittmann Lutz Berlin, Germany	Full Professor	International Psychoanalytic University Berlin	lutz.wittmann@ipu-berlin.de
23	Yordanova Kalina Sofia, Bulgaria	Psychotherapist Researcher	Assistance Centre for Torture Survivors, Sofia	kalinajord@yahoo.com

Abstracts

Plenary lectures

From Natural Disasters to Ethnic Cleansing: Massive Trauma and Societal Responses

Vamik Volkan

For over 35 years, Dr. Volkan, continuing a tradition begun with Sigmund Freud, has been interested in the psychology of large-group human behaviour, political leader-follower relationships, political ideologies, religion, and wars. Especially after the Holocaust, many psychoanalysts began to examine the influence of massive trauma at the hand of the “Other” and its transmission through the generations. This presentation describes Dr. Volkan’s findings in large-group psychology. He describes large-group identity, be that identity tribal, ethnic, national, religious or ideological, how it develops and how that identity – an identity that does not have one brain to think or two eyes to cry – can inspire people to kill in its name. When ten thousands or millions members of a large group share a psychological journey, what we see are social, cultural and political processes that are specific for the large group under study. The presenter provides detailed information on historical events and individuals involved in them to illustrate large-group processes and their consequences.

Man-made, Man-continued. Social and Genocidal Trauma as Specific Trauma Category

Andreas Hamburger

The broad DSM 5 diagnosis of PTSD should be differentiated from a socio-clinical perspective, taking into account the gap between individual and social trauma exposure, especially with regard to genocidal trauma. The main difference that has to be recognized here is that social traumatization is targeted at whole groups and thus affects the individual’s immediate holding environment, cutting it off from an important resilience factor; additionally, social trauma is executed in a societal context, thus involving the surrounding society in the traumatic process. Both conditions entail major consequences for the impact and prognosis of the resulting posttraumatic disorder. Special attention is also paid to social denial as perpetuating the posttraumatic condition.

The Role of Education in Post-conflict Societies: between Reconciliation and Deeper Inter-group Antagonism

Adila Pašalić-Kreso

Theoreticians who have investigated and analyzed the role of education in conflict and post-conflict societies hold that education can be enacted through at least three different roles: as a victim of conflict, an accomplice in conflict, or a mediator of reconciliation. This article attempts to analyze the potential of the Bosnian-Herzegovinian education for the role of the conciliator and the mediator to overcome intolerance and inter-ethnic tensions. In the first part of the paper the most important obstacles, challenges and opportunities faced by the BH education today will be presented, as well as how to work in order to reduce inter-group antagonism. Perhaps the key lies in understanding and accepting the building of a multi-layered Bosnian identity based on intercultural ethno-relativism versus reduced ethno-religious identities exclusive in their centrism (Bennett). The development of positive feelings for the country as a whole and its intertwined cultures strengthens patriotism and centripetal forces, while reduced, monovalent and exclusive ethnic patriotism in B&H permanently strengthens centrifugal forces.

Images of War: the Place of the War Past of the Parents in the Second Generation's Identity

Kalina Yordanova

This paper examines the transmission of traumatic war experiences from parents to their children in present-day Bosnia and Herzegovina. By interdisciplinary welding of psychoanalysis and anthropology, the paper demonstrates that the experiences of the Bosnia-Herzegovina war (1992-1995) are recalled incoherently and are not fully integrated by the survivor parents. As such they are transmitted to the second generation in the form of bodily symptoms, acts of speech and artefacts. In order to reconstruct a comprehensive version of their parents' biography and thus gain the identity of a descendant of a particular family at a particular moment, children create several war metaphors on the basis of their daily interaction with their parents: a plan put on paper, an attack on the home, survival at the expense of personal integrity, a dirty job assigned to heroes, and faceless horror. These metaphors shape the identity of the second generation by tightly binding the heroic to the horrific. Ultimately, this means that the transmission of the experiences of war shapes the identity formation of the next generations by adding a high degree of ambivalence towards the self, the domestic and the past. Methodologically, the paper draws on data collected in 2012 in 26 families of different ethno-religious background through semi-structured interviews (with genogram and life line), informed interpretation of children's drawings and participant observation.

