

# Post-war identification - everyday Muslim counterdiscourse in Bosnia Herzegovina

Aarhus University Press - [Recension av:] Torsten Kolind: Post

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  
Post-war identification - everyday Muslim counterdiscourse in Bosnia  
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Notes: Includes bibliographical references (p. [305]-315).

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#Muslim #counterdiscourse #in #Bosnia  
#Herzegovina. #by #Kolind, #Torsten,  
#Social #Anthropology

## Everyday Ethno

As the international community refrained from interfering in the Bosnian war, the genocide of Bosnian Muslims was interpreted in terms of a historical European tendency to oppress the Muslim



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world. 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. For a majority of Bosniaks, Islam represents an essential ethnic marker which separates them from Bosnian Serbs and Bosnian Croats, while for others it represents the source of a « pure » religious identity and, therefore, does not overlap with their idea of Bosniak identity.

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However, in Chapter 5 written by Torsten Kolind p. Sometimes the Balkans was authentic and honest, at other times it was violent and crude, and sometimes it was associated with an unavoidable destructive. Before the war Muslim ethnic identity was mainly embedded in everyday life: respectful modes of interethnic interaction existed which familiarised differences, and ethnic identity made up.

## Violence and Identification in: Conflict and Society Volume 2 Issue 1 (2016)

Due to their evident secularization, Bosnian Muslims in Slovenia were not perceived as a religious group despite their national name, Muslimani.

## Changing Contexts and Redefinitions of Identity among Bosniaks in Slovenia

While a majority of Bosniaks use Islam as a marker of ethnic difference in the Bosnian context in relation to Serbs and Croats, they do not wish to stress their religious difference in the Slovenian context in relation to ethnic Slovenians. While the permission was gained immediately, the search for an appropriate location represented an obstacle that has not yet been overcome. Here, Bosnia Herzegovina as a nation language, history, symbol, territory etc.

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

Hutnik Nimmi, « Ethnic Minority Identification and Social Adaptation », Ethnic and Racial Studies, 9 2, 1986. Keywords: boundaries, democratisation, ethno-politics, exit, Georgia, voice Abstract: Conscription and the New Russian Army Russia is currently implementing the most comprehensive reform of its Armed Forces since the 1920s — «the Sediukov reforms».

### **Slave Society in the Danish West Indies**

The article nevertheless ends by discussing the prospects of fatigue from being in power, as well as the waning effect of the shock of two years of Kaczynski rule. Eriksen Thomas Hylland, Ethnicity and Nationalism : Anthropological Perspectives, London : Pluto Press, 1993.

### **Post**

In 2002 there were approximately 2150 recorded refugees left see European Commission against Racism and Intolerance, Second Report on Slovenia adopted on 13 December 2002, Strasbourg : Council of Europe, 2003, p. Everyday Muslim counterdiscourse in Bosnia Herzegovina.

### **Violence and Identification in: Conflict and Society Volume 2 Issue 1 (2016)**

Kelime-i-šehadet kalima shahada, words of witnessing is the first pillar of Islam, stating that « There is no God but God and Muhammad is his Servant and his Prophet ». For me, they're the same as Serbs. The current reserve of older conscripts will soon be spent.

## Related Books

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