

Post-war identification - everyday Muslim counterdiscourse in Bosnia Herzegovina

Aarhus University Press - Slave Society in the Danish West Indies

Description: -

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International organization.

Authors, English -- 19th century -- Correspondence.

Authors, English -- 19th century -- Biography.

De Quincey, Thomas, 1785-1859 -- Correspondence.

De Quincey, Thomas, 1785-1859.

Cookery.

Extreme environments

Ecology

Environmental protection

Vernacular architecture -- Norway -- Sør-Trøndelag

Architecture, Domestic -- Norway -- Sør-Trøndelag

Folk art -- Norway -- Sør-Trøndelag

House furnishings -- Norway -- Sør-Trøndelag

Decoration and ornament, Architectural -- Norway -- Sør-Trøndelag

Maps -- Canada, Western -- Exhibitions.

Stolac (Bosnia and Herzegovina) -- Ethnic relations

Stolac (Bosnia and Herzegovina) -- Social conditions

Yugoslav War, 1991-1995 -- Refugees -- Bosnia and Herzegovina -
- Stolac

Reconciliation -- Social aspects -- Bosnia and Herzegovina -- Stolac

Return migration -- Bosnia and Herzegovina -- Stolac

Group identity -- Bosnia and Herzegovina -- Stolac

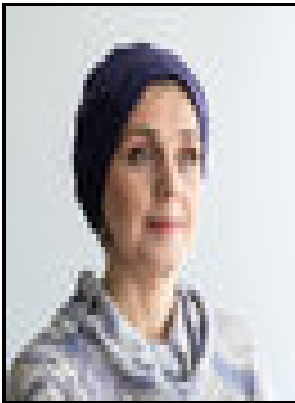
Muslims -- Bosnia and Herzegovina -- Stolac -- Social conditions

Muslims -- Bosnia and Herzegovina -- Stolac -- Ethnic identity
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-Post-war identification - everyday Muslim counterdiscourse in
Bosnia Herzegovina

Notes: Includes bibliographical references (p. [305]-315).

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Tags: #Silence #as #Possibility #in
#Postwar #Everyday #Life

**Women as agents of ethnic
reconciliation? women's ngos and
international intervention in postwar
bosnia**

My mother always taught me that I have to
be Muslim in the heart and that it is
something personal, not to be made public.

Post-war identification. Everyday Muslim counterdiscourse in Bosnia Herzegovina. by Kolind, Torsten, Social Anthropology

Since these veiling practices are more or less of private nature, i.

Post-war identification. Everyday Muslim counterdiscourse in Bosnia Herzegovina. by Kolind, Torsten, Social Anthropology

For me, they're the same as Serbs. ¹ This is a conflicting discursive field in which my informants were entangled.

Post

Rochester: University of Rochester Press. He positioned Muslim Bosniaks and Palestinians as victims on one side, and Christian Serbs and Israeli Jews as aggressors on the other : « I hate Jews so much.

Women as agents of ethnic reconciliation? women's ngos and international intervention in postwar bosnia

I would also like to thank Dimitrina Mihaylova for the final editing of this article.

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In the Serb and Croat nationalist discourses, ethnic Muslims of Bosnia and Herzegovina were as a rule represented as converted inhabitants who had forgotten their Serb or Croat origins. Lawrence : University Press of Kansas.

Everyday Ethno

Sorabji Cornelia , « Ethnic War in Bosnia? In Jesenice, many refugees and other Bosniaks told me that they used to attend the local mesdžid Islamic praying room in order to find peace in prayer and also to meet with compatriots. .

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In some societies, ethnic and religious cleavages coincide, so that religion represents a source of distinctiveness, a marker that separates ethnic groups from each other.

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