Abstracts

Lectures

Enforcing and Sustaining Stereotypes and Prejudices through Media Discourse in Bosnia-Herzegovina

Merima Osmankadić

In cognitive linguistics, social stereotypes are often perceived as cases of metonymy, where a subcategory has a socially recognized status as standing for the category as a whole, usually for the purpose of making quick judgments about people. (Lakoff 1987:79) In the broad field of critical discourse analysis, there are two approaches to stereotypes and prejudices that deserve attention in the context of present-day Bosnia-Herzegovina. The first one is van Dijk's (1984) socio-cognitive model that attempts to explain the production and reproduction of stereotypes and prejudices, due to a whole range of cognitive processes, most notably the storing of individual experiences as event models in episodic and long-term memories. The second approach is Wodak's (2001) discourse-historical approach, which focuses more on intertextual knowledge and experience. According to this model, stereotypes and prejudices are enforced and manifested, among other things, by metaphors, analogies, insinuations, and stories.

In this paper I propose to combine these models, which in my opinion complement each other rather well, in an attempt to analyze stereotypes and prejudices against "others" being enforced and sustained through media discourse in Bosnia-Herzegovina. The analysis will be carried out by using the case study method, whereby several national print media will be compared. The aim of the study is to show how stereotypical and prejudicial cognitive models can be created through different discourse strategies, and to emphasize the importance of education and pedagogical work in sensitivising young people to such strategies by introducing linguistic courses in school curricula where basic linguistic tools for analyzing discourse can be taught.

The Reconciliation Processes in Bosnia and Herzegovina and the "Gender Issue": Challenges with Postulated Narrations and Actions

Zlatiborka Popov Momčinović

The aim of this lecture is to address the issue of reconciliation from a gender perspective, taking into account the complicity of the notion, whose meaning is to a high extent vague and contested. Reconciliation is not a state but a process, involving different actors, activities and each of them can be disputed for different reasons. E.g., according to some authors, truth telling as an important aspect of 'true' reconciliation can be a notorious one. Biletzki warns that it can bring risk to social order and intensify animosity, while, on the other hand, some feminist authors, including Judith Butler, claim that it brings reflexivity, both to individuals and society, and a sustainable resistance to conflict. According to some interpretations, perpetrators should not be included in these processes, while opposite claims can also be found. Gender approach to reconciliation has been shown to be of high both academic and practical interests. Considering that position of women in different (post)conflict areas has shown different structures as well as fractures that both sustain but also challenge not only conflicts but gender roles as well, the praxis of condensation of meaning as well as its differentiation should be considered not only between different (post)conflict society, but also within each society as well. Different researches have shown that women in different regional and cultural settings tend to perceive reconciliation as a complex process, involving moving on, respecting, fixing, building new relations, equality, positive emotions, understanding, compromising, importance of different actors and activities – even more in countries with recent turbulent conflicts (such as in the Middle East and the Balkans) than in, for example, Western Europe and Anglophone countries. Some of these findings have also been confirmed in CEIR/Edinburgh RELWAR research in the last three years and they will be presented by taking into account some nuances that have been also found in our study, through intersections of gender with local conditions, religion, civic and other form of activism including their interplay.

Jokes, War and Genocide: Working Psychoanalytically in Bosnia and Herzegovina

Damir Arsenijević

Bosnian society is presently locating, exhuming, identifying and re-burying its dead. Practices and experiences surrounding missing persons confront the horrific past and the shapeless future in the present whose metonym is a mass grave. While the dominant ethno-nationalists, who amassed their wealth in the blood of war and genocide, manipulate social affect in order to profit from the mass graves, there are initiatives that strive neither to forget nor fetishize the dead and the missing. These initiatives are to be found in popular acts of witnessing that cannot be mythologized but are, as such, usually silenced and neglected. In this presentation, I will discuss how it is possible to work psychoanalytically in Bosnia and Herzegovina, where there is no institutional psychoanalysis. I will draw on the work of the Tuzla-based artistic-theoretical group 'Jokes, War and Genocide'. In particular, focus will be on the ways in which hope is generated.

On Memory, Politics and Art in Okinawa after WWII

Jasmina Gavrankapetanović-Redžić

The presentation will address issues regarding the development of the art scene in Okinawa in the years following the Japanese defeat, particularly during the military governance of the Prefecture (1945-1972) and after the formal 'return' to the Japanese civil administration (post-1972).

In the background of what has been called the 'three waves of Okinawan protests' (Tanji 2006) I will take a look at the work of several artists of different generations (Yamashiro Kenshin, Miyagi Akira, Higa Toyomitsu, Chibana Hitoshi, Nakazato Hidekazu, Yamashiro Chikako) in order to trace the similarities and differences in their individual approaches. The traumatic experiences of what has been referred to as the 'Typhoon of Steel' or the 'Battle of Okinawa' (April 1, 1945 – June 23, 1945) and its consequences greatly influenced the shaping of Okinawan civil society. I will argue that the work of these artists cannot be fully grasped without the understanding of the ambivalent position of Okinawan identity locked between Japan and the USA.

Social Construction and Deconstruction of Trauma in Post-conflict Societies: an Anthropological Perspective

Hariz Halilović

This interactive face-to-face lecture offers an anthropological rather than clinical understanding of memory and trauma. The lecture is aimed at discussing how the concepts of trauma and 'medicalization of memory' has impacted social memories and identities of war survivors and people who were directly or indirectly exposed to 'traumatic events'. By critically examining different meanings, utility and limitations of trauma and other clinical categories such as PTSD, participants will be invited to reflect upon and share their own personal and professional experiences about and views on these contested categories.

Beyond Communicative Pathology of Terrorism: Trauma, Trust and Dialogue in Post 9/11 Fiction

Faruk Bajraktarević

In the closing chapter of his 2007 book on the contemporary British novel, Philip Tew notices the post-millennial shift from the postmodern to the traumatological as the main tendency of contemporary Anglophone fiction, affected by the tragic events of 11 September 2001 and 7 July 2005. The shift is primarily evident in the awareness of real conditions potentially generative of individual and collective trauma. The awareness of such circumstances is the principal foundation on which to build adequate frameworks of understanding the traumas of 9/11 and 7/7, since the traumatic character of these events is primarily evident in their absence. With this in mind, I stress the importance of the novel in building such frameworks as an 'explanatory' narrative that situates an individual experience within broader vertical and horizontal frameworks of collective experiences generative of trauma and suicide bombing as a pathological response to it. The talk focuses upon selected novels, such as Mohsin Hamid's *The Reluctant Fundamentalist* and Sunjeev Sahota's *Ours Are the Streets*, narrated by undestined extremists or suicide bombers whose lives have been marked by both individual and collective trauma. Finally, the talk argues that it is through recounting traumatic experiences of their protagonists that these novels identify points of convergence between 'us' and 'them', suggesting thus that terrorism and the 'war on terror' have been parts of an endless pathological dialogue spawning trauma that is never solely 'ours' or 'theirs'.

Abstracts

Workshops

Interpreting in Conflict: Communication, Mediation, Negotiation

Amira Sadiković

Interpretation is the often underestimated element in communication in conflict. Conflict itself refers to a wide range of situations, from unpleasant meetings to times of war. In such situations, the interpreter can have a decisive role in finding resolutions to any type of conflict. If the interlocutors are hostile, what is the role of the interpreter? What kind of language will the interpreter opt for? Will the interpreter be an effective mediator? Will the interpreter negotiate successfully with the interlocutors, the circumstances, and his or her own emotions, attitudes and linguistic skills?

Countertransference in the Work with Trauma Survivors

Lutz Wittmann

Working with trauma survivors, our focus lies on the trauma victims, the nature of their experiences, and the interaction of the elaboration of the trauma with their individual personalities. However, when conceptualizing psychotherapy for trauma survivors, another person's psychic reactions need to be considered as well. Listening to reports of traumatic events can cause all kinds of cognitive, emotional or behavioural responses. In consequence, therapists may have to cope with normative reactions, activation of own behavioural patterns, or experience ego-alien aspects. When countertransference reactions were first discussed in 1910, they were considered a threat for psychotherapy. However, this viewpoint has been completed by understanding them also as essential tools which provide valuable information. Specific consideration will be given to the definition of countertransference by Wilson and Lindy (1994) who apply two axes (normative vs. personalized reactions; over-identification vs. avoidance) for the differentiation of countertransference reactions. Furthermore, the concept of Racker (1968) distinguishing concordant from complementary countertransference will be introduced. In a given therapeutic situation recognition of countertransference reactions is of uttermost importance. Therefore, determinants of countertransference reactions and possibilities to recognize them will be reflected on. This will be followed by illustrations of specific countertransference topics, especially countertransference reactions which are not in line with our self-definition as trustworthy clinicians imply severe challenges. A central aim of the presentation is the development of a therapeutic attitude which allows using countertransference reactions as a tool for therapeutic progress. A summary of results from psychotherapy research on countertransference concludes this presentation.

Camellia Hancheva

The Oral history project developed at TTM network is aimed at revealing the interwoven fabric of personal memories and historical processes represented in personal and family narratives of turning-point events. The functional value of sharing beliefs through narratives is in keeping connections and group cohesiveness and also establishing certain moral code of guidance that is passed through generations. Cross-cultural influences of the form and functions of memories support the idea of a need for developing a uniquely personal life narrative in different contexts. The workshop is focused on sharing experience of data collection from Bulgarian and Bosnian samples and discussing methodological issues and designing coding procedures for further data analysis.

Abstracts

Method Training

Measuring Change in Psychic Structure with the Method of SPC (Scales of Psychological Capacities)

Anna Thüngen

The training will start with a short introduction to the method of SPC (R.S.Wallerstein 1989, 1994, D.Huber & G.Klug 2005, 2006). The training is mostly focused on learning by doing and explaining by rating video examples together. The concept of psychic structure is operationalized as concrete manifestations of 17 twodimensionally organized psychological capacities. The semi-structured SPC-Interview asks for these operations. The manual for the ratings will be used and discussed. The instrument is valid, reliable, sensitive to change and as a method for measuring structural change is suitable for psychoanalytic research.

Method Training

Vamik Volkan

Life after Loss

People cannot accept change without mourning what is lost to the past. Whether the loss is of a homeland, as it is for immigrants or refugees, or of a person or thing, the process of adapting to life after loss is necessary and sometimes complex. The sum of mental activities the mourner performs in reviewing and dealing with many mental images of the lost person or thing constitutes an adult person's mourning process. A loss itself may be traumatic in its own right especially when it is sudden and unexpected, but above and beyond the loss itself, the combination of a loss with actual trauma, such as those occurring during wars and war-like situations, complicates the mourning process in a serious way. In this seminar D. Volkan will focus on the death of a significant person. Death is the most concrete of losses. In our response to it we see the residue of all other incomplete, forced, or hurried separations.

When Enemies Meet

Dr. Volkan will present in detail the theory and methodology of one particular approach to unofficial diplomacy – referred to as the "Tree Model". This methodology describes a process undertaken by an interdisciplinary, neutral, third party to address problems between antagonist large (i.e. ethnic or national or religious) groups. The Tree Model is based on the assumption that group identity issues and rituals are involved in every aspect of the political, economic, social, legal, or military relationships between large groups, especially when the large groups are under stress or engaged in protracted conflicts. Psychological "poisons," both conscious and unconscious, must be removed before constructive negotiation can take place between opposing groups and before the easing of tensions can be institutionalized and maintained for the long term.

Summer School Program and Planning Coordination

